# PROCEEDING BOOK

## 7th INTERNATIONAL CONFERENCE OF INTERRELIGIOUS AND INTERCULTURAL STUDIES (ICIIS)



## "LIVING THE NEW NORMAL: *ACHIEVING RESILIENCE AND ENSURING SUSTAINABLE FUTURE*"

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**PROCEEDING BOOK OF**

**7th ICIIS**
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**Living the New Normal:**
**Achieving Resilience & Ensuring Sustainable Future**

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## 7th ICIIS
## Virtual International Conference of Interreligious and Intercultural Studies
## 30 September 2021
## Living the New Normal:
## Achieving Resilience & Ensuring Sustainable Future

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**Preface**

*Om Swastyastu*

It gives me great pleasure to extend to you all a proceeding book of the 7th International Conference of Interreligious and Intercultural Studies. Universitas Hindu Indonesia would like to say how grateful we are to the scientist, scholar, and researcher who have contributed in the 7 th ICIIS with an insightful theme: Living The New Normal: Achieving Resilience And Ensuring Sustainable Future on 30 September, 2021.

On this proceeding book, there are 10 papers presented organized by Universitas Hindu Indonesia in collaboration with International Consortium for Religious Studies-Universitas Gadjah Mada (ICRS UGM Yogyakarta), Research Center for Area Studies-The Indonesian Institute of Sciences (PSW-LIPI Jakarta), and International Federation of the Social Sciences Organisation (IFSSO). The greatest academic issues that discussed are the general and specifics issues in Achieving Resilience And Ensuring Sustainable Future during the pandemic. How faith, religion, tourism, economic, political aspects and also culture in the broaden sense could be functioned as support systems in dealing with the new challenges after the experience of hardship with the pandemic that has ravaged religious practices, and has disturbed economic as well as political and cultural aspects of life. Reformulation of worthy elements from cultural values rooted in the society could be practiced or repracticed to deal with a new normal life or even a normal life again. Lessons learned from different countries in dealing with the pandemic could be shared in this conference so that any weeknesses of previous life with pandemic, shall not be repeated by others

In this precious moment, I would like to express our gratitude  Hilmar Farid, Ph. D.(the General Director of Culture-the Ministry of Education and Culture-the Republic of Indonesia who gave a valuable speech at this conference. I would like also to convey my appreciation to all invited speakers, both local and broad scholars. We consider that the papers contribution of participants and speakers is exactly the main thing. Through these articles, we explore and develop smart ideas to deal with the threat to the social and culture resiliencies. There are many strategies could be applied by lessons learned from the bad impacts of the pandemic in reviving to the new normal life or even a normal life.

We sincerely hope that this book could be an academic references for scholars from various fields of interest.

*Om santih, santih, santih, Om*

Denpasar, September 2021

Prof. Dr. drh. I Made Damriyasa, M.S
Rector Of Universitas Hindu Indonesia

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# Towards a sociological analysis of the effect of covid-19 pandemic on the Algerian society.

Prof. Morad Moulai Hadj

*Faculty of social sciences, University Mohamed Ben Ahmed, Ora2, Oran 31000, Algeria*
[mhmourad@yahoo.fr](mailto:mhmourad@yahoo.fr)

## ABSTRACT

The 2019 represents the year of health risk that affected the entire globe, as the spreading of the virus has reached a large number of people all over the world. This has left an immense effort to tackle this health condition as different countries adopted sanitary policies to reduce the spread of this pandemic. At the same time, this has affected ways of life in different societies and it has been adopted new ways of coping with the pandemic.

From a sociological point of view, this may not be treated without approaching the phenomenon sociologically; this sanitary crisis can be added to sociological analysis of current societies with Urich Beck and his contribution to risk society, Bauman with unsecure society seeking safety, and others.

My contribution may represent a sociological analysis of the Algerian society facing the unsecure Covid-19 pandemic.

*Keywords: health crisis, risk societies, sanitary policies*

## I. Introduction

Coronaviruses a new phenomenon that has created a bouleversement on the entire globe since the end of the 2019. This causes illness and more austere diseases and severe critical respiratory disorder among a large numbers of people. The world has counted the deaths daily transmitted by the media mainly televisions and newspapers.

Numbers of affected and died persons has increased with the spread of the virus and its transformation when people have become more terrified by this phenomenon. This led to a sentiment of hazard and risk by the entire citizens of nations all over the world.

Anxieties about Health and illness provoked by the coronavirus have affected cultural, way of life, economic, social and political factors in the reality of people and their nations. The concern with such elements puts the necessity for social sciences to analyse these realities.

## 1. Coronavirus implements the risk society

The world has noticed a large number of viruses that affected the population during the history; we can easily cite the Cholera, the Pest, Ebola, Flue, mad Cow etc… They are different viruses that terrified the entire globe as it caused the death of thousands of persons.

Economic development and industrialization accelerated the harmful face of modernity, this have been a subject of sociological studies that worried about the future of the globe. They treated problems of individualism and the risk society. Among others social problems, we can easily name environmental and

industrial catastrophes such the Chernobyl explosion as it represented the main of such interest of social scientists and one of the imminent scholar who first stated reflexive modernity in his famous book entitled "Risk Society" published in Germany in 1986[1]. Beck's thesis has opened new perspective of sociological studies that see the risk society or the second nature of the society as a phenomenon that led to a change of the fights. The first industrial revolution had raised the class conflict ( as Marx treated class and conflict in the industrial society), then the recent revolution has given rise to a new concept of fight and conflict, as in the risk society has appeared a battle and fight against crisis as all people are exposed to the risk[2].

Thus, we can notice that Coronavirus is another new risk that affected the social reality and has increased the necessity of identical exposure to the virus as all people are facing it without any concern to race, color, and the social status of persons. Fighting the Coronavirus pandemic is a matter of all people of the globe.

These main ideas about the effect of the economic development and the scientific revolution may be a new interest for further sociological studies as we cannot understand and we cannot cope with development without a sociological eye. Bauman is one of the famous sociologist who has studied the effect of modernity when he treated it as a liquid modernity and in other study, he insisted on the unsecure society[3].

## 2. Methodology

Our interpretation of the phenomenon and its discussion has been nourished by observations and daily interest of the problem with a sociological eye. This rich field cases can be a good elements to discuss the theme

of risk society, and sociology of risk that have been developed by German sociologist since the 1986's. The sociological treatment of the phenomenon may be an opportunity to weigh the importance of social sciences in the modern and postmodern society and then it can be good elements for scientists to interfere their objects of studies with endowing social sciences.

These observations are very interesting elements that enrich an attempt to collect very meaningful discourses and sequences that can be a source for deep analysis of such problems.

## 3. Effect of the phenomenon in Algeria

Algerians have been facing the coronavirus with certain harmful situations. They have lived the period of viruses expansion with anxiety, worries and a shrank in their socio-economic activities. We can discuss these affecting period on three main factors:

A-Economic factors: The pandemic has affected the majority of the active population. Most people lost their jobs and have been redundant due to the enterprises were closed. As well, the services sector was one of the affecting sectors. The confinement and the government restrictions to limit population contacts has deepen the economic crisis of the nation and its population. Many people found themselves without any revenues and went to find out a way of guaranteeing a revenue. This is a social burden for the government. This latter urged to reimburse the majority of those who lost their jobs and supported their families.

B- From a sociological point of view, the coronavirus has renewed social solidarity between the members of the

families even though there was restrictions for exchanging visits between them. The fear of catching the virus has enforced people to be aware about protecting themselves. This has led to a development of new behaviors as they care about their lives and the life of their families; they are requested to respect confinement protocols, social distancing and hygiene advices.

Algerians have reached a willingness to cooperate with these safeguard instructions and adopt health protective behaviors during this pandemic, including frequent hand washing, physical distancing, avoiding public places, and wearing facemasks.

The living with the pandemic virus has accurate public risk perceptions. It is very important for the efficiency of managing public health risks.

c- Religious factors are mainly present in the reinforcement of people's beliefs in Allah and the acceptance of their fate and destiny. They do not reject what they have caught. The pandemic has affected worship protocols; mosques have been closed by the government, for a while with the spread of the pandemic, and then reopened with some restrictions of praying protocols.

Other people consider the arrangement for prayer namely the ablution as a hygienic act and a sort for disinfection. At the same time, they rejected some protocols concerning the buried of the infested people who have been death. People resist to hospital instructions as a right establishment that guarantees the ablution and burial ceremonies of their infected dead. This has led to many conflicts with hospital employees. People attached to the idea that their victims should be buried conforming to religious restrictions.

Sociological studies of Muslim societies insisted on the way of religious belief on the

way of life, and it may be last as a hindrance to impose such formal restrictions on the people. Resistance to different norms of health instructions can easily noticed in such societies.

## 4. Perception of the risk and forms of resistance to vaccination

The belief on the spread of the pandemic has seen a fluctuation within the time. At the beginning of the virus, we noticed certain resistance of the population to the government advices and protocols of restrictions; this was backed by the deficiency of risk perceptions.

Resistance to all what have been launched by the Algerian government in order to limit the spread of the pandemic, it may have been interpreted by people as a way to stop the peaceful upheavals *Hirak*, that had continued for more than two years, when people have gone to the street each Fridays asking for political reforms.

Furthermore rumors among people has been enlarged as they resist to vaccinations, they think that Chinese vaccine is less efficient and the use of this vaccination is a kind of injecting elements that lead to control people and follow their different kind of activities, namely political ones.

Other resistance to acts of vaccinations may be noticed when people return to traditional ways of treatment, they use traditional medicine in order to face the pandemic and they do not satisfied with doctors medical instructions.

The resistance to the vaccination has been regulated when people noticed the spread of the number of affected and death persons. At the same time, the public

policy of awareness about vaccination have been very successful when people approach health institutions to take this vaccine.

## 5. Policies for limiting the spread of the disaster

Algeria as different countries of the world introduces a very rational strategy to limit the spread of the virus. It has adopted a large policy of prevention and incentive for respecting health procedures.

Clinics and hospitals encourage the white army (doctors and nurses) and other employees to face this disturbing situation. These institutions receive a large number of infected people. This led to certain work intensification and a stress in practicing their tasks when they face the anger of family members of infected persons.

Among the main policies that government urged to introduce, we cite the importation of vaccine and the introduction of a policy of propaganda on the efficiency of vaccination through different media and public institutions.

The government has shown its responsibility in protecting the health of its population; it has practiced the confinement with certain restriction, it closed airports and borders to limit the spread of the virus. The renewal of the measure prohibiting , throughout the national territory, any type of gathering of people and family reunification, in particular the celebration of marriages and circumcision and other social events. Algerian government has adopted a rational control management strategy to limit the pandemic catastrophe. It has reserved a budget for reimbursement of affected people.

On September 30th , 2021, the Algerian prime minister launched anti-Covid19 vaccine production; he was accompanied by a minister delegation to visit the vaccine production unit and receive on site, explanations on the vaccine manufacturing process and product validation. On this occasion, the prime minister referred to the " deep fraternal ties between Algeria and the People's Republic of China".

## 6. Modern society and risk: new normal life

At the end, we consider that modern life and the reality of the societies is unavoidable of the spread of viruses and health considerations. Sociologists who studied the risk and the unsecure society during the fifth industrial revolution has affected the nature of the social life during this era. Coronavirus has disrupted the real peaceful society and let to the appearance of different kind of social phenomena.

We have spent more than two years with this virus and people have experience a life of stress and caution culture facing the threat of this virus. However, the main question that still needs more study is to what extent can people cope with these viruses? In addition, can people accept changing their style of life in this risk society?

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# Cosmological Visions, Multispecies Practices, and Planetary Health in Pandemic Times

Judith Schlehe

## Abstract

The cosmovisions of the so-called world religions are based on assumed divides between nature and culture, nonhuman and human, man and god, and these divisions have long been reproduced by the social sciences. Only recently, a radical interrelatedness has been thematized and acknowledged by certain scholars, and indeed, the current pandemic reminds us of zoonoses and the manifold relationships that humans have with other forms of life. At the same time, local or folk religions offer alternative ontologies including transgressions between humans and animals or spirits. Thus, they indicate that there is no "above" or "outside of" nature. Perhaps future multispecies practices will be shaped by a new awareness of such relatedness and symbiosis, as offered by the Planetary Health approach: a relational health concept that will prepare for future challenges by focusing on the interrelationships between human health, political, economic, and social contexts as well as the biodiversity of our planet.

## Introduction

The current COVID-19 pandemic has revealed structural deficiencies in our world, such as the devastating effects of global capitalism and resource extraction that continues unabated despite its deleterious environmental impact; global social inequalities; top-down political governance; and cosmological systems that support a hierarchy between culture and nature or human and nonhuman. We humans used to believe that we were exceptional or even superior beings, and several religions claim that humans represent God on earth. Many of us also believe in human-made technology and in the ability to determine the direction of development. However, the climate crisis as well as the current pandemic have taught us that we are less powerful than we thought. Thus arises the question: is it really time to start moving back to normalcy? There are severe doubts as to whether a new normal should restore the old state and the old certainties as quickly as possible. Perhaps the thoughts themselves, the ways of thinking, and the ways of being in the world should be revised and transformed. However, what could come instead? What can inspire ethical transformations? Or, following Clark and Szerszynski (2021: 152), how can we approach the task of

reimagining subjectivities, identities, and cultural formations towards "decolonizing the mind" and, equally ambitious, providing alternatives to the current environmental destruction?

For sure, there is no single right answer. From an anthropological perspective, awareness of historical, socio "-political, and cultural differences and peculiarities is required. Ethics, as well as ecologies, are always dynamically enacted in specific times and places (cf. Großmann 2022: 6). Nevertheless, in a globally connected world – and the pandemic is once again proof of this – we can and should learn from each other. This holds true both for transnational intercultural exchange and for intrasocial dialogue, such as dialogue with marginalized people, groups, thoughts, and experiences. Perhaps we can even go further and also learn from other-than-human beings or at least different ways of relating to them. Without romanticizing or glorifying so-called 'local wisdom', this paper suggests that an innovative understanding of health and healing may be inspired by world-views that are often pejoratively referred to as 'outdated' or 'superstitious' or, at best, are seen as folklore and commodified as tourist attractions. By considering how such ideas could become meaningful for what is termed in this conference's title a "sustainable future", I

aim to re-think what we can learn from myths, mystical beliefs, magical practices, spiritual or animistic cosmologies, as well as certain pop cultural tendencies. This is based on the wish "to embrace the full diversity of knowledge systems" (Clark and Szerszynski 2021: 151).

**Cosmologies and transgressions**

The imagination of what it is to be human has been shaped by both religions and sciences. The cosmovisions or ontological models of the monotheistic, supra-local belief systems, the so-called world religions, are based on assumed divides between nature and culture, nonhuman and human, man and god. At the same time, ancient mythologies and local beliefs offer alternative ontologies and other intimate ways of being, including transgressions between humans and animals or ancestors, spirits, and deities. Nature is animated and connected with the 'supernatural'. This is embedded in non-dichotomous conceptions of relations between human and non-human entities. The latter can be endowed with social attributes, with subjectivity attributed to all agents. Even beyond attributing agency to objects, subjects, spirits, and tools, bodily forms can also be exchanged. Plants can become founding ancestors, or animals such as tigers can be seen as incarnations of ancestral spirits (Wessing 1995); bodies can be half-human, half-

animal, or humans can turn into spirits – and the other way round – or be 'possessed' by them while blurring body limits. They evoke emotions and can be benevolent or malicious or in-between: alluring as well as threatening. For instance, the Javanese spirit queen of the Southern ocean, Ratu Kidul (Nyai Roro Kidul), once was a human being who turned into the tutelary spirit. Nevertheless, she has sexual relations with the human rulers of Java and guarantees their power (Schlehe 1998). Or Nyi Blorong, another Javanese figure, has – similar to European mermaids – the upper body of a beautiful, seductive woman combined with a fish or snake tail. In contrast to Ratu Kidul, she is more like a demon – and is most often approached by men who search for pleasure and wealth. But it is not only the "spiritual waterscapes" of Southeast Asia that are gendered and sexualized (Watson Andaya 2016). Land, fertility, and crops are/were connected to female deities such as Dewi Sri, the rice goddess. Or, for a less famous example, the Javanese goddess Srenggi has the legs of a wild pig, clearly reflecting the sexual symbolism of hunting (Semedi 2012). Greek mythology knows the centaur, whose body is half human half horse. All over the world, we can find narratives of encounters and alliances, symbiotic attachments, intimate relationships, marriages, sexual or kinship bonds between human beings and animals (Sprenger 2014) or ghosts. Within relational ontologies (that have never been static, of course), spirits are parts of social and affective realms and subjectivity moves from body to body. Material things such as heirlooms (e.g. *keris*) are likewise endowed with life qualities. Spirits may also make use of modern technologies such as cellular phones as mediums – which is very popular in Indonesia. However, far from being limited to indigenous or non-Western peoples and ontologies, one finds similar more-than-human figures, ideas, experiences, and practices in the esoteric, spiritual, or neo-pagan movements in the West as well. Some people feel deeply connected with other-than-humans, such as plants, animals, and stones. At the same time, contemporary cyborgs are part human and part machine, while artificial intelligence technology constructs machines that look like human beings. Last but not least, current pop culture provides many examples of magical symbiosis and transformation. Perhaps Harry Potter is the most popular figure, but the films of Miyazaki Hayao can also be seen in this context (Yoneyama 2021). Ideas of post- and transhumanism have been popularized by all kinds of mass media. All of these characters, figures, and ideas reflect the view that there are no sharp boundaries between life forms, but rather endless possibilities of blurring, transferring, and

transgressing. They are locally different, dynamic, and hybrid, yet share an understanding of the basic relatedness and unity of life (at times also including artificially animated life forms). There is no "above" or "outside of" nature. Therefore, I borrow the idea of naturecultures from Haraway (2003) to describe the entanglement between nature and culture – in which, I suggest, the supernatural is integral.

However, we should beware of idealization and romanticization. Like all worldviews or cosmovisions, these natureculture-oriented ones have the potential to consolidate social hierarchies and legitimize the power relations in which they are embedded, as well as sexist social orders, ethnocentrism, or nationalism. It depends on the context and interests connected to them. What I find most important – and, in this respect, I disagree with recent 'ontological turn' (represented by Ingold, Latour, Descola, and Viveiros de Castro) or 'new animism' (Århem 2015) theories – is that these highly dynamic local beliefs and worldviews should not be analytically reserved for hunter-gatherers or indigenous people. We can find – and, in my view, should further explore – them in any kind and strata of society, including educated, modern elites in urban areas all over the world.

**Multispecies ethnography**

Only recently, and mainly due to the climate crisis and environmental destruction, have the humanities and social sciences begun to move beyond their conventional anthropocentrism, i.e. the focus on humans as isolated autonomous entities. Anthropos has become increasingly decentered, with emphasis instead going to relatedness, entanglement, the radical interrelatedness between nature and culture, humans and other-than-humans. Ecosystems are entangled, and there is interconnectedness within life and all things. Actor–network theory, new materialism, multispecies ethnography, the ontological turn, Anthropocene anthropology – all of these approaches seek to explore a pluriverse in which humans are not the sole agents but agents who are intrinsically connected with others.

Therefore, multispecies theorist Donna Haraway (2016) substituted the notion of Anthropocene (that attributes so much – destructive – power to humans) with the term Chthulucene: an age in which humans think tentacularly and make kin with all kinds of slimy creatures. Later, it was not too much of a surprise that in 2020, as we became aware of the extent of COVID-19, Tobias Rees predicted a future Microbiocene – an age dominated by microbes, bacteria, fungi, and viruses that live in and on human and other living

bodies. This reflects the shock and uncertainty caused by the invisible power of the coronavirus. What is a virus, and how can we grasp it? We know that it needs a host. We are aware of symbiosis, of how viruses spill over from one species to another, and of zoonoses - infectious diseases that jump from a non-human animal to humans. For coronaviruses, we humans are simply one of many multicellular organisms. As with bats, for instance, we are simply another habitat for their reproduction. Following this line of thought, we have become more aware of the biological relatedness and cohabitation in this world: the human body can be seen as a multi-species ecosystem, and microbes and viruses may be seen as social agents.

As a result, my discipline, anthropology, is extending its epistemology by including the agency – or at least the potency – of other-than-human entities. At the core of multispecies ethnography are not only human–animal studies and human–plant studies but also an approach that highlights the intersections between ecological relations, political economy, and cultural representations (Kirksey and Helmreich 2010). One crucial question underpins this approach: how do humans live with other animals, plants, and other living matter, within particular social and cultural worlds?

Obviously, there are remarkable methodological challenges in bringing these novel epistemological and theoretical paradigms together with practical methods and empirical data. How can we grasp the agency of organisms whose lives are entangled with human beings? What research methodologies can be developed for a multi-species ethnographic fieldwork? Wels (2020) proposes multi-sensory observations and an awareness of the shared sentience of human and non-human animals. He describes how and what he learned from tracing the methods of San in South Africa. Here, I wish to suggest also learning from myths and plural ontologies while simultaneously engaging with them critically.

**Planetary Health**

Multi-species approaches correspond very well with the recent suggestion to replace the notion of global health (that is still human-centric) with the more integrated notions of 'one health' or 'planetary health'. The nascent planetary health approach examines the interrelationships between human health, political, economic, and sociocultural contexts as well as the natural systems of the planet (c.f. https://planetary-health-academy.de/en/). A relational health concept will prepare for future challenges by de-hierarchizing the human-animal-environment health triangle (Hanusch,

Leggewie and Meyer 2021: 129) and focusing on the interdependencies between human health, structural contexts, and environmental issues. Or, to borrow the more poetic words of Dare and Fletcher (2021: 7), we are invited to "see ourselves anew in our entanglement: To see compassion, love, and care as centrepieces to our relationship with our planet." Thus, this approach strives to integrate human, animal, and plant health as well as climate, biodiversity, and related factors. It considers the health consequences of political change, globalized agriculture, deforestation, and inequalities – such as, for instance, the socioeconomic differences in COVID-19 infection risk and severity, or North–South vaccine inequities. Concerning this latter example, I would add that cultural and religious norms and values also play a crucial role in people's decisions to get vaccinated. In my view, the 'health' concept in planetary health approaches is still not broad enough, as it does hardly ever includes spiritual and religious ways of understanding nature and health. The Indonesian concept of *alam* (nature) or *alam semesta* (the universe) is just one example. It includes the supernatural realm (*alam gaib*) or *alam arwah* (the realm of the dead/the ancestors) as well as *lingkungan alam* (the natural environment). For many – not all – Indonesians health and healing are not only matters of biomedicine but also of

medical pluralism. In addition to medical doctors, healers (*ahli pengobatan, dukun, balian*, or *paranormal*) are, at times, consulted by clients from all social strata and religious affilations. Their rituals and remedies are often based on relational ontologies in the sense that they connect their clients to other dimensions (the agency of spirits or numinous energies); as such, these healers professionally cross ontological boundaries.

**Conclusion**

If we understand a planetary health approach to entail the recovery processes of all life on Earth, I would like to suggest that it should encompass not only all living beings but also include transcendent entities such as the above-mentioned spirits and mixed creatures as symbols of transgression and unity that can provide models for a new politics and way of thinking and living.

Religions are expected to offer protection and healing. In my view, it is sound that most religious leaders emphasized during the pandemic that they saw no contradiction between religion and science. Not many of them interpreted the pandemic as a punishment for humanity's failure to conform to moral principles. Only in the beginning, around March 2020, did some Indonesian politicians say that the virus would be warded off by prayer and that the

disease could be cured by positive thinking (Rasidi and Wijayanto 2021). The majority advised believers to follow scientists' recommendations, such as practicing social distancing and wearing masks. This contradicts the communal character of most religious rituals, be they Islamic, Christian, Hindu, or whatever (c.f. MacRae and Putra 2021). On the other hand, there have also been examples of (often low-level and fundamentalist) clergy who object to, for instance, vaccination. And there have been strong tendencies – enforced by social media – to instrumentalize the pandemic for old nationalist or religious animosities. Hindu-nationalists in India talked of a "Muslim Corona-Jihad"; people in Africa were suspicious that Europeans had brought the virus or toxic vaccines; and people in the United States and Europe blamed the Chinese for the pandemic. Thus, the well-known mechanism of othering and exclusion was applied once more. However, when we (students from Universitas Gadjah Mada, Universitas Indonesia, and the University of Freiburg, Germany, supervised by lecturers from all three universities) conducted a small comparative research project in Indonesia and Germany in 2020, we found that many pious people predominantly used the lockdown phase for self-reflection. They related that they experienced an intensification of individual practice and a strengthening of their faith

during that period. However, at the same time, some people were disappointed by a lack of spiritual guidance and support from religious leaders and institutions.

What I wish to suggest with this paper is that the novel approach of planetary health could be further developed towards an understanding of health that encompasses a unity of living beings. It can find (symbolic) expression in mythical, mystical, transgressive figures "in between" polar opposites. Without giving up the critical analytical perspective of the social sciences, which strive to embed all phenomena within contexts and power structures, they can fruitfully inspire and remind us of the interrelatedness of nature and culture, human and other-than-human. If we both understand and feel this unity, and if we manage to create more livable social, political, ecological, and religious/ontological structures, a good life for all creatures becomes thinkable.

I hope that this will be understood not only as a philosophical intervention but also as an invitation to reflect on the losses that arise when local beliefs and myths are suppressed in the context of repressive religious politics. Thus, coming to practical policy recommendations, I would suggest that instead of mainstreaming worldviews and religions, and instead of excluding, suppressing, or defaming local or

indigenous beliefs and practices (as it is at times the case in Indonesia, esp. in the context of the so-called blasphemy law), governments should strive for openness and recognize a diversity of worldviews – not only in respect to the so-called world religions but also concerning non-institutionalized beliefs. In contrast to the philosopher Conty, who says "perhaps an animist ontology will become the new normal." (Conty 2021: 14), I hold that a future-oriented "new normal" would not seek to fix and determine any ontology, religion, worldview or ideology as "normal", but to open up discourse and society for constant learning, ongoing discussion, and negotiation between equals that provide space for true creativity, interspecies entanglement, and planetary health.

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# Intellectual Capital in Achieving Sustainability Village Credit Institution Sustainability

Mirah Ayu Putri Trarintya[1], Ida Ayu Putu Widani Sugianingrat[2]

[1][2]Faculty of Business and Tourism Economics, Management Study Program

Indonesian Hindu University

[1] mirahayu@unhi.ac.id [2]widanidayu47@gmail.com

## ABSTRACT

The Village Credit Institution (VCI) is a potential income for traditional villages which VCI every year 20 percent will be channeled to traditional villages as development funds. The remaining 60 percent of the profit will be used for reserve shares, 5 percent for residents in traditional villages. The profits obtained by the VCI will automatically help residents in terms of freeing fees in traditional villages, so the VCI should not be lost. Coupled with the VCI is not subject to this tax payer which is advantageous. In Indonesia there is only one financial institution that is free from taxes, namely the VCI. This study aims to analyze and explain the influence of intellectual capital, namely: structural capital, social capital and reputational capital on business sustainability practices mediated by financial performance. Business sustainability practices by researchers are measured by the implementation of the Triple Bottom Line in the form of Profit, People and Planet as seen from the financial statement. This research is classified as an explanatory research, with a quantitative approach based on the philosophy of positivism. The questionnaire was used as an instrument for the intellectual capital variable with a sample of 100 VCI. The results showed that intellectual capital which affect the performance and sustainability of the Bali VCI business are structural capital and social capital. The concept of Catur Purusa Artha which is a proxy for measuring VCI business sustainability in accordance with John Elkington's (1994) theory of the Triple Bottom Line has actually been implemented by VCI ten years earlier, namely since 1984. VCI management in Bali can improve financial performance and business sustainability. through increasing Structural Capital (Culture and Organizational Structure) and Social Capital (Relations with Communities and Traditional Villages).

**Keywords:** Intellectual capital, business sustainability, triple bottom line

## I. Introduction

Currently, there are quite a number of financial institutions operating in Bali, such as Savings and Loans Cooperatives and Rural Banks (BPR), as well as commercial banks that distribute People's Business Credit (KUR) to rural areas. This is a serious competitor for VCI, but VCI must maintain its existence in general. The health level of VCIs in the last three years based on LPVCI data in 2020 shows that VCIs that are not healthy and do not operate have a fairly high number. The number of non-operating VCIs has even increased every year. The condition of a healthy VCI experiences the opposite. The number of healthy VCIs experienced a fairly high increase of 16 VCIs. The decline and increase in the level of health shows an indication, that the continuity of the VCI's operations is being challenged in the midst

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of its noble mission. Management, supervisors and all parties with an interest in the existence of the VCI must think about and find a way out to maintain the sustainability of the VCI. The company's survival will only occur if the company is concerned with economic growth, concern for environmental development and concern for social development.

The Triple Bottom Line (TBL) theory is actually implemented in VCI business entities, where VCI, which is a community financial institution based on local Balinese wisdom, implements the concept of TBL business sustainability referring to the local teachings of Catur Purusa Artha (CPA). CPA is the four life goals of Hindus, which consist of Dharma, Artha, Kama and Moksa. The implementation of CPA in this study is based on Suhardana (2007) citing Sarasamuccaya Sloka 262 which states that the utilization of assets as a result of the efforts of a person or company should be divided into three. The division of property into three parts is intended to carry out the CPA, which are the four goals of Hindu life. First, Artha is intended for Artha which means that the assets obtained should be partially used again to obtain assets in the future. Second, Artha is intended to fulfill Kama which means enjoyed for the life of the parties involved in the business. Third, Artha is for the sake of Dharma, which means it is used for benevolent things or social funds for the business environment.

The business sustainability of a company is not only seen from the distribution of profits, one approach that can be applied by the company to face various challenges and opportunities is an approach based on the Resources Based View (RBV). Through RBV the company can build a sustainable competitive advantage through the use of heterogeneous resources for its sustainability.Seeing the development of an increasingly innovative

market, intellectual capital must be used as a strategic resource with good management will be the key factor for success.

A distinctive culture and organizational structure is one of the strategic resources owned by VCIs in Bali. VCI as a traditional village-owned financial institution, VCI has an organizational culture in the form of core values and habits that become the glue within the internal VCI. The organizational culture that has developed in the VCI is a structural capital that has contributed greatly to improving the performance of the VCI so far.

Another uniqueness lies in the organizational structure of the VCI which involves traditional village leaders in the management and operational functions of the VCI, especially in the field of supervision, making VCI's financial performance better. Traditional village leaders, commonly known as Bendesa, are elected by all customary village residents to run the wheels of customary village organization, including in terms of supervising customary village property such as VCI. The Bendesa, with his capacity as Chair of the VCI Supervisory Board, is the supervisory board that represents all VCI owners because the VCI belongs to the customary village. VCI customers or customers consist of traditional village residents who incidentally are also VCI owners, this makes VCIs continue to exist sustainably

Ramantha (2018) said the establishment of microfinance institutions started from the central government through the Ministry of Home Affairs in collaboration with international financial institutions called Financial Institution Development (FID), so that there was a good relationship between VCIs and the central government. The existence of VCI in the law has been recognized as a

Microfinance Institution, but VCI is not an object of taxation.

The VCI interaction which is very prominent compared to other micro institutions can be used as social capital. Social capital can be defined as a set of informal values and norms that are shared among members of a community group that enable cooperation between them. Social capital is the implementation and result of company orientation that leads to stakeholder interests. Companies in maintaining their survival are very interested in maintaining their social capital.

The social relationship between the VCI and the traditional village residents is closely intertwined so that social trust and social networks are realized that allow each individual, whether the administrators, supervisors and employees of the VCI, as well as the community as VCI customers, to work together. The social network between VCIs and the surrounding community has enabled VCIs to gain trust as a repository for public funds in the form of savings and deposits. Good social interaction is also an important evaluation basis for VCIs in redistributing funds collected in the form of credit to the public. Financially in accordance with existing regulations, VCI provides funds of 5 percent of its profits each year for social funds. In the context of VCI, reputational capital is built mainly due to its institutional strength. The good name of the VCI has been built for a long time after experiencing quite encouraging developments from year to year. Suarmanayasa's research (2016) explains the success of VCIs in rural development in Bali Province. VCI reputation capital is formed from two sides of customer interests.

Increasing intellectual capital is one of the strategies to achieve business sustainability through TBL, and the creation of good corporate financial performance. Customers will give higher value to VCIs that are able to show good financial performance, and financial performance can be improved through intellectual-based resources (intellectual capital). Thus, financial performance can act as an intervening variable in the relationship between intellectual capital and firm value.

Several theoretical and empirical studies that have been described in the background, explain that strategic resources in the form of structural capital, relationship capital, social capital and reputation capital will become the basis for competition, which can further improve VCI performance. This performance improvement will then be linked to the VCI's ability to apply theory Triple Bottom Line in implementing Catur Purusa Artha which is used as a proxy to measure the level of business continuity. Thus, this study will answer research questions: What is the role of strategic resources in the form of; structural capital, relational capital, social capital and reputational capital as the basis for improving performance to maintain business sustainability in VCIs in Bali Province?

To answer these research questions, research problems can be formulated, namely:

1) Does structural capital affect the sustainability of VCI business in Bali Province?
2) Does social capital affect the sustainability of VCI business in Bali Province?
3) Does reputational capital affect the sustainability of VCI's business in Bali Province?
4) Does financial performance affect the sustainability of VCI business in Bali Province?

5) Does structural capital affect the financial performance of VCIs in Bali Province?
6) Does social capital affect the financial performance of VCIs in Bali Province?
7) Does reputational capital affect the financial performance of VCIs in Bali Province?
8) Is structural capital through financial performance able to influence the sustainability of VCI business in Bali Province?
9) Is social capital through financial performance able to affect the sustainability of VCI business in Bali Province?
10) Is reputation capital through financial performance able to affect the sustainability of VCI business in Bali Province?

## II. LITERATURE REVIEW
**Resource-Based View (RBV) Theory**

Barney (1991) explains that companies have heterogeneous strategic resources and are difficult to imitate. "The RBV identifies four key resource attributes needed for potential sustainable competitive advantage: value, rarity, imperfect imitability, and non-substituability. Barney explains that RBV theory is currently a very helpful theory in strategy formulation and has received significant attention in the strategic management literature.

**The Concept of Implementing Purusha Artha Catur Culture as a Measurement of Business Sustainability**

Referring to Aras & Crowther (2011) there is no specific definition of business sustainability and each organization needs to find its own definition according to its goals and objectives. Salimath & Jones III (2011) revealed: "There is no consensus on a unified definition of sustainability. Futhermore, the measurement and interpretation of this construct appears to be idiosyncratic to specific aims or research interest". This statement shows that until now there is no standard definition of business sustainability, especially in the context of the company, therefore the measurement and interpretation of the construct depends on the objectives and interests of the research.

Elkington (1997) also explains that companies must demonstrate responsibility he answered in a balanced manner to the 3Ps, namely Profit, People and Planet which stated: Triple Bottom Line framework advances the goal of sustainability in business practices, in which companies look beyond profits to include social and environmental issues to measure the full cost of doing business. This means that a business must be oriented not only to profit alone, but also to take into account all components of the human and environmental costs of running its business.

VCI, which is a community financial institution based on local Balinese wisdom, implements the concept of business sustainability or TBL refers to the local teachings of the CPA in relation to the Saraccamuscaya Sloka 262 by allocating its annual profit or distributing its dividends based on Chapter XIII Article 3 of the Provincial Regulation of Bali No. 3 of 2017 which is indeed very in line with the TBL theory.

Chapter XIII Regional Regulation of the Province of Bali No. 3 of 2017 concerning Village Credit Institutions, Article 23 regulates the distribution of VCI net profits at the end of the accounting year as follows:

1) Capital Reserve 60%
2) Village Community Development and Empowerment Fund 20%
3) 10% Production Services

4) Empowerment Fund 5% or a maximum of IDR 300,000,000, -
5) Social Fund 5%

When related to the theory of financial decisions in the form of dividend policy, what is stated in Article 23 of the Bali Provincial Regulation No. 3 of 2017 is the dividend policy that applies to the VCI.

The concept of using the profit is an implementation of CPA. Capital Reserve 60% is Artha's acquisition which is used to find Artha again. As much as 20% deposit to the Traditional Village and 5% for social funds is Artha for Dharma. Meanwhile, 10% of Production Services is Artha for Kama. So the measurement of the Catur Purusa Artha indicator in this study refers to Suhardana (2007) who cites Sarasamuccaya Sloka 262 which mentions the utilization of assets as a result of the efforts of a person or company which is divided into three. Artha for Artha(Y1), Artha for Dharma (Y2) and Artha for Kama (Y3).

The concept of CPA in the company's profit sharing is very much in line with the company's orientation which leads to Stakeholder Oriented towards the Sustainability Concept. A company in the long term, or for the sake of its survival (Going Concern), management should not only be oriented to the interests of the company owners (Shareholders), but must pay attention to the interests of all related parties (Stakeholders). Only in that way will the company be able to maintain its sustainability in the long term.

The concept of CPA becomes a proxy for measuring the sustainability of VCI business in accordance with the theory of John Elkington (1994). Here are the indicators:

(1) Artha for Artha (Y1)
(2) Artha for Dharma (Y2)
(3) Artha for Kama (Y3)

## Measurement of the Financial Performance of Microfinance Institutions

VCI financial performance measurement refers to Uniform Financial Institution Reporting Standard (UFIRS)The approach uses the approach of Capital, Asset Quality, Profitability and Liquidity which in banking terms is called Capital, Assets, Earning, and Liquidity (CAEL) which is taken from the level of health measurement in the form of CAMEL where M means Management. (Ramantha, 2017).

### Strategic Resource Measurement

Barney (1991) reveals that the sustainable comparative advantage of each company depends on strategic resources which are characterized by: valuable, rare, imperfectly imitable and non-substitutable.

This theory is supported by Isabel and Bailoa's research (2017) entitled Intellectual capital: The strategic resource of organizations states "In increasing competitive markets, where it is mandatory to innovate constantly, the value of products and services seems to depend more and more on the percentage of technology, knowledge and intelligence embedded in them. Given this reality, intellectual capital should be considered a strategic resource and the ability to manage it, a key factor for success. Given this reality, intellectual capital should be considered a strategic resource and the ability to manage it, a key factor for success". Seeing the increasingly innovative market developments, intellectual capital must be used as a strategic resource with good management which will be the key factor for success. The intellectual capital used in this research is structural capital, relational capital. Reputational capital and social capital.

### Structural Capital

Structural capital according to Bontis et al. (2000) consists of all non-human knowledge which includes databases, processes, organizational culture, organizational structure, manual process strategies, routines and policies. Structural capital in this study refers to the concepts of Moon (2006), Christa (2011) and Ulum (2015). Structural capital is formulated with two dimensions, namely organizational culture (X1.1) and organizational structure (X1.2).

## Social Capital

Social capital is an entity that includes multiple aspects of the social structure. Social capital facilitates certain actions of actors, both individuals and organizations within the structure. Woolcok (1998) explains that social capital is information, trust and norms of reciprocity inherent in social networks. Social capital refers to characteristics of social organizations such as networks, norms and trust that facilitate coordination and mutually beneficial cooperation. Social capital also adds elements of subjective, cultural processes such as trust and norms of reciprocity that facilitate social capital.

Nahapiet and Ghosal (1998) explain that there are three dimensions of social capital, each of which consists of:

(1) Relational Dimension with parameters:
   (a) skilled at working together
   (b) share information.
(2) Structural Dimension with parameter
   (a) comply with company norms
   (b) interaction and brainstorming.
(3) Cognitive Dimensions with parameters:
   (a) understand the company's goals and values
   (b) commitment to a common goal

## Reputational Capital

Reputation resources in this study were measured using two indicators, namely public trust in placing funds, both savings and deposits in VCI (X4.1) and public trust in the ease of credit services and their economic benefits for the community (X4.2). The dimension of public trust in placing funds in this study (X4.1) is measured by the following indicators:

(1) People believe that their funds will be safe if they are stored in VCI
(2) People believe that they will be able to receive lucrative interest from VCI
(3) People believe that withdrawing customer funds is not complicated

The dimensions of public confidence in the ease of credit services and their economic benefits (X4.2) are measured by the following indicators:

(1) People believe looking for easy credit at VCI
(2) People believe loan interest rates are not expensive in VCI
(3) The community believes that the benefits of VCI will ease the burden on the community

This research is causality which is developed based on theory Resources Based View (RBV) and financial performance.

Structural capital in this study refers to the concept of Christa (2011) and Ulum (2015).
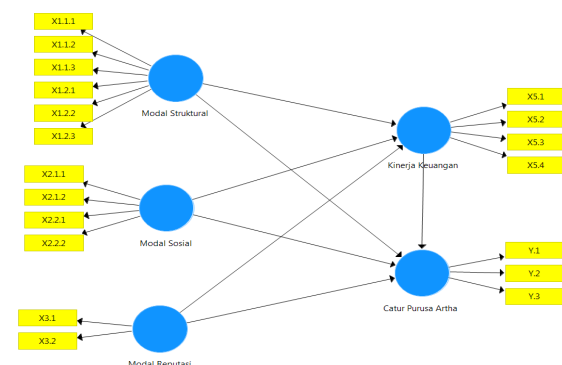
## III. Methodology

This research is a quantitative research based on positivism, namely testing general data and theories through hypothesis testing. The questionnaire was used as an instrument for the intellectual capital variable with a sample of 100 VCIs where for each district with a sample size of more than 10 VCIs, 2 VCIs were healthy enough, 1 VCI was less healthy and the rest were healthy VCIs. Districts with a sample size of less than 10 will all be taken as samples of healthy VCIs.

## IV. Results of Analysis and Discussion

The evaluation of the model in Partial Least Square (PLS) consists of two stages, namely the evaluation of the Measurement Model (Outer Model) and the stage of the Structural Model (Inner Model). The first stage is the Measurement Model, which is a model that shows the relationship between the latent variable (construct) and its indicators. Testing the Measurement Model is carried out through three test steps, namely. (1) Testing Convergent Validity (Convergent Validity); (2) Discriminant Validity Testing (Discriminant Validity); and (3) Testing Reliability (Reliability Validity). Based on the three Measurement Model tests conducted, the data is valid and reliable.

Table 1. The Average Variance Extracted (AVE) Value of the Model Construct

| No | Variable | $AVE$ | AVE |
|----|----------|-------|-----|
| 1 | Structural Capital (X1) | 0.731 | 0.854 |
| 2 | Social Capital (X2) | 0.811 | 0.900 |
| 3 | Reputational Capital (X3) | 0.848 | 0.920 |
| 4 | Financial Performance (X4) | 0.321 | 0.566 |
| 5 | Business Sustainability (Y) | 0.976 | 0.987 |

Based on the results of the Discriminant Validity calculation as shown in Table 1, all reflective variables have a square root of average variance extracted value greater than $0.50.\sqrt{AVE}$

Variables are declared reliable if they have composite reliability and Cronbachs alpha values greater than 0.60 (Wert and Joreskog, 1974). Composite Reliability and Cronbachs Alpha values are presented in the following table:

Table 2. The composite Reliability and Cronbachs Alpha of the model construct

| No | Variable | Composite Reliability | Cronbach's Alpha |
|----|----------|----------------------|------------------|
| 1 | Structural Capital (X1) | 0.942 | 0.925 |
| 2 | Social Capital (X2) | 0.945 | 0.923 |
| 3 | Reputational Capital (X3) | 0.918 | 0.822 |
| 4 | Financial Performance (X4) | 0.500 | 0.231 |
| 5 | Business Sustainability (Y) | 0.992 | 0.987 |

Based on the calculation results presented in Table 2, it shows that all constructs have high reliability scores, all constructs have Composite Reliability and Cronbachs Alpha values above 0.60.

It can be concluded that based on the calculation of validity and reliability carried out through several criteria such as convergent validity, discriminant validity, composite reliability and Cronbach's alpha, all reflective indicators that make up the variables and variables that make up the model in this study are valid and reliable.

Shows the strength and weakness of the influence caused by variations in endogenous variables on exogenous variables

Table 3. Value of R Square Intellectual Capital in Achieving Sustainability Village credit Institution Sustainability

| Latent Variables | $R$ |
|------------------|-----|
| Financial Performance (X4) | 0.071 |
| BusinessSustainability(Y) | 0.304 |

Based on Table 3 the R2 values of 0.071 and 0.304 indicate that the model formed by the two variables is classified as weak.

$$Q2 = 1 - (1\text{-}0.071)\,(1\text{-}0.304)$$

$$= 1 - (0.929)\,(0.696)$$

$$= 1 - 0.646$$

$$= 0.354$$

The coefficient of total determination of 0.354 means that 35.40 percent of the variation from Catur Purusa Artha cannot be explained by the model formed (latent variables of Structural Capital, Social Capital, Reputational Capital, Financial Performance, while the remaining 64.60 percent is explained by other variables outside the model that are not analyzed in the research model.

Statistical testing in this study was conducted on the relationship between the variables of Intellectual Capital on financial performance and Business Sustainability. The following are the results of statistical testing between variables (paths) presented in the following table:

Table 4. Path Coefficient of Direct Influence between Intellectual Capital in Achieving Sustainability Village credit Institution Sustainability

| | Original Sample Sample (O) | Sample Mean (M) | Standard Deviation (STDEV) | T Statistics (O/STDEV) | P Values |
|---|---|---|---|---|---|
| X1 -> X5 | -0.535 | -0.501 | 0.247 | 2,161 | 0.031 |
| X1 -> Y | 0.405 | 0.393 | 0.167 | 2,429 | 0.015 |
| X2 -> X5 | 0.346 | 0.357 | 0.149 | 2,327 | 0.020 |
| X2 -> Y | -0.225 | -0.206 | 0.139 | 1,613 | 0.107 |
| X3 -> X5 | 0.357 | 0.314 | 0.265 | 1.347 | 0.179 |
| X3 -> Y | 0.120 | 0.108 | 0.168 | 0.718 | 0.473 |
| X5 -> Y | -0.423 | -0.424 | 0.089 | 4,763 | 0.000 |

Based on Table 4 it can be explained that the Financial Performance variable has a significant effect on Business Sustainability with a probability value of 0.000 or less than B C 5B percent.

The Structural Capital variable has a significant negative effect on Financial Performance and a significant positive on Business Sustainability. Social Capital variable has a significant effect on financial performance but is not significant negative on business sustainability. Reputational Capital has an insignificant negative effect on financial performance and business sustainability.

This study also analyzes the indirect effect of strategic resource variables on business sustainability variables that must be consideredThe results are presented in Table 5.3:

Table 5. Path Coefficient of Indirect Influence between Intellectual Capital in Achieving Sustainability Village credit Institution Sustainability

| | Original Sample Sample (O) | Sample Mean (M) | Standard Deviation (STDEV) | T Statistics (O/STDEV) | P Values |
|---|---|---|---|---|---|
| X1 -> X5 -> Y | 0.226 | 0.214 | 0.112 | 2.012 | 0.045 |
| X2 -> X5 -> Y | -0.147 | -0.149 | 0.065 | 2,249 | 0.025 |
| X3 -> X5 -> Y | -0.151 | -0.137 | 0.117 | 1,289 | 0.198 |

Based on the table, it can be explained that the effect of Structural Capital on Business Sustainability through Financial Performance is less than 5 percent, explaining that the Financial Performance variable is able to mediate the effect of Structural Capital on Business Sustainability. The probability of the influence of Social Capital on Business Sustainability through Financial Performance is 0.025, explaining that the Financial Performance variable is able to mediate the negative influence of Social Capital on Business Sustainability. The probability of the influence of Reputation Capital on Business Sustainability through Financial performance is 0.198 or greater than 5 percent. This means that explaining

the Financial Performance variable is not able to mediate the effect of Reputation Capital on Business Sustainability.

## V. Conclusions and Suggestions

Non-financial strategic resources which in this study are proxied by intellectual capital influencing the performance and sustainability of the Bali VCI Business is Structural Capital and Social Capital. Which requires VCI to be wise in making decisions on financial performance and business sustainability. The concept of Catur Purusa Artha which is a proxy for measuring VCI business sustainability in accordance with John Elkington's (1994) theory of the Triple Bottom Line has actually been implemented by VCI ten years earlier, namely since 1984. VCI management in Bali can improve financial performance and business sustainability. through increasing Structural Capital (Culture and Organizational Structure) and Social Capital (Relations with Communities and Traditional Villages). Balance between Financial Performance and Business Sustainability. must be in line because both are important for VCI as a community financial institution in implementing Catur Purusa Artha.

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# Wellness Tourism as a Form of Adaptation to the Dynamics of Bali Tourism
# In the New Normal Era

By:
Herny Susanti, Yayati Wilyadewi
Email: hsusanti90@gmail.com
Faculty of Business and Tourism Economics Management Study Program
Indonesian Hindu University

**Abstract**

During the Covid-19 pandemic, Bali tourism is experiencing a difficult period and it is not possible to predict when it will recover. Bali, which relies on tourism as its main source of income, relies heavily on tourist visits. The dynamics of the tourism policy of opening and closing the DTW, PPKM, has made Bali's economy delusional by up to -10.98% so that policy makers (Government, community, businessmen) must find solutions so that the tourism industry in Bali can rise in the new normal era. Wellness Tourism invites tourists to improve the quality of healthy life by building a new lifestyle, namely a comprehensive balance of 6 dimensions of wellness, namely mental wellness, emotional wellness, social wellness, physical wellness, environmental wellness and intellectual wellness. This concept is also in line with the plan to open a green zone in Bali. Wellness tourism is a special interest tourism which is the development of health tourism by integrating recreation and leisure so that tourists achieve holistic well-being. To be able to adapt to the dynamics of tourism in this new normal era, it is necessary to study the development of alternative tourism, namely wellness tourism which is in accordance with the dynamics of tourism and Balinese cultural values.

The purpose of this study was to determine: (i) What is the potential for wellness tourism in Bali; (ii) How is the participation/involvement of stakeholders in the development of wellness tourism in Bali (iii) What is the strategy for developing wellness tourism in Bali as a form of adaptation to the dynamics of tourism in the new normal era. This study uses qualitative methods through in-depth interviews with relevant stakeholders/policy makers and academics. The theory in this research is adaptation theory, participation theory and Community Based Tourism theory. The potential of Bali as a wellness destination is more focused on natural resources, culture, spirituality and local wisdom. The participation or involvement of the government, the community and entrepreneurs is in line with their respective functions, both in regulations/policies, the provision of CHSE-certified facilities and a more comprehensive community participation in order to achieve sustainable tourism. The strategy formulated is to develop wellness tourism that has Balinese characteristics by involving the community more thoroughly by prioritizing the principles of tourism marketing.

Keywords: potential, adaptation, strategy and development program, Wellness Tourism

## I. Introduction

The island of Bali as one of the favorite tourist destinations, has exotic natural beauty, stunning beaches, with all kinds of unique customs, culture and sacredness as well as the hospitality of its inhabitants. Its potential causes Bali to become a favorite tourism destination for both domestic and foreign tourists. Therefore, it is undeniable that the role of the tourism sector in Bali is very dominant and affects various aspects of people's lives both from the economic, socio-cultural and natural environment aspects of the government, the tourism industry including

the community. Bali relies heavily on the tourism sector, where 80% of its original regional income comes from tourism. The dynamics of Bali tourism occurred due to the decline in the tourism business in 2021, which began with the Covid-19 pandemic spreading to Indonesia on March 2, 2020. The outbreak of the Covid-19 pandemic was followed by flight restrictions. and the closure of tourist destinations and restrictions on visits that impact on the level of tourism visits.

Foreign tourist arrivals which drastically decreased by only 1,050,367 visits, decreased by -81.65% compared to the period January to November 2019 (https://www.kompas.id/baca/ekonomi/2021/01/04/pandemi-_covid-19-affects-tourist-visit-to-bali/). Bali's economy experienced a very deep contraction at minus 10.98% (https://denpasarinstitute.com/berita/read/75/pariwisata-di-masa-pandemi-covid-19.html). To revive Bali tourism, of course there must be efforts from policy makers, both government, businessmen and the community to be able to adapt to the dynamics of tourism in the new normal era. In the new normal era, where health and safety are top priorities in travel activities. For this reason, policy makers must seek and find new formulas as a form of tourism development in the new normal era, where tourism activities are currently mostly carried out in the open, integrated with nature with the aim of maintaining a healthy body, mind and soul (spiritual), so as to maintain tourist health. In this new normal era, wellness tourism will become a trend in tourism activities. Some wellness tourism activities are in accordance with the government's recommendation related to CHSE (Cleanliness, Health, Safety, and Environmental Sustainability).

Wellness tourism is part of alternative tourism, as one of the special interest tours which is the development of health tourism (fitness) / health tourism by integrating recreation and leisure which aims to make tourists achieve a balance of body (body), mind (mind) and soul (spirit).

/ soul) which contributes to improving and being able to maintain the health of tourists, (Voigt, et.all, 2010). The purpose of wellness tourists visiting a destination is for a holistic well-being condition, with six dimensions which include: physical, mental, spiritual, emotional, social and environmental (Global Wellness Institute, 2021). The concept of wellness tourism is to prioritize health and fitness by carrying out tourism activities by providing supporting facilities for tourists to carry out activities such as yoga, meditation, retreats, sports facilities, yoga, cycling, jogging, hiking, trekking, SPA services, beauty, treatments. body and medical wellness facilities (Wendri, 2019). In conducting wellness tourism, it is centered on three main areas, namely activities related to SPA, health (medicine) and sports (sports), (Ling Mei Ko, 2018).

Wellness tourism has developed in several countries in the world before the COVID-19 pandemic with various diversification of related products such as: medical, culinary, agrotourism, Eco/sustainable, adventure, sport, volunteer, spiritual and culture tourism. Income from the economic sector for world wellness activities reaches $ 4.5 trillion market (Global Wellness Institute, 2021). Wellness tourism creates great opportunities for the fitness business and other businesses related to the health of the body (body), mental (mind) and soul (spirit / soul). Indonesia is ranked 7th as the Top Ten Wellness Tourism Market in Asia-Pacific, 2017 and 17th in world Wellness development (Global Wellness Institute, 2021). The development of wellness tourism is in accordance with current tourism conditions, where health conditions are very important for everyone and especially tourists in a destination. The decline in the number of tourist visits as a result of the government's policy on flight restrictions, will not be able to meet the targets that have been set. If this happens continuously for the next few years, it will certainly destroy the Balinese economy

which is very dependent on the tourism sector.

It is time for policy makers/stakeholders to determine the direction of tourism development in accordance with the policy of implementing the CHSE health protocol and adjusting to the conditions of this pandemic. Physical conditions that must remain stable, mental and mental health that must remain healthy as a result of high pressure on economic aspects become opportunities in tourism development that prioritizes overall health. Policy makers and the community must begin to adapt to the conditions and situations during the pandemic and enter a new era of life, so that they can continue to develop tourism so that they can quickly rise and restore the Balinese economy. Restrictions on tourist visits must be addressed by developing quality tourism and starting to focus on developing alternative tourism, especially wellness tourism as a form of sustainable tourism development and prioritizing holistic health. Quantity tourism is no longer in accordance with current conditions where the main goal is only to fulfill the visit target which is no longer possible to fulfill in this pandemic condition. Policy makers must begin to improve by providing tourism development solutions that focus on quality tourism, one of which is taking opportunities in the development of wellness tourism in accordance with the character and culture of Bali.

In order to continue to develop tourism and encourage independence in the context of economic recovery in this new normal era, there are three important aspects that are the focus of this research, namely: what is the potential of Bali in the development of wellness tourism? stakeholders (government, community and entrepreneurs) in the development of wellness tourism in Bali?, and how is the strategy formulated in the development of wellness tourism as a form of adaptation to the dynamics of tourism in Bali in this new normal era?

## II. Research Objectives
The aims of this research are: to find out whether Bali has potential so that it can develop into a wellness tourism destination; to find out how the participation / involvement of stakeholders (government, entrepreneurs and the community) in the development of wellness tourism in Bali and to find out how the strategy for developing wellness tourism in Bali is as a form of adaptation to the dynamics of tourism in the new normal era.

## III. Theoretical basis
### 1. Adaptation Theory
According to Bennett (1976) adaptation is the adjustment of human life to the environment and the adjustment of the environment to the life of the person concerned to meet his needs. He further stated that there are three important concepts to understand the adaptation process.

1) Adaptive behavior, namely forms of behavior that embodies the adjustment of ways to achieve goals, make choices and refuse to take an action or engagement with a view to adapting.

2) Action strategies, namely actions that are specifically planned to complete adjustment efforts in order to achieve progress as a goal of utilizing resources.

3) Adaptation strategies, namely the actions chosen with these actions can be predicted to lead as an adaptation process takes place through human activities from following, observing, and interpreting the symptoms and changes that occur in their environment.

Based on this process, humans make adaptations. If the previous ways of adjustment are deemed to be incompatible with the symptoms and changes that occur, then those ways are replaced with new ways according to their abilities to meet their life needs. In deciding the appropriate ways that humans make a choice of ways that relate to the environment as well as use it to meet their needs.

Furthermore, Bennett (1976) argues that in adapting, humans are not free to only follow their will through relationships and utilization of environmental potential, but also pay attention to the norms of honesty, justice and reciprocity (dependence). However, there are times when humans have the ability to manipulate these norms through their use in adapting to their environment. In line with Bennett's opinion, several other anthropologists have opinions with their respective formulas. Montagu (1968) states that with culture, humans are able to process their environment to suit their desires by directing and controlling forms of life according to the demands of their needs. Then Geertz (1973) showed that humans get purpose, direction and involvement for their lives so that they are able to respond to the stimuli they face. A similar opinion was also expressed by Cohen (1973) who also stated that social institutions are a means of human adaptation and without them there will be no cultural adaptation. This theory is used to sharpen the analysis in an effort to answer the three problem formulations related to the role of government, community participation and entrepreneurs (stakeholders) in the development of wellness tourism as a form of adaptation to the dynamics of tourism in the new normal era.

## 2. Participation Theory

The concept of participation in a narrow sense can be interpreted as the participation of a person or community in development, participation in development activities and participation in utilizing the results. Participation is a process that includes providing input and receiving output (Geriya, 1997). In a broad sense, community participation can mean partnership or partnership. In the concept of participation as a partnership, the community is more free to determine, meaning that they can choose to participate in development or not. Ideally what is expected is active participation based on the

community, namely a planned and programmed partnership (Geriya, 1997).

"Participation" is the process of growing awareness of the interrelationships between different stakeholders in society, namely between social groups and communities with policy makers and other service institutions. In simple terms, participation can be interpreted as "the act of taking part or sharing in something".

In general, the positive side of participation is that the programs implemented will be more responsive to real basic needs. This is an important way to ensure the sustainability of the program, will be more efficient because it helps identify more appropriate strategies and techniques, and relieves the burden on the center both in terms of funds, manpower and materials. The negative side is that participation will loosen the authority of the top party so that it is difficult to measure the accountability of the top party, the decision-making process will be slow as well as the implementation, and the form of the program will also be different due to the diversity of the community.

## Society participation

Pretty, et al. (1995) and Tosun (1999) construct a different typology of community participation. Pretty et., al., (1995) developed a typology of community participation which can be divided into seven levels. The lowest level is manipulative participation and the highest level is self mobilization. Meanwhile, Tosun (1999) classifies the typology of community participation into three main parts, namely spontaneous participation, coercive participation, and induced participation. Both types of community participation typology from Pretty and Tosun have similarities and differences. The similarity lies in the number of the main groups participating. these two opinions form 3 groups of participation types, namely: (1) low participation type, (2) medium participation type, and (3) high participation type. The difference is in the

perspective to carry out further stratification in each formed group (Tosun, 2006).

The participation of local communities in tourism development in general can be seen from at least two dimensions, namely community participation in the decision-making process and in receiving benefits. At the decision-making level, communities are encouraged to have control over tourism resources, have initiative and be able to make decisions that can affect and improve their quality of life (Timothy, 1999; Tosun, 1999; Zhao & Ritchie, 2007).

**Government Participation**

Pitana and Gayatri (2005), suggest that local governments have a role to develop their regional tourism potential, as:
a. Motivator, in tourism development, the role of local government as a motivator is needed so that the tourism business continues to run. Investors, the community, and entrepreneurs in the tourism sector are the main targets that need to be continuously motivated so that tourism development can run well.
b. The facilitator, as a facilitator for the development of tourism potential, the government's role is to provide all facilities that support all programs held by the government. In practice, the government can cooperate with various parties, both private and public.
c. The dynamizer, in the pillars of good governance, in order for an ideal development to take place, the government, the private sector and the community must be able to synergize well. The local government as one of the stakeholders in tourism development has a role to synergize the three parties, so that among them a mutualism symbiosis is created for the development of tourism.
The government should encourage the creation of policies that support the community's independent action. Participation is needed to ensure sustainable development, because sustainable development is highly dependent on social

processes. The three main aspects of society-social, economic and environmental must be integrated, where individuals and institutions play a role in each other for change to occur. In order to achieve sustainable development outcomes, many agree that a participatory approach needs to be taken. Pretty and Guijt (1992), explain the practical implications of this approach. A participatory development approach should start with the people who know best about their own living systems.

**3. Community Based Tourism Theory**

Community-based tourism development is defined as a development approach that emphasizes the people's economy and people's empowerment. In the field of tourism science, this strategy is known as Community-Based Tourism Development (CBT). Murphy (1988) states that essentially tourism development cannot be separated from the resources and uniqueness of the local community, both in the form of physical and non-physical elements (traditions and culture), which are the main driving elements of tourism activities themselves so that tourism should be viewed as an "activities". based on local communities".

This approach is used as a reaction to the failure of modernization applied so far in developing countries. Top-down policy making is considered to have forgotten the basic nature of development itself so that the people are not increasing their quality of life, but are actually disadvantaged and tend to be marginalized in their own environment (Pitana, 1999: 75). The main key to development (Natori, 2001) is the balance and harmony between the environment, resources, and tourist satisfaction created by the will of the community itself. The community-based tourism approach is the opposite of the conventional approach. In the community-based tourism approach, development starts from the bottom (bottom-up).

In these conditions, social learning will occur, so that local communities are

required to be involved in various stages of development. Thus, the management of development is really carried out by those whose lives and lives are influenced by the development itself (Pitana, 1999: 76). Furthermore, Natori (2001:6) distinguishes conventional tourism development from community-based tourism. In the conventional tourism development model, the interaction between resources, residents, and visitors is not balanced, causing conflict. However, in the community-based community development model, resources, local residents, and visitors interact harmoniously, in addition to making the community a key player in tourism development. Basically, there are two main principles in the community-based tourism development planning (CBT) strategy, namely: 1) involving community members in decision making, 2) ensuring that local communities receive benefits from tourism/empowerment activities for the local community.

## IV. Literature Review

The development of world tourism provides opportunities for the development of wellness tourism in developing countries with the aim of obtaining high quality health and wellness products, services at affordable prices. The health and wellness industry in Bali has become part of the tourism sector, especially as a tourist destination to enjoy SPA activities that are well known abroad. Health and wellness tourism is a comparative strength, and an opportunity to innovate tourism products in Bali that are adapted to the existing natural potential. (Main, 2011).

Research conducted by Widjaya (2011) states that Bali has the opportunity to be developed as a health and wellness destination in the future. The fact that the SPA with its health and wellness services is a component of health tourism if it is associated with facilities at the destination which traditionally implies the existence of natural mineral water baths and also a place that combines health and accommodation facilities so that it becomes the dominant characteristic of wellness.

Research on the motivation of tourists to enjoy wellness tourism in Bali in Wendri's research, (2019), states that strategies in innovating to design products that suit the needs of tourists include tips in integrating elements of Balinese culture and local wisdom into it, so that through the introduction and development of wellness tourism as special interest tourism, cultural tourism also has the opportunity to be preserved as a sustainable tourism concept.

The Deputy for Industrial and Institutional Development, Ministry of Tourism and Creative Economy, has compiled a book entitled Journey For Healthy-Life: Scenarios of Wellness Tours in Joglosemar, Bali and Jakarta, 2019. The Ministry of Tourism and Creative Economy together with the Ministry of Health (2019) have recommended 3 (three) tourist destinations that will spearhead the development of fitness tourism / wellness tourism in Indonesia. The three tourist destinations are: Joglosemar (Jogjakarta, Solo and Semarang), Bali, and Jakarta and its surroundings. One of the established wellness tourism destinations is Bali, this is an opportunity for Bali to focus more on the development of wellness tourism, where this development can be carried out as a form of adaptation to the dynamics of tourism which is currently declining due to the Covid-19 pandemic.

The Ministry of Tourism and Creative Economy in his book "Journey For Healthy-Life: Scenarios of Fitness Tours in Joglosemar, Bali and Jakarta, 2019. "said that Indonesia has potential and opportunities in developing wellness tourism, as well as Bali which is included in the development plan. Mental and mental health as well as body fitness are millennial generation tourism trends and this provides opportunities for the development of wellness tourism with the potential of Bali's natural and cultural resources.

## V. Methodology

This type of research is qualitative research by conducting in-depth interviews with stakeholders and academics who have knowledge about the development of wellness tourism in Bali, in order to examine and analyze problems regarding the potential and role of stakeholders in the development of wellness tourism in Bali, as well as how to formulate strategies for developing wellness tourism in Bali. as a form of community adaptation to the dynamics of tourism in the new normal era. Informants in this study were determined by purposive sampling method. The data collection instrument used was in the form of an in-depth interview guide containing a list of questions to informants to obtain data to discuss the formulation of problems related to the role of government, community participation and entrepreneurs (stakeholders) in the development of wellness tourism as a form of adaptation to the dynamics of tourism in the new normal era.

## VI. Results of Analysis and Discussion
## A. Bali's potential in the development of Wellness Tourism

Tourism potential is everything that is found in a tourist destination and is an attraction so that people want to come to visit the place (Mariotti in Yoeti, 1996:172). According to Pendit (1999) in the book of Tourism Science, tourism potential is anything that can be developed into a tourist attraction. From this understanding, it can be concluded that tourism potential is everything that is part of natural, cultural and man-made wealth that has a certain uniqueness that becomes an attraction for tourists to want to visit and travel, and can develop into a tourism service industry that can provide benefits. for the people in the area.

In the book Journey For Healthy-Life: Scenarios of Fitness Tours in Joglosemar, Bali and Jakarta, 2019. The Potential of Wellness Tourism: Natural Resources and Traditions. Indonesia is known as a fertile country. It is estimated that around 7,000 types of spice and herbal plants grow in Indonesia. Only a small part – or less than 200 species – are cultivated and become part of the richness of Indonesian spices and herbs. Indonesia also has a wealth of local traditions and local knowledge based on spices and herbs for wellness and healing. In Travel scenario Fitness in Joglosemar, Bali and Jakarta, 2019. The latest study states that the millennial generation places health and fitness as the second priority in their daily life (53%) after family issues (79%). Millennials do make less money than previous generations, but allocate more money to make themselves healthier and fitter. Yoga and meditation are the most popular activities for millennials.

Bali is rich in beautiful natural resources, has a beautiful panorama and is famous in foreign countries. In addition, Bali also has fertile soil and a diversity of spice plants which are Bali's potential in the development of wellness tourism. Spice plants can be processed into scrubs which are the mainstay products of the Spa. Herbal plants are the main ingredients in making herbal drinks that function in maintaining the health and fitness of tourists. processing of spices and herbal plants based on local Balinese wisdom. What Bali has is potential in the development of Bali as wellness tourism, this opinion is also supported by several competent informants in the tourism sector, who were conveyed in in-depth interviews.

Opinion from Mrs. Ida Ayu Indah Yustikarini, SS., M. Hum, Head of Tourism Marketing Division of Dispar Prov. Bali, on August 30, 2021, stated "wellness tourism is one of the alternative tourism that is very suitable to be developed during the pandemic and post-pandemic. Increased awareness and needs of the community on the importance of health and fitness spiritually (healing) and physically so that they will look for tourist attractions that can meet these needs, with the hope that after traveling, they will return to their home

areas with fresher and healthier feelings and bodies so that they are more comfortable. enthusiasm to carry out routine activities. Bali is very appropriate if it is developed as a wellness tourist destination in this new normal era. This is related to the wellness potential of Bali, namely: Bali already has a traditional Balinese medicine known as usada (Sanskrit Ausadhi: plants that contain medicinal properties). This knowledge originating from India spread to Bali along with the development of Hinduism in the 5th century AD and was passed down from generation to generation through lontar usada (manuscripts on medicinal systems, medicinal ingredients and traditional medicine methods written on palm/siwalan leaves - Borassus flabellifer). In traditional medicine, plants are one of the main elements. Health services are not just medical. Bali has been known worldwide as a spiritual destination with meditation and yoga retreats, which are able to overcome stress, manage emotions and anxiety and create a calm and comfortable life. Besides the potential of traditional medicine in accordance with local wisdom, Bali is also famous as a world-class spa tourism. In various corners of the Island of the Gods, there are many offers of traditional spa and massage treatments which are part of physical and non-physical health services. And this spa and massage medical tourism absorbs a lot of local labor and traditional Balinese herbal remedies. Tourism activities that can be carried out are activities that are able to provide physical and spiritual fitness and freshness for tourists, such as sports, yoga, meditation, activities to enjoy the natural atmosphere with clean air, beauty treatments (spa, massage, body scrub/boreh from spices), herbal culinary (drinking herbal medicine) /loloh for health), cultural activities with local wisdom such as melukat (in the context of self-cleaning), and so on".

Opinion from the Head of Tourism Marketing Division of Dispar Prov. Bali is also supported by Ida Bagus Agung Partha Adnyana, who is the Chairman of GIPI (Indonesian Tourism Industry Association) Bali/Bali, stating that "Bali has had a very important initial capital to make wellness tourism where Bali has a traditional health care/fitness culture since its inception. In the ancestral era of the Balinese, both in the form of activities for health such as asceticism or what is currently trending is called "Meditation" and Yoga activities, as well as Bali has the potential for various types of traditional medicines (Jamu) which have proven efficacy for the Balinese people. . "Yoga" activities in the open air and the manufacture of various types of medicines or traditional drinks (spices/herbs). Bali has many interesting and exotic places or attractions for wellness tourism activities such as health sports activities. The Balinese people are an important asset where the people are very friendly and also have a high culture that values traditional health care, thus becoming an important attraction for potential wellness tourists in the future. From academics represented by Mrs. Dr.Dra. I gusti Made Wendri, M.Par, Lecturer at Bali State Polytechnic, researched the motivation of tourists to enjoy Wellness tourism in Bali. He supports the opinion of the Head of Tourism Marketing Division of Dispar Prov. Bali, that apart from the potential of herbs and various spiritual activities that Bali has as capital in developing wellness tourism which is focused on health, water therapy / melukat. "The development of wellness tourism is very rapid, which is evidenced by the development of spas, especially the revival of baths which is the highlight (for example) embracing in Tampak siring, Bangli, Batur, Asri, Belulang and so on. mental wellness. (clean, cool body which has an impact as a niscal fusion of mala".

**B. Stakeholder participation/ involvement in the development of wellness tourism in Bali**

Participation is a process that includes providing input and receiving output (Geriya, 1997). In a broad sense,

community participation can mean partnership or partnership. Participation or involvement in development is very much needed, so that the strategies and programs can be implemented properly and effectively. Ideally, in sustainable tourism development, it is certainly expected that the participation or involvement of the community is more actively planned and programmed. The government in tourism development must encourage the creation of policies that support the community's independent action. Participation is needed to ensure sustainable tourism development, so that in the end it will be able to improve the welfare of the community up to next generation. Entrepreneurs as capital owners are also expected to be involved in sustainable tourism development. There is a partnership/partnership between entrepreneurs, the government and the community as an effort to achieve maximum results.

In this new normal era, the involvement of the government, the community, businessmen and academics is very much needed, so that Bali will immediately rise and become independent so that the economy will recover. Reflecting on the condition of Bali's tourism in the past before the pandemic period where tourism stakeholders were more concerned with quantity tourism, it made us realize that the development of quality tourism is the right way to maintain the existence of Bali tourism. For this reason, various efforts have been made by the government, businessmen and the community hand in hand for the rise of Bali tourism. One type of tourism that is in accordance with the concept of quality tourism is wellness tourism. At the end of the 1970s, health tourism experienced significant development and became an important part of the world tourism industry. In the next few decades, wellness tourism has become an attractive option for tourists along with the emergence of the "fitness movement" in various parts of the world. Getting a quality life is the goal of fitness. A quality life can

be achieved if there is a balance between body, mind and spirit (Global Wellness Institute, 2021).

Indonesia is a large country that has a unique cultural diversity, environment as well as natural wealth and very attractive potential resources so that it is worthy of being developed into a health and wellness tourism destination. The Ministry of Tourism and Creative Economy together with the Ministry of Health (2019) have recommended 3 (three) tourist destinations that will spearhead the development of fitness tourism in Indonesia. The three tourist destinations are: Joglosemar (Jogjakarta, Solo and Semarang), Bali, and Jakarta and its surroundings. Bali is one of the destinations in planning the development of wellness tourism. This opens up opportunities for tourism stakeholders (government, communities and entrepreneurs) to be able to revive the tourism sector which has fallen due to the Covid-19 pandemic. In this new normal era, the efforts made by the government, businessmen and the community in addition to preparing tourism facilities with CHSE (Cleanliness, Health, Safety and Environment) certificates and TKBEB (New Era Bali Life Order) with readiness to implement tourism business processes, are trying to continue to develop tourism by adapting to conditions in this new normal era. The development of alternative tourism with the concept of quality tourism is one option, namely wellness tourism.

From the results of in-depth interviews with the Government represented by Mrs. Ida Ayu Indah Yustikarini, SS., M.Hum, Head of Tourism Marketing Division of Dispar Prov. Bali, on August 30, 2021, it was conveyed that the government always cooperates with all tourism stakeholders and the community in making every effort to revive Bali tourism which is Bali's mainstay sector. Government involvement in the development of wellness tourism is more involved in terms of regulation, fostering, and supervising so that its development can

take place in a sustainable manner (sustainable tourism):

1. Government participation/involvement in wellness development:
- Bali Province already has Bali Governor Regulation Number 55 of 2019 concerning Traditional Balinese Health Services. This gubernatorial regulation is also intended to provide legal certainty and protection to traditional healers, entrepreneurs, health workers, clients/patients and the community in the standardized system of providing traditional Balinese health services.
- There are 3 P4TO (Post-Harvest Processing of Medicinal Plants) buildings which will be built by Bangli, Karangasem and Tabanan later to produce traditional medicines aimed at the success of the Governor of Bali Regulation No. 55 of 2019 concerning Traditional Balinese Health Services. Post-Harvest Processing of Medicinal Plants Karangasem will produce 3 scientific herbs in the form of powder, including: herbal medicine for hypertension, diabetes and fitness. which will later be distributed to all health facilities in Bali.
- Tourist villages that use nature as their main attraction, of course, have great potential as wellness tourism destinations. Tourists will be invited back to nature; jogging, yoga, meditation, grooming, as well as with village life activities that will provide a pleasant experience of course while maintaining the quality of cleanliness and health. For this reason, the government will focus more on fostering tourist villages in Bali. Guidance for tourist villages that have the potential to be developed as wellness tourism destinations, so that their management and human resources

understand how to provide services for wellness tourism tourists. The government can cooperate with academics and traditional Balinese health experts to develop quality wellness tourism.

2. Community participation/involvement in the development of wellness tourism are:

In the opinion of Tjokorda Gde Agung Ichiro Sukawati, as a representative of the Ubud Traditional Village, said that "for now the role of Traditional Villages in the development of wellness tourism is not yet specific, but the potential for culture as part of wellness tourism activities in accordance with local wisdom exists. in the community can be developed more optimally as a variety that is different from previous tourism products and services while still guided by noble values. Traditional Villages will cooperate with the community, government and entrepreneurs, will explore and develop the potential for wellness tourism by activating the existence of Bumdes to develop Tourism Villages, and through these tourist villages they can develop the wellness potential that exists in each of these villages and will focus on wellness tourism can grow more.

3. The participation/involvement of entrepreneurs in the development of wellness tourism are:

Interviews regarding the participation/involvement of entrepreneurs in the development of wellness tourism as a form of adaptation to the dynamics of tourism in the new normal era represented by three informants: Mr. Ida Bagus Purwa Sidemen, S.Ag. M.Ag (Chairman of PHRI Bali), Mr. Ida Bagus Agung Partha Adnyana, Chairman of GIPI (Indonesian Tourism Industry Association) Bali/Bali Tourism Board) and Mr. I Dewa Gede Wisnu Arimbawa as representatives of ASITA Bali (GD Tour Bali / Managing Director). In order for the development of wellness tourism in the new normal era to run optimally, cooperation from various stakeholders, including entrepreneurs in the tourism sector, is needed. From the results

of in-depth interviews with informants, it is conveyed as follows:

- Opinion from Mr. Ida Bagus Agung Partha Adnyana, Chairman of GIPI (Indonesian Tourism Industry Association) Bali/ Bali Tourism Board), he stated "that it is never too late to start something good. Although wellness tourism should have been encouraged by the government for decades, now is the right time to adapt in the new normal era, in order to revive Bali tourism. So Bali needs to immediately make appropriate preparations for the development of a wellness tourism business by involving all stakeholders (Governance Collaboration), including involving the tourism industry. The government together with the private sector ensure that the standard of service flow, security of health services and health facilities for tourists can be maintained professionally and safely. Prepare various regulations that can support wellness tourism services so that this tourism product can be competitive and attractive to potential visitors in the future, both for domestic and international tourists. The government and the private sector ensure the promotion of these traditional health and fitness products to be better known by tourists. In addition, preparing tourism facilities with CHSE (Cleanliness, Health, Safety and Environment) certificates and TKBEB (Bali New Era Life Order) with readiness to implement tourism business processes (hotels, travel agents, tourism transportation including DTW/Tourism Attractions) have received certificates CHSE / TKBEB to ensure tourism businesses implement health protocols, so they are ready to receive wellness tourist visits".

- The opinion of Mr. I Dewa Gede Wisnu Arimbawa as the representative of ASITA Bali (GD Tour Bali / Managing Director): "As part of tourism stakeholders, of course we participate in planning government regulations related to the implementation of wellness tourism activities so that we stick to the principles of sustainable tourism, where wellness tourism is also quite synonymous with quality tourism as the basic framework for Bali tourism development goals in the future • come. The private sector works together with the government and the community to adapt to conditions in this new normal era with the aim of revitalizing the Balinese economy through the development of wellness tourism. Entrepreneurs are tasked with providing products that are commercially preferred by tourists, bringing revenue for entrepreneurs, but still on the principle of sustainable tourism. Government Regulations as the basis for foothold, capital, HR training, and marketing development.

- Opinion from Mr. Ida Bagus Purwa Sidemen, S.Ag. M.Ag (Chairman of PHRI Bali): entrepreneurs are ready to provide facilities for wellness tourism activities according to the interests and choices of tourists. The accommodation entrepreneur must also prepare a health protocol (CHSE) such as preparing hotel services that have been sterilized when tourists enter the room. Complete cleaning facilities in hotels and tourist destinations. In providing food, it must also comply with CHSE standards, so entrepreneurs must be ready with the conditions that must be met in

the context of developing Bali as a wellness tourist destination.

C. Wellness tourism development strategy in Bali as a form of adaptation to the dynamics of tourism in the new normal era.

Adaptation is the adjustment of human life to the environment and the adjustment of the environment to the human life concerned to meet their needs. Montagu (1968) states that with culture, humans are able to process their environment to suit their desires by directing and controlling forms of life according to the demands of their needs. Then Geertz (1973) showed that humans get purpose, direction and involvement for their lives so that they are able to respond to the stimuli they face. In facing the downturn in the tourism sector as a result of the declining dynamics of tourism due to the Covid-19 pandemic, policy makers and the community need to adapt to circumstances and conditions by adapting. The government, businessmen and the community adapt by developing forms of tourism that are in accordance with current conditions in the new normal era. One of the tourism activities that can still be developed today is fitness tourism. Wellness tourism whose activities are in accordance with the needs of tourists during the pandemic and post-pandemic. To be able to achieve the goal of restoring the Balinese economy by generating tourism, of course, an effective strategy is needed so that the desired goals are achieved. From the results of in-depth interviews with informants representing the government, community, businessmen and academics, it can be concluded that the wellness tourism development strategy as a form of adaptation to the dynamics of tourism in the new normal era, is as follows:

a. The development of wellness tourism is guided by Regional Regulation 5 of 2020 concerning Standards for the Implementation of Balinese Cultural Tourism and Governor's Regulation 28 of 2020 concerning Governance of Bali Tourism, which are very complete to be

used as guidelines in the development of Bali tourism.

b. Determining superior tourism products that are unique and only exist in Bali (local wisdom), such as melukat as a cleansing / self-purification activity so that when you hear it, you will immediately remember Bali. Or a meboreh treatment service using Balinese spices to restore the freshness of the body, or something else. As well as create special jargon that is easy to remember.

c. Determine market segments from countries that have the potential to travel for wellness tourism, conduct integrated marketing between district/city governments, provincial governments, central government, and tourism stakeholders related to wellness tourism by prioritizing tourism marketing principles, including product originality, making it special, strengthen its branding, be eco-friendly, and maintain tourist loyalty.

d. The development strategy is carried out in accordance with local Balinese cultural wisdom, because Bali tourism is cultural tourism based on local wisdom sourced from the philosophical values of Tri Hita Karana (maintaining the relationship between humans and God, human relations with humans, and human relationships with nature).

e. Wellness tourism development strategy involves traditional villages where the community is sought to be more involved / involved in accordance with the concept of Community Based Tourism through developing and maximizing the potential of wellness tourism both from natural, cultural and human resources owned by tourist villages throughout Bali, so that the development of wellness tourism will be sustainable (sustainable tourism).

**V. Conclusions and suggestions**
**Conclusion**
1. From the exposure of the informants' opinions, it can be concluded that Bali has the potential as a wellness tourism destination

that can be developed to adapt to the dynamics of tourism in the new normal era as an effort to generate Bali tourism. This potential is from natural resources in the form of natural beauty that can be developed for natural tourism activities, spiritual potential for yoga, meditation, healing activities and water sources used as a means of water therapy for health restoration. The diversity of plants owned, especially herbal plants as ingredients for making body scrubs for spas and traditional herbal drinks (jamu) to maintain body stamina, treatment and healing. Balinese culture is diverse, especially in alternative medicine and herbal plant processing in accordance with local Balinese wisdom, as well as human resources who are friendly and skilled.

2. From the results of interviews with policy makers involved in tourism development, it can be concluded that the government, the community and entrepreneurs will work together in the development of wellness tourism as a form of adaptation to the dynamics of tourism in the new normal era. Government involvement is more emphasized on regulations/regulations and providing facilities to entrepreneurs and guidance to the community through the development of tourist villages that have wellness tourism potential. The community through Traditional Villages will focus more on activating the existence of Bumdes so that they can contribute to maximizing the development of wellness tourism potential in accordance with the local wisdom of each region. Entrepreneurs will be involved in providing tourism facilities and infrastructure that have been certified CHSE and TKBEB. Entrepreneurs will also make maximum efforts to provide wellness products that have the characteristics of Balinese local wisdom, as well as intensify more competitive marketing.

3. The strategy that can be formulated by each policy holder is still guided by regulations (government regulations) by exploring local wisdom values formulated in wellness tourism products that are characteristic of Bali as well as conducting integrated marketing between district/city governments, provincial governments , the central government, and tourism stakeholders related to wellness tourism by prioritizing the principles of tourism marketing. Involving the community in its development with a larger portion so that sustainable tourism is achieved and maintained.

**Suggestion**

From the conclusions that have been conveyed, it can be suggested that the potential of wellness tourism in accordance with the local wisdom possessed by Bali, so that it can be explored by involving all interested parties, be it the government, the community and entrepreneurs, which is formulated through an effective strategy so that all components can adapt to the environment. the dynamics of tourism in this new normal era, so that Bali tourism can bounce back and the economy will return to normal.

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# THE VALUE OF PANCASILA IN FOUNDATION FINANCIAL ACCOUNTABILITY PRACTICES

**Cokorda Gde Bayu Putra[1]\*, Ni Komang Sumadi[2], Ni Ketut Muliati[3]**
[1,2,3]Universitas Hindu Indonesia, Denpasar, Indonesia
[1]*cokdebayu88@gmail.com*\*, [2]*sumadisamuh@unhi.ac.id* , [3] **ketutmuli@yahoo.com**

## ABSTRACT

*The main objective of this paper is to explain The Value of Pancasila in Foundation Financial Accountability Practices. Financial accountability is a demand that attempts to not only ensure that financial governance is well efficient, but also to create public trust. The compilation and submission of financial reports is one approach of applying financial accountability procedures in a non-profit organization that engages with the public. Through the phenomenological approach, it is found that applications of the teaching of God, Human Value, Spirit of Unity, Spirit of Collaborative, and Justice that constitute Pancasila's spirit also inspire the Foundation's spirit of accountability implementation.*

*Keywords:* **accountability, financial, pancasila, foundation.**

## Introduction

Accountability has recently become quite a serious issue. As one of the principles in the implementation of good governance, accountability has a strategic role in ensuring the creation of public trust. Silvia and Ansar (2011) explain that accountability is a form of embodiment of the obligation to account for successes and failures, including the realization that is in line with the organization's mission. In addition, Mardiasmo (2009) explains that accountability is the obligation of the agent to present, report and account for all activities to the principal. Broadly speaking, referring to the general provisions of the implementation of good public governance practices that apply in Indonesia, accountability consists of certainty of roles in the organization and financial accountability (KNKG, 2008). In a profit-oriented business entity, the implementation of accountability carried out by management ensures that all functions run well so that financial accountability containing all forms of information can provide trust and confidence to shareholders and investors. Today, the implementation of accountability is not only carried out in the business sector, but also in various non-profit organizations (Kristiawan, 2014).

Several studies on specific accountability in non-profit organizations have been carried out, both in foundations, traditional villages, subaks, and even some religious organizations. Fajri (2021) explains that accountability carried out according to religious teachings can strengthen the confidence of donors to help provide funds to the Education Foundation. Putra (2020) found that the value of Balinese local wisdom Tri Hita Karana greatly influences the practice of financial accountability carried out by one of the Traditional Villages in Bali. In addition, the implementation of accountability practices carried out in religious organizations such as temples is not only a way to account for all sources and uses of funds, but is also based on a spiritually based self-actualization attitude carried out by the temple managers themselves (Putra, 2021).

This study tries to reveal the meaning behind the implementation of accountability practices at the Ubud Village Tourism Foundation, which is located in Ubud Village, Ubud District, Gianyar Regency. As a non-profit organization engaged in social activities, the Foundation is an extension of the Ubud Village Community Empowerment Institution which is in direct contact with Kelurahan activities and community activities. In fact, the supervisors of the Foundation consist of all Heads of Environment in all Ubud Villages. From field observations, the Foundation's Management is routinely and periodically responsible for all forms of activity in a Financial Report. The presentation of the financial statements prepared by the Foundation has adopted the Financial Accounting Standards applicable in Indonesia. The management of the Foundation, which is mostly inhabited by young people, always holds discussions on financial reports that are made as a medium of accountability for financial activities carried out. So, it is interesting to explore the deepest side of the motivation and awareness of the Foundation's management as the perpetrators of the accountability event itself.

To find the meaning behind the awareness of the perpetrators of the incident playing the practice of accountability, the author uses a phenomenological approach as an analytical knife. As a qualitative research approach, phenomenology puts forward individual research subjects. That humans carry out actions based on a consciousness. So, behavior is something that manifests itself in human consciousness itself (Leksono, 2013). Through this article, the author tries to deepen the motives that animate the Foundation's management in carrying out the practice of financial governance accountability. So that the meaning behind the awareness and experience of the perpetrators of the event is obtained. The presence of this article aims to reveal and explore the practice of financial governance accountability carried out by its main management which is based on the Pancasila philosophy.

## Methods

In order to find the essence behind the meaning of financial accountability of the Foundation, the author uses a transcendental phenomenological approach with the hope of being able to answer and quite relevant to be used in exploring the experiences of each informant through different opinions, knowledge, understanding, assumptions, and descriptions in carrying out their financial accountability. Transcendental phenomenology was pioneered by Edmund Husserl. Husserl (1970) explains that "I" (the informant's identity) is not based on experience, but that arises from the meaning of a certain thing. Several conceptual elements in transcendental phenomenology that distinguish it from other similar approaches consist of: intentionality, noema and noesis, intuition, and intersubjectivity (Conklin, 2014).

Husserl emphasized that to understand a phenomenon, one must examine the phenomenon for what it is. This means that one must temporarily store or isolate the assumptions, beliefs, and knowledge one already has about the phenomenon. It is through this process that one can attain purity about phenomena. Furthermore, Husserl's phenomenology believes that phenomena exist only in human consciousness to whom these phenomena appear. Therefore, in understanding a phenomenon, one must observe the phenomenon through the person experiencing it. Because only with the experience of the perpetrator who experienced it, awareness can be extracted.

*Intentionality* as an intention is something that begins with awareness that leads humans to tangible and intangible objects and is influenced by interests and expectations in objects. In this study, it is deliberately shown how the informant as the Foundation's Management is

responsible for organizational activities and financial accountability. Financial accountability activities carried out by the Management are intentional. Noema and noesis are two things that form the intention itself. Noema is the objectivity side of phenomena that are seen, heard, felt, thought, and smelled, while noesis is the subjective side of phenomena that form the basis of the human mind to perceive, judge, remember, feel, and think.

The author tries not only to reveal what actually happened, but to explore the deepest awareness in interpreting financial accountability according to the experience of the informants. The mapping of noema, epoche, noesis, international analysis, and eidetic reduction carried out in this article uses a description according to the phenomenological arguments conducted by Conklin (2014) and Kamayanti (2016). Noema as part of the analysis of transcendental phenomenology in this study is to reveal the participation of informants (management) in implementing the financial accountability practices of the Foundation. Next, epoche in bracketing to get the deepest awareness from informants. After that, it was continued with noesis through epoche excavation until no new bracketing was found. The researcher then focused on the words and narratives conveyed by the informants to be followed up with deeper exploration of meaning and more creative exploration to get noesis. After that, it is an alyzed in depth which makes the result of the condensation of all pure meanings and ideas known as eidetic reduction. The data collection in this article was carried out using in-depth interview techniques, participation observations, and documentation of interview transcripts. The informants in this article are the Chairperson of the Foundation (Informant A), Treasurer 1 of the Foundation (Informant B) and Secretary 2 of the Foundation (Informant C). The three informants are key players as well as perpetrators of events in the practice of financial accountability that is carried out.

## Result and Discussion

### Pancasila As The Nation's Ideological View

Pancasila is the ideology of the Indonesian nation. As a state of law, the founders of this nation placed Pancasila as the foundation or basis for the state to implement the law (Kemenristekdikti, 2016). Historically, the term Pancasila itself was coined by Mpu Tantular in Kakawin Sutasoma (Ardana et al, 2019). In the translation of one of the passages from Kakawin it is explained that "Especially to the four wangsa it is recommended to apply the teachings of Pancasila". Pancasila, which was originally practiced during the Majapahit era, seemed to have inspired the founders of the Indonesian nation, especially Bung Karno, to use the term Pancasila as the basis of the Unitary State of the Republic of Indonesia, which consists of five precepts, namely (1) Belief in One Supreme God; (2) Just and Civilized Humanity; (3) the Indonesian Union; (4) Democracy led by wisdom in deliberation/representation; (5) Social Justice for All Indonesian People. Through these five precepts, Pancasila has actually become the basis of a unifying state, becoming a dynamic guide and directing the nation to achieve its goals (Latif, 2011).

The first to the fifth precepts in Pancasila if traced are indeed formed on human nature as individuals and social beings (Tjakrawerdaya, 2017). Latif (2011) explains that the Precepts of the One Godhead show that the State of Indonesia was founded by the grace of God Almighty, so that Indonesia is not a theocratic and secular country. The Precepts of a Just and Civilized Humanity show that the Indonesian nation greatly respects universal human values that come from God's law, natural law and human nature as a social being. Furthermore, the values of human brotherhood that animate the breath of multicultural Indonesian people have inspired the birth of the Third

Precept of Indonesian Unity. The fourth precept of Democracy Led by Wisdom in Representative Deliberations emphasizes that an independent Indonesian State based on people is the basis of democracy. The fifth precept of Pancasila which reads Social Justice for all Indonesian people implies that the birth of an Indonesian nation is in order to realize the creation of social justice which focuses on the harmony of the role of humans as social beings and individual beings as well as harmony between economic rights, civil rights and socio-cultural rights.

Values that contained in each of the precepts in the Pancasila goes forward as a basis for the philosophy of the State which is nothing but the nation's view of life, while the 1945 Constitution is the constitutional basis that outlines the Indonesian constitutional system based on Pancasila. That is why, the foundation of the Indonesian Economic System includes the practical derivation of the application of the behavior of economic actors in each sector which must be based on Pancasila and the 1945 Constitution. Therefore, the implementation of governance practices of public organizations that are in contact with the wider community must apply the values contained in it. in every element of Pancasila.

**Foundation Accountability As The Implementation Of Good Governance Based On The Values Of Pancasila**

The Ubud Village Tourism Foundation is a non-profit organization incorporated as a legal foundation and registered with the Ministry of Law and Human Rights of the Republic of Indonesia through Ministerial Decree Number AHU-0001008.AH.01.05 Year2019. Thus, in carrying out the organization's wheels, the Management is subject to the provisions of the laws and regulations, especially Law Number 28 of 2004 concerning Amendments to Law Number 16 of 2001 concerning Foundations. In addition, all work programs including the obligation to account for finances have been stated in the Deed of Amendment Number 15

dated November 29, 2019 which was made before Notary Gede Surya Diputra. Of all these regulatory aspects, the legal provisions of the Foundation expressly regulate and require the implementation of financial accountability practices, one of which is the obligation of financial accountability. Financial accountability is created as an effort to ensure that all functions within the organization run well and all financial activities are recorded and presented in the form of reporting. From field observations, the researcher found that the Management is very subject to the provisions that bind the wheels of the organization as described by Informant A below:

*"When appointed and given the responsibility to be the administrator of the Foundation by the Trustees and Supervisors of the Foundation, the first thing we did was to study the Act, its Implementing Regulations, including the Deed of Amendment to the Foundation. As much as possible, we strive to carry out all the things that have been arranged. Moreover, our tenure is only five years. We want to do our best during those five years and satisfy those who have trusted us."*(Informant A1).

*"That's why we also try to be open in every information to the elementsin the Foundation and outside the Foundation, including timely reporting on the results of activities and periodic financial reports.* (Informant A2).

From the informant's narrative, a noema can be drawn, namely that the practice of accountability begins with an effort to carry out the mandate of the applicable regulations. While noesis is the action of informants in presenting periodic activity reports as mandated by binding provisions. Based on the postponement of the conclusion through the epoche stage and getting an intentional analysis and*eidetic reduction* The informant's

awareness emerged that the activities carried out were part of an effort to carry out the regulatory mandate and build trust from various parties, so that financial reports could be made routinely as an accountability document for all activities and financial realities carried out.

## Accountability based on God Almighty

In addition to complying with all regulatory products that regulate the legal provisions of the Foundation, the divine dimension is very much animating the actions of the management in displaying the accountability practices of the Foundation's governance as stated by Informant C below:

*"Of course, as a religious community, we highly uphold belief in the greatness of God Almighty. From the start, we did not ask to be the board of the Foundation. Our existence today is a proposal from the Head of the Environment. So, we who are still young believe that it is part of the destiny and power of God Almighty."*(Informant C1).

*"We are trying to show good work while being responsible for all activities including financial transparency as an effort to practice God's teachings and offerings to God Himself. That's why we don't dare to not run the organization well and be absent to account for financial statements."*(Informant C2).

From the explanation of the informants above, it can be concluded that the noema is that the practice of financial governance accountability carried out by the management is an offering made to God Almighty. While the noesis of the statement is an act of carrying out organizational functions properly and timely presentation of financial statements as part of a form of devotion to God Almighty. Through the epoche, which tried to delay the conclusion and at the same time listen to the explanation of the next informant, the researcher obtained an intentional analysis, namely an understanding of the experience of the perpetrators of the accountability practice in carrying out governance as part of service and offering, so that*eidetic reduction* obtained from the statement of Informant C that the accountability of financial governance by displaying the certainty and accuracy of the accountability of financial statements as a form of offering to the values of God that animates the first precepts of Pancasila.

The divine dimension also animates the spirit of displaying certainty and timeliness in the presentation of financial statements, but also the divine dimension appears in the presentation of financial accountability as explained by Informant B below:

*"As a religious community, we always ask for the grace of God Almighty according to our traditions and beliefs. Every time we hold a meeting to submit an accountability report, we always start by making offerings and special rituals at the temple in front of the Foundation Office yard."*(Informant B1).

*Through these rituals, we hope that the financial reports that we make are free from errors and that the accountability delivery meeting goes well, smoothly and satisfies all parties."* (Informant B2).

From the explanation above, it can be seen that the noema of the statement is that the process of delivering accountability in a Foundation meeting cannot be separated from the power of God. Noesis in the informant's statement is that the Management always carries out special rituals before carrying out financial accountability meetings. The researcher runs the epoche as part of the postponement of the conclusion and after listening to the second informant's statement it is implied that intentional analysis, namely understanding the elements of God, also determines the

success of delivering financial and financial accountability.*eidetic reduction* ensure that the awareness of the perpetrators of the incident playing the practice of accountability without neglecting the elements of God turned out to affect the success of the results of the Foundation meetings that were held.

**Fair and Civilized Humanity-based Accountability**

Balinese people, like Indonesian people, are an agrarian society that has historically lived as a society collectivist and collaboratively. The values of tolerance with fellow citizens are very strong in animating the pattern of human life (Ardhana et al., 2019). The foundation as a social organization is in direct contact with activities that involve communal communities, thus promoting attitudes of mutual respect and respect for one another. Not only in carrying out social and humanitarian missions, the Management also applies it in its accountability practices as explained by Informant A below:

*"The board is filled with a collection of people with different professional backgrounds. In carrying out their activities at the Foundation, the Management is not at all paid or received a salary from the Foundation Treasury."*(Informant A3).

*"The commitment to each other's roles and positions in the organizational structure of the Foundation actually led us to the path of service. All administrative matters to reporting are carried out together. We understand each other if one of our colleagues is unable to attend at certain times and tries to respect the profession that is carried outoutsideFoundation. The most important thing is to be able to divide the time and be responsible for the tasks assigned to him*(Informant A4).

From the explanation of the informant above, it can be concluded that the noema is the accountability of financial governance that is based on clarity of functions within the organization can be seen from the commitment to share time and be responsible for the tasks and functions carried out. While the noise of the statement is a sincere act sincere in carrying out organizational activities even though they are not paid and are committed to responsibility each with an attitude of mutual respect. Through the epoche, which tried to delay the conclusion while listening to the explanation of the next informant, the researcher obtained an intentional analysis, namely an understanding of the experience of the perpetrators of the accountability practice in carrying out governance as part of politeness of behavior and upholding work dedication based on mutual respect among fellow management, so that*eidetic reduction*obtained from the statement of Informant A that financial governance accountability begins with efforts to ensure that all functions in the organization run neatly and sustainably. In the midst of busyness and concentration divided, the Management proves its dedication as a civilized society by respecting each other, respecting each other, and complementing each other so that organizational governance can continue to run effectively.

Informant C also said that the practice of financial responsibility carried out by the Management by compiling and presenting financial reports is a reflection of civilized attitudes in the middle social community as described under this:

*"The Trustees and Supervisors of the Foundation are very polite in giving their input and suggestions every semester and at the end of every financial year. In the midst of our limitations and shortcomings as administrators, they always motivate and try to appreciate every effort we run*(Informant C3).

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*"With the humility and patience of the Supervisors and Trustees of the Foundation, we feel reluctant and determined to present the best in reporting as an effort to maintain trust and a relationship of mutual respect and appreciation.*(Informant C4).

From the explanation of the informants above, it can be concluded that the noema, namely the accountability of financial management that is carried out is part of building trust among elements of the Foundation, both the Management, Supervisors, and Trustees. While the noesis of the statement is an act of feeling reluctant and determined to present the best reporting practices as an effort to maintain trust, as well as mutual respect and respect for each other. Through the epoche, which tried to delay the conclusion while listening to the next informant's explanation, the researcher obtained an intentional analysis, namely an understanding of the experiences of perpetrators of accountability practices in carrying out governance as part of implementing an attitude of tolerance, mutual trust, mutual respect and respect for one another so that*eidetic reduction* obtained from the statement of Informant C that the implementation of financial governance accountability is carried out as an awareness to maintain good relations, trust and mutual respect, so that the report is not only a financial document but also a tool to maintain the sustainability of harmonious relations among the organs of the Foundation.

**Unity-Based Accountability**

In formulating and presenting a financial report in accordance with financial accounting standards, the Management shows a spirit of unity that prioritizes togetherness such that run by Informant B below:

*"All activities of the Foundation for one month are recorded, analyzed and presented in the form of a report. The activities of recording up to reporting are carried out by*

*all members of the treasurer. Transaction data for each receipt and disbursement of funds are recapitulated and included in each post in the financial statements."*(Informant B3).

*"If the report is complete, the secretary will help make a short narrative for the introduction and provide input on the notes to the financial statements. We are united in making a report in accordance with applicable regulations. The financial statements made have adopted the Interpretation of Financial Accounting Standards Number 35 concerning Presentation of Financial Statements for Non-Profit Entities issued by the Indonesian Institute of Accountants"*(Informant B4).

Based on the excerpt of the statement above, it can be seen that there is noema, namely togetherness in the spirit of unity between treasurers and secretaries in making Foundation Financial Reports. The noise of the statement is an act of accountability by making financial accountability a reflection of the spirit of unity among all functions in the organization. Researchers found intentional analysis, namely understanding the experiences of perpetrators of financial accountability practices by showing evidence of working together in a frame of unity so that: *eidetic reduction* obtained from the statement of Informant C, namely the implementation of financial governance accountability is a tangible form of the Unity dimension in the spirit of Pancasila as seen from efforts to complete a financial report format in accordance with the provisions of Financial Accounting Standards.

The view of accountability with the nuances of unity can also be seen from efforts to deliver accountability reports which are always in a meeting pattern as explained by Informant A below:

*"The Foundation oversees 13 Kelurahan and 6 Traditional Villages in the Ubud Village area. In the midst of the diversity and differences in the social characteristics of each environment, we strive to always meet with representatives from each environment to discuss the direction of the Foundation's development."* (Informant A5).

*"That's why financial reports are always discussed in joint meetings so that supervisors from each environment can dissolve in an atmosphere of togetherness in a frame of unity by abandoning the egocentricity of each environment of origin"*(Informant A6).

In accordance with the informant's explanation above, it was found that noema was an attempt to sit down together to put aside the interests of each environment in a financial accountability meeting. Noesis of the statement is the act of holding a joint meeting to present a financial report. By applying the epoche that tries to delay conclusions early while listening to the explanation of the next informant, the researcher obtained an intentional analysis, namely an understanding of the experiences of perpetrators of accountability practices in carrying out financial accountability based on the spirit of promoting unity in the Ubud Village area, so that *eidetic reduction* What was obtained was the implementation of financial governance accountability in the form of joint meetings between all representatives of the Head of the Environment as part of an effort to unite Banjar and the Environment throughout the Ubud Village.

**Accountability based on the Attitude of Delegation of Representatives.**

Accountability as part of financial accountability made by the Foundation's Management begins with the clarity of functions and roles in the organization. The Foundation presents a financial report format that is in accordance with financial

accounting standards and requires input and criticism in consensus deliberation from all elements of the Management as stated by Informant B below:

*"In interpreting all transactions and narratives in the notes to the financial statements, the management prioritizes deliberation efforts before the report is submitted at the Foundation Meeting. This is intended so that all input from the management is accommodated in a final report*(Informant B5).

*"The management's internal meeting prior to the finalization of the financial statements tried to discuss account by account in the financial statements, reviewing any possible misstatements while receiving input from each of the Management until consensus on the final result. So that in time, the responses and inputs of the Trustees and Supervisors of the Foundation in a joint meeting can be answered properly"*(Informant B6).

Based on the statement of the informant above, it was found that the noema was the importance of prioritizing dialogue and deliberation in the formulation of the Foundation's Financial Statements. The noise found is the act of discussing every accounts in the financial statements and discuss the input of each manager. Through the epoche stage which tries to delay the conclusion while listening to the next informant's explanation, the researcher gets an intentional analysis, namely an understanding of the experience of the perpetrators of the accountability practice incident as part of developing a dialogical spirit in formulating a consensus report decision, so that*eidetic reduction* obtained from the statement of Informant B that financial governance accountability is part of the effort to ensure that all inputs and thoughts of the Management unanimously represent the contents of the Financial Statements that will be presented later.

Next, entering the stage of submitting a report in front of the Trustees and Supervisors of the Foundation, it is again seen that the dimension of deliberation animates the breath of the Foundation's organizational wheel as explained by Informant C below:

*"Good financial governance is definitely the dream of all organizations, especially those who are given the mandate to manage the organization. We believe that the implementation of good financial governance is realized to maintain an attitude of mutual trust. The report made by the Management will be asked for approval at a joint meeting with the Trustees and Supervisors of the Foundation.*(Informant C5).

*"The meeting will end if all participants present unanimously agree on the ratification of the entire contents of the Financial Statements and the approved final balance can be continued in the next transaction period"*(Informant C6).

The noema from the informant's statement above is democracy in the spirit of seeking consensus, as can be seen from the practice of mutual agreement on the overall contents of the financial statements. The noise obtained is that the act of holding a meeting and asking for approval of the final balance is a reflection of the spirit of democracy. By going through the epoche, the researcher finds that the intentional analysis of the statement is the emergence of awareness of the perpetrators of the incident that financial accountability is imbued with the spirit of carrying out deliberation and consensus on the overall content of financial accountability. At that point, we can see that the eidetic reduction obtained is that the practice of financial governance accountability is a reflection of the application of the spirit of democracy based on deliberation and consensus according to the 4th Precept of Pancasila.

## Accountability Based on Social Justice

The Foundation's accountability practices are a reflection of the implementation of organizational governance that can be accounted for to the parties in need. In an effort to provide certainty for the entire content of accountability information, the Foundation is always evenly distributed in making documents to all elements of the Foundation outside the Management as explained by Informant A below:

*"Financial accountability as part of implementing the principles of managing the Foundation is our commitment. Every report that we make will certainly be known and obtained by each Head of the Environment. The hope is that the financial information from the report can be disseminated to the public in the neighborhood each"* (Informant A7).

*"Our effort is to build public trust. Therefore, we hope that no one of the Heads of Environment does not get a financial report. Even by prioritizing the spirit of justice, we often postpone holding accountability meetings if one of the Heads of Environment is unable to attend. Our intention is not just seeking cohesiveness, but trying to be fair in conveying information so that all understand and know each other*(Informant A8).

Based on the explanation of Informant A above, the noema is that financial responsibility is a means of building equitable values of justice. This is shown from the noise obtained, namely the actions of the Management in displaying the fairness of report information to all interested parties. Through the epoche stage which tries to delay the conclusion while listening to the next informant's explanation, the researcher gets an intentional analysis, namely understanding the experience of

the perpetrators of accountability practices as part of ensuring that the content of financial information is known and understood by all Heads of Environment without exception, so that *eidetic reduction* obtained from the statement of Informant B, namely that financial governance accountability is part of an effort to build justice for all users of financial information. This view is in line with the basic values of the 5th Precept which is based on social justice.

**Conclusion**

As a non-profit organization, the Foundation is faced with demands for transparency and accountability in financial governance. The implementation of accountability as the end result of the clarity of functions within the organization as well as the mechanism of financial accountability is intended not only to be a path to the creation of good governance, but also to build high and sustainable public trust. Moreover, the Foundation as an organization social life is very close to the life of the wider community. Thus, the implementation of accountability is a certainty for the management of the Foundation as the party given the mandate in managing the wheels of the organization.

Through a phenomenological approach, this research produces several important points in seeing the awareness of the perpetrators of the incident playing accountability practices related to the values of Pancasila. Certainty in presenting reports and timeliness in accounting for all financial activities are believed to be a form of offering and implementation of the application of the teachings of God. In addition, in the process of holding an accountability meeting, the perpetrators of the incident never distanced themselves from the divine elements as a form of devotion to God Almighty. The second principle of Pancasila, which focuses on the spirit of upholding human values, looks very real as the basis for the awareness of the perpetrators of the incident playing the practice of accountability. This is evidenced

by the awareness of mutual respect, appreciate and complement each other. In addition, financial statement documents prepared by event actors are interpreted as a means to maintain trust and good relations with the users of the report.

This study also obtained the results that the accountability practices carried out by the perpetrators of the incident were based on the spirit of unity such as: reality The Third Precept of Pancasila. The perpetrators of the incident realized that without a collaborative spirit and unity among elements of the Foundation, the financial reports that were prepared would never be completed and the most important thing was that the discussion of the contents of the accountability report by the supervisors and supervisors of the Foundation was also part of the effort to unite all representatives of Banjar or the whole environment. Ubud Village. Furthermore, to accommodate all inputs and proposals for the improvement of financial statements, deliberations based on the principle of kinship color the processes and activities of the Foundation from preparation to approval of financial accountability made by the Management. This shows that the Fourth Precept of Pancasila animates the awareness of the perpetrators of the incident playing the practice of accountability.

The practice of accountability carried out by the perpetrators of the incident has a strong relationship with the value of the Fifth Precept of Pancasila which is based on justice. The accountability that is carried out is believed to be a way of justice for all parties who need all the information content of the financial statements. Efforts to present financial statements in accordance with financial accounting standards are intended so that all information content is useful and evenly accepted by all interested parties. Based on all the results of the discussion, it can

be concluded that there is a strong relationship between the values of Pancasila and the awareness of the perpetrators of the incident playing accountability practices at the Ubud Village Tourism Development Foundation.

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# DEBTS, RECEIVABLES, AND COLLATERAL AUCTIONS BASED ON *PASWARA* AS A LOCAL HISTORY SOURCE

BY:

Ida Ayu Wirasmini Sidemen
History Study Program, Faculty of Humanitities, Universitas Udayana
idaayuwirasmini@gmail.com

Abstract

Traces or traces of events are very important for researchers, in an effort to reconstruct the past. Traces or traces of events are obtained from historical sources. The source is a reflection or abstraction of events. One of the written sources discussed in this paper, is about the agreement (*paswara*). The *Paswara* of Buleleng Kingdom which dates back to 1798 Saka (1876) was used as a guide to write about the importance of *paswara* as a source of Balinese history in the nineteenth century, especially the history of the Buleleng Kingdom. This guideline is mainly to discuss debts and receivables in economic activities, which is a special feature of reflection on the economic history of the Buleleng Kingdom. *Paswara* made by the king of Buleleng, regulates debt guarantees, which are addressed to all *punggawa* and the people of Buleleng. Officials who are entitled to auction cases of bad debts are carried out by officials named *Kanca*, after obtaining court permission (*kerta*). Auction selling is done in public and officials. It also involves *punggawa* and *perbekel* (Head of the district) who have power over the residents who own the land being auctioned off. The cost of the auction consists of the principal debt, plus interest and administrative costs. *Paswara*, is a source of local Balinese history, whose objectivity or historical accuracy is the most reliable. In addition to containing the date, month, and year, which indicate the actuality of events, also its contents can tell correctly, about an actual past. *Paswara* informs about the social responsibility of the royal government towards its people.The *Paswara* of the king of Buleleng educates the people to be responsible for thier obligations.

Kata Keywords: auction of collateral, debts, *paswara*, royal social responsibility,

## I.  INTRODUCTION

### A.  Background

Every historical event will leave a trace or mark, which is called *historical traces*. Traces or traces will always coincide with events. Traces of events are very important for researchers, in an effort to reconstruct the past according to the reality of the era. Traces or traces of events are obtained from historical sources. Source is knowledge of the event because the source is a reflection or abstraction of the event itself. In the sources, there should be evidence left by the past. The source is part

of a testimony of each object that can provide information about the human story. According to its form, there are sources of monuments (artifacts), oral sources and written sources. One of the written sources that will be used in this paper is the written agreement (*paswara*).

*Paswara* is a written source that is written on palm leaves, which are usually still with sticks. But there are also those without sticks, as evidence that the palm leaves have gone through processing. The data in the *paswara* has a stronger historical weight quality, when compared to other

similar written sources (*babad* or *pamancangah* ). *Paswara* has high historical value, because in *paswara* it is written the day, month, date and year, according to the Saka year calendar. Based on the instructions for calculating the almanac, we can find the date and month, the year AD, with a count of the difference of 78 years between the Saka year and the AD year.

The data of date and month are written according to the Saka year to state that the *paswara* has been written or when an agreement is ratified, or when the *paswara* was stipulated. The *paswara* also contains the names of the king's officials and subordinate officials who also ratify the contents of the *paswara*. In addition, the *paswara* mentions the location or area where the *paswara* was made or the place where the *paswara* takes effect. (Ida Bagus Sidemen, 2009: 8).

Lexicographically, the word *paswara* means agreement or regulation. There can be a unilateral agreement between the king and his people. It can also occur between two kingdoms bilaterally or between several kingdoms that are multilateral. *Paswara Astanegara* in 1854, was multilateral because it involved eight or nine kingdoms in Bali. *Paswara Astanegara* provides historical data on geopolitics and state administration in the nineteenth century. (V.E. Korn, 1922)

The *paswara* of the Buleleng Kingdom which dates back to 1798 Saka (1876) is an example of a unilateral *paswara* between the king and the people of Buleleng. This *paswara* will be used as a guide for writing letters about the importance of *paswara* as a source of Balinese history in the nineteenth century, especially the history of the Buleleng Kingdom. This guide is mainly to discuss debts and receivables and guarantees in economic activities, which are a special feature of reflection on the economic history of the Kingdom of Buleleng.

## B. Method

This paper uses the historical method which is applied as a work tool in an effort to find sources (heuristics), criticism, interpretation and historiography. (G.J. Garraghan, S.J, 1957: 33; Louis Gottschalk, 1975: 80-95). In this paper, written sources are used, namely *pipil* found in the National Library of the Republic of Indonesia. *Pipil* are documents written on palm leaves with sticks, written in Balinese script and in Balinese language, using a calendar with the Saka year calendar system. In general, in *pipil* there are letters on both pages, on the first (a) and second (b) pages. The first page is generally written in four rows of Balinese script. If it is shortage on the first page,and it is continued on the second page, which ends by writing the date, month, and year according to the Saka year calendar.

## II. DISCUSSION

## A. The *Pipil* on Debts and receivables

Debts that are carried out legally, which are carried out between individuals, generally have legal guidelines contained in the royal *paswara*. In general, *paswara* is written on palm leaves with sticks, which in Balinese are called *pipil*. In the *pipil* regarding debts and receivables the name of the official who authorized and ratified the transaction is written, the stamp or stamp on the name of the official and his position, administrative costs, witnesses who witnessed and took responsibility for the loan and the form of guarantee. As an example, a case study is presented in the kingdom of Buleleng (Bali), which occurred in the 1880s.

On the official letters in the form of a piled, regarding debts and receivables that occurred in Buleleng, it is stated at the beginning (1) the name of the official and position that allows a certificate of debt to be issued; (2) the name of the borrower; (3) the name of the lender; (4) the amount of the loan, using the *rijksdaalder* (*ringgit*) of the Dutch East Indies money and the *kepeng* currency; and (5) a guarantee is called *kantah*. In general, the guarantee consists of rice fields or plantation, the location of which has been clearly stated with boundaries and area. By paying attention to such guarantees, in general, debt transactions using official letters can be assumed to be carried out by villagers who are well-off. In the pipil, the land area is stated based on the number of seeds used for rice plants in a certain area.

The following text, described one of the cases of debt and receiveables guaranteed by rice fields, which took place in Penarukan Buleleng.

Transliteration

1a. ***surat saha cap, panugrahane ida ktut bagus, ring penarukan***, *ngalugrahin ida putu kramas, miwah saksi kalih diri, ida ktut prewita, bagus ktut bleleng, sami ring penarukan, kapigamel ring ida ktut bagus,* ***ida putu kramas, kalugraha mamutranin jinah*** *buwat gung arta, 50.000, mapianak 1.500, ngesasih, 30 rahina, ring babah wi sun tyu, ring pabean sangsit, kapigamel ring mayor cina, ring pabeyan buleleng, tur* ***ida putu kramas, makantah***

1b. ***carik winih 2 tenah***, *ring subak yeh taluh, palemahan penarukan, di sisi baler, 100 depa, mewates ring carik ida made ranuh, di sisi kangin, 50 depa, mawates ring tlabah, di sisi kelod, 50 depa, mewates ring segara, di sisi kauh, 27 depa, mawates ring tlabah, dina nrat, sa (saniscara), pa (paing), wara kulawu, pang (panglong) ping, 6, sasih ka, 4, rah 6, teng (tenggek) 0, isaka 1806.* (PNRI, 077/33/PNRI/JKT/PT 43 LKB 5 \*\*/ 05. 2013).

English Translation

1a. **Letter that has been stamped, based on the permit from Ida Ktut Bagus, in Penarukan**, allowing Ida Putu Kramas, with two witnesses, named Ida Ktut Prewita and Bagus Ktut Bleleng, all in Penarukan, under the authority of Ida Ktut Bagus, Ida Putu Kramas allowed to borrow money with interest, worth 50,000, by giving 1,500 interest, every month, 30 days, to Babah Wi Sun Tyu, from Sangsit Customs, under the authority of Major China, at Buleleng Customs, and guaranteed by **Ida Putu Kramas**

1b. **a piece of rice field with 2 bunches of seeds**, located in Subak Yeh Taluh, Penarukan area, south of 100 depa, bordering Ida Made Ranuh's rice field, east 50 depa, bordering a ditch, north 50 depa, bordering the sea, west 27 depa , bordering with the dicth, was written on day, Saturday *Pahing Wara Kulawu*, the 6th day after the full moon, the 4th month (October), unit 6, tens of 0, Saka year 1806 (1884).

The case above shows that the debts and receivables are contained in a letter that has been stamped and obtained permission

from an official named Ida Ktut Bagus. The contents of the letter stated that Ida Putu Kramas borrowed money from Wi Sun Tju, amounting to 50,000 with rice fields as collateral. The number in the tens of thousands shows that the debts and receivables are denominated in the *kepeng* currency.

## B. The *Paswara* on Debts and Receivables in Buleleng Kingdom

In 1876, Bali consisted of nine kingdoms.( *Paswara Astanegara*, II.a 697/3). The Buleleng Kingdom is one of the nine kingdoms in Bali. *Paswara* of Buleleng, which regulates the debts and guarantees, made by the king of Buleleng, is addressed to all *punggawa* and the people of Buleleng. One example, is the one quoted below:

Transliteration :

1a.     *iti paswaran ira sang amangkurat ring buleleng, katiba ring para punggawa sami, sang catur wangsa, brahmana, satria, wasia, sudra, muah tekaning reraksane, muah yan ana wang sinalih tunggal, mangadeang carik, wiadin abian, wiadin mengantahang, salah tunggal megade layar, sang ika luwire, ne kagadeang, ne patut mungguhing likita, ri wekasania, yang nia sang ngadeang buin manebus, keni tulak sekadi wit jinahe pecak kajuang ring kuna, muah yan nia sang ngadeang tan manebus gegadenia, wiadin kantah*

1b.     *kantah nia, gegaden ika patut kalelang dening kanca, muwah sawuse melelang gagaden ika, mawetu kirang keni panukun gegadene ring sekadi wit jinahe,*

*muah sang mangadeang ika, patut uga ngenepang jinah ika, mangde genep sekadi wite, sekadi ne munggah ring likita, muah yan nia tan katawur pengenep jinah ika, yan durung genep kadi wite, muah yan ana adrewe apa-apa buin, sajawinin ne wus kagadeang, ika wenang malelang juga, keni genep jinah ika, tulak ring sang adrewe jinah ika, muah yan ana malebih nia, pipis ajin gegaden ika, keni tulak ring sang madrewe gegadene dumun, muah yan ana adrewe, salah tunggal tuara bisa naur sakuang pipis ika, yan nia kari kirang wit jinah watang ika, keni memargi patuting piutangan.*

2a.     *mangkana juga puputing paswaran ira sang amangkurat* .... (rusak tidak terbaca), *para punggawa samian, ring buleleng, muah wadwa sararak-sania sang catur wangsa*....... (rusak tidak terbaca) *sinurat paswara iki ring dina wraspati keliwon wara menail, titi kresna paksa ping, 1, sasih katiga, rah 8, tenggek, 9. isaka, 1798.* (PNRI, 037/IBS/PNRI/1993).

English Translation:

1a.     This is the *paswara* Raja who is in power in Buleleng, addressed to all *punggawa*, the people of the four *wangsas*, *brahmanas*, *knights*, *wasia*, *sudras*, including all other people who are under authority, if someone pawns a field or platation land , or pledges a debt, such as *megade layar*, for example, what is being pawned, which must be written in an official letter, all of that, after being included in the

official letter, if the person who pawns wants to redeem it, must be returned the entire amount of money that he has been received previously, and again if the person who pawns it does not redeem the debt guarantee, and the guarantee

1b. the collateral must be sold by the *kanca*, and after the auction of the collateral has been sold, it turns out that the sale of the guarantee auction is less than the principal, and the person who pawns it must pay off the amount of the loan, so that it is in accordance with the loan principal, as stated in the official letter, and if the lack of money is not paid, if it is not in accordance with the principal of the loan, if you still have other goods other than the goods listed as pawned, then the goods must also be auctioned, to pay even the money, return it intact to the owner that money. And again if there is more money than the sale of the collateral land auction, then the extra money must be returned to the previous owner of the collateral, and again if you do not have other goods, so you are unable to pay the money in full, if it turns out that it is still less than the principal loan, then a debt penalty is imposed

2a. That was the statement of the ruling king who ruled .... (damaged unreadable) ... to all *punggawa* in the kingdom of Buleleng, including to all the people of *Kaula wadwa bala* who are under power, the four wangsa as well, ..... (damaged unreadable ).... this royal regulation was completed on Thursday *Keliwon Wara Menail*, the first day

after the new moon, the third month (September), unit 8, tens 9, saka year 1798 (1876).

The *paswara* above provides an overview of the royal officials who are entitled to and related to the settlement of debts. Officials who are entitled to auction guarantees, in cases of failed debts, are carried out by officials named *kanca*. The cost of the auction consists of the principal debt, plus interest and administrative costs (*panyolasan*) . If the auction yield is higher, the remainder will be returned to the owner of the land being auctioned off.

The aforementioned *paswara* was written in 1876. In that year, the Buleleng kingdom was under Dutch colonial rule, because in 1855 the Dutch colonial government had placed a Dutch controller based in Buleleng. (J. Paulus, 1917: 110). *Paswara*, which was chosen as a reference, turned out to show that the king of Buleleng was still given full authority, to regulate his people through his *punggawa*, in matters of debt. This *paswara* also shows that the government structure of the Buleleng kingdom, recognized by the Dutch, is still fully operational. It must be believed that no Dutchman served as *punggawa*. The Dutch, who served as *controleurs*, were outside the royal structure, because they were only in charge of granting auction permits.

On page 1a, which states that if someone borrows money by guaranteeing a field, the *paswara* mentions that it must be written in an official letter. If the person who borrows money does not pay off his debt so that the collateral may be returned, then to pay off the debt the collateral may be sold at auction by the *kanca*. Below is an example of an application regarding a guarantee auction permit according to the *paswara* of the king of Buleleng.

Transliteration :

1a.  *i gusti nyoman raka, kanca ring buleleng, kalih saksi, ida made rurug, kanca ring buleleng, kalih pamekel ktut bukian, punggawa ring banjar ambengan dane i gusti nyoman raka, sampun wus alugraha, ngalelang tegal maduluran punyan nyuh, pagelahane i tumbuh muwah men blekuk, wit mautang mamutranin ring ida made jlantik, babuat 150 ringgit, maitung utange makejang, i tumbuh muwah men blekuk, ina muah pianak, tekaning solasan, dadi mabuat 310 ringgit, tur katumbas antuk ida made jlantik, ji buat 310 ringgit, mungguing tegal ika mewasta ring tukad abang, palemahan tiga wasa, panjange sisi kaler, 100 depa, nyanding alas tigawasa, panjange sisi kangin, 150 depa, nyanding tukad abang, panjange sisi kelod, 57 depa, nyanding abian tegal i celagi,*

1b.  *panjange sisi kauh, 150 depa, nyanding alas tigawasa, puput kanurat ring dina sukra umanis wara menail, titi tanggal ping 15, sasih kalima, rah 1, tenggek, 1, isaka, 1811.* (PNRI: 038/IBS/PNRI/1993).

English Translation:

1a.  **I Gusti Nyoman Raka kanca in Buleleng, with witnesses Ida Made Rurug kanca in Buleleng, and repairman I Ktut Bukian, a courtier in Banjar-Ambengan whose name is I Gusti Nyoman**

**Raka, has allowed to sell the auction of garden land** containing coconut trees, owned by I Tumbuh and Men Blekuk caused by interest-bearing debts to Ida Made Jlantik, worth 150 *ringgit* (*rijksdaalder*), the calculation of the total amount of his debts, I Tumbuh and Men Blekuk, principal and interest debt including stamp duty (*panyolasan*), the total is 310 *ringgit* (*rijksdaalder*), and purchased by auction by Ida Made Jlantik for 310 *ringgit* (*rijksdaalder*), the plantation is named in subak Tukad Abang, Tigawasa region, length to the south, 100 *depa*, adjacent to Tigawasa forest, length to the east, 150 *depa*, adjacent to the Tukad Abang river, north length, 57 *depa*, side by side with I Celagi's plantation,

1b.  Lenth on the west, 150 *depa*, adjacent to Tigawasa forest, written completely on Friday *Umanis Wara Menail*, 15th day after the new moon (full moon), fifth month (November), unit 1, tens 1, isaka, 1811 (1889).

The officials who are entitled to auction guarantees are carried out by officials named *kanca* after obtaining court permission (*kerta*). Auction selling is done in public and  and withness by officials. Apart from *kanca*, officials who are also involved include *punggawa* and *perbekel* who have power over the residents who own the land being auctioned off. In the case above, the auction price is only sufficient to pay the loan principal, interest and administrative costs (*panyolasan*), so that no remainder must be returned to the debtor

or the owner of the guarantee. Loan interest and administrative fees totaling 160 *ringgit*.

Because in 1876, Buleleng was already under Dutch colonial rule, in certain cases, the auction of collateral must also ask for permission from the Dutch controller. Example cases, as below:

Transliteration:

1a.   ***panugrahan dane i tuan kontrolir, miwah ida kreta ring buleleng, anglugrahin ida made rurug, i gusti nyoman raka, kanca ring buleleng, mangadol mangalelang carik, muwah abiyan, pegelahan i bajangan****, carik mewasta ring subak miwah palemahan temukus, mewinih 2 depuk, panjange sisi kaja 11 depa ring duang lengkat, mewates rurung muah bukit, sisi kangin 111 depa, mewates ring*

1b.   *carik haji baso, sisi kelod 10 depa ring abelah, mewates carik haji baso, sisi kauh 111 depa, mewates ring carik druwe,* ***saolihe i bajangan sisip mautang ring tambi kadi****, tur sampun masengker* ***tan sida mepanauran****, mangke carik muwah abiyan ika, tinuku olih ne mewasta abdulah, selam ring pabean, maji buat gung arta 52.000, tur sampun selesai mapenauran.* (PNRI, 011/IBS/PNRI/1993).

English Translation :

1a.   **A permit from the Controller (Controleur), and the court in Buleleng, allowed Ida Made Rurug and I Gusti Nyoman Raka, *kanca* in Buleleng, to sell the auction of rice fields and plantation belonging to I Bajangan**, the rice fields were named subak Temukus (including) the Temukus area, with seeds 2 bunches, south 11 *depa* long and two sticks (distance from the tip of the thumb to the tip of the little finger), bordered by road and hill, east 111 *depa,* bordered by

1b.   Haji Baso's rice field, to the north 10 *depa* and *abelah* (distance from the tip of the middle finger of the left hand to the tip of the middle finger of the right hand), is bordered by Haji Baso's rice field, to the west is 111 *depa*, bordered by the king's rice field, **because I Bajangan is declared has been guilty, owed Tambi Kadi, after being given a period of time but he did not pay off the payment,** now the rice fields and plantation were bought by Abdulah, A muslim from Pebean, worth 52,000 (*pis bolong*), and have been paid (paid off).

The source indicated that the rice field auction was carried out with the permission of the controller, court, and *Kanca* officials, because I Bajangan had a debt to Tambi Kadi and did not pay off the payment in the allotted time period.

## III.   CONLUSION

Conclusion

*Paswara*, is a source of local Balinese history, whose objectivity or historical accuracy is the most reliable. In addition to containing the date, month, and year, which indicate the actuality of events, also the contents can tell correctly, about an actual past. There is a ruler's policy towards

his people, which is has the same function between the past *paswara* and today's local regulations.

Debt cases that never pay interest so that the loan period becomes longer are considered to be detrimental to the lender. To prevent this loss, the king considered it was necessary to make rules so that there would be balance. In this case, it is clear that the *paswara* informs about the social responsibility of the royal government towards its people. *Paswara* of the king of Buleleng, educates the people and is responsible for their obligations. This *paswara* also shows that the king of Buleleng was still given full autonomy to manage his people through his *punggawa* in matters of debt and receivables, even though it was already under Dutch colonial rule.

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# CREATING A SUSTAINABLE ECONOMIC DEVELOPMENT MODEL THROUGH THE DEVELOPMENT OF THE TANAH LOT AREA AS A SPIRITUAL TOURISM DESTINATION

*Putu* Krisna Adwitya Sanjaya[1], *I* Gusti Ayu Wimba[2]

[1-\2] *Faculty of Economics Business and Tourism, Universitas Hindu Indonesia, Jln. Sanggalangit, Tembawu, Penatih, Denpasar, Bali 80238, Indonesia*

*Krisnasanjaya@unhi.ac.id*
*Igawimba179@gmailcom*

ABSTRACT

Tourism is a driving force in accelerating Bali's economy. The rapid pace of tourism is in line with the support of technological advances. This progress has led to various tourism creations that aim to provide added value to accelerate economic growth, spiritual tourism. As a favourite international tourist destination, Bali has a variety of tourist attractions, especially spiritual tourism. The Tanah Lot area, which is located in the village of Beraban, is very relevant to be developed as a spiritual tourism object, considering that there is Tanah Lot temple in the area. The pretence has a high spiritual vibration value, so it is sacred. To maintain the sanctity of the Temple and the Sea, the *Melasti, Samudra Kertih* ceremonies are carried out. Spiritual tourism is a new model as a form of quality tourism development strategy because it can provide historical value, organize socio-cultural life with various customs as an instrument of economic acceleration as well as the power to improve the quality of life of the community, especially now that Bali has been hit by COVID 19. This is a strategic opportunity for the region to create a model of economic development that breathes spiritual tourism.

*Keywords: Tanah Lot, Spiritual Tourism, Development, and the Economy*

## I. Introduction

Bali Island is a partial part of the Unitary State of the Republic of Indonesia which is also one of the best international tourist destinations in the world [1]. Bali has a huge variety of tourism potential and has a tourist attraction that motivates tourists to visit starting from enjoying the beauty of nature, culture, crafts, culinary, and recreation [2]. The tertiary sector (tourism) has become the dominant sector as a driver of the Balinese economy since the 1970s. The contribution of the tourism sector is an average of 22.03 percent over the last three years (2017-2019) informing the Gross Regional Domestic Product [3]. It is mentioned that the tourism sector is a very close and inseparable part of people's lives and economic development in Bali [4].

Behind the frenetic, very significant growth of the tourism sector, it turns out that the Bali tourism sector is faced with a complex international market situation that is prioritized due to changes in the orientation of the tourist market. Almost in the last twenty-five years, there has been a change in the direction of travel. The tourist mecca is no longer focused on

orthodox tourism products that offer only recreational activities but has turned to special/selected products that are based on elements of uniqueness, authenticity, experience, and respect for nature, the environment, and local wisdom [5]. This trend certainly has an impact on the increasing interest in the desire of tourists to visit destinations that can provide tourist attractions in rural areas [6].

The impact of a change in the direction of tourists will demand a shift in the desire to develop tourism products from mass tourism products which emphasize more on the quantity aspect to the quality of tourism that is oriented to 1) nature and environmental conservation, 2) preservation of cultural values, 3) development community participation, 4) long-term orientation. The development of the tourist mecca demands a reorientation in the development of the tourism sector [7]. The elaboration of rural areas as tourist objects needs to be actualized in anticipation of the current shift in tourism [8]. A model in the tourism sector is needed to anticipate a shift in the direction of global tourism trends and also due to the Covid 19 pandemic that has plagued the world for the last 14 months, without exception Bali, which relies heavily on tourism, can be seen from the ravages of Bali's economy due to the impact of the pandemic. This led to the correction of Bali's economic growth rate, as visualized in the following figure 1.1
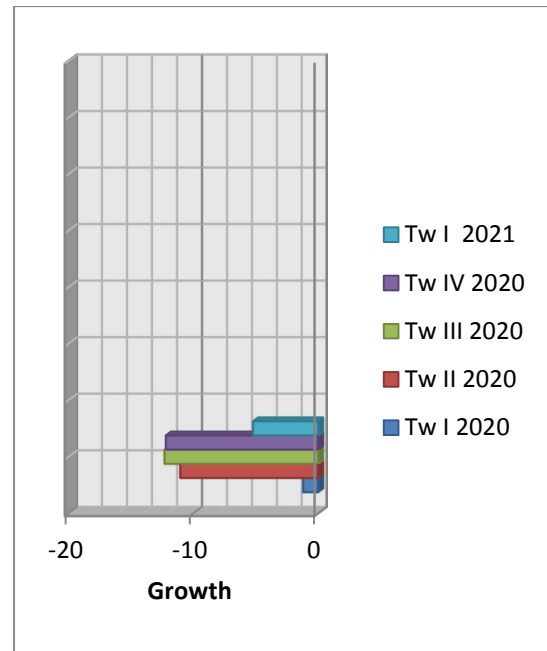


Source: [9] & [10]

Referring to the data in Figure 1.1 above during 2020 the Balinese economy contracted by an average of minus 9.17 percent and in the first quarter of 2021 Bali's economic growth still did not move to a positive level but stagnated at minus 5.24 percent. A strategy is needed through a sustainable economic development model through the development of spiritual tourism. This is considered very important because the island of Bali has enormous potential. After all, it has vehicles that can provide vibration of peace and religious community life [11].

Tabanan Regency is one of nine regencies/cities in Bali Province which has a stretch of mountains, forests, lakes, rice fields, sea coasts, this potential also contributes to the development of tourism on the island of Bali. Tabanan has tremendous potential to be developed in spiritual tourism activities considering that in Tabanan there is a Tanah Lot tourist attraction located in Beraban Village, Kediri District. The main potential concerning spiritual tourism in the Tanah

Lot area is the architecture of the temple because it is unique, which is located in the middle of a large boulder located in the middle of the sea. On the other hand, there is also a sacred snake that is highly trusted by the local community as the incarnation of Dang Hyang Nirartha's shawl when he wants to leave Tanah Lot. There is also the activity of praying, melukat as a form of seeking inner peace and cleansing oneself on a Niskala scale. Tanah Lot is also glorified as a form of worship to the Gods of the sea guards [2].

Spiritual tourism can organize the socio-cultural life system of the community with various customs and cultural heterogeneities. Beraban Village with Tanah Lot as a mainstay tourist destination has a good differentiation of customs, culture, social life of its people in local genius, has an amazing natural panorama that must be preserved and preserved. Developing spiritual tourism does not always have to be embodied in massive physical development, but still in empowering the socio-cultural values that exist in the community so that tourism can not only improve material welfare but also the spiritual community.

## II.  Discussion
## 2.1     Spiritual Tourism and Sustainable Economic Development

One of the concrete manifestations of a tourism activity based on a sense of spirituality is spiritual tourism [12]. Tourism is one of the industries that is believed to be able to become a pillar of economic development, this is believed considering the tourism sector can make a significant contribution to regional economic development in tourist destinations. The correlation between the tourism sector and economic development is basic as a form of

dependence on several tourists based on the related economy of the multiplier effect it creates for sustainable regional economic development [13].

Sustainable development is a development strategy that provides a kind of threshold on the rate or process of moving the use of natural ecosystems and natural resources and the environment in them [14]. This threshold is neither absolute nor rigid. Rather, it is a flexible and dynamic boundary that depends on the technological and socio-economic conditions of the community so that they understand the use of natural resources, as well as the ability of the biosphere to accept the impacts of human activities. In other words, it is a strategy for utilizing natural ecosystems in such a way, so that its functional capacity to provide benefits for human life is not damaged [15] and one of its forms is to create economic activities in the context of tourism without destroying nature so that it can be enjoyed by future generations, namely through the concept of spiritual tourism, considering that there has been a reorientation towards spiritual tourism activities which are believed to be manifested in the form of enthusiasm for things that are considered sacred. Spiritual is something that provides a special interpretation for each individual who carries out socio-cultural activities carried out to get inner satisfaction [16].

Spiritual tourism has existed and been carried out since ancient times, where the ancients carried out expeditions to visit places that were considered sacred and sacred, and made face-to-face meetings with holy people based on their beliefs [17]. The purpose of this activity is to get answers related to the questions they ask such as about spirituality, rituals, and

those related to the religious system, this is the argument and motivation for them to travel [18]. In this context, it can be created through spiritual tourism to support a sustainable and quality economic development model as well as connectivity between the community, government, and stakeholders to create new jobs and can stimulate the development of economic activity in the area where spiritual tourism is developed.

## 2.2 The Meaning of the Sea for Hindus

At the level of Hindu philosophy, the principle of protecting the sea *(segara)* can be seen in several sacred literatures. The ceremony *Samudra Kertih* is part of *Sad Kertih*, which means maintaining the harmony of human life with God, the harmony of life between fellow human beings, and maintaining the harmony of mankind with the environment. *Upakara Kertih* ocean interpreted as an attempt to maintain the sanctity and preservation of the oceans and all their contents that are expected to provide interpretation in improving *sradha bhakt*i people to the Lord. Through the ceremony, it is *Samudra Kertih will* hoped that it would be able to string together synergy between fellow communities and develop human love for the environment. The kertih ocean is also a systematic actualization to preserve the sea or ocean and the various natural resources in it. Preservation is in the form of scale and abstract. It is in the sea that the mourning *nangluk* ceremony, *melasti* ceremony, *sekah nganyut, mapekelem* ceremonies, and others are held. The ceremony is meant to motivate people to preserve the sea. In modern life today there are many efforts to destroy the sea such as dumping industrial waste into the sea. It turns out that Hindus have always paid attention to the sea and implemented teaching to preserve the sea so that it can still provide welfare for mankind.

The Hindu community, especially in Bali, always obeys and respects the teachings of the kertih ocean concept to always preserve the ocean so that the existence of the ocean remains dynamic following the law *Rta* [19], considering that the function of the ocean is a natural resource capable of giving life to all God's creatures. In the *Sundarigama* and *Swamandala* lontar it is stated that *"Melasti ngarania accompanies prewatek dewata anganyutaken laraning universe, papa klesa, letuhing bhuwana, amet sarining amertha ring telengening immediately"* which when interpreted means: "*Melasti is bringing all the pratima gods elements to wash away impurities, suffering and other elements. elements of the world that are not good and take tirta amertha in the middle of the sea* ". In the lontar, it is clear that the sentence: *"take amertha in the middle of the sea"* which can be interpreted in the process of sacred activities, there must be a *sekala* order for Hindus to be familiar with the ocean [20]. *Amertha* that comes from the ocean can be said to be a source of livelihood contained therein and Hindus or people are motivated to develop the ability to bring the *amertha* to their respective homes. If *amertha* is abstractly symbolized in the form of tirtha, then *amertha* in the meaning of sekala is marine products such as fish, seaweed, pearls and so on that can be used as a source of life support.

## 2.3 Development Based on Sustainable Community Participation

The basic framework for sustainable community-based development emerged

as a response to development policies that prioritized economic growth and often ignored the environmental, social, and cultural spaces of the community [21]. In terms of tourism development, as in the concept of macroeconomic development, the thought of growth is also followed by referring to the theory of modernization by giving the impact of economic activity [22]. Tourism development has so far been directed to large-scale tourism which is capital-intensive oriented by pursuing high growth. This is not impossible to bring about negative impacts including, 1) dependence on industrialized countries, 2) deterioration of the quality of the natural environment, 3) the occurrence of economic disparities between local communities and capitalists, 4) tourism penetration and foreign investment intervention into rural areas. which causes the process of marginalization of the socio-economic position of the local community. Tourism is accused of being neoliberalism that only exploits local people, while the benefits of tourism development are mostly enjoyed by investors. The gap in income and welfare between layers of society will be even greater which could make the local community marginalized. One way to change the approach to large-scale tourism development that is oriented towards quantity and high growth is to emphasize small-scale, community-oriented tourism [23]. Such a tourism development approach is a community-based and sustainable tourism development approach.

The thought of community-based and sustainable development puts the community in a central position in development. All levels of society to the lowest level are given the opportunity and authority in the management of development. Community authority is included in the decision-making process from the stage of identifying problems and needs, planning, implementing, evaluating, and developing results. The basic assumption of this idea is that the process of monitoring the decision-making mechanism must be given a large portion to the community because it is the community who will be the party most affected by the decisions that have been made previously.

The concept of *karma yoga* is a teaching that guides Hindus to achieve the happiness and welfare of all living beings through work based on sincere sincerity [24]. Therefore, tourism activities as a form of work based on a pure and sincere heart will create prosperity and maintain harmony in life. In line with the concept of Tri Hita Karana which underlies the Hindu community in Tanah Lot (Beraban Village) which is actively involved in managing the Tanah Lot tourist attraction, the income derived from tourism activities is also actualized for the benefit of *parahyangan* by implementing ceremonies and restoration of sacred buildings so that the meaning of religiosity can be maintained. The sacred buildings in the Beraban traditional village are: 1) Temple *Segare*, 2) *Penyarika*n Temple, 3) Temple *Kahyangan Tiga*, 4) *Pesanggara*n Temple. From the economic aspect, the residents of the Beraban Traditional Village are no longer burdened with cost donations to carry out ceremonies at temples, including at other temples that are under the authority of the Beraban traditional village. On the other hand, on certain holy days, such as 1) *Melasti,* 2) *Piodalan*, 3) *Tawur*, 4) *Nangluk Merana,* residents are also not charged a fee.

Thanks to the growth and development of the tourism sector, religious activities in the Beraban

traditional village look morelively and residents will also be more aware and enthusiastic about carrying out ceremonies. Excitement is not something that is rah-rah sheer will but as a manifestation of bhakti citizens to *Ida Sang Hyang Widhi Wasa*. Residents have the belief that if bhakti performs the ceremony *yadnya*, God will provide safety and welfare to the community which in its current development is obtained from the tourism industry in the Tanah Lot area [24]. Through the concept of devotional service, there is a sense of belief and tourism actors in the Beraban traditional village to always preserve the harmony between religious activities and tourism activities that directly or indirectly contribute to each other.

## 2.4 Tanah Lot as a Spiritual Tourism Object: Acceleration of Sustainable Regional Economic Development

One form of actualization of community-based and sustainable tourism development is the inclusion of community roles in tourism activities in tourist destinations. Through this participation, it is hoped that there will be equity following the conception of sustainable tourism development [25]. This will be very important given the significant trend in the last two decades towards a shift in tourist interest, especially foreign tourists, which is marked by the growth of new market groups, namely the segmentation of special interest tourism, one of which is spiritual tourism.

Spiritual tourism is one type of tourism that is based on encouragement related to spirituality [16]. Today's tourism is not only related to physical experiences but also spiritual experiences that are expected to improve the quality of life of people who travel. Spiritual tourism is a form of quality tourism that has the potential to be developed because in practice it respects local culture,

loves nature and the environment and most of the tourists come from educated circles [26].

The Order of Faith is a foothold that is manifested through religious activity. For the Balinese Hindu community, the harmony between humans and nature is manifested by human efforts in carrying out religious activities, namely performing ritual offerings that are arranged to God. Tanah Lot is considered a sacred area for the Hindu community. The sacredness of Tanah Lot can be represented through the presence of *Segare* Tanah Lot, the sacred snake, *Kahyangan Tiga Temple, Segare Temple, Pure Penataran, Penyarikan Temple, Pesanggaran Temple*. These temples have a high spiritual magical so that the area around the temple and *immediately is* very sacred by the Hindu community. To maintain the sanctity of the lake, the carried *ocean kerthi ceremony is held*. *Upakara Samudra Kerthi* is defined as an effort to maintain the sanctity and preservation of ocean resources. Regularly *kerthi ocean ceremony is* carried out with respect, preserving and maintaining the purity of the ocean so that it is not polluted. In *niskala*, the *ocean kerthi* ceremony is carried out with various ceremonies related to maintaining the sanctity and preservation of marine resources and preserving related temples, the purpose of which is to maintain a positive aura in the sources of its contents.

As a manifestation of quality tourism, the concept of spiritual tourism respects local culture, loves nature and the environment and most of the tourists are from the upper-middle class and educated economy [27]. Potential spiritual tourism attractions that can be developed in Tanah Lot include: 1) Nature-based spiritual

tourism, because the Beraban traditional village area has a rural natural panorama,rice fields verdanthave cross-country paths and also amazing ocean charm, 2) Attractions The art from the *satakan* of Beraban Village which uses contemporary musical instruments, *drums* and *gamelan* is a potential for music-based spiritual tourism, where the strains of contemporary musical instruments can be heard and are expected to be able to seep into the hearts of the listeners so as to gain inner peace, 3) Physical-based spiritual tourism, The potential for spiritual tourism based on physical activity is generally related to movement in the organization in order to achieve a certain level of spirituality [18] such as the *Rejang* Dance *Sandat Ratu Segare* which is dedicated to the ruler of the Tanah Lot sea, 4) Creativity-based spiritual tourism, potential for spiritual tourism based on creativity such as the tradition *Mapeed*, 5) Spiritual Tourism based on Spiritual Activities, this is identified from religious activities and adherents of Hindu community beliefs in the Beraban traditional village, namely the existence of temples in the Tanah Lot area, 6) Spiritual tourism based on religious ceremony activities, This is identified with the majority of the Beraban traditional village community who are Hindus who always carry out *sradha bhakti* to the creator through the *Pujawal*i ceremony at the local temple which falls on the day of *Buda Cemeng Langkir*. Comprehensively, this is the potential of the Beraban traditional village to continue to be developed in giving a positive impact on people's lives.

Tabanan Regency with Beraban Traditional Village is one of the core economic growth of the Province of Bali in addition to Badung, Denpasar, and Gianyar Regencies, establishing tourism as one of the locomotives that drive the regional economy and has considerable and promising tourism potential. One of them is by developing Tanah Lot as a spiritual tourism destination. This variety of tourism in its implementation respects local cultural traditions, loves nature and the environment. The object of this spiritual tourism is not just discussing religion, but the tendency is to look at people to talk about spirituality, they are looking for peace and harmony in life [11]. Nowadays tourists are more oriented to enjoy historical values, implementing the socio-cultural of traditional societies that are harmonious, humanist, tolerant, environmentally friendly, and able to get inner and outer peace in making spiritual tourism trips to their tourist objects [28].

A prospective opportunity for Tabanan Regency which positions the tourism sector as one of the supports for the regional economy makes it a very meaningful opportunity because it has cultural heterogeneity, customs, religious systems, local wisdom, to be developed in a structured and integrated manner as a vehicle in accelerating economic development. In this context, the development of the tourism sector, especially spiritual tourism in Tanah Lot, needs to be carried out in a planned manner so that the development and utilization of tourism resources can make a significant contribution in implementing the role of the tourism sector as a leading sector in future economic development considering the contribution of the tertiary sector in forming the GRDP of Tabanan. always dominate in the last 3 years (2017 – 2019). The GRDP of Tabanan Regency in 2018 was 14,951,720 million rupiahs, an increase of 5.72 percent or 810,000 rupiahs compared to 2017 of 14,141,718 million rupiahs, while in 2019 it also

increased by 5.60 percent compared to 2018 [29]. When viewed per contribution by the business field in forming GRDP, it can be seen in Table 2.1 below.

**Table 2.1 Distribution of Sector in Forming GRDP in Tabanan Regency in 2017-2019**

| Categories of GRDP | Contribution to GRDP (Percent) | | |
|---|---|---|---|
| | 2017 | 2018 | 2019 |
| Agriculture, Forestry, and Fisheries | 22,03 | 21,90 | 21,63 |
| Mining and Quarrying | 1,16 | 1,16 | 1,11 |
| Processing Industry | 5,74 | 5,66 | 5,63 |
| Electricity and Gas Supply | 0,12 | 0,12 | 0,11 |
| Water Supply, Waste Management, Waste | 0,16 | 0,15 | 0,15 |
| Construction | 10,00 | 10,01 | 10,18 |
| Wholesale and retail trade: repair of cars and motorcycles | 8,58 | 8,63 | 8,65 |
| Transportation and warehousing | 1,62 | 1,62 | 1,61 |
| Provision of accommodation and eat and drink | 22,05 | 22,08 | 21,96 |
| Information and Communication | 5,56 | 5,55 | 5,48 |
| Financial and insurance services | 3,66 | 3,53 | 3,67 |
| Real Estate | 4,92 | 4,86 | 4,81 |
| Corporate services | 1,01 | 1,01 | 1,01 |
| Administration Government, Defense, and Mandatory Social Security | 7,22 | 7,38 | 7,57 |
| Educational Services | 1,85 | 1,87 | 1,89 |
| Health Services and Social Activities | 2,35 | 2,41 | 2,43 |
| Health Services and Social Activities | 1,98 | 2,04 | 2,11 |
| GRDP | 100 | 100 | 100 |

*Source* : [29]

In table 2.1 above, it can be seen quantitatively related to the distribution of sectors that make up the GRDP of Tabanan Regency in the last three (3) years. Table 2.1 also explains where the food and beverage accommodation component still dominates in contributing to the regional income of Tabanan Regency by 22.05 percent in 2016 then increased to 22.08 percent in 2018 and increased again to 21.96 percent in 2019 or overall. The average growth is 22.03 percent. Next is the primary sector with an average growth of 21.08 percent and the secondary sector of 10.08 percent, it can be concluded that the contribution of the tertiary sector in forming GRDP is quite high, which means

that there has been a shift in the components forming GRDP from the primary sector to the tertiary sector.

In the regional regulation of the Province of Bali Number 3 of 1991 concerning cultural tourism, it implies that what is developed on the island of Bali is tourism based on cultural values, namely that cultural tourism is a type of tourism which in its development and management uses Balinese regional culture based on Hinduism as a point of reference. of national culture which is the dominant basic element [24]. It implies a desire for causality between tourism and culture so that they both increase in harmony. The regional regulations related to tourism also imply changes in the Tanah Lot sacred area as the basic cultural capital which is a tourist attraction in tourism development in the Beraban traditional village. the entire community of the Beraban traditional village, therefore the existence of Hinduism can be said to be maintained as well as the sustainability of sustainable development through the development of spiritual tourism to be able to improve the welfare of the community and regional development in general.

## 3. Conclusion

Development of special interest tourism such as spiritual tourism is one of the many strategies to increase regional income and the welfare of the local community, especially in the framework of a sustainable development model considering that in the last two decades there has been a reorientation of tourists in traveling to the concept of quality tourism-oriented preservation of the environment and cultural values of the community, local community development including

providing great benefits for the local community and long-term profit [5]. Spiritual tourism is a new trend as a form of quality tourism development because it can organize socio-cultural life with various unique customs, as an instrument to increase regional income, create jobs as well as an effort to improve the quality of life of the community [17], this is a very strategic opportunity. for Tabanan Regency to accelerate its economic development sustainably through the development of spiritual-based tourism. An accurate breakthrough is needed from all elements and stakeholders, especially in terms of packaging and marketing spiritual tourism professionally and proportionally [30] especially at this time the world is still hit by the coronavirus pandemic 19.

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# Determination of Favorite E-Commerce in Indonesia in a Decision Support System Using the SWARA-ARAS Method

Kadek Oky Sanjaya[a,1], Gede Surya Mahendra[b,2,*]

[a] *Program Studi Sistem Informasi, Fakultas Teknologi dan Sains, Universitas Hindu Indonesia, Jl. Sangalangit, Kota Denpasar, Bali*
[b] *Program Studi Teknik Informatika , STMIK STIKOM Indonesia, Jl. Tukad Pakerisan No.97, Kota Denpasar, Bali.*
[1] *kadekoki@unhi.ac.id;* [2] *gede.mahendra@stiki-indonesia.ac.id\**
*\* Corresponding author*

## ABSTRACT (10PT)

Indonesia has many E-Commerce companies that are in great demand by the people in Indonesia. COVID-19 has led to an increase in people's transactions using E-Commerce. E-Commerce, which has not been able to capture market share in Indonesia, is competing to increase the number of transactions. E-Commerce that already has regular customers will continue to maintain the quality and quantity of its transactions. E-Commerce customers also have their own preferences in choosing the E-Commerce company that will be used for transactions. The many criteria that are taken into account by customers sometimes confuse customers to be able to choose the most appropriate E-Commerce that best suits customer desires. Decision support systems can be used to help customers make their choices. The method used is SWARA-ARAS. There are 8 criteria and 6 alternatives used in this DSS. The methodology in this study uses the CRISP-DM Framework. Based on the 6 alternatives tested using SWARA-ARAS, Lazada (X4) became the favorite e-commerce in Indonesia with a value of 0.9193 followed by Tokopedia with a value of 0.9155 and Shoopee with a value of 0.9045. JD.ID became the last position with a value of 0.8753.

*Keywords: SWARA, ARAS, E-Commerce*

## I. Introduction

Given that 96% of internet users in Indonesia have used e-commerce, it is hoped that e-commerce in Indonesia can develop rapidly and become a leader in the Southeast Asian market[1]. According to 2019 data, the value of e-commerce transactions in Indonesia is US $ 21 billion, and is estimated to reach US $ 82 billion in transaction value by 2025[2]. The current situation regarding the impact of COVID-19 on the global e-commerce industry shows that daily web traffic has increased significantly by more than 50%, which may be due to the social and physical restrictions experienced by consumers[3]. The government also provides protection to consumers when transacting through e-commerce through preventive and repressive methods[4]. This situation allows e-commerce to penetrate deeper and gain growth in the Indonesian market. E-commerce is also required to always maintain its own

excellence in providing quality products and services. Indonesia has a lot of e-commerce, and Indonesia has the 6 largest e-commerce companies consisting of Blibli, Bukalapak, JD.id, Lazada, Shopee, and Tokopedia[5]. Behind the convenience provided, there are still several negative factors, such as product mismatches, delivery problems, security of payment methods and customer service. Due to intense competition, many consumer considerations, it is difficult to choose between the same products but the prices offered are different, so that consumers are still confused about choosing the right and trusted e-commerce transaction. To solve this problem, a decision support system (DSS) can be used to provide advice in choosing the right e-commerce. DSS itself is an effective system that can assist users in making complex decisions[6]. This system uses decision rules, analysis models, comprehensive databases, and decision maker knowledge[7]–[10].

In this study, the method used was a combination of SWARA-ARAS. SWARA method, done by the weighting method, the relative importance and the initial prioritization of alternatives for each attribute are determined by the opinion of the decision maker, and then, the relative weight of each attribute is determined[11]–[14]. The ARAS method aims to select the best alternative based on a number of attributes and the final ranking of alternatives is made by determining the utility degree of each alternative[15]–[17]. In previous studies, the combination of these methods in the DSS has been applied well, decision makers can weigh the criteria and greatly influence the results of recommendations [18]–[20]. Regarding the choice of e-commerce, several studies have compared different alternative criteria and methods, and achieved good results[21]–[24].

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Therefore, this study aims to be able to perform calculations manually a combination of the SWARA-ARAS methods. The urgency of this research, if not realized, could result in obstruction of the development of the DSS method which can only reach the calculation and design stages manually, thus hindering innovation in the DSS field. Based on the background previously described, it is necessary to realize a combination of the SWARA-ARAS methods to determine the best e-commerce using DSS.

## II. Methodology
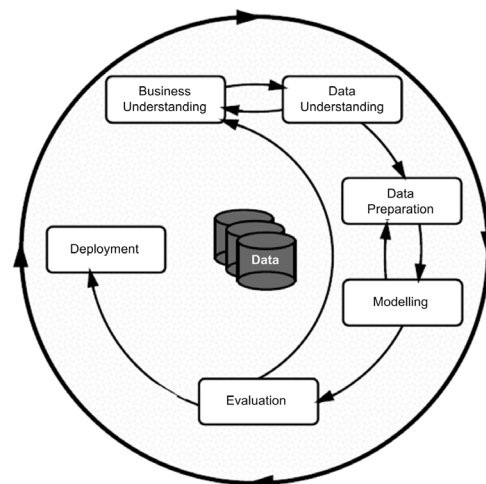


Fig. 1. CRISP-DM Model

The research method used in this study follows the various stages of the CRISP-DM model[25]–[27]. Data-related problems such as data mining and DSS can use the CRISP-DM method, which is expected to analyze business problems and current conditions, provide appropriate data conversion to provide a model that can evaluate effectiveness and record the results obtained. CRISP-DM solves this problem by defining a process model related to data mining and DSS, regardless of the problem department or technology used.

Business understanding is the stage used to determine business goals, analyze business conditions, and determine the objectives of the DSS. At this stage a thorough understanding is carried out based on the results of the analysis of observations, interviews, and supporting documents for the objectives and results of the research. Several options can be found when determining the best e-commerce in Indonesia. Based on the alternatives obtained, calculations are made to determine the ranking. The best e-commerce results can be the best recommendations for consumers to make digital transactions. On the other hand, e-commerce that has not achieved the best results can still improve its performance to gain a better market share. When determining the number and alternative criteria for the best e-commerce candidates, refer to the assessment in the 2019 Consumer Pulse eIQ survey and get 6 alternatives namely Blibli, Bukalapak, JD.id, Lazada Indonesia, Shopee and Tokopedia. The decision makers used are 3 netizens who are actively using e-commerce. The weights of the criteria were obtained from the Decision Maker and were calculated using SWARA, while the evaluation of the alternative ranking used the ARAS methods.

At Data understanding stage, it starts with the process of data collection, data analysis and evaluation of the quality of the data used in the study. To be able to use the SWARA-ARAS methods correctly, appropriate criteria and alternative data are needed. The criteria used in this study include reputation, price & product, customer service, delivery & payment, application & UX and security & policy.

At Data preparation stage includes selecting the data used and published to be included in the DSS calculation. At this stage,

data cleaning is also carried out to repair, remove or ignore noise in the data. At the business understanding stage, the tools, techniques or methods used in this study have been selected. In this Modeling stage, SWARA-ARAS methods were chosen to determine the best e-commerce in Indonesia. Before continuing the research, you can do a test design with the data to prove the method can be used. Flowchart of method usage can be seen in Figure 2.
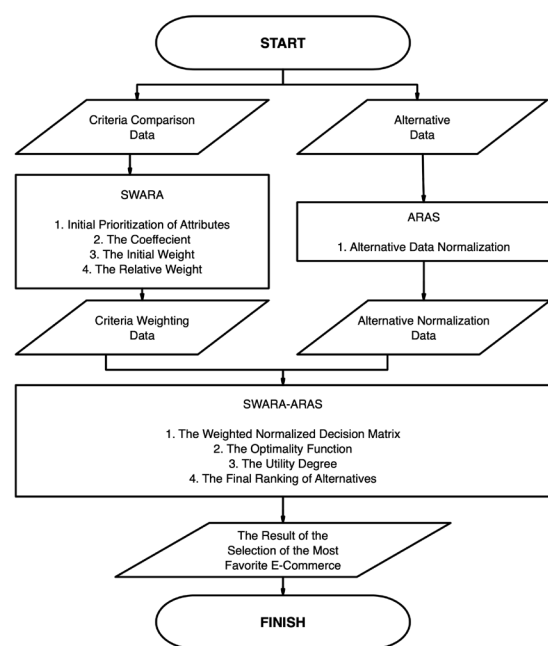


Fig. 2. SWARA-ARAS Flowchart

The first step is to prepare comparison data between the criteria provided by the decision maker as a resource and alternative data is Indonesian e-commerce data based on the 2019 eIQ Consumer Pulse survey. The SWARA method starts with the initial prioritization of attributes, calculates the coefficient, determines the initial weight, relative weight, thus determining the final ranking of attributes. Furthermore, the ARAS method is used to normalize alternative data to produce normalized alternative data. Criteria weight data results from the

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calculation of the SWARA method, and alternative data normalized using the ARAS methods are used for weighted normalization calculations and calculating preference values, the optimality function, as well as producing ratings based on utility degree that can determine the best e-commerce ranking. This can be a reference for customers or input as a refinement of e-commerce, which still lacks in some aspects.

At evaluation stage, testing is carried out based on the results of the DSS recommendations and the performance of the methods used. Calculations must be tested manually, and the results obtained when implemented in software have the same value in order to have compatibility between the two. Sensitivity testing is used to compare the performance between the ARAS methods to measure which method is more sensitive to changes in weighting criteria, therefore the more sensitive the better. At Deployment stage, a deployment plan is carried out based on previous assessments. If the test results show good results, further implementation can be planned. Apart from deployment planning, a monitoring and maintenance plan can also be planned to produce a final report on the research results.

### III.    Result and Discussion

This research is based on questionnaire data from users who are very familiar with e-commerce, the questionnaire is transformed using the SWARA method into weighting criteria and e-commerce data as an alternative. The number of Decision Makers used to produce weighting criteria is 3 people, and the amount of e-commerce data used is 6 companies. The calculation starts using the SWARA method. There are 6 criteria, namely (C1) reputation, (C2) price & product, (C3) customer service, (C4) delivery

& payment (C5) application & UX and (C6) security & policies. The initial prioritization of attributes from Decision Maker 1. 2 and 3 are shown in Table 1.

Table 1.    The Initial Prioritization of Attributes from Decision Maker 1, 2 and 3

| Criteria | C1 | C2 | C3 | C4 | C5 | C6 |
|---|---|---|---|---|---|---|
| DM1 | 4 | 4, 9 | 3 | 3, 3 | 2, 8 | 4, 5 |
| DM2 | 3, 8 | 4, 5 | 3, 2 | 3, 9 | 3, 5 | 3, 4 |
| DM3 | 3, 2 | 4, 7 | 3 | 3, 7 | 3 | 4 |

Furthermore, the calculation is focused on the Decision Maker 1. The calculation steps for other Decision Makers are the same as the calculation for the Decision Maker 1.

To change from the initial prioritization of attributes to calculate coefficients, you can sort the weights of the criteria, from the largest to the smallest. Then normalization is carried out by dividing the value of each weight by the maximum value for all weight values. The coefficient value is done by adding a value of 1 to each value of each criterion in the Normalized Initial Prioritization of Attributes except the largest. The sorted and normalized initial prioritization of attributes from DM 1 and the coefficient value are shown in table 2.

Table 2.    Sorted and Normalized Initial Prioritization of Attributes from Decision Maker 1 and the Coefficient Value

| Criteria | DM1 | DM1 Norm. | DM1 Coef. |
|----------|-----|-----------|-----------|
| C2 | 4,9 | 1,000 | 1,000 |
| C6 | 4,5 | 0,918 | 1,918 |
| C1 | 4 | 0,816 | 1,816 |
| C4 | 3,3 | 0,673 | 1,673 |
| C3 | 3 | 0,612 | 1,612 |
| C5 | 2,8 | 0,571 | 1,571 |
| Max | 4,9 | | |

The initial weight of an attribute for each decision maker is calculated by dividing the initial weight of the $i-1$ attribute by the coefficient value (k) of ith attribute in the same decision maker, which is as follows for the first attribute:

$$q_2 = 1$$
$$q_6 = {1,000}/{1,918} = 0,521$$
$$q_1 = {0,521}/{1,816} = 0,287$$
$$q_4 = {0,287}/{1,673} = 0,171$$
$$q_3 = {0,171}/{1,612} = 0,106$$
$$q_5 = {0,106}/{1,571} = 0,068$$

After getting the initial weight value, normalization is carried out by dividing the entire initial weight by the number of initial weights, to be able to calculate the relative weight value. The initial weight and relative weight of DM1 which have been sorted in the initial conditions can be seen in table 3.

Table 3.        Initial Weight and Relative Weight from Decision Maker 1

| Criteria | Initial Weight | Relative Weight |
|----------|----------------|-----------------|
| C1 | 0,287 | 0,133 |
| C2 | 1,000 | 0,464 |
| C3 | 0,106 | 0,049 |
| C4 | 0,171 | 0,080 |
| C5 | 0,068 | 0,031 |
| C6 | 0,521 | 0,242 |

With these steps, they are also carried out on DM2 and DM3, so that they get the relative weight of each decision makers. Table 4 shows the results of the relative weight of each decision maker along with their geometric mean to be used in a compromise for weighting the criteria in ARAS. The pie chart for the relative weight under normalized geometric mean conditions can be seen in Figure 3.

Table 4.        Relative Weight of Each Decision Maker and Normalized Geometric Mean

| Criteria | Relative Weight | | | Geo Mean (Norm) |
|----------|------|------|------|------|
| | DM 1 | DM 2 | DM 3 | |
| C1 | 0,133 | 0,136 | 0,082 | 0,12189 |
| C2 | 0,464 | 0,468 | 0,455 | 0,49435 |
| C3 | 0,049 | 0,025 | 0,050 | 0,04249 |
| C4 | 0,080 | 0,251 | 0,137 | 0,14970 |
| C5 | 0,031 | 0,076 | 0,030 | 0,04473 |
| C6 | 0,242 | 0,044 | 0,246 | 0,14684 |
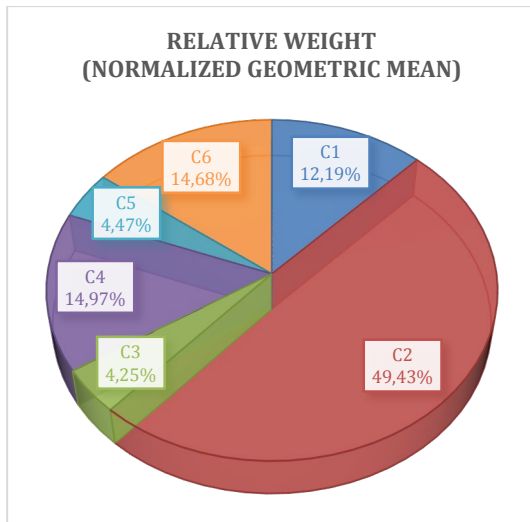
Fig. 3. Relative Weight Using SWARA (Normalized Geometric Mean)

Table 5. Alternative data and X0 using ARAS

| Cri-teria | C1 | C2 | C3 | C4 | C5 | C6 |
|---|---|---|---|---|---|---|
| X0 | 14,8 | 170,1 | 23,3 | 71,4 | 32,4 | 22,7 |
| X1 | 14,8 | 168,5 | 18,4 | 61,7 | 19,8 | 15 |
| X2 | 13 | 163,7 | 23,3 | 46,4 | 32,4 | 21,4 |
| X3 | 12,9 | 170,1 | 8,3 | 71,4 | 22,8 | 13,7 |
| X4 | 13,7 | 166,5 | 15,8 | 62,3 | 19,5 | 22,2 |
| X5 | 10,9 | 168,2 | 18,7 | 58,3 | 23 | 22,4 |
| X6 | 14,3 | 167,2 | 21,4 | 42,9 | 31,6 | 22,7 |
| SUM | 79,6 | 1004,2 | 105,9 | 343 | 149,1 | 117,4 |

After getting the weighted criteria results, continue using the ARAS method to calculate the preference value. When using the ARAS method to calculate, starting from the normalized decision matrix, the weighted normalized decision matrix, the optimality function, the ultility degree and the final ranking of alternatives. The e-commerce data used includes Blibli (X1), Bukalapak (X2), JD.ID (X3), Lazada (X4), Shopee (X5) and Tokopedia (X6). Based on predetermined e-commerce data, the results are shown in Table 5 below. To get the value for X0, if the criterion is a benefit condition, then X0 is the maximum value from the criteria column, and if the criterion is a cost condition, then X0 is the minimum value from the criteria column. The sum row only sums the alternative values in the criteria column without including X0.

The normalized decision matrix is calculated using the following steps. Exemplified in line X1 where the other alternative uses the same steps as X1, including X0. The results of the normalized decision matrix of all alternatives can be seen in table 6.

$$r^*_{ij} = \frac{r_{ij}}{\sum_{i=0}^{m} r_{ij}}$$

$$X^*_{11} = \frac{14,8}{79,6} = 0,1859$$

$$X^*_{12} = \frac{168,5}{1004,2} = 0,1678$$

$$X^*_{13} = \frac{18,4}{105,9} = 0,1737$$

$$X^*_{14} = \frac{61,7}{343} = 0,1799$$

$$X^*_{15} = \frac{19,8}{149,1} = 0,1328$$

$$X^*_{16} = \frac{15}{117,4} = 0,1278$$

| Table 6. Normalized Decision Matrix Using ARAS | | | | | | |
|---|---|---|---|---|---|---|
| Cri-teria | C1 | C2 | C3 | C4 | C5 | C6 |
| X0 | 0,186 | 0,169 | 0,220 | 0,208 | 0,217 | 0,193 |
| X1 | 0,186 | 0,168 | 0,174 | 0,180 | 0,133 | 0,128 |
| X2 | 0,163 | 0,163 | 0,220 | 0,135 | 0,217 | 0,182 |
| X3 | 0,162 | 0,169 | 0,078 | 0,208 | 0,153 | 0,117 |
| X4 | 0,172 | 0,166 | 0,149 | 0,182 | 0,131 | 0,189 |
| X5 | 0,137 | 0,167 | 0,177 | 0,170 | 0,154 | 0,191 |
| X6 | 0,180 | 0,167 | 0,202 | 0,125 | 0,212 | 0,193 |

| Table 7. Weighted Normalized Decision Matrix Using SWARA-ARAS | | | | | | |
|---|---|---|---|---|---|---|
| Criteria | C1 | C2 | C3 | C4 | C5 | C6 |
| X0 | 0,023 | 0,084 | 0,009 | 0,031 | 0,010 | 0,028 |
| X1 | 0,023 | 0,083 | 0,007 | 0,027 | 0,006 | 0,019 |
| X2 | 0,020 | 0,081 | 0,009 | 0,020 | 0,010 | 0,027 |
| X3 | 0,020 | 0,084 | 0,003 | 0,031 | 0,007 | 0,017 |
| X4 | 0,021 | 0,082 | 0,006 | 0,027 | 0,006 | 0,028 |
| X5 | 0,017 | 0,083 | 0,008 | 0,025 | 0,007 | 0,028 |
| X6 | 0,022 | 0,082 | 0,009 | 0,019 | 0,009 | 0,028 |

After getting the normalized decision matrix, proceed to calculate the weighted normalized decision matrix, by multiplying the relative weight from SWARA with the normalized decision matrix from ARAS. Exemplified in line X1 where the other alternative uses the same steps as X1. The results of the weighted normalized decision matrix of all alternatives can be seen in table 7.

$$\widehat{r_{ij}} = r^*{}_{ij} \times w_j$$

$$\widehat{X_{11}} = 0,1859 \times 0,1219 = 0,0227$$

$$\widehat{X_{12}} = 0,1678 \times 0,4943 = 0,0829$$

$$\widehat{X_{13}} = 0,1737 \times 0,0425 = 0,0074$$

$$\widehat{X_{14}} = 0,1799 \times 0,1497 = 0,0269$$

$$\widehat{X_{15}} = 0,1328 \times 0,0447 = 0,0059$$

$$\widehat{X_{16}} = 0,1278 \times 0,1468 = 0,0188$$

After getting the weighted normalized decision matrix, proceed to calculate the optimality function, by adding up the values of all rows from the weighted normalized decision matrix. The optimal value is called V0 which is the result of utility degree on alternative X0.

$$S_i = \sum_{j=1}^{n} \widehat{r_{ij}}$$

$$V_0 = 0,0227 + 0,0837 + 0,0093 + 0,0312 + 0,0097 + 0,0284 = 0,1850$$

$$S_{X1} = 0,0227 + 0,0829 + 0,0074 + 0,0269 + 0,0059 + 0,0188 = 0,1646$$

$$S_{X2} 0,0199 + 0,0806 + 0,0093 + 0,0203 + 0,0097 + 0,0268 = 0,1666$$

$S_{X3} = 0,0198 + 0,0837 + 0,0033 + 0,0312 + 0,0068 + 0,0171 = 0,1620$

$S_{X4} = 0,0210 + 0,0820 + 0,0063 + 0,0272 + 0,0059 + 0,0278 = 0,1701$

$S_{X5} = 0,0167 + 0,0828 + 0,0075 + 0,0254 + 0,0069 + 0,0280 = 0,1674$

$S_{X6} = 0,0219 + 0,0823 + 0,0086 + 0,0187 + 0,0095 + 0,0284 = 0,1694$

To calculate the utility degree, it is done by dividing the optimality function value of each alternative by the value of V0.

$$k_i = \frac{S_i}{V_0}$$

$k_{X1} = \frac{0,1646}{0,1850} = 0,8898$

$k_{X2} = \frac{0,1666}{0,1850} = 0,9003$

$k_{X3} = \frac{0,1620}{0,1850} = 0,8753$

$k_{X4} = \frac{0,1701}{0,1850} = 0,9193$

$k_{X5} = \frac{0,1674}{0,1850} = 0,9045$

$k_{X6} = \frac{0,1694}{0,1850} = 0,9155$

In the final ranking, the utility degree values are arranged in descending order, and the alternative with the highest utility degree value is selected as the best alternative. The ranking for the selection of the best e-commerce in Indonesia can be seen in the table 8. The graph for ranking e-commerce can be seen in the figure 4.

Table 8. The Ranking for the Selection of the Best E-Commerce in Indonesia Using SWARA-ARAS

| Alternative | Utility Degree | Ranking |
|---|---|---|
| Lazada (X4) | 0,9193 | 1st rank |
| Tokopedia (X6) | 0,9155 | 2nd rank |
| Shoopee (X5) | 0,9045 | 3rd rank |
| Bukalapak (X2) | 0,9003 | 4th rank |
| Blibli (X1) | 0,8898 | 5th rank |
| JD.ID (X3) | 0,8753 | 6th rank |
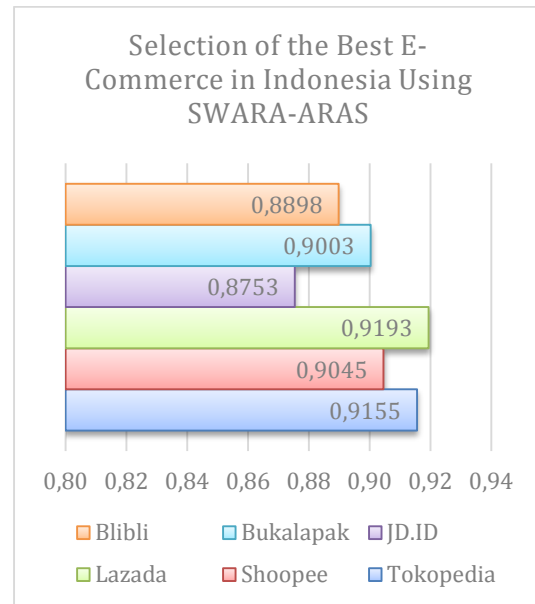


Fig. 4. Selection of the Best E-Commerce in Indonesia Using SWARA-ARAS

Based on calculations using SWARA-ARAS, the favorite e-commerce in Indonesia is Lazada (X4). Decision makers focus on price and product criteria reaching 49.43% which is almost half compared to other criteria considerations, and after that, delivery & payment criteria reaching 14.97% and security & policies criteria reaching 14.68%. In the Lazada (X4) alternative seen in the normalized decision matrix, it has a fairly good and balanced value on criteria 2, 4 and 6, so

that the utility degree calculation is the best. The next favorite e-commerce, followed by Tokopedia and Shoopee, while the least featured from the tested data is JD.ID. Ratings may change when the decision maker gives a different rating.

## IV. Conclusion

Based on previous research, it shows that the SWARA-ARAS method can be used to determine favorite e-commerce in Indonesia. Based on the weighting of the three decision makers on the 6 predetermined criteria, they tend to choose the price & product criteria as the main choice. Based on the 6 alternatives tested using SWARA-ARAS, Lazada (X4) became the favorite e-commerce in Indonesia with a value of 0.9193 followed by Tokopedia with a value of 0.9155 and Shoopee with a value of 0.9045. JD.ID became the last position with a value of 0.8753. The position of this favorite e-commerce in Indonesia is strongly influenced by the decision of the decision maker. If the decision maker gives a different assessment of each criterion, the position of this favorite e-commerce in Indonesia will also change.

## Acknowledgment

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# Religious and Cultural Studies:
# The Role of Intellectual Through Tengku Amir Hamzah Works

**Asmyta Surbakti[1]; Vanesia Amelia Sebayang[2]**

[1] DVE of Travel, Faculty of Cultural Sciences, Universitas Sumatera Utara

[2] Dept. Of Ethnomusicology, Faculty of Cultural Sciences, Universitas Sumatera Utara Email: asmyta@usu.ac.id/vanesia.amelia@usu.ac.id

## Abstract

The New Literates (Angkatan Pujangga Baru) is known as an intellectual criticism movement through literary works in the history of the development of Indonesian literature. The most popular figure is Tengku Amir Hamzah who is known as the King of the New Literates. Tengku Amir Hamzah used literature as a tool for his struggle against Dutch colonialism in Indonesia. However, the role of intellectuals in the movement of change through literary works has not been fully understood. Cultural studies and lyrical poetry are intellectual movements in the context of social change that are still relevant today. The research method uses a qualitative descriptive design with the community as the unit of analysis. Primary data were obtained from in-depth interviews and observations. Secondary data were obtained from scientific journals, books, previous research on related topics, and official archives. The results of the study show that Tengku Amir Hamzah's lyrical poems contain a genuine intellectual movement against Dutch colonialism according to the mandate of cultural studies. When most of his friends were influenced by The West, Tengku Amir Hamzah raised culture and introduced classical Langkat Malay words and language in his works so that he was dubbed the King of the New Poets. As a means of struggle, the function of lyrical poetry in Tengku Amir Hamzah's works is harmoniously combined, namely a blend of polite Langkat Malay culture and upholds culture and devout Muslims. The role of intellectuals in literature was used as an encouragement to inflame nationalism and oppose Dutch colonialism. In addition to prioritizing national values and patriotism, the New Literates is also known as the generation that gave birth to Modern Indonesian Literature. This is following the mandate of cultural studies in the theory and criticism of contemporary English literature as a medium of struggle.

**Keywords:** Tengku Amir Hamzah, lyrical poetry, New Literates, intellectual, cultural studies.

## 1. Introduction

Tengku Amir Hamzah was a King of New Literates who produced the most literary works and his name was known to foreign countries. Even though he was born and raised in the Langkat Malay Sultanate, when he grew up he lived a normal life. Armed with devout Islamic teachings, Tengku Amir Hamzah understands that Islam mandates knowing and relate to fellow human beings even with different religious backgrounds. This humanist nature of Tengku Amir Hamzah was practically used to free the influence of the cultural hegemony formed by the Dutch East Indies government which was opposed through counter-hegemony through his works, literature was used as a medium of resistance.

In one of the poets *Nyanyi Sunyi* (Foulcher, 1991-95), Tengku Amir Hamzah returned to "a kind of religious experience" in producing his works. Called a kind of religious experience refers to the joys and sorrows of life's journey during living in Tanjung Pura and on the island of Java with all the activities written in his works. Thus, the work has certain characteristics and strengthens its romantic image. The main theme in the poem *Nyanyi Sunyi* is the solution of personal problems through religious experience due to the inability to accept the reality of life. The nature and theme of Tengku Amir Hamzah's poems embody the poet's rather romantic approach and cultural meaning. Literature is used to write stories of love and sorrow.

The role of literature as an agent of social change began to appear in the third year since New Literates (Angkatan Pujangga Baru) was founded through the work of Sutan Takdir Alisjahbana in a novel published in 1936. The purpose of publishing a novel is to increase a dynamic and critical attitude for the realization of social change. In this novel, Sutan Takdir Alisjahbana introduces his theory of the role of artists as leaders and guides in the process of social change (Foulcher, 1991). Just like the thoughts of the early founders of Cultural Studies, namely Williams and Hoggart, that Cultural Studies is an instrument of progressive social change. Culture must be created and practised or how cultural practices provide space for various cultures to struggle for cultural domination (Lubis, 2006).

The New Literates magazine does not only contain the aesthetics of literary works, but also discusses about social, cultural, economic, and political issues as well as liberation efforts towards society (Dhakidae, 2003). Similar to the function of Cultural Studies, the function of literature as a tool of liberation that binds society has not been fully understood until now. There is still disagreement regarding the use of western theory in appreciating Indonesian literature, as well as the works of Tengku Amir Hamzah. This refusal makes his works understood only to analyze the structure, not to the intellectual function as an agent of change.

Tengku Amir Hamzah is the only New Poet character who uses Indonesian in writing his works. With his educational background, he can combine various elements such as ancient languages, regional languages, and foreign languages. Many of his works are in the form of lyrical poetry (*prosodi*) as a means of self-expression. One of the functions of Lyrical Poetry is to present the biographical experience and background of the poet in

social activities. In its development, Lyrical Poetry is interpreted as an intellectual effort and an invitation from the poet to the reader for a movement for change from the grip of tyranny (Chitra, 2019).

## 2. Methods

This article uses descriptive qualitative method. The data consists of primary data and secondary data. Data collection techniques are gained by doing interview, observation, library research, and online data. Relevant data then analyzed by using archetypal and Cultural Studies theories.

## 3. Discussion

As an archetypal literary work, Tengku Amir Hamzah's work can be seen the elements of meaning, symbols, rituals, and elements of tradition as a Langkat Malay aristocrat. An archetypal literary work is an expressive medium that presents a symbolic representation of the biographical and life experiences of its creator. According to the perspective of Cultural Studies and archetypal theory, Tengku Amir Hamzah's work is interpreted as a collective unconscious experience he has due to restraint, detention, or pressure during life (Chitra, 2019). Deeply hurt when he lost a loved one so much that he wrote the poem *Senyum Hatiku, Senyum* containing quatrains similar to a rhyme and showing the breadth of language and metaphor (Foulcher, 1991).

### *Senyum Hatiku, Senyum* (1929)

Senyum hatiku, senyumGelak hatiku, gelak
Dukamu tuan, aduhai kulum, Walaupun hatimu, rasakan retak

Benar mawar kembang Melur mengirai kelopak Anak dara duduk berdendang
Tapi engkau, aduhai fakir, dikenang orang sekalipun tidak

Kuketahui, tekukur sulang-menyulang Murai berkicau melagukan cinta Tapi engkau aduhai dagang Umpamakan pungguk merayukan purnama.

Sungguh matahari dirangkum segara Purnama raya dilingkung bintang Tetapi engkau aduhai kelana
Siapa mengusap hatimu bimbang ?

Diam hatiku, diam Cobakan ria, hatiku ria
Sedih tuan, cobalah pendam Umpama di sekam, api menyala

Mengapakah rama-rama boleh bersenda Alun boleh mencium pantai
Tetapi beta makhluk utama
Duka dan cinta menjadi selampai ?

Senyap, hatiku senyap Adakah boleh engkau merana Sudahlah ini nasib yang tetap Engkau terima di pangkuan bonda.

The poem *Senyum Hatiku, Senyum* is thought to be the work of Tengku Amir Hamzah written shortly after he arrived from Sumatra Island in 1929 and has an important value when compared to conventional poems at that time. As a member of the Langkat Sultanate family who is indeed familiar with the world of literature, Tengku Amir Hamzah's poem above can be used as an example of how a portrait of cultural values is embedded in him and is expressed in poetry with a wide range of language and use of metaphors. The poem *Senyum Hatiku, Senyum* tells the story of how Tengku Amir Hamzah tries to be patient, smile,

and make peace with his heart because of the loss of his beloved lover.

According to the paradigm of determinism, culture is tied to the premise that culture guides behaviour and beliefs with the basic assumption that humans can adapt beliefs and behaviours. Following the central theoretical principles of this paradigm, individual patterns of thought and behaviour are shaped and influenced by culture (Saifuddin, 2005). Tengku Amir Hamzah was born and raised in a religious environment of the sultanate and is thick with literary activities and firmly rooted Malay culture. The sultanate environment has its customs and traditions that are different from those of the community. This is the background of why his poems are different from those of his contemporaries at New Literates.

Foulcher (1991) explains, among the poets of the New Literates, Tengku Amir Hamzah is known as a figure who knows to respect the values of life, does not reject the past and does not impose on modernity but tends to introduce his own culture. Tengku Amir Hamzah is called the King of the New Poets because he has succeeded in representing himself with cultural experiences according to Malay culture as well as showing creative and dynamic thinking in his works. The nature and themes of Tengku Amir Hamzah's works often contain the poet's romantic side with cultural significance, so that A. H. Johns classifies them in the tradition of modern Islamic humanism.

The New Literates conventions are (1) their shape is influenced by traditional quatrains or modern tastes for self-made patterns and repetition, (2) rhetorical and rhythmic statements are used in the expression and use high and beautiful language,

(3) special themes for the works of the New Literates associated with a lonely wander amid beautiful nature, or a commitment to national issues. The hallmark of the New Literates convention is very thick in *Senyum Hatiku, Senyum,* its form consists of quatrains resembling a rhyme full of expressions and images that remind the rhyme, namely in "umpamakan pungguk merayukan purnama" and "umpama di sekam, api menyala" as a gloomy picture (Foulcher, 1991).

Tengku Amir Hamzah's Lyrical Poems represent the social reality of the Dutch East Indies society in the 1930s through the images and expressions typical of Romantic Literature in describing the conditions of people's lives. The representation includes (1) the representation of the social inequality of the Dutch East Indies society which distinguishes the rights and priorities of the people according to ethnicity, social class, and wealth. This can be seen in the *Cempaka Mulia* rhyme through the expressions "kalau kulihat tuan", "rasakan badan tiada bergerak", "tuan tumbuh hamba kembang", "di negeriku sana di kuburan abang", "hatiku *kechu* melihat tuan", and (2) namely the representation of the people who were victims of the activities of fascism in the Dutch East Indies regarding the impact of the manipulation and fighting between the Dutch colonials on the aristocrats and the general public. This can be seen in the poem *Mabuk* through expressions such as "dimabukkan harum pecah *teberai*", "bulan mengintai di celah awan", "kelopak kupandang sari kunilai", "datanglah jemu mengatakan sudah", "taram-temaram

cendera cahaya", and "tinggallah aku tiada berpelita" (Chitra, 2019).

Tengku Amir Hamzah has studied Eastern literature and his proficiency in Eastern Literature can be seen from his expertise in choosing diction and wording according to the form of old rhymes and Malay rhymes full of advice and advice. His proficiency in Eastern literary style did not affect the development of Indonesian and Malay literature alone but also extended to world literature. His name parallels Umar Khayyam, Rabindranath Tagore, and Farid Ganj Shakar (Yaapar, 1995). Structure of Lyrical Poems written a combination of Eastern and Western poetic styles. The Western-style mastered by Tengku Amir Hamzah can be seen in the use of stanzas and a series of poetic meters in poetry, namely the length and syllable stress of poetry as something typical of Western literary works. So that it can be said, the quality of his works has reached the international stage but has escaped understanding so far (Surbakti et al, 2019).

Similar to the nature and purpose of Cultural Studies, Tengku Amir Hamzah's literary works are universal (*syumul*) in the context of enlightenment for humans (Takari et al, 2018). It is called so because his works are not limited to purely aesthetic functions but also have far-reaching ideas related to human problems. As creatures of God, fellow human beings are expected to respect and appreciate each other in differences and similarities. The message of humanity is conveyed implicitly according to the way of communication in Malay Literature. Although it contains Indonesian culture, Middle East, and European civilization, Tengku Amir Hamzah has found an identity in creating his works. In the past, fellow members of the sultanate family used to use *gurindam* in communicating.

In his dissertation, Chitra (2018: 223-224) has identified the distinctive elements of Cultural Studies in Tengku Amir Hamzah's Lyrical Poems, namely (1) elements of archaic literary works, (2) elements of archetypal literary works (3), elements of literary works monumental, and (4) elements of patriotic literary works. The function of archaic works of archaic literature is a means of dialectical and resistance to carry out restoration activities against cultural conditions. The use of archaism as an aesthetic tool aims to invite readers to retrace their cultural identity as well as a resistance movement that is subtle and elegant. As a model of resistance, the use of archaic elements was intended to unite the indigenous ethnic groups in the Dutch East Indies and at the same time minimize the influence of the dominance of the Dutch language at that time.

The main focus of Cultural Studies relates to popular culture (pop culture) which distinguishes it from the study of culture and civilization. According to Gramsci (in Sardar and van Loon, 2001: 49), popular culture is one of the key sites where the struggle for hegemony occurs and issues of moral and intellectual leadership are solved. Furthermore, Storey (2003: 21) explains that a popular culture is a place of struggle for the political construction of the people and their relationship with the authorities. New Literates and Cultural Studies both pay attention to social change and even Takdir Alisjahbana rejects aesthetic stances and works of art that are not supported by social responsibility (Foulcher, 1991).

According to Hamami M. (2003), an intellectual must have an ethical attitude (morals) who always have curiosity and always want to develop a science for human welfare and the development of the nation and state. The location of the responsibility of an intellectual is a scientific attitude with moral and moral support as a form of scientific ethics. Regarding the issues of local wisdom that are widely discussed in Cultural Studies today, Hadi (1996) agrees with Hamami, reinterpretation of Tengku Amir Hamzah's works needs to be done in the context of culture and the spirit of the contemporary world of science, namely the Critical Theory Paradigm. According to Critical Social Theory, all theorizing is political because it contains long-term assumptions about the nature of social phenomena and has a direct impact on the conception of a better life (Agger, 2006: 51).

## 4. Conclusion

The New Literates (Angkatan Pujangga Baru) is known as an era of critical intellectual movement in Indonesian literature with the figure of Tengku Amir Hamzah who is referred to as the King of New Literates. Having a strong background in Islamic teachings, strict Langkat Malay traditions, and various educations took by Tengku Amir Hamzah, he expresses joy and sorrow in his poems in the form ofLyrical Poetry. The content of Cultural Studies is the same as Lyrical Poetry which is full of archaic words and local wisdom. Lyrical poetry by Tengku Amir Hamzah contains words and idioms that are subtle, beautiful, and elegant that can affect the mood. The use of archaic words is a medium of resistance and against the influence of foreign language domination by bringing up their local language. The role of intellectuals as agents of social change was introduced in the New Poet era, just as Cultural Studies also paid attention to social change. Intellectuals are responsible for issues of hegemony, popular culture, and other humanitarian issues that tend to harm society.

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# *Erpangir Ku Lau* Ritual: Between Religion and Identity

**Vanesia Amelia Sebayang[1]; Asmyta Surbakti[2]; Torang Naiborhu[3]**

[1] Dept. of Ethnomusicology, Faculty of Cultural Sciences, Universitas Sumatera Utara

[2] DVE of Travel, Faculty of Cultural Sciences, Universitas Sumatera Utara

[3] Dept. of Ethnomusicology, Faculty of Cultural Sciences, Universitas Sumatera Utara
Email: vanesia.amelia@usu.ac.id; asmyta@usu.ac.id; naiborhu63@gmail.com

## Abstract

*Erpangir ku lau* is a ritual of the Karo people based on old religion called *Pemena*, as a medium for self-cleaning to maintain the sanctity of the body and spirit of a human being. Humans who have been physically and spiritually clean are having been kept away from evil influences so that they are worthy of getting closer to their ancestors, the universe's spirit, andalso God. However, while Christianity zending is carried out by the Dutch missionary unionin Tanah Karo in 1890-1904, all of the traditional customary and cultural practices towards ancestor and God were prohibited to be done. The Dutch aiming to change the Karo people's perception of their own cultural identity. Nowadays, The Karo people divided into several groups, each with their understanding of the cultural customs of their ancestors, including the *erpangir ku lau*. This research uses a qualitative descriptive research method. The theories used are deconstruction and postcolonial theory. The results of this research were *erpangir ku lau* is a human ways to communicate with their God while maintaining a harmonious relationship between humans, the universe, and their ancestors. It has been proven that *erpangir ku lau* ritual is black magic worship was fully a colonial construction. *Erpangir ku lau* is a root that shapes the identity of the Karo people, known as *metami*, *melias*, *mehamat*, *perkuah*, and *perkeleng*. Even though they were no longer adhere to ancestral beliefs, the Karo people should reinterpret the identity-forming moral values contained in the *erpangir ku lau* ritual and then attach them side by side with whatever beliefs they currently hold.

**Keywords:** Karo Society, Colonialism, *Erpangir Ku Lau*, and Identity.

## Introduction

After being designated as a national intangible cultural heritage in 2016, the *erpangir ku lau* ritual was carried out again as part of a tourist attraction in Doulu Village. The ritual implementation is managed by the local government assisted by community-based organizations and institutions and is carried out once a year. However, this government policy received pro and contra from the Karo community itself, because it involved the approval and disapproval of the post-colonial Karo society towards this ritual. According to Putro (1989), the *erpangir ku lau* ritual is one of the traditional Karo cultural activities whose implementation was prohibited by the Dutch government from using various constructions of colonial discourse. The results of Sebayang's research (2020: 259) found that the re-implementation of the *erpangirku lau* ritual as a typical Karo cultural tourism attraction had an impact on the division of the Karo community into several groups. In the end, people who still carry out this noble ritual must accept their position as a minority group.

Now, *erpangir ku lau* ritual in Karo society is a new battle between religion and cultural identity. So that a study of identity is needed to bridge between groups of people who are pro and contra towards the implementation of this ritual as a typical Karo cultural tourism attraction. The study of identity is a big concept that can be see as individually or collectively. Furthermore, according to Jenkins (2004: 5) the issue of identity is not just 'it's there' but 'must always be determined'. The study of identity is divided into two groups of objectives,

namely: the classification of objects or people, and the process of grouping oneself through the same ties (eg: the same team or ideology). Identity is the process of identifying oneself or others according to an intended meaning and always involves agreement and disagreement, conventions and innovations, as well as communication and negotiation.

The *erpangir ku lau* ritual should be understood by the community as a Karo cultural identity that maintains harmonious relations between humans and humans, humans and the universe, and humans and their God, according to the *mejuah-juah* philosophy. The *erpangir ku lau* ritual forms a Karo personality who understands food taboos, behavior taboos, and speech act taboos by upholding social values such as *mehamat* (polite), *melias* (compassionate/loving), *metami* (persuading), *perkuah* (generous), and *perkeleng* (merciful). Regardless of what religion the post-colonial Karo community currently holds, the *erpangir ku lau* ritual will be acceptable, however, using a different understanding and perspective, namely the unity of cultural identity. Identity where we can explain who we are and also know how to prove it.

## Method

This research used a qualitative research method. The qualitative approach is carried out by following the phenomenological philosophy of thought in which phenomena and consciousness are dialectically interrelated (Bungin, 2007: 68). This article is also at the same time a research

output that contains a description of the conditions and phenomena of the social reality of the post-colonial Karo people.

## Discussion

Colonialism in Tanah Karo began in 1904 which was marked by the establishment of the first Protestant church in Buluhawar Village, Sibolangit. Since then, the Netherlands has continued to strengthen its influence over the Karo people through various colonial discourses, ranging from the abolition of residential boundaries, the abolition of the traditional government system, to the prohibition of the use of attributes and the implementation of the spiritual activity of the *Pemena* religion. The Nederlandsche Zendeling Genootschap (in Indonesian means the Dutch missionary union) stipulates that all spiritual activities based on the teachings of the *Pemena* religion are fully prohibited because they are part of the heretical teachings of black magic worshipers.

The construction of the Dutch colonial discourse gave birth to a second meaning that was inherent in the cognition of the Karo people and was finally accepted as a myth. Although the Karo people as part of the Indonesian nation have received independence from all colonialism, however, until now this myth is still held by most of the Karo people. Dirks (1992: 117) says that this is under the mandate of colonialism, namely to stop the colonial nation's ownership of its own cultural identity. Furthermore, this is emphasized by Sharp (2009: 20) who says that colonialism is a medium in which discourse can work as much as possible and for a long time.

Lubis (2016: 129) explains that colonialism works in three methods, such as: (1) an entry of one dominant group which then subordinates another group; (2) a destruction of the factors forming the cultural identity of the colonized nation, and (3) structuring of the economic and social system based on the perspective of the colonialists or the colonizing nation. Ironically, Dutch colonialism applied these three work methods to the Karo people. The Dutch tried to form a new socio-cultural construction as part of their efforts to strengthen their power. Lubis (2006: 210) explains that in this case the Netherlands as a part of a European nation plays a role in expanding narcissism and epistemological violence of the West against the East (Karo society). Decisions and decisions directed at the colonized people showed a bias that was full of interests and power. The Dutch despised the identity of the traditionalKaro people as part of an Eastern culture that upholds the world of spirituality.
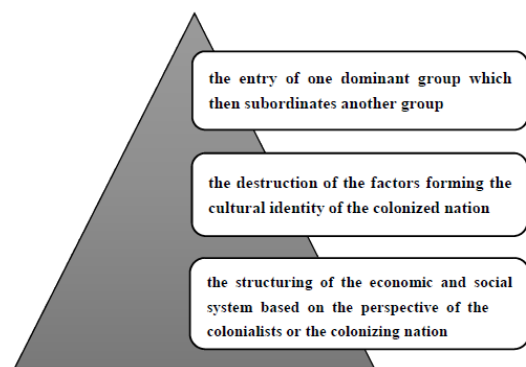


Picture. The forms of colonization according to Robert Blauner (Lubis, 2016: 129)

The change of meaning towards traditional spirituality values resulted a chaos in the Karo's understanding of

their own identity. One of them is the confusion of 'signifier' and 'signified' of the *erpangir ku lau* ritual which presents a second meaning, namely the heretical ritual of worshipping black magic. The confusion of the 'signifier' and 'signified' towards the *erpangir ku lau* ritual resulted in a break in the harmonization of the traditional Karo cosmos system. Gradually, the disconnection of the harmonization beetween human and a cosmos system has an impact on the birth of the culture shock or dynamical identity as part of the post-colonial Karo community. The dynamical identity is marked by the birth of groups in the post-colonial Karo society social system (Sebayang, 2020).

The Karo's are divided into groups that support the re-implementation of the erpangir ku lau ritual as an effort to reclaim Karo cultural identity, and on the other hand, there are community groups that oppose the effort to reclaim Karo identity. The refusal is motivated by the assumption that the religion adopted today is the right one, and the spirituality of the ancestors contradicts it. As said by Faruk (in Sebayang, 2020: 203) in the process of its, colonialism presented dualism in the colonizedsociety, one of them was a dualism of cultural identity, one group wanted to return to its original identity, however, other groups were already comfortable with the identity given by a colonial.

The re-implementation of the *erpangir ku lau* ritual is not to be confronted with any religion currently embraced by the Karo people but rather aims to remind them of their own identity which was interrupted by colonialism. The re-implementation of

the *erpangir ku lau* ritual must be interpreted as an effort to reclaim Karo identity that has to strengthen the quality of the social system of the Karo people today, which has developed far away from its original cultural identity which is civilized and noble. Giddens (2014: 49) asserts that in traditional culture, the past must be respected because they consist of the responsibilities and experiences of the former. Traditional culture and all past heritage activities are suggestions for dealing with space and time to maintain the continuity of the past, present, and future.

The re-implementation of the *erpangir ku lau* ritual is expected to be able toinvite the Karo people to re-understand that the important role of *sangkep nggeluh* (family), respect for ancestors and the universe, to worship of the Creator is a unitythat forms the Karo cultural identity of *mehamat, melias, metami, perkuah*, and *perkeleng*. As Giddens (2014: 134) said that the pattern of kinship inherited from the pre-colonial era is a device that regulates the stability of social ties related to spaceand time.

The *erpangir ku lau* is reinterpreted as part of a cultural identity marker that can coexist with any religion adopted by the Karo people today. The *erpangir ku lau* ritualas a basic in determining the standard attitude of a Karo person in acting, speakingand behaving well and is known as the value system. As it is known that the cultural circle is classified into four layers of structure consisting of symbols, characterizations/customary figures, ritual processes, and value systems, all of which will be integrated when

practiced in the daily life of the people (Li & Karakowsky in Sebayang, 2020: 221). The re-implementation of the *erpangir ku lau* ritual aims to restore the harmonization of human relations with fellow humans, the universe, and the Creator. Following the opinion of Giddens (2014: 134) which says that religious cosmology is a form of creation's obedience to its creator as well as people's interpretation of the relationship between humans and nature.

The value system is the core of a culture. For the owner community, the configuration of values contained in a cultural product is a marker of identity and basic characteristics of a culture (Alisyahbana, 1985). The *erpangir ku lau* ritual is an entity that shows how the Karo's ancestors was try to interpreted God, nature, and science. Through the *erpangir ku lau* ritual, noble values can be applied to stimulate the awareness of collective community identity, public space, and the public duty.

**Conclusion**

The effort to reclaim Karo identity through the re-implementation of the *erpangir ku lau* ritual is interpreted as the initial form of a new social movement for the Karo people. A movement to change the understanding of the post-colonial Karo community to re-understand their cultural identity, to know how they came from, and how to interpret and live life as a Karo person. Following the Government Law no. 5 of 2017 concerning the Advancement of Culture which mandates the implementation of a ritual, as well as internalizing the value system it contains to the socio-culturallife of the

community that owns it, is one form of preserving the nation's culture.

The role of traditional leaders, religious leaders, intellectuals, and the general public is needed in unifying understandings and perspectives related to the *erpangirku lau* ritual and Karo cultural identity. The ritual of *erpangir ku lau* must be interpreted as a bridge that connects humans with their fellow, the universe, and the Creator for the sake of harmonization of Karo cosmology. The Karo people as a whole are expected to be able to apply *osmosis budaya*, namely flexibility in absorbing positive values from the layers of local ethnic culture. The noble values contained in the *erpangir ku lau* ritual should be applied alongside any religion currently adopted by the community to produce a better social ecosystem for the Karo people.

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# CATHOLIC CHURCH, COVID 19 PANDEMIC, AND NEW NORMAL LIFE IN BALI

Fransiska Dewi Setiowati Sunaryo [a,1,*], Anak Agung Ayu Rai Wahyuni[b,c,2]

*[a] Udayana University, Denpasar and 80117, Indonesia*
*[b] Udayana University, Denpasar and 80114, Indonesia* (9pt)
*[1] fransiska_dewi@unud.ac.id*; [2] rai_wahyuni@unud.ac.id;*

## ABSTRACT

Catholics in Bali have been doing their worship very well and freely without any restrictions. It is showed in their daily life just like other religious adherents. The Balinese Catholics usually go to churches every Sunday and hold their religious holidays with faith. They believe that as a Catholic adherent it is obligatory to attend the Eucharistic celebrations on Sundays and to welcome the Body of God at Passover. However, since the outbreak of pandemic covid-19, the Balinese Catholics in Bali in particular and other regions in the Indonesian archipelago have accordingly experienced the restrictions particularly in the context of religious practices.

There are some significant questions that need to be addressed in this paper. Firstly, how do the Balinese Catholics hold perform their religious worship during the pandemic covid-19? Secondly, why can Catholics in Bali accept and perform worship despite restrictions? Thirdly, how can we understand this religious practices in accordance with the other religious practices so that they live side by side in terms of harmony and peaceful life?

This study will use historical method by applying either descriptive and analysis approaches. Therefore, it is significant to use not only the historical resources such as manuscripts related to the church documents, but also certain interviews with Catholic leaders and parishioners in the Diocese of Denpasar. Through this analysis, it is expected to gain a better understanding of Catholic worship activities in Bali from the outbreak of the Covid19 to the new normal life in Bali. Therefore, it is expected also that we will be able to gain a better understanding of how Catholics can accept restrictions especially for people who are not allowed to worship in the church.

*Keywords: Catholic, pandemic, covid-19, worship, new normal, harmonious life.*

## I. Introduction

The dynamics of Catholics in Bali can be seen from the arrival of a missionary named Pater Yohanes Kersten, SVD. This missionary was originally tasked with serving Catholics from Europe and Malays living in Bali. In its development, the Catholics in Bali experienced challenges and obstacles. However, it never detracts from the mission to work and serve mankind.

Starting from the establishment of the first Catholic Church on July 12, 1936 in Tuka, Badung Bali which was attended by P. Kersten, SVD, P. Van de Haeyden, SVD and P. Conrad SVD. Then Catholics from Tuka Village expanded to Palasari Village, Ekasari Jembrana Village in 1960. (Kusumawanta, 2009: 45)

Catholics in Bali who are dominated by immigrants from outside Bali such as from Java, Sumatra, East Nusa Tenggara have lived in mingling with other Balinese people. Modern Balinese society can be said to be a multicultural or multicultural society. This can be seen from the community prioritizing its ability in services such as the tourism industry rather than agrarian (Ardhana, 2011: 5)

In 2020, the Balinese in particular and the world community in general are having a difficult time, due to the outbreak of Covid-19 pandemic (Corona Virus Disease 2019). Corona virus has infected hundreds of thousands of people around the world. In Bali for instance it is showed that the positive patients have been confirmed 11,906, recovered 10,847 people, and died 392 and for the active Cases 667 in November 2020. The Corona virus is spreading very quickly through human contact.

The Corona virus outbreaks also have an impact on the religious life of Balinese. A number of churches, mosques, temples, and synagogues changed the ordinances of worship in order to be able to prevent the spread of Covid-19 disease. The Catholic Church followed suit. The Catholic Church abolished the mass that massed, and instead followed the mass online.

It is generally said that the people need to make use of Youtube media network. Several times also through national television channels such as Kompas TV and TVRI. In addition to online mass, the church also eliminates activities that require its people to gather, such as ward prayer activities, choir exercises, psalm exercises, prayer fellowship activities, youth gatherings, and others. However, this did not discourage Catholics.

In limitations, Catholics still try to do their best, such as performing rosary prayers or neighborhood meetings via video call, and recording sounds to replace the choir during mass. The spirit and faith in God cannot prevent his people from performing their worship and activities.

In this moment, the Catholics face trials and trials, to remain willing to serve God in limitations. Of course, not only the Catholic Church, other religious people must feel the same way. Therefore, how religious people together pass through this obstacle, it is a very interesting to carry out a research.

By considering the background of this issue, this paper will adress some questions in the context of the the dynamics of Catholics in Bali in the new era. This research will be focused on several issues as follows:

1. What policies are taken by the Church in the face of a new era?
2. How do the Catholic religious ceremonies can be adjusted to the new customary era?

3. How can we understand this religious practices in accordance with the other religious practices so that they live side by side in terms of harmony and peaceful life?

## II. The Policies of the Catholic Church in the Pandemic and the New Era

Noting the symptoms of the coronavirus outbreak that is increasingly widespread even the threat that is now increasingly evident, the Catholic Church diocese of Denpasar which occupies Bali and West Nusa Tenggara, stopped all types of Pastoral services, such as Ekaristi (Eucharistic) worship in the Church or in certain places as well as other types of Pastoral services involving many people.

The Bishop of Denpasar, Monsignors Silvester San, Pr has issued a letter about the temporary suspension of pastoral services numbered: 98/KDPS/MAR/2020 Saturday, March 21, 2020 and addressed to parish priests in the Diocese of Denpasar, monks / nuns and all Catholics in the Diocese of Denpasar. The termination is valid from Sunday 22 March to 29 March 2020.

The Catholics around the world, at that time are in the period of worship called the pre-Easter period of special worship 40 days before the Feast of Easter on Sunday 12 April 2020. The previous series of celebrations include Sunday 5 April 2020 commemorated as Palm Sunday which is followed by the celebration of the holy week that begins from the celebration of White Thursday, namely Thursday 9 April, Good Friday 10 April, Holy Saturday 11 April and Easter Sunday 12 April.

During the pre-Easter period, Catholics also not only celebrate the Ekaristi (Eucharist) every Sunday and daily mass, but every Friday also performs a ritual commemorating Jesus' suffering called the Way of the Cross. It is especially for Palm Sunday Celebrations and the Holy Week Celebrations, no arrangements have been issued by the Bishop of Denpasar.

Only in the Pastoral letter issued Saturday, March 21, 2020 mentioned that further arrangements for all Pastoral services beyond the date that has been stopped, and it will be arranged later, while waiting for the next situation and conditions.

*"People can take advantage of this opportunity to draw closer to God, by praying in the midst of their families and praying that Covid-19 can pass soon,"* Bishop Silvester San said in his Pastoral letter.

Bishop Silvester San also invited priests, and Church leaders throughout the Diocese of Denpasar to continue to invite people to follow the recommendations of the government and various regional authorities to prevent the spread of coronavirus by living a healthy lifestyle, stay away from the crowds and maintain social distancing recommended by the government.

## III. The Sacrament Service for Catholics in the Pandemic and New Era

The whole life of worship and liturgy of the Church revolves around the sacrifice of the Ekaristi (Eucharist) and the Sacraments. The sacrament is a visible sign of the mercy of salvation, which presents an invisible grace. The sacrament is God's presence in human life. Jesus Christ is the Basic Sacrament, for the whole life of Jesus Christ brings God to man.

God's grace and love became evident in Jesus Christ. Grace in the sacrament will only be effective if the sacrament recipient has faith and an inner state that is ready for its execution. There are seven (7) Sacraments in the Catholic Church. The number seven (7) as a symbol of the perfection of God's presence in the world.

Presence in all dimensions and cycles of human life. The Seven Sacraments in the Catholic Church include: 1) The Sacrament of Baptism, 2) the Sacrament of the Eucharist, 3) the Sacrament of Christ/Strengthening, 4) the Sacrament of Repentance/Confession, 5) the Sacrament of Anointing the Sick/ Holy Oil, 6) the Sacrament of Marriage, 7) the Sacrament of the Priesthood (Catechism of the Catholic Church, 1995 : 316-319)

Explanations of the sacrament include:

## 1. Sacrament of Eucharist

The Eucharist is "the source and pinnacle of all Christian life". (Catechism of the Catholic Church, 1995: 364.) The Eucharist is also a sacrifice of the Church. From the beginning the Christians celebrated the Eucharist in an unchanging form in its essence, although times and liturgies were diverse.

They celebrated because they felt obliged by God's command the night before the suffering of the Lord Jesus (Catechism of the Catholic Church, 1995: 373).

Before the Covid-19 pandemic, the Catholics in Bali received daily the Eucharistic sacrament services in church and chapel. The Catholics usually receive the Sacrament of the Eucharist every Sunday given during holy mass.

However, during the Covid-19 protest, based on a circular from the Diocese of Denpasar, churches were closed and masses from homes were abolished. Therefore, the Catholics can follow the holy mass from home by following the online mass that is broadcast live from TVRI and from youtube live on Chanel made by each church. Catholic Church in Bali until 2020 numbered 24 churches.

## 2. The Sacrament of Baptism

Being a Christian from the time of the Apostles had to go through the path of initiation in several stages. This road can be reached quickly or slowly. However, it must include the essential elements of the preaching of the Word, the acceptance of the gospel that requires repentance, confession, baptism itself, the giving of the Holy Spirit and acceptance into the communion of the Eucharist.

This initiation in the course of time adapts to a variety of situations, implemented in different ways. The method of baptism is performed by immersion into the waters of baptism three times. But after ancient Christian times, it was also acceptable to pour water three times over the head of the baptized person. The anointing with the Bishop's blessed chrysanthemum oil has a certain meaning of strengthening and completing the atonement of baptism.

Before the pandemic, the sacrament of baptism was given to the people once a month, each church had its own schedule that was performed in the first week and some held every third week. During the Covid-19 pandemic, the sacrament of baptism was abolished altogether to prevent transmission until a circular from the Diocese of Denpasar was issued that began baptisms for both infant and adult baptisms.

### 3. The Sacrament of Confirmation

In the liturgy of the Catholic Church explains that the Sacrament of Confirmation causes the outpouring of the Holy Spirit in abundance just as the Apostles experienced on Pentecostal day.

Sacrament of Confirmation in the Rome rite, the Bishop reached out to the group of reinforcement recipients with one Movement as a sign of the surrender of the Holy Ghost. The Sacrament of Confirmation is given by anointing with Confirmation on the forehead by the laying on of hands and with the words: "May it be stamped out by the gift of God, the Holy Spirit" (Catechism of the Catholic Church, 1995:359)

The gift of the Sacrament of Confirmation in Bali is not carried out every week, month or even year, the sacrament of Krisma is only given once every five years. So at this pandemic the sacrament of Confirmation is not given to Catholics until waiting for a predetermined schedule.

### 4. The Sacrament of Reconciliation.

The Sacrament of Reconciliation was created for sinful members of the church, especially for those who had been baptized to fall into grave sin and thus lost the mercy of baptism and wounded the communion of the church. The sacrament of reconciliation gives them new possibilities to repent and Return with justification. (Catechism of the Catholic Church, 1995: 394)

Before the covid 19 pandemic the sacrament of worship can be given at any time when people need and is also scheduled before the celebration of Christmas and Easter. When a pandemic occurs, the sacrament is still given by following the schedule and direction according to health protocol to prevent the transmission of covid-19 between Father and the people who confess their sins.

Reconciliation of daily shortcomings, i.e. minor sins, is actually unnecessary, but is strongly encouraged by the Church. Regular Reconciliation of light sin is an aid for the people of the church to shape the conscience of the people against the leaning to do bad thing. In this sacrament the people also receive the grace of the Lord God's mercy and vice versa. (Catechism of the Catholic Church, 1995:397)

### 5. The Sacrament of Matrimony

In the status of life and position husband and wife have a special gift for God. The special grace of the Sacrament of Matrimony is intended to perfect the love of husband and wife and to strengthen the unity of those who cannot be divorced. With this blessing and grace, it is expected that the married couples and wives in family life as well as in receiving and educating their children can help each other and become holy. New normal acceptance of the sacrament of matrimony can be given even though it was postponed during the pandemic. In the new normal period before the wedding day held prenuptial courses there are churches that apply online such as in the Church of the Holy Spirit of Denpasar Cathedral, but some apply directly such as in The Church of St. Peter Denpasar and Church Frasiskus Xaverius Kuta.

Then on the day of the wedding and the acceptance of the Sacrament of Matrimony in the church must apply restrictions on the people and invitations present that are only 50 invitations. If there are families or other invitations who are not allowed to attend the church want to watch the course of the wedding ceremony, it can be watched through a live streaming broadcast provided by the

church. This is arranged to prevent the transmission of covid-19 that is still spreading in the community.

## 6. The Sacrament of Holy Orders

Ordination is the sacrament, by which the mission that Christ entrusts to His apostles continues in the Church to the end of time covering three stages: episcopate, presbyterian and deaconate. The Sacrament of Holy Orders is the sacrament of apostolic service, so the one entitled to give this sacrament is the Bishop in place of the Apostles. Then who can accept is for men who have been dibabtis. Anyone who feels he sees signs that God calls him to service as an ordained person, must extend his longing to the authority of the Church who has the responsibility and right to allow one to receive ordination.

Because it is important for the life of the local church, it should involve as many people as possible in the ordination ceremony of a Bishop, priest or deacon in the church. However, during the pandemic covid-19, one of the priests ordained at St. Fransiskus Xaverius Kuta Parish Church, Diakon Antonius Gede Ekadana Putra on Friday, November 27, 2020 led by Bishop Silvester San was held on a limited basis by presenting a crowd of 500 people from a capacity of 2000 people.

## 7.The Sacrament of Anoiting of the Sick

The Church believes and recognizes that one of the seven sacraments specifically set to strengthen its sick people is the anointing for the sick. In liturgy in the East and in the West there is a testimony that since time immemorial there has been anointing of the sick with blessed oil. Over time, this anointing for the sick was only given to the

person in the sacratul of death until it was named as the last oil.

Despite these developments, the Church never stopped praying to the Lord, so that the sick could be healed again. At the time of the protesters of course to prevent transmission for the sick people not covid, the sacrament of anoiting of the sick is still given with health protocol, but for the sick covid, the sacrament can not be given at any time to prevent the transmission of covid-19.

## IV. Social Teachings of the Church during the Pandemic

The leader of catholics around the world, Pope Francis is concerned about people around the world with the outbreak of pandemic covid-19. As a shepherd, the Pope delivered the message of church social teachings in the catechism from August 5 to September 30, 2020 focusing his teaching on the theme of church social teaching, with a big theme: restoring the world. The theme is placed in the context of the Covid-19 pandemic that is sweeping the world.

In it the Pope used the theme of the restoration of the world in the light of the gospel, theological primacy and the principles of the social teachings of the Church. The Vatican distributed the Pope's catechism into 8 languages: Italian, Spanish, English, French, German, Portuguese, Arabic and Polish. The catechism was delivered by the Pope in simple language in the hope that it would be easily understood and implemented by Catholics around the world. The titles of the nine Katakese include:

1. Restoring the World,

2. Faith and Human Dignity,

3. Impartiality to the Poor and The Virtue of Hope,

4. Universal Purpose of Goods and Virtue of Hope

5. Solidarity and Virtue of Faith, 6. General Love and Health,

6. Maintenance of Our Shared Home and Contemplative Dimension,

7. Subsidiary and Virtue of Hope,

8. Preparing for a Future with Jesus who Saves and Restores. (Cahyadi, 2020:2-54).

Of the nine times Katakese delivered by Pope Paul invited Catholics around the world to want to do health services in the pandemic. Catholics are also urged not to be individualistic by being selfish. Looking at others and recognizing dignity cannot be revoked as a Human Right.

The pope also said that when the pandemic everyone feels anxious, many people want to return to normal activities, through this event people are expected to grow a comprehensive economy for the poor and not just provide assistance and also provide social justice for others. Viruses that know no boundaries, barriers or cultural or political differentiation should be faced with love. (Cahyadi, 2020:2-54).

This is also applied by the Catholics in Bali, always believing and optimistic that the pandemic will pass and believe by helping each other, providing services to others who need help, cooperating with the government by obeying the rules applied such as PPKM or The Enforcement of Community Activities.

At the beginning of the pandemic, The Bali Deputy Governor, Cok Ace said that

in response to the spread of corona virus, the Provincial Government of Bali and related stakeholders coordinated to take preventive measures as an effort to prevent the spread of corona virus. The Provincial Government of Bali has established a Task Force on Covid 19. In Bali Province which includes five task forces namely the health task force, area and public transport task force, educational institution area task force, public communication task force and Indonesia's entrance firm unit. This task force will be integrated to organize the vigilance and countermeasures of Covid 19 thoroughly and report daily developments in accordance with the protocol of Covid 19 countermeasures. (https://www.baliprov.go.id/web/pemprov-bali-bentuk-satgas-penanggulangan-covid-19-di-bali/)

## V. Understanding this Religious Practice in accordance with other Religious Practices

Understanding religious teachings can be judged as a stimulus that impacts one's religious behavior. Religious behavior as an activity based on religious values that are believed, influenced by the intensity of the activity of the individual, the level of understanding of religious teachings, and the intensity in carrying out activities related to the teachings of religion.

The onset of religious behavior is a result of religious stimulus received by individuals, both the stimulus of knowledge, attitudes and skills in carrying out religious activities. In this study is there any influence of Catholic understanding on religious behavior in Bali?

Religious behavior is a consistency between belief in all religions as a cognitive element, feelings towards religion as an effective element, and behavior towards religion as a cognitive element. Therefore religious behavior is a complex interaction between religious knowledge, religious feelings and religious acts in a person.

With this behavior is finally born religious behavior in accordance with the level of obedience of a person to the agama he believes (Ramayulis, 2009: 100)

A more complete and comprehensive view of the role of religion in people's lives, especially the role of religion in shaping one's perspective in understanding and responding to the situation of life faced by him. This viewpoint, on a later level, will determine the person's life behavior concretely.

This kind of interconnectedness shows that religion is not confined to the level of mere spiritual activity, but also leads to the actualization and concrete implementation in the practical state of life. The presentation in this article is to focus on three important elements that are usually preserved by each religion, namely first, ritual activities, such as personal prayer or joint prayer, pilgrimage, sacrament, holy day celebration, and so on; second, scripture.

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Understanding the catholic religious practices so far has been in accordance with other religious practices, this can be seen from the cooperation done by the Catholics in Bali both before the pandemic covid-19 and during the new normal. Before the pandemic, for example, the cooperation when there were celebrations of Christmas and Easter, the involvement of *Pecalang* (the Balinese Security force) and the police in securing religious ceremonies.

They work hand in hand to maintain the celebration of worship and even provide parking space for the church people has been done when the parking provided is less for the people.

During the pandemic, Fransiskus Xaverius Kuta parish church also helped the government program to accelerate vaccines to all Catholics and residents living around Kuta. All people who want vaccinated can come and register and it will be given the vaccine for free. The church provides a place for vaccines so that people can quickly get protection from pandemics that are increasingly spreading.

In applying the protocol of Health (prokes) the state is present in this case represented by the Director General of religion who is present to review about the readiness of each church in Bali in the implementation of worship every week. They monitor whether there is a place to wash hands, use masks, thermometers or body temperature checks and keep a physical distancing when people are in the church room.

This is done to keep the spread of covid so that it does not expand and people can comfortably worship.

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# Religious Conflict during the Covid 19 Pandemic

I Wayan Budi Utama[1], I Gusti Agung Paramita[2]

Universitas Hindu Indonesia

Denpasar, Bali

## ABSTRACT

Religion as a belief system can be part of the existing value system in the culture of the community concerned. Religion becomes the driving force, driving and controlling the actions of community members to keep running in accordance with cultural values and religious teachings. However, when religion actualizes itself in the lives of its adherents, then diversity is integrated into the socio-cultural value system, and is a form of physical culture which then comes into contact through social processes with other socio-cultural elements. Sociologically, religion in the reality of life will also be in contact with the fulfillment of the needs of human life, both physical-biological, social, economic, and political. This gives rise to a gap between the ideals of religion and its social reality. One form of inequality is when religion becomes a source of conflict. This happened in Bali in the midst of the Covid 19 pandemic. Therefore, the reinterpretation of religious teachings in the world of education needs to be carried out as a form of religious moderation efforts and inclusive implementation of religious teachings.

Keywords: Religious conflict, pandemic

## I. Introduction

Religion in a sociological context is always interesting to study, because religion is not only a moral source of society, but also triggers social fragmentation. Not a few acts of terror in the name of religion. This means that religion in this context has a double face, on the one hand its role is needed in an effort to understand the nature of life, but on the other hand it can create social fragmentation and conflict.

According to Kimball (as quoted by Sindhunata, 2003) there are five signs that can make a religion rotten and corrupt – deviating from its function. First, if a religion claims the truth of its religion as the absolute and only truth. Second, is blind obedience to their religious leaders. Third, if religion begins to tend to yearn for the ideal era, then it is determined to realize it in this day and age. Fourth, if the religion justifies and allows the 'end that justifies the means'. Fifth, if religion does not hesitate to scream holy war. However, it is enough that only one of the five causes of religious decay exists in a society that adheres to a religion. If all five of them are in the adherents of religion, then the end of the social life of a society. Because the five claims of religious decay are symbols of the destruction of the order of human values itself.

Interesting events regarding religious behavior were actually seen during the outbreak of the covid 19 pandemic. When the tourism industry stopped and had an impact on the economic life of the Balinese people, discourse and debate about religion on social media was very lively. This seems to confirm the assumption that when tourism stops, Balinese people have a lot

of free time to discuss issues that are currently being debated, one of which concerns religion.

In this section, the author attempts to describe the situation of conflict based on religious identity in Bali that occurred during the outbreak of the COVID-19 pandemic. The conflict is between those who act in the name of Balinese Hinduism and spirituality groups such as Hare Krisna. This conflict had indeed occurred in the 1980s in Bali, even the circulation of Hare Krisna books was prohibited by the government. However, after the collapse of the New Order, moving to political reform in Indonesia, this spirituality group began to be accepted. However, the situation is different now. It turns out that resistance to this group is still stored at the grassroots so that it can emerge if there is a trigger.

## I. Discussion

The phenomenon regarding religious dynamics occurred in Bali during the Covid 19 pandemic. Balinese community groups who identified themselves as Balinese Hindus took action against the existence of one of the sampradayas, namely Hare Krisna, which was under the auspices of the International Society of Krishna Consciousness (ISKCON). Initially, this action of refusal was widely circulated on social media when a member of the DPD RI Arya Wedakarna gave a speech at one of the Hare Krisna events. In his remarks, Arya Wedakarna supported if the Krishna consciousness movement continued to be spread in Bali. The reaction to the video caused fragmentation in society. The rejection of Hare Krisna continues to be discussed on social media. It even extends to demonstrations in the field.

The group calling itself the Bali Taksu Forum consisting of various elements and socio-religious organizations in Bali held a demonstration at Bajra Sandhi Renon Square on August 3, 2020. The peaceful action was marked by a parade of cultural arts such as candidate charcoal, jogeg bubung, bondres, dance fragments, bleganjur, angklung and other cultural acts. In this action, they demanded Parisada Hindu Dharma Indonesia (PHDI) to revoke the guidance of sampradaya, especially Hare Krisna, because it was considered not in line with the practice of Hinduism in Bali. The demonstrators also demanded reform of the PHDI and asked PHDI Bali to ask the attorney general to apply the Attorney General's Decree No. 107/JA/1984 by withdrawing all printed materials containing the teachings of Hare Krishna, including banning all activities carried out by Hare Krishna.

The insistence of this Balinese community group received a response from PHDI Bali by issuing a statement letter to the Central PHDI. At least there are several points that have been proposed, namely the first to propose removing Hare Krishna and the International Society of Krishna Consciousness from the auspices of the Central PHDI. Second, prohibiting Hare Krishna from doing activities outside the ashram and in temples throughout Bali.

Not only from PHDI Bali, the response to the pressure of Balinese community groups on Hare Krishna activities also came from the Bali Province Traditional Village Council which issued instructions to all Traditional Villages in Bali not to allow sampradaya specifically Hare Krishna to carry out ritual activities in every temple, padruwen facility. traditional village or public facilities in the Traditional Village area in Bali. The Traditional Village Council considers Hare Krishna to be incompatible with and in line with the Sukreta Tata Parahyangan, Awig-Awig, Pararem, and/or Dresta Traditional Villages in Bali which have a Hindu spirit in Bali.

Furthermore, the Traditional Village Council and PHDI issued a decision which was outlined in a Joint Decree (SKB) between PHDI Bali and MDA Bali with numbers 106/PHDI-Bali/XII/2020 and 07/SK/MDA-Prov Bali/XII/2020 regarding restrictions activities for developing the teachings of Balinese non-dresta sampradaya in Bali. Not only PHDI and the Traditional Village Council, the Bali Provincial DPRD also issued a recommendation to disband Hare Krishna if it disrupts public order and the activities of Hindus in Traditional Villages in Bali.

The issuance of a joint decree and support from the Bali DPRD including Bali Governor Wayan Koster, opened a new chapter of religious dynamics between Hare Krishna and Balinese Hindus. After the issuance of the joint decree, there was an action to close the Ashram Krishna Balaram which is located on Jalan Pantai Padang Galak Kesiman, East Denpasar. The closing of the ashram was directly led by the Bendesa Adat Kesiman, a person who leads a traditional community called the traditional village, traditional prajuru, and pecalang (a type of traditional security unit). The action to close the Ashram, which was initially carried out in Kesiman Denpasar, turned out to have spread to other traditional villages, such as what happened in the village of Alasangker Buleleng and other traditional villages in Bali.

This event shows that in the midst of the Covid-19 pandemic, religious dynamics and conflicts are actually getting stronger in Bali. When Bali tourism is normal, the response to religious issues is not too massive, on the contrary it strengthens the response to identity and religious issues during the covid pandemic. In addition, based on the fragment of the incident, it can be assumed that so far the acceptance of religious movements from India in Bali as part of the post-independence Balinese Hindu religious reform efforts in order to obtain state recognition has always been fictitious. That is, the potential for conflict that occurs is very open. Moreover, the Balinese are currently trying to become the subject of the construction of their religious identity. This is due to the crystallization of identity in Bali

## II. Closing

The socio-religious dynamics in Bali have apparently been going on since the pre-independence era which continues to this day. Recently, these dynamics are increasingly open and widespread in the community due to the existence of very sophisticated communication technology. Free time due to the COVID-19 pandemic has caused people to follow it more intensively and be involved in these religious dynamics.

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# Rethinking School Design Post-Covid-19 Pandemic

**I Kadek Pranajaya[1), Kadek Risna Puspita Giri[2), Ni Made Emmi Nutrisia Dewi[3)**

[1) *Institut Desain dan Bisnis Bali, pranajaya@std-bali.ac.id, Denpasar,Indonesian*
[2) *Institut Desain dan Bisnis Bali, risnagiri@gmail.com, Denpasar,Indonesian*
[3) *Institut Desain dan Bisnis Bali, emminutrisia@std-bali.ac.id. Denpasar,Indonesian*

## ABSTRACT

The "New Normal" concept impacts changes in behavior, activities, and existing spatial arrangements: educational infrastructure. The biggest challenge faced by the government and school administrators is the preparation for face-to-face school opening by adjusting health protocols. Architects can contribute effectively and actively in thinking about ideas and ideas through engineering educational infrastructure in this era of the covid-19 pandemic. Architects need to understand more deeply about the Covid-19 pandemic to consider compiling an engineering design for educational infrastructure in the "new normal" era. Changes in the new life order require deep thinking in managing educational infrastructure in the short term and preparing for the next pandemic in the long term. This paper aims to propose post-covid-19 adaptive design ideas, develop a comprehensive and straightforward set of easy-to-understand concepts, and apply them to the public, including the engineering of educational facilities and infrastructure, the built environment, and socio-cultural aspects. We expect the result of this paper will help the government, school administrators, and the community in making decisions in preparing for the opening of face-to-face schools in the Covid-19 pandemic era.

Keywords: thinking, educational infrastructure, and covid-19

## I.Introduction

For almost a year, the spread of Corona Virus Disease 2019 (Covid-19) has not been stopped. It even shows an increase, and the virus has mutated with several new variants. The current Covid-19 pandemic has caused huge life and material losses and significantly impacted social, economic, political, and educational aspects. Seeing the increasing number of COVID-19 cases, the Indonesian government has taken various policy steps to reduce its spread. Indonesia has adopted new habits called new normal by issuing several legal products as a preventive measure against the spread of the COVID-19 outbreak. Following the constitutional mandate, Indonesian citizens expect the country to protect them in this Covid-19 pandemic situation by protecting the constitutional rights of the Indonesian people.

The government should follow the constitutional norms of Indonesia, namely to guarantee and protect the constitutional rights of the people. The citizens' rights stated in the constitution can be categorized as equal to human rights, including the right to fulfill the economy, health, and proper education during the handling of the Covid-19 pandemic[1]. Public buildings or facilities that gather many people should focus on

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[1] Rif'atul Hidayat, 'Hak Atas Derajat Pelayanan Kesehatan Yang Optimal" Syariah Jurnal Hukum dan Pemikiran 16, no. 2 (2017): 130.

developing adaptive designs in preventing the spread of COVID-19, one of which is schools. In this case, flexibility and adaptability are the primary considerations in the development of the intended design

Following the citizen's constitutional rights, the government should guarantee the citizens' right to education, both in normal extraordinary conditions. The Covid-19 pandemic condition forces policymakers in the education sector to adapt to the learning process. The Ministry of Education and Culture (Kemendikbud) then responded to this condition by making several policies regarding the implementation of education during the emergency period for the spread of Corona Virus Disease 2019 (Covid-19).

In practice, these policies appear to have not met the education process's targets. Lack of facilities and teacher experience were some of the factors that led to the policy's ineffectiveness. We also need to consider the negative impact of distance learning on students. These things, coupled with the difference in atmosphere between studying in class and at home, affect students' psychology and motivation. Most students and parents expect the re-opening of offline classes because online learning is considered very ineffective.

Policymaking in the education sector must go through holistic considerations and align with other sectors. The health and safety of students, educators, education staff, families, and communities must remain a top priority. Implementation of health protocols and the availability of adequate school facilities are two of many factors the government needs to considers to permit offline learning. In this case, what needs to be worried about is people without symptoms (OTG) who often make this virus spread very quickly in the classroom by airborne transmission.

The change in life order resulting from this pandemic requires in-depth evaluation to manage it in the short and long term. Architects and interior designers can contribute effectively by providing ideas that can be used as simple and comprehensive guidelines to be easily understood and applied. Architects and interior designers can help solve problems by providing input to schools and education in Indonesia. The availability of adequate educational facilities that follow strict health protocols will help minimize the potential transmission of Covid-19 in schools.

The re-opening of schools has become a concern for many affiliations, especially for educational institutions, governments, and school administrators. That is why all strategies must be prepared to implement offline learning systems safely and smoothly according to health protocols. This article discusses several ideas to prepare for re-opening an offline learning system by paying attention to buildings' interior and exterior design to become healthier.

## II. Research Method

This research was conducted with a qualitative exploratory method. Qualitative research aims to look at all phenomena that occur in research subjects as a whole, such as behavior and public perceptions, by describing them in the form of words, symbols, and language in particular conditions that occur naturally and using scientific methods. [2]

The data collection was carried out by recording and noting some virtual workshop activities on preparing basic guidelines for school buildings affected by the pandemic by the Indonesian Architects Association (IAI), held three times by IAI West Java, IAI East Java, and IAI Bali. Researchers collected

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[2] Moleong, J. . (2012) *Metodologi Penelitian Kualitatif.* Bandung: PT Remaja Rosdakarya

primary data through resource persons and participants at the workshop on the preparation of basic school building guidelines by IAI. In addition, literature data was collected from various sources that were then systematically studied and analyzed to a conclusion.

This study aims to provide basic guidelines for school buildings affected by Covid-19 by exploring ideas and ideas to support educational decision-making so that they can develop and implement an effective educational response to the COVID-19 pandemic. The results of this study will undoubtedly enrich the information and knowledge of researchers and readers in understanding the school design process to avoid the spread of the Covid-19 virus. Research can be a data reference for the government and the community in preparing basic guidelines for school buildings affected by the pandemic.

## III. Results and Discussion

The COVID-19 pandemic will change many things, including how to adapt to new habits. We need to optimize our effort to prevent the spread of COVID-19 in existing school buildings. The urgency of the evaluation and recommendation from the current health protocol is a consideration in determining policies to reimplement offline learning for schools in Indonesia[3]. Interior with good air quality, acoustics, lighting, and optimal thermal comfort levels will improve cognitive performance[4].

In principle, to create a favorable school environment during a pandemic, we must consider two main focuses. First, reduce the chance of the spread of the virus in the school environment. Second, maintain and improve the convenience level of the classroom for students and teaching staff. User convenience in indoor activities increases the concentration in the learning process and reduces symptoms of the sick-building syndrome. Hence, it will help to preserve the body's immunity. An enclosed space without good air exchange can cause various negative impacts on human health[5].

The rethinking of school design aims to reduce the chances of the virus spreading within the school environment and improve the convenience of learning for students and teaching staff. Hence, we can provide safe and healthy schools environment for offline learning. Some things that can be recommended from the results of the focus group discussions are as follows:

### 3.1 Building Utilities

a) Ventilation and Lighting System

In order to prevent the virus from spreading, it is necessary to pay attention to air circulation and humidity. For that, there are several things to note, namely:

1) Air Vent Design

One way to optimize the room's air circulation is to utilize natural ventilation by applying a cross-ventilation design, maximizing window or door openings to ensure the air can circulate properly. Hence, we can alleviate air pollutants and provide fresh air for the room.

The use of air conditioning is inappropriate because it can only filter some of the air that passes through it, while other air that does not pass through it still rotates and is inhaled by others. Due to its size, tiny aerosols are hard to anticipate with only masks and air filters. So maximizing natural

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[3] Panduan Penyelenggaraan Pembelajaran Pada Tahun Ajaran 2020/2021 dan Tahun Akademik 2020/2021 Di Masa Pandemi Coronavirus Disease 2019 (COVID-19).

[4] Green Building Council Indonesia, 2021, Kembali Ke Sekolah dengan Aman dan Sehat di Masa Pandemi dan

Pasca Pandemi Covid-19-Panduan Menuju bangunan Sekolah Sehat Yang Berbasis Ventilasi Alami, Penerbit:GBCI

[5] ibid

air exchange for removing viruses from the room is still necessary.
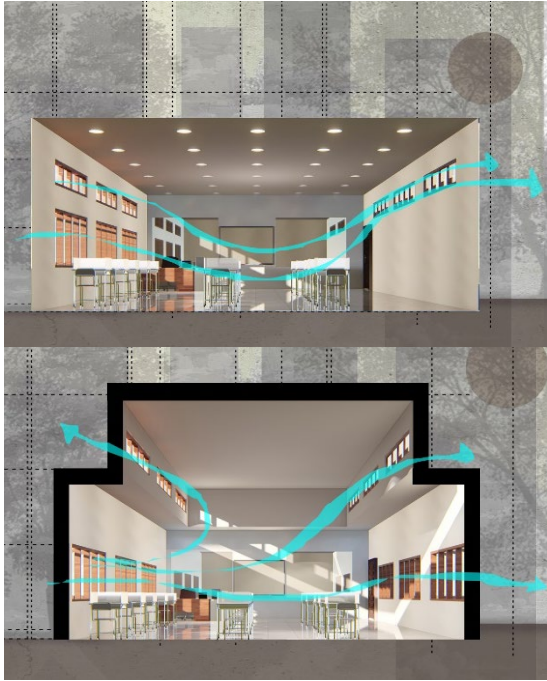


Figure 1. Utilisation of Natural Ventilation
Source: private documentation

2) Utilisation of Fan/Exhaust Fan

Fan or exhaust fan can help to increase airflow and maximize fresh air exchange. However, we need to determine its location precisely so the incoming air is fresh and clean. A fan can help the air in a room flow faster. Using the exhaust fan as an additional device can help expel bad air and viruses out. It is best to place it near the teacher's position to prevent tiny aerosols from spreading when the teacher is speaking. Just make sure the exhaust outlet has no potential to contaminate other rooms. Hanging fans are not advisable because they can instead spread the virus evenly in the room.
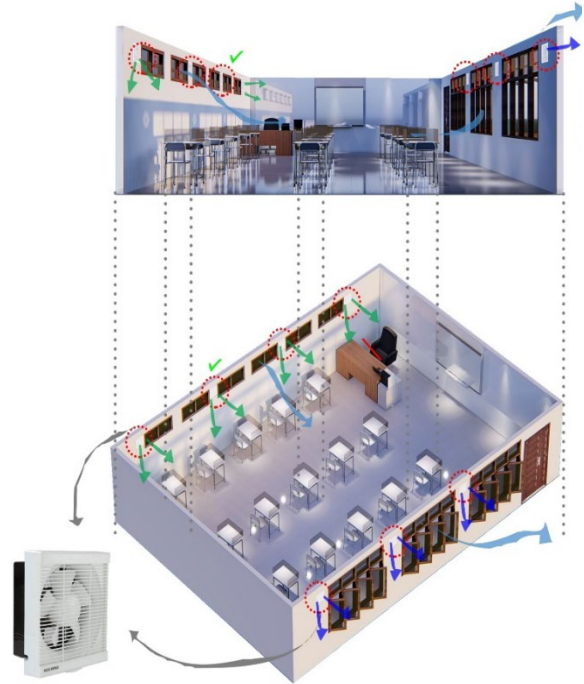


Figure 2. Utilisation of Exhaust Fan
Source: private documentation

We can create a fins hole on top and bottom of walls to prevent the wind tunnel effect. It will help to break and spread air concentration. Furthermore, we can also utilize a cyclone ventilator turbine that connects to the classroom in a low-rise school building. Therefore, hot air can go directly out through the roof. Another alternative is to use a roof jalousie. If possible, make the ceiling higher to allow more light and fresh air to breeze in.



Figure 3. *Turbin Ventilator Cyclone*
Source: https://www.99.co/

High-rise school buildings have the potential to take advantage of the stack-effect in corridors and void areas. With minor modifications to the roof and adding an exhaust fan, the hot air will rise due to the difference in pressure on the ground floor and on the roof. The window can be easily opened to take advantage of cross-ventilation with openings on two opposite sides. If possible, consider the application of laminar airflow in closed classrooms.

3) Air Filtration System

Using an air filtration system equipped with a HEPA filter can maximize efforts to clean the air from pollutants and remove viruses/bacteria. We can place portable air purifiers in the middle of the room near the students and in front of the class near the teacher. When presenting in front of the class, someone has a higher potential to spread the virus through the air.
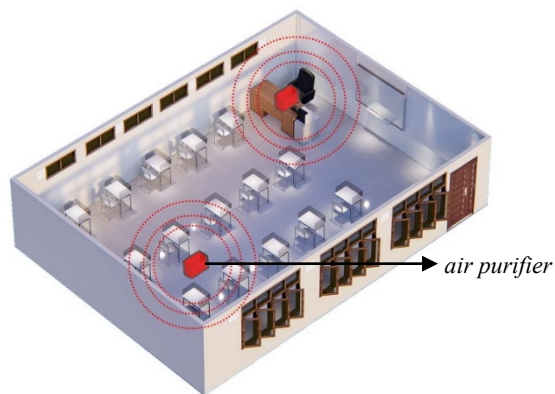


Figure 4. Using air purifier inside classroom
Source: private documentation & GBCI

According to the Green Building Council Indonesia (GBCI), classrooms can also install $CO_2$ monitors. We can put real-time indicator screens in every classroom and other high-occupancy spaces in the school. If the $CO_2$ concentration exceeds 800 ppm, it is necessary to set a strategy to maximize fresh air exchange by inviting students to study outdoors. GBCI further says that the $CO_2$ sensor/monitor is placed at 80 -120 cm height. It can be placed either on a wall or a table, at the point where most people sit or stand. The $CO_2$ sensor/monitor is placed at least 1 meter away from windows, doors, and exhaust.

4) Natural Lighting

It is essential to maximize the utilization of natural lighting but still following lighting standards for indoor learning. We can create more openings to enhance indoor lighting while still paying attention to room comfort. Recalculate the wall to window ratio while considering sun glare.





Figure 5. Maximize Openings for Natural Lighting
Source: private documentation

**3.2 Room Interior**

The interior design of school buildings plays an essential role in preventing the spread of the Covid 19 virus. Some of those efforts are as follows.

1) Circulation and movement in a school building

a) We can use the school gate as an initial and final screening to reduce the Covid-19 viruses. It can be done by placing touchless handwashing equipped with hand sanitizer, masks, water faucets, and carpet disinfectants, also provide spare masks (change it every 4 hours).
b) Use a students' pick-up system application that is connected via the parent's cell phone.
c) Use separate study chairs and desks for each student.
d) Put signage that is visible and readable throughout the room.

e) Use a one-way in and out circulation system of the school (single-loaded corridor) to minimize crossing movements by separating the in and out lanes so students will not meet face to face with each other.
f) Toilets are redesigned so that children can also maintain cleanliness. School toilets are sought to be located easily accessible, easy to see, clean, and fragrant.
g) Add additional toilets for the disabled.
h) Use appealing patterns and colors to keep the distance and make it look like a game that impacts children's psychology.

2) Room Layout Settings
a) Make arrangements for the room's layout considering the distance between people sitting and standing or queuing at least 1.5 meters, and give signs to keep a distance among others in the classroom area, canteen, places of worship, student pick-up/drop-off locations, educator rooms, offices and administration, libraries, and cooperatives.

b) Students are given individual desks to reduce interaction and physical contact or droplets.
c) If it is not possible to put a distance of 6ft between tables, an acrylic partition can be used around the table. All schools must perform shifting rotations and limit canteen, gathering, and extracurricular activities.
d) Avoid being in the room for a long time because it will increase the potential risk of transmitting the virus.
e) Set a flush period every 2 hours for at least 15 minutes to remove dirty air from the room and replace it with clean air by taking advantage of the rest hour before and after the room is used.
f) Give circles or lines or names to limit the uncontrollable children.
g) Classrooms' layout arrangement can be circular per group, with a transparent partition so that they can interact safely.
h) We can use the school terrace as a study space to increase activities outside the room and creates a spacious area.



Figure 6. Classroom Layout Setting
Source: private documentation
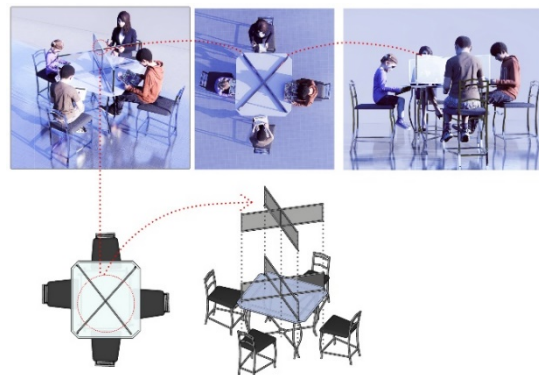
Figure 8. Canteen Layout Setting with additional
sneeze guard
Source: private documentation

## 3.3 Sanitation

In order to maintain the school environment's health, the following must be considered:

1) Use a sink with a hand sensor or a foot pedal system. Provide enough clean water for all school facilities. Install door opening from two directions with automatic handles to minimize touch and reduce the risk of spreading the virus. In addition, the use of anti-bacterial and easy to clean material, with fewer pores like aluminum.

2) Provide hand sanitizers point with vibrant signage/pictures, which will automatically play favorite student songs. The point placement, including entrance and exit gate areas, places vulnerable to busy activities, such as the canteen, the area outside the toilets, the library, the teacher and student consultation room, the health room, and several considered essential rooms.

3) Provide automatic evaporation or sanitizing system in each room to neutralize it after each use. Operators are needed to supervise each student activity zone, such as checking the temperature of everyone, dividing the offline and online class system with a hybrid system. School management must have facilities for a hybrid system by providing a good internet network and other supporting facilities.

4) Implement additional SOP related to health protocols and routine checks in each classroom. Spraying with disinfectant regularly, using hand sanitizer, and temperature checking with a touchless system. Another thing that needs to be considered is to create a shifting recess to limit the number of students visiting the canteen. It is necessary to pay attention to good canteen standards as a gathering place during recess.
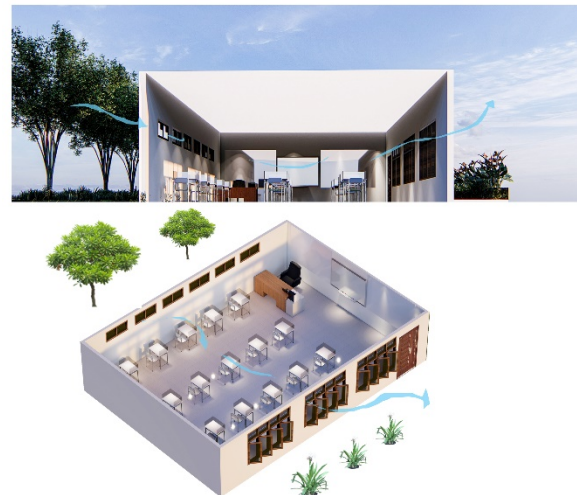


Figure 9. Supplementary Plants Near Openings
Source: private documentation

### 3.4 Landscape Design

Besides paying attention to the design of the school building, it is also necessary to arrange the exterior area. One solution is to add vegetation near the opening where the vegetation does not block airflow and cover the opening. Supplementary plants near the opening reduce the surrounding temperature and create a difference in temperature and air pressure on both sides, resulting in cross ventilation. Trees of considerable size and shady become an essential factor in providing fresh air and are highly effective in lowering temperatures

Green spaces will absorb $CO_2$, add oxygen, lower temperatures with plant's shade, become water catchments, beautify the environment, and be a medium for education about plants. In addition, outdoor learning can also be an alternative to classroom activities by utilizing green spaces such as courtyards for students' communal spaces to study and discuss.

### 3.5 Behavior Setting

The design of a building is inseparable from the user's behavior as its constituent. That is why it is crucial to understand the behavior of inhabitants of the school building. So from several things related to user behavior in school buildings, namely as follows:

1) Make the location of greetings at the entrance and exit of the school.
2) The habit of shaking hands can be replaced with greeting words.
3) Use a medical mask with minimum effectiveness of 95% by covering the nose and mouth.
4) Provide pictures and colors for a psychological approach to children to easily comply with health protocols, applying class ratios according to good comparisons by reducing room capacity to 50% of usual capacity.
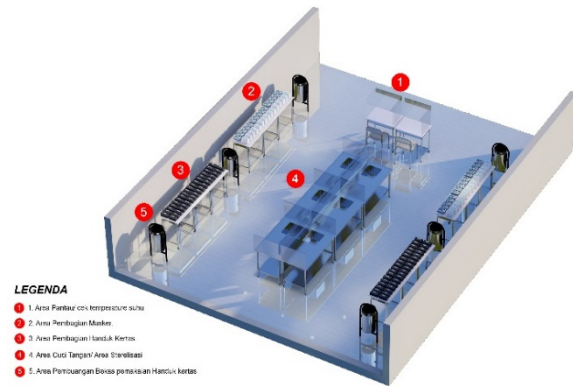


Figure 10. Greeting on Entrance and Exit
Source: private documentation
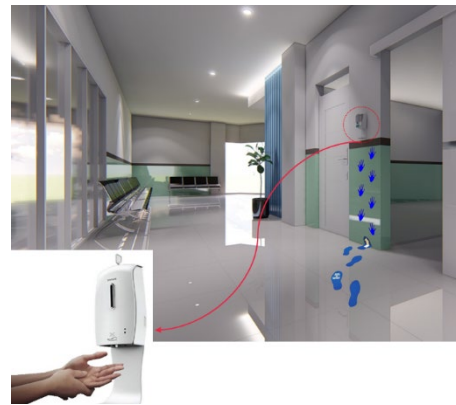


Figure 11. Signage With Appealing Design
Source: private documentation

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# Traditional Market Building Design and Facilities
# Case Study : Morning Market in Legian Traditional Village, Badung Regency

**I Wayan Muka, I Wayan Artana, Cokorda Putra, Ida Ayu Putu Sri Mahapatni, AAA. Made Cahaya Wardani**

## Abstract

The village market is a traditional market that plays an important role, both for local people as buyers and for traders who sell agricultural products. The government has made many programs and rules to realize community empowerment in an effort to improve the economy of the lower middle class. For the government to encourage trade centers, one of which is the traditional market / traditional market design which is generally slum, muddy, uncomfortable and traffic-causing, the community's interest is reduced to visit traditional markets. Even so to increase the interest of people shopping at traditional markets, design revitalization is carried out.

The Indigenous Village Market of Legian is a traditional market in the Indigenous Village of Legian rebuilt after experiencing a fire by applying a modern traditional design. Many considerations and factors need to be considered in designing this market. This study seeks to explore the problems faced in formulating market building designs and facilities that care about environmental sustainability, in accordance with local and modern characteristics. This research uses a qualitative method with the type of case study research. The object of research is the traditional market of Legian Indigenous Village. Data obtained by conducting observations, interviews and focus group discussions on community groups related to this design.

From the reasearch was found concept of the Legian traditional market is designed in a modern way without reducing the identity of its local wisdom and applied green architecture concept.. The percentage of the utilization of the market area is 70 built land and 30% open land of 40.000 m2 land. The facade design of the traditional Balinese market is made like a granary which aims to preserve local wisdom as well as being a source of lighting, due to the high roof design and so that light can enter the market. With a high roof opening, air can also freely enter the market, so that air flow can circulate properly. To design the lower structure used pile foundations with iron column beams. While the roof uses a curved roof according to the shape of the barn. For utilities, add a fire extinguisher to prevent the recurrence of fires. Biopori is also installed in market areas that are useful for absorbing rainwater and other wastewater and fuction as environment preservation.

*Keywords : traditional market, market's design and utility, environment preservation*

## Background

The role of trade is very important in promoting economic development. In its development, trade plays a role in meeting the needs of the economy. Law No. 7 of 2014 concerning trade states that in the economic field, it is directed and applied to the development of general welfare through the implementation of the economy with the principles of togetherness, efficiency, justice, insight, and the environment as mandated by the 1945 Constitution. and people's economic development which includes cooperatives and micro, small and medium enterprises as the main pillars of national economic development.

The existence of traditional markets on the one hand can become a potential center for trading activities in driving community economic activities (Suardana, 2007). But on the other hand the impression and lack of comfort in shopping and the cause of congestion for some people, causes the existence of traditional markets to decline. The characteristics of traditional markets are characterized by their limitations and disorganization in accordance with existing utilities. Likewise, human resources in market management are still low, both management and control functions are still weak. Along with the times, traditional markets will be cleaner and more comfortable which is an inevitable demand (Satuhu, 2010).

Likewise, the Legian Traditional Village, has a traditional market to support the local community's economy. The Legian Traditional Village Traditional Market has been established since 2000 and is under the management of the Legian Traditional Village. This market was originally a traditional market that served the people of Legian Village and its surroundings with solid buying and selling activities. Then relocated to a new place due to considerations and is now right on the west side of the Tukad Mati River. The traditional market of the Legian Traditional Village itself then experienced a fire in 2013 so that trading activities could not be carried out. Finally, this morning market became an emergency market while waiting for the planning process and a new market. This market planning was carried out by the Legian Traditional Village Market Development Committee.

Along with the development and progress of the times and in an effort to improve the competitiveness of traditional markets, as well as related to the existence of the Legian Traditional Village as a tourism destination, changes in consumer demands and standards for traditional markets are urgently needed. For this reason, the redesign of the Legian Traditional Village Traditional Market with a modern concept without ignoring local wisdom is an effort to improve the image of the traditional market by offering better facilities and applying the latest technological developments. In order to realize a better and more accommodative function of traditional markets, an application of more modern designs and facilities is needed. For this reason, it is necessary to approach today's building systems and use materials in buildings that give a traditional but modern image so that it is hoped that the frame of reference and the concept of traditional market design with

concepts so that the image of traditional markets can be lifted.

Traditional market designs cannot be separated from accommodating local wisdom designs. a building will produce a certain behavior. This particular behavior occurs because the elements of social activities are in order, namely social norms that are preserved (Hemsath, 1968). Besides that, a good market design must also take into account environmental conservation efforts, such as efforts to manage liquid waste and solid waste, drainage and solid waste so that drainage and waste management facilities are needed. It is also necessary to pay attention to the level of fire risk. Often events with a high level of density and use of high power tools and high use of electrical equipment, the risk of fire is very high. Therefore, it is necessary to design market buildings that pay attention to fire safety. For this reason, good electrical design and protection against fire hazards need to be carried out.

Formulation of the problem

From the description of the background above, the formulation of the problem is obtained as follows:

How is the design and design of the booth, sanitation, drainage and arrangement that are environmentally friendly after going through the stages of construction?

Research purposes

The aims of this research are as follows:

1. Planning and designing the Legian Village Market to become an attractive traditional market that reflects local wisdom.

2. Planning and designing traditional markets that pay attention to kiosk arrangement, kiosk arrangement and arrangement of supporting facilities from fire hazards, environmentally

friendly facilities such as waste management and drainage and effective use of materials so as to create an orderly and clean and environmentally friendly traditional market.

Benefits of research

1. Theoretical Benefits This research is expected to be used as reference material and supporting data for the Construction Implementation Method course and other supporting courses in the Civil Engineering study program at Hindu University of Indonesia.

2. Practical Benefits Creating a traditional market design that is comfortable, safe, clean and far from the impression of slums, which starts with planning and design that is in accordance with today's modern, environmentally friendly orientation without leaving traditional elements and designs.

LITERATURE REVIEW

Traditional market

From these definitions it can be concluded that the market is one of the city facilities in the form of a container to accommodate people (sellers, buyers and managers) where most of the merchandise is daily necessities. Therefore, in its activities it is necessary to have supporting facilities that are able to support the sustainability of market trading activities, which is a consideration so that the container can provide benefits as comfortable as possible for visitors and traders (Satwiko, 1984).

There are 2 types of markets Wiryomartono (1995) namely: traditional markets and modern markets where traditional markets are markets where the activities of the sellers and buyers are carried out directly in the form of retail for a temporary or permanent time

with limited service levels and bargaining activities as a form of transaction process while the Modern Market

RESEARCH METHOD

This study uses a qualitative method with the type of case study research. The object of research is the traditional market of Legian Traditional Village. The data was obtained by conducting observations, interviews and focus group discussions with the consultants and the Village Market development committee in the Traditional Village Legian. The results of this research will be a literature review of the design and market facilities in accordance with the existing literature.

Data collection technique

The data used in this study are grouped into:

Primary data

Is data obtained by direct observation

The data collection technique is by direct observation of the object to be used by taking pictures in the form of photographs that refer to the overall image display, and the details of the ornaments that make up the Legian Traditional Village Morning Market building. In the data collection technique, interviews were also conducted with people who were directly involved in the construction of the Legian Traditional Village Morning Market.

to the object of observation, namely the Village Market and the users of the market managers of sellers and buyers in the market as well as people related to market management.

Secondary Data

Is data obtained from relevant service data regarding population information, local wisdom buildings and energy use standards

in a building, as well as quotes and written data from books, research reports, theses, theses and journal articles that discuss traditional market designs with modern concepts. and environmentally sound by taking into account

Research data can be obtained from:

a. Interview
b. Observation
c. Reviewing Documents

RESULTS AND DISCUSSION

Legian Morning Market Overview

The development of the Legian Traditional Village morning market is part of a number of Legian Traditional Village programs. Among them, is the plan to build a morning market in the Legian Traditional Village, which caught fire in early 2016. The Legian Traditional Village morning market occupies a land area of 30 acres. For physical development alone, it requires a budget of Rp. 5.5 to Rp. 6 billion. This morning's market is owned by the Legian Traditional Village and the construction is financed by the Traditional Village itself and assisted by the Badung Regional Government.

The purpose of the construction of the Legian Traditional Village morning market is to assist and facilitate the residents of the Legian Traditional Village in meeting their daily economic needs, because previously the morning market was only available in the city of Kuta sub-district. With this market, residents do not have to go far to get their needs. It is also expected to be an attraction and tourist attraction for tourists who want to know the daily activities of local residents.

This morning's market was originally an emergency by occupying village land located

on Jalan Legian. Because it is on the main road and is an emergency, the Traditional Village management considers the aesthetic aspect of the existence of the market, so they intend to move the market to a more suitable place. For this reason, the market was built on land belonging to a traditional village located on Jalan Sri Rama and adjacent to the river. However, in 2016 this market experienced a fire accident, so the market was relocated to another place, and then the market was rebuilt. After the cleaning ceremony was held, the Legian Traditional Village administrator rebuilt the market by forming a construction committee. Then the market was redesigned and rebuilt after the fire that consumed the market.
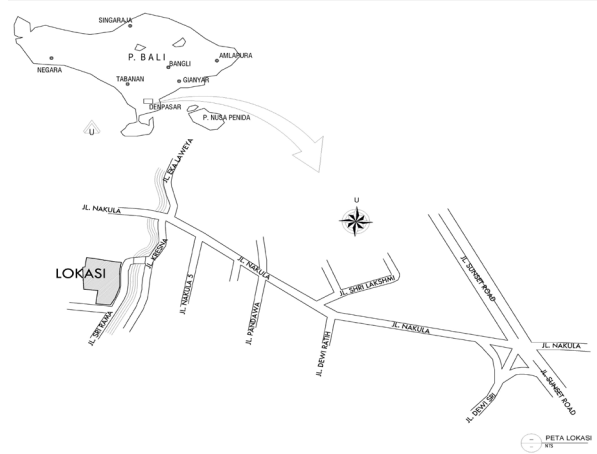




Legian Traditional Village Morning Market Planning Objectives and Criteria

Traditional market revitalization planning efforts aim at the contribution of building design to the success of traditional markets. The success of the design can be seen in the comfort, accessibility, and social space. Comfort in the market space is characterized by a market that looks clean, organized, spacious, not stuffy and stuffy, and bright. The accessibility of traditional markets is marked by the easy access of the stalls in the market by visitors. The social space in the market is seen by the space for social interaction between visitors, traders, and other actors.

The site concept consists of designing designs based on architectural concepts, namely:

1. The potential site view is on Jl. Sri Rama with a riverside view for that the facade is made to face the road opposite the river. The river itself is flanked by two roads side by side along the river, so the market view will be visible from across the river. (Source: Design, May 1, 2016) 3. The building is oriented according to the East-West orientation with openings in the East and South. Utilization of sunlight as solar

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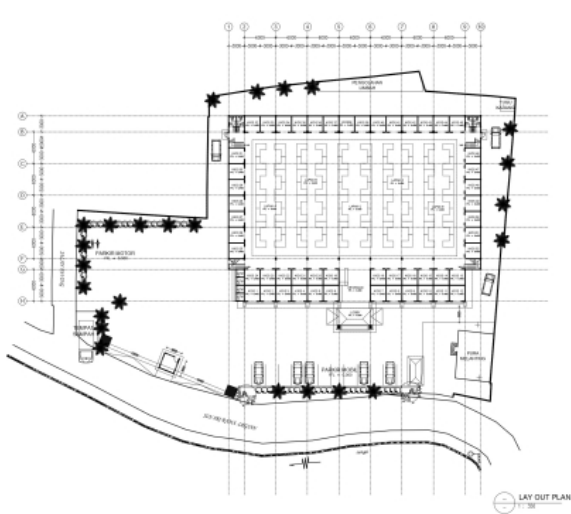
lighting, and supported by the use of a high roof shaped like a traditional Balinese rice storage building, namely a granary, so that the protective material is to avoid heat, glare and provide cool air because the air flows from above. 4. Zoning plan in traditional markets with a modern arrangement divided into three zone, namely the public zone, semi-public zone and private zone. The public zone (yellow) consists of a parking area, green open space, a lounge for selling and a food court located in a zone that is easily accessible and close to the main road. The semi-public zone (green) located on the 2nd floor is an area of administration rooms and waiting rooms placed in a zone that has a moderate noise level.
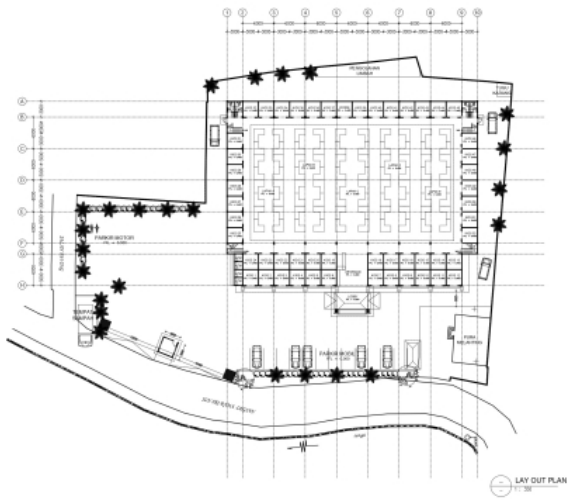


Circulation to the market site by vehicle and on foot can be reached through the main entrance (entrance), namely from Jalan Sri Rama Legian. Layout/Layout of Building The main building consists of two floors, where the first floor consists of stall traders while the second floor consists of kiosk traders.
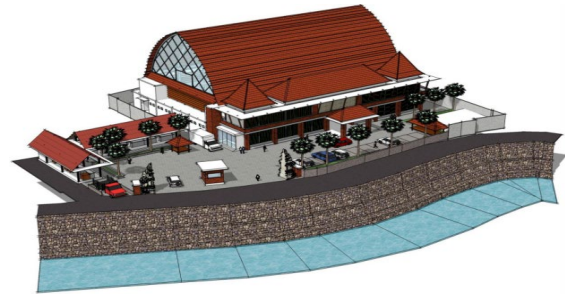


Gambar 2 Bentuk Fasad Tampak Depan
Sumber : Olah Desain, 2018

The shape of the facade, taken from the lumbung philosophy to maintain its traditional Balinese characteristics. Facade material selection also pays attention to materials that can be adapted to the shape of the barn facade in the form of a curved curve and can be used as the use of natural ventilation and lighting in the building, because of the high roof shape.



Picture.2 Fasade
Source : Olah Desain, 2018

The shape of the roof of the building follows the basic shape of the tlumbung building but is modified by making different levels of elevation. The philosophy of the roof of the market building is taken from the philosophy of storing crops, where it is hoped that the market is a place to sell crops which are daily necessities and to carry out the Yadnya ceremony for the Legian community.

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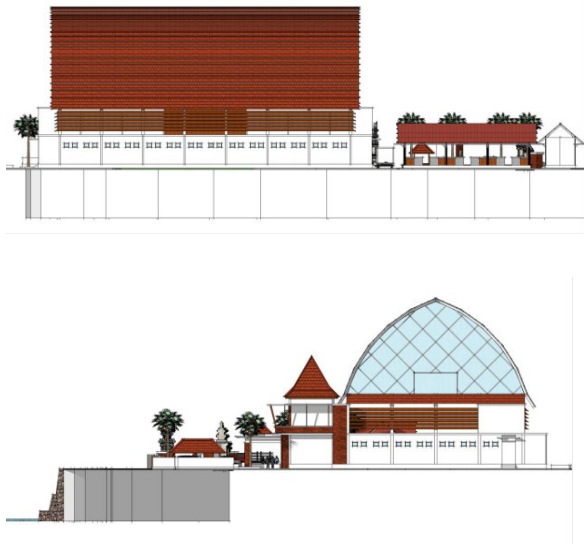
Picture 3. Roof Plan
Source : Design, 2018

Structure

The sub-structure of the building uses a pile foundation construction. The pile foundation is made into a monolithic unit by uniting the base of the pile under construction with the foundation pedestal.
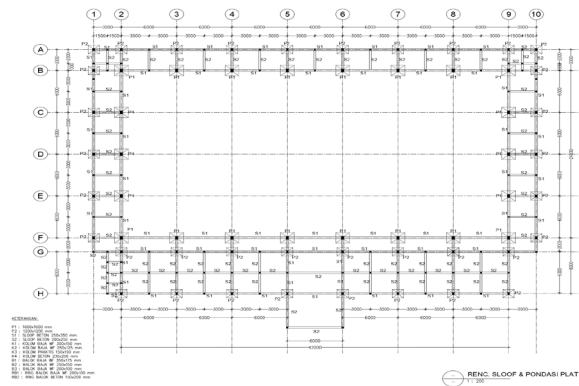


Picture 4  Structure Plan
Source : Design, 2018

The main structure of the building is using a concrete column structure. The walls of the building are dominated by using local red brick materials that are able to minimize heat transfer into the building, while for the second floor using a curved roof from the form of a barn roof which also functions as a building facade. directly into the building. As for the floor of the building using ceramic material.

The superstructure (using a wide span structure in the form of a WF 200 arch to get a large enough column free space. The type of span structure of a Traditional Market with a Modern Arrangement In the Legian Traditional Village used is a truss structure. It is curved. The truss is an arrangement of linear elements which forms a curve or a combination of triangles, so that it becomes a frame shape that cannot be deformed by external loads without any deformation of one or more of the members. Each of these elements is considered to be joined at the point of connection with the joint joints. While the members are connected in such a way that load and reaction occur only at the connection point.



Picture.5  Building Material Concept
Source : Design, 2018

UTILITY PLAN

1. Installation of smoke detectors, hitters, and with a Fire Alarm System (Fire Sensing System) is an integrated system designed to detect fire symptoms, to then give a warning (warning) in the evacuation system and follow up automatically or manually with an

installation system fire extinguisher (fire alarm system).

2. Artificial lighting using TL lamps in the area of trade stalls and food court areas. Meanwhile, LED lights are used in the management, administration and lavatory office areas.

3. Optimization of air circulation

The dominant ventilation system used in the design of the Legian Traditional Village Morning Market is to use natural ventilation with a vertical cross ventilation system. The existence of voids on the 2nd floor and arch openings on the south and north of the roof makes the natural air used to be maximized. The entrance openings from the east, north and south are also to circulate air from south to north and from the east. Meanwhile, for the ventilation of the openings, Split AC is used in the management and administration office area.

4. The clean water network comes from PDAM and drilled wells equipped with deep weel pumps.

5. For solid and liquid waste originating from the lavatory, it is channeled in a closed channel to a septic tank and then to an infiltration tank. The disposal of used washing water, used cleaning water in the sales room is channeled through a semi-open channel that is easy to clean and then to the DSDP channel

6. Waste management, namely the separation of organic-inorganic waste available in each block of market space either inside the building or outside the building and then transported to the TPS to be processed into fertilizer, recycled goods, and the rest transported to the TPA.



Picture.6  Material Building Application
Source : Design, 2018

7. Installation of Biopori at 20 points that are useful as rainwater infiltration and waste water.

CONCLUSION

The application of the Modern concept applied to the morning market of the Legian Traditional Village by considering the traditional Balinese facade. The concept of processing footprint Building coverage ratio is 50: 50. Where the land that is built as the ground floor of the building is 30% of the land area of 30%. Traditional Market With Modern Arrangement In Legian Traditional Village. And the area of land that is not built is 50% as open space including parking areas, roads, parks, cafeterias. The use of 50% of land for buildings is effective to provide a lot of open space on the site which can provide flexibility to place the building in the middle of the site so that all sides of the building can get view access to the surrounding environment. The zoning concept is divided into 2, namely horizontal zoning (site) and vertical zoning (building). The concept of building form follows the site conditions and the results of site processing and zoning processing. On the side of the facade is taken from the philosophy of fish and water to

maintain the characteristics of the chosen site (Pasar Lelong). The selection of building materials uses modern materials such as glass that maximizes lighting and pays attention to materials that can be adapted to the shape of the facade. Interior space arrangement by implementing a zoning system and space requirements. A more in-depth study of modern architecture is needed, especially in terms of its management and building maintenance so that the shabby and chaotic traditional market becomes a clean and comfortable market.

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Law no 7 of 2014 concerning trade

# Internal And External Factors On The Maintenance Of Pavement Construction And Road Drainage Of Denpasar City In Pandemy Covid-19

Made Novia Indriani[a], I Nyoman Suta Widnyana[b], I Putu Laintarawan[c], I Made Harta Wijaya[d], IB Wirahaji[e]

[a,b,c,d,e,f] *Civil Engineering Study Program, Faculty of Engineering, Hindu Indonesia University*
*Jln. Sangalangit, Tembau Denpasar, Bali*
*madenovia@gmail.com; gussuta@yahoo.co.id; ltrwn@yahoo.com;*
*mdharta@gmail.com;imadehartawijaya@gmail.com; ib.wirahaji@gmail.com*

## ABSTRACT

The Covid-19 pandemic has weakened various sectors in Indonesia, including the construction sector. One sector that contributes to the Indonesian economy is the construction sector. The purpose of this paper is to identify and understand internal and external factors that include strengths, weaknesses, opportunities and threats in the maintenance of pavement construction and road drainage in Denpasar City during this pandemic. The method used in this research is descriptive qualitative method, qualitative descriptive research departs from inductive data mining, namely the process begins with obtaining detailed data, then categorized, abstracted and searched for themes, concepts or theories as findings. purposive sampling. The data was collected by means of observation, interviews and documentation. Consists of factors that cause damage to the road pavement itself, and in handling it or carrying out road maintenance there are also several internal and external factors that influence its implementation.

Keywords: Internal factors, external factors, road construction maintenance, road drainage, Covid-19 pandemic

## I. Introduction

The spread of the corona virus in Indonesia has been going on since early March 2020 until now. However, the implementation of construction in Indonesia is still ongoing, as well as the implementation of construction in the Province of Bali is still ongoing. This was done based on the Instruction of the Minister of PUPR No. 02/IN/M of 2020 concerning the Protocol to Prevent the Spread of Corona Virus Disease 2019 (Covid-19) in the implementation of Construction Services [13]. This is the first step to provide protection for the implementation of construction services that will continue during the pandemic.

Instruction of the Minister of PUPR No. 02/IN/M/2020 concerning the protocol for preventing the spread of the corona virus disease 2019 (Covid-19) in the implementation of construction services, regulates the protocol for the prevention of Covid-19 in the implementation of construction services, namely the establishment of a Covid-19 prevention task force, identification of potential dangers of Covid-19 in the field and the

implementation of Covid-19 prevention in the field.
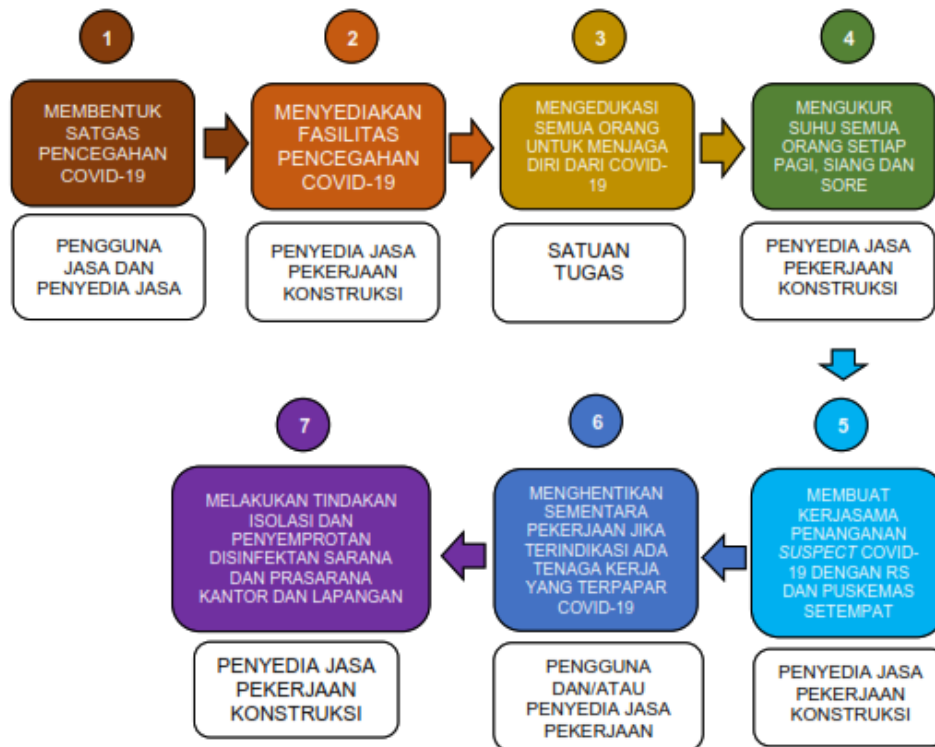


Figure 1. The protocol mechanism for preventing the spread of corona virus disease 2019 (Covid-19) in the implementation of construction services
*Sumber :* [13]

Likewise, the implementation of Large-Scale Social Restrictions (PSBB) aims to break the chain of the spread of the Covid-19 virus where people are expected to carry out activities from home. Thus, community activities on the highway will reduce traffic volume so that construction project work such as road pavement construction and drainage maintenance in Denpasar City will continue to run during the PSBB period by implementing the Covid-19 health protocol.

When the road is built, of course, it is expected to provide maximum benefits as a land transportation infrastructure that facilitates the mobility of people and goods.

Usually the maximum benefit will be obtained when the new road is completed. However, over time the best condition of the road will deteriorate. For this reason, it is necessary to carry out routine or periodic maintenance. Maintenance is intended to maintain a steady condition so that it can provide maximum benefits until the specified design life. The maintenance carried out also includes building complementary roads and other supporting facilities. Through routine/periodic maintenance, minor damage can be handled immediately before it becomes a major problem which ultimately disturbs the interests of road users.

The Department of Public Works for Housing and Settlement Areas, especially the Highways Sector, has the task of carrying out routine maintenance of roads and their complementary buildings. Road maintenance is a road handling activity, in the form of prevention, maintenance, and repairs needed to maintain road conditions so that they continue to function optimally to serve traffic so that the specified plan age is achieved [3]. Routine road maintenance is an activity to treat and repair the damage that occurs on road sections with stable service conditions [6].

The government's objectives as a supervisor in carrying out routine road maintenance are [3]:
1. Maintain road conditions
   Road maintenance (routine and periodic) is prioritized on district/city roads that are in good and moderate condition in order to provide optimal transportation services.
2. Lowering transportation costs
   Road conditions that are maintained well can provide benefits for reducing transportation costs
3. Increase economic growth
   Good road transportation services (high level of accessibility) will affect regional economic development through economic activities and can improve the investment climate

Routine road maintenance activities are carried out in principle by:
1. Provide the cost of routine road maintenance as effectively as possible on all designated sections, namely Routine Road and Bridge Maintenance Activities.
2. Establish a maintenance organization and define clear responsibilities, in order to be able to organize and supervise routine maintenance work programs every year.
3. Routine maintenance is carried out throughout the year and is a protection against damage
4. Routine maintenance is carried out on all sections that are included in the construction of Denpasar City roads.

Maintenance carried out by the Denpasar City Government, among others:
1. Surface treatment such as patching, asphalt coating, and others.
2. Road shoulder maintenance, such as filling eroded shoulder material and cutting grass.
3. Drainage of roads, such as cleaning of drains, to keep them functioning during the rainy season and that there is no waste material that obstructs the flow of water.
4. Maintenance of complementary buildings for roads, canals, culverts, bridges, siphons, sidewalks and others.

Drainage conditions that cannot drain water will be the cause of road pavement damage, because the road surface is very sensitive to puddles of water. Moreover, if the work on the surface layer does not produce a waterproof layer. Thus, it is very important to maintain the drainage function in order to be able to support the service life of the road segment.
In supporting the service life of the road to match the planned age, the drainage must meet the following requirements [5]:
1. Drainage channels must be able to drain or discharge water quickly into rivers or into natural or artificial drains.
2. Drainage channels must be able to remove rainwater or water from other sources originating from the road area.

3. Drainage channels must be able to eliminate and control underground water that can soften the embankment, weaken the bearing capacity of the subgrade, and can cause erosion or sliding of embankments and excavations.

The things that most often arise in road drainage problems include [5]:

1. Side trench silting

The silting of the side ditch occurs due to sedimentation, piles of garbage or other debris. If the side trench is too shallow, the effectiveness of the trench in removing water from the pavement surface is compromised

2. Water inlet and outlet holes in culverts are often clogged

Disruption of the flow of water in the culvert due to rupture or blockage can result in the accumulation of water in the culvert. Blockage of the drainage pipe under the pavement is difficult to detect. An indication of a clogged pipe is when the water outlet is dry.

3. The culvert is damaged or broken

If the drainage pipe is damaged, the pipe replacement must be carried out immediately. If the pipe connections are separated from each other, the water that comes out through the pipe connection can cause soil erosion. In this condition, cavities will occur around the pipe which can cause the pile above to collapse due to its own weight, or by vehicle loads.

4. The shoulder and median are easy to pass/absorb

The unpaved shoulder and median are sources of water ingress into the pavement structure. Paved-covered shoulders have been shown to extend pavement life. One of the advantages of hardening the pavement and median is to increase lateral support at the pavement edges and reduce infiltration. Surface water

General internal and external factors in construction project activities are as follows. Internal factors include: capital, labor (human resources), equipment, construction methods, materials, teamwork, network, quality control, work experience and reputation, safety factors, suppliers, productivity management, company organizational structure and so on. Meanwhile, external factors include: government support, political situation, rupiah exchange rate, loan interest rates, construction services law, environmental issues, regional autonomy and competitors. In addition, analyzing the internal and external environment is important in the strategic planning process. Internal environmental factors within the company can usually be classified as Strengths (S), or Weaknesses (W), and the company's external environment can be classified as Opportunities (O) or Threats (T). This Environmental Analysis is referred to as a SWOT analysis [4].

There are 4 (four) basic components in the SWOT analysis [9] namely:

1. Strength

Strength is a component that becomes a characteristic form of a company which is able to provide benefits. According to [18] internal factors that influence contractors in these strengths include:

a. Capital (Financial)

Sufficient capital/financial guarantee is an important asset for the company in order for the construction to take place. Without capital, the company will find it

difficult to carry out various activities.

b. Teamwork (Teamwork)

In the implementation of construction the importance of teamwork can increase the success of the work. By working in a team, everyone will be able to hold their respective roles with the skills they have so that one team member can complement the other team members to achieve a common goal.

c. Manpower (Human Resources)

The placement of workers for the company is important so that it runs well with productive porsonel and the number of workers that suits the needs.

d. Network (Network)

In a construction project, there are 3 parties involved in the process, namely: owners, consultants and contractors. The three parties must be in a network that has good synergy in the implementation of construction so that it can complete project activities.

e. Work experience

Through the work experience they have, the technical quality and skills of the workforce are increasing, the workforce can complete the tasks they do effectively and efficiently, thereby increasing work productivity.

f. Health protocol [15].

Each K3 supervisor is expected to continue to monitor the condition of the work area. This is very necessary to ensure that the Covid-19 control measures have been carried out properly.

2. Weaknesses

Weakness is something that causes one company to be unable to compete with other companies. In some cases, a weakness for one company may be a strength for another. According to [18]. the internal factors that influence the contractor in these weaknesses include:

a. Construction method

To get the final result of a construction project activity in the form of a building, a method is needed that regulates so that a series of project activities can achieve optimum final results in accordance with the quality, cost, and time required.

b. Quality control

The contractor must have a quality control system to produce good construction work products in accordance with the required specifications.

c. Material

The existence of quality requirements in accordance with specifications is a requirement absolute existence of contractors in the construction world, both for local and international markets. To get the right quality, quality materials are also needed.

d. Equipment

The rapid development of technology also affects the development of construction equipment. The use of high technology must pay attention to the level of effectiveness and efficiency to complete a relatively easy job, especially in terms of cost and time because there is a possibility of ineffectiveness and

inefficient equipment being a loss to the contractor.

3. Opportunity

Opportunity is something that a company can take advantage of to be able to develop in the future. According to [16], External factors that influence contractors in these opportunities include:

a. Government support

The existence of support from the Government is very important in the implementation of construction to keep going.

b. Regional Autonomy

The authority to self-regulate the interests of the community to make rules to manage their own area in accordance with the applicable laws and regulations if there is construction implementation in the area.

c. Owner's trust

Building owner trust is an absolute requirement for a mutually beneficial cooperation in the implementation of construction.

d. work partner

The existence of a work partner in a construction implementation is a group of people from different parties who work together because they need or complement each other.

4. Threats

Threat is something that is likely to be faced by a company which consequently can hinder the pace of development of a company. External factors that affect contractors in these threats include:

a. PSBB comes into effect [10].

The implementation of construction projects during the pandemic was affected, such as experiencing delays in project completion due to the difficulty of the mobilization process due to the PSBB implemented by the government.

b. Labor limitations [2].

The limited manpower at the project site due to an appeal not to congregate caused the implementation of the construction project to be a little late.

c. Decrease in the number of projects [17].

During the current pandemic, the sluggish market conditions due to the pandemic have made it difficult for contractors to get new projects

d. Delay in project completion [1].

In the implementation of construction projects, project delays often occur, which can cause various forms of losses for service providers and service users.

**Road Preservation Handling**

Road Preservation is an activity of maintaining, rehabilitating, reconstructing, and widening roads to a standard, on an ongoing basis to maintain roads in a stable condition. The road preservation program is based on and takes into account the applicable laws, Permen PU No.13/PRT/M/2011 concerning Procedures for Maintenance and Ownership of Roads and Permen PU No.19/PRT/M/2011 concerning Road Technical Requirements and Road Technical Planning Criteria.

According [11], states that damage to flexible pavement construction can be caused by: 1) Traffic, which can be in the form of increased loads, and load repetitions; 2) Water, which can come from

rainwater, poor road drainage system and rising water due to capillarity; 3) Pavement construction material, can be caused by the nature of the material itself or can also be caused by a poor material processing system; 4) Climate, Indonesia has a tropical climate, where the air temperature and rainfall are generally high, which can be one of the causes of road damage; 5) Unstable subgrade condition, possibly caused by a poor implementation system, or it can also be caused by poor subgrade properties; 6) The process of compacting the layer above the subgrade is not good; 7) The traffic load exceeds the bearing capacity of the pavement.

Table 1 Types of Handling and Handling Technology

| Handling Type (Budget Category) | | Handling Technology (Budget Category) | |
|---|---|---|---|
| A. Routine Road Maintenance Preservation | 1. Routine maintenance carried out on roads that are in good condition. | Korektif | - Road shoulder maintenance/cleaning <br> - Maintenance of drainage system <br> - Housekeeping/cleaning <br> - Cutting maintenance <br> - wild plants/plants in the rumija <br> - Surface gap filling <br> - Asphalt vacation <br> - Hole patching <br> - Maintenance of complementary buildings <br> - Maintenance of road equipment <br> - Grading operation for roads without <br> -       Closing |
| | 2. Routine Maintenance Condition, Performed on roads that are in moderate condition | | |
| | 3. Support (Holding Treatment) is carried out on roads with damaged conditions that cannot be handled immediately due to budget constraints | | - Block Patching |
| B. Road Reconstruction / Rehabilitation Preservation | 1. Road rehabilitation is carried out on roads | *Preventif* | - Grading Operation |
| | 2. which is in a condition that is | Minor | Thin asphalt coating, including fog seal, chip seal, slurry seal, micro seal, and SAMI. |

| | close to being lightly damaged | | |
|---|---|---|---|
| | 3. Road rehabilitation is carried out on roads that are in a slightly damaged condition | Mayor | - Recoating (overlay) |

*Sumber :* [12]


Table 2 Road Performance Indicators

| No | Road Performance Indicators |
|---|---|
| 1 | Road Pavement<br>a. There shall be no potholes with a diameter of more than 10 cm and a depth of more than 4 cm in the road section.<br>b. There should be no cracks wider than 3mm and/or crack area greater than 5% for every 100 m of road lane length.<br>c. There must be no subsidence more than 3 cm with a surface area that sinks greater than 5% for every 100 meters of road lane.<br>d. There must be no part of the road that is faulty.<br>e. In good condition, must not be damaged or missing at all slab joints.<br>f. The average IRI value of each lane segment in the condition of steady, maximum 4 mm/m. |
| 2 | Roadside<br>a. There should be no holes with a diameter of more than 20 cm and depth of more than 10 cm.<br>b. There should not be a difference in the height of the shoulder of the road with the edge of the pavement being more than 5 cm.<br>c. There should be no part that sinks more than 10cm in area more than 3% subsidence every 100 meters of the road shoulder. |
| 3 | Drainage<br>a. On all types of drains: must be clean and free from structural damage and there must be no blockage greater than 10% of the channel capacity.<br>b. On embankment and excavation slopes: on embankment slopes there is no deformation and erosion and can function properly and on excavated slopes must be stable, strong to resist erosion and function well. |

*Sumber:* [12]

Figure 2: Activities of pavement construction maintenance and drainage of Denpasar city roads during the covid-19 pandemic

## METHOD

This research is a type of qualitative descriptive research. This study uses data sources originating from scientific journals, book literature, official websites which are then described through descriptive analysis that describes the implementation of community activity restriction policies (PKM) in the city of Denpasar. The data analysis technique was carried out after obtaining data through library research that was compiled, analyzed, and presented to get a systematic picture of the implementation of PKM policies in Denpasar City in preventing the spread of the corona virus in the community. The data structure that has been completed is then explored in more depth to obtain research results and conclude the problem under study.

## RESULTS AND DISCUSSION :

Damage to road pavement construction can be caused by external and internal factors. Damage due to external factors, among others: [14]

1. Traffic load, in the form of free increase/increase and repetitive load (repetition)
2. Water, which can come from: rain, poor drainage system, and due to the capillary nature of water that rises to the top.
3. Climate, where Indonesia has a tropical climate, air temperature and rainfall are generally high

Damage due to internal factors, among others: [14]

1. Pavement construction material, where this can be caused by the nature of the material itself (natural conditions) and its management system.
2. Unfavorable subgrade conditions, which are caused by the poor nature of the soil, difficult to achieve a CBR value of 6% or also the implementation procedure is not in accordance with specifications.

Types of damage due to external factors:
1. Crocodile crack (alligator crack), caused by excessive and repeated traffic loads and ingress of rainwater
2. Subsidence (grade depressions), due to excessive vehicle loads and also stagnant water, seeps into the pavement layer, which can cause holes.

Types of damage due to internal factors:
1. Fine cracking (hair cracking), due to poor pavement material, less stable subgrade
2. Edge cracks, these cracks are caused by the lack of functioning of the drainage channel, shrinkage of the soil, the occurrence of subsidence in that section.
3. Jembul (upheavel), due to subgrade development on expansive subgrade.
4. Corrugation, the cause of this damage is the low stability of the mixture due to: excess asphalt content, mostly fine aggregate, high penetration asphalt, round and slippery aggregate.

Factor Internal Strength (strength)
- Have contractor management readiness in having sufficient budget/financial guarantees for construction implementation

- Having the advantage of a competent construction team work
- The contractor project team is in a work network that has good synergy
- Have good supervision of construction work to monitor risks & potentials in the field, such as traffic load and weather
- Each K3 supervisor continues to monitor the condition of the work area to ensure that the Covid-19 control measures have been carried out properly.

Internal Weakness Factors (weaknesses)
- The lack of a quality control system to produce good construction work products in accordance with the required specifications.
- Difficulty in the procurement of materials or equipment, especially if the material or equipment procurement process must be imported from outside the region
- The use of high technology that is still not paid attention to in order to increase its effectiveness and efficiency to complete a construction work
- Limited availability of materials due to limited production services during the covid-19 pandemic
- There is a temporary suspension of the project due to workers who are exposed to COVID-19

External Factors Opportunities (opportunities)
- The PUPR decision regarding the continuity of construction implementation during the pandemic is still ongoing
- Given time waivers in project completion by the government due to covid-19

- Policies to carry out construction in each area during the pandemic
- The company cooperates with several suppliers who have material quality according to the specified standards External Threat Factors (threats)
- Limited manpower at the project site due to an appeal not to congregate
- Lack of coordination between the owner, consultant, supervisor due to the implementation of work from home
- The sluggish market conditions due to the pandemic have made it difficult for contractors to get new projects

**CONCLUSION**

Internal and external factors in the maintenance of pavement construction and drainage of Denpasar city roads During the covid-19 pandemic, consisting of factors that cause damage to the road pavement itself, and in handling it or carrying out road maintenance there are also several internal factors and external influences in its implementation.

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# Acceleration of School Digitalization Programs as the Preparation for the Challenges in the Industrial Era 5.0

I Made Astra Winaya [a,1,*], I Gede Sujana [b,2], Gede Sutrisna[b,3]
*a Dwijendra University, Jl. Kamboja No. 17, Denpasar, Indonesia*
*b Dwijendra University, Jl. Kamboja No. 17, Denpasar, Indonesia*
*[1] astrawinayadwijendra@gmail.com\*; [2] dalungsujana@gmail.com; [3] gedesutrisna@undwi.ac.id*

## ABSTRACT

School digitalization program has been one of the priorities of Ministry of Education and Culture in 2021. This paper intends to explain the transformation that must be made in schools in order to optimize school digitalization programs. Thus, it can develop human resources that manage to compete and contribute globally. Through literature review and content analysis, the authors explain the developmental form of school digitalization and the role of teachers in the present and future to improve student competence in academic dimensions, life skills, the ability to live together as well as think critically and creatively. Furthermore, it includes intangible skills such as interpersonal skills, global thinking, as well as media and information literacy. Therefore, teachers must have teaching and pedagogical competencies, media literacy, competence in globalization, competence in future strategies, and counseling. In addition, they need to be a tech savvy, able to perform collaboration, be creative, be courageous to take risks, have a good sense of humor, and able to teach holistically. Schools and teachers need to consider open and online learning in deciding how to deliver education and learning. As a result, school digitalization is able to provide effectiveness and efficiency in the implementation of educational activities in schools.

*Keywords: Education, Industry 5.0, School digitalization, Teacher competence, Learning, Students' Ability*

## I. Introduction

The world nowadays has entered the era and development of digital systems, the 5.0 generation industrial revolution marked by connectivity, artificial intelligence, and virtual interactions. The concept of industrial revolution 5.0 was firstly introduced by Professor Klaus Schwab. He is a well-known German economist as well as the founder of the World Economic Forum (WEF). On his book, The Fourth Industrial Revolution, He stated that the industrial revolution 5.0 can fundamentally change the way we live, work, and connect with the others (Arjunaita,

2020). As the boundary between humans, machines and other resources are getting more convergent, information and communication technology certainly has affected various sectors of life. One of them has an impact on the education system in Indonesia.

In the future, the education system must be able to respond to the needs of the 5.0 industrial revolution where humans and technology are aligned to create new opportunities creatively and innovatively. Fisk (2017) stated, *"that the new vision of learning promotes learners to learn not*

*only skills and knowledge that are needed but also to identify the source to learn these skills and knowledge."* Fisk (2017) further claimed that there are nine trends or tendencies related to education 5.0, namely: (1) learning at different times and places; (2) individual learning; (3) students can determine how they learn; (4) project-based learning; (5) field experience, (6) data interpretation; (7) various assessments; (8) student involvement; and (9) monitoring and assisting students in building independent learning. Adaptation to this educational trend guarantees individuals and society to develop a more complete set of competencies, skills and knowledge and unleash their full creative potential.

Based on the elaboration above, technology-based learning (ICT) or e-learning is no longer just a vision, but has become a real action at all levels of education, from basic education to higher education. The problem is the low quantity of educational institutions that conduct information technology and computers based learning processes. Schools in Indonesia, especially in the regions, still apply conventional learning patterns. It is due to limited human resources and educational infrastructure. Schools as educational institutions need to transform to utilize educational technology, expand the learning process that goes beyond the boundaries of the classroom by promoting students interaction with the surrounding environment.

The Ministry of Education and Culture (Kemendikbud) of Republic of Indonesia has initiated the digitalization of education since 2019. Digitalization of education is the utilization of technology as an aspect of the learning system, including learning methods, curriculum and even the education administration system. Nowadays,

technological developments bring a huge impact towards the innovation on education. Equitable distribution of education in the outermost, frontier and least developed regions could be done with the assistance of the digitalization of education. The Ministry of Education and Culture has provided assistance with ICT learning facilities and tablets through the School Operational Assistance (BOS) budget to 6,004 schools and 692,212 students. In addition, it has been distributed to 30,277 schools and 1,061,233 students through Affirmation BOS (Edi Petebang: 2020).

In 2021, school digitalization program will become one of the priority programs of the Ministry of Education and Culture. This program will serve as a support for mobilizing school program policies. It will not only provide electronic procurement, but also create a platform where teachers can easily download and select the curriculum in the form of modules so that the learning process will be much more efficient. This is in line with an interview excerpt from the kemendikbud.go.id, The Minister of Education and Culture, Nadiem Anwar Makarim, in Palu, Central Sulawesi, Thursday (5/11/2020) explained "Digitalization of schools is not only the provision of ICT facilities but also facilitate teachers to choose the best that suit their students with ease." Similarly, Darmawan (2015:4) stated that educational institutions should immediately introduce and start using information and communication technology as a basis for more up-to-date learning. It is considered necessary since the use of ICT is one of key factors that enable the transformation pace of

knowledge to students as the next generation of the nation more broadly.

This paper aims to elaborate prominent changes and adjustments that need to be made in the school digitalization in accordance to the 5.0 industrial revolution, so that educational output can compete and contribute globally.

## II. Discussion
## 2.1 School Digitalization

Digitalization in education is a necessity. In the recent era, the implementation of educational programs is certainly getting left behind without digitalization. Rapid, automated, and open services are necessary parts in the current era of technology and information advancement. Therefore, the Mobilizing School program intervened by creating a school digitalization program. The school digitalization program is designed to improve education services through various digital platforms. The aim of this program is to reduce complexity, increase efficiency, add inspiration, and a customized approach (Kemendikbud, 2021).

The school digitalization program includes digitalizing teacher profile and competency development platforms, teacher learning platforms, educational resource platforms, and education report cards dashboards. The teacher profile and competency development platform is used to help teachers improve their competence through microlearning and habituation-based learning. The teacher learning platform is used to carry out holistic competency learning and differentiated learning. The educational resource platform is used to increase flexibility, transparency and accountability in the management of school resources. The education report card dashboard is used to accurately and automatically capture the condition of the quality of education, and serves as a basis for evaluation and overall education planning (Kemendikbud, 2021).

The Ministry of Education and Culture has spent a large amount of funds to succeed school digitalization program in 2021. It was stated by the Directorate General of Early Childhood Education, Primary Education and Secondary Education, Ministry of Education and Culture, Jumeri, that the budget for school digitalization in 2021 is about IDR 3 trillion. Actually, total expected fund for school digitalization is about IDR 15 trillion, but only IDR 3 trillion can be budgeted for each year (kemendikbud.go.id., 2020). It has been planned that each school will be provided with 15 laptops and one access point. The laptop can be used for various activities such as practice, minimum competency assessment, national assessment and so on.

The Ministry of Education and Culture has started several school digitalization programs, such as teacher competency development, teacher learning, and education report cards. However, the implementation has not been carried out thoroughly and optimally. It is likely due to the lack of readiness of school infrastructure and human resources in each region. In fact, the Covid-19 pandemic has accelerated the implementation of the program. Yet, these shortcomings are impossible to overcome instantaneously. Meanwhile, the educational resource platform seems are not fully implemented yet. The plan is that all existing school management activities, such as those related to the provision of school budgets and expenditures, will use non-cash money in which transactions are made through digital platforms. This is

done to anticipate the possibility of breach and misuse of the budget.

## 2.2 The Effect of School Digitalization

Changes in the era of the industrial revolution 5.0 cannot be deflected so that adequate preparation of human resources is required in order to be capable of adapting and competing on a global scale. The quality of human resources improvement through education, starting from primary and secondary education to higher education is the key to be able to keep up with the development of the Industrial Revolution 5.0. The digitalization of education certainly has various effects, both positive and negative effects. For instance, the positive effects of digitalization in education can be seen from the effectiveness and efficiency of education and teaching service programs implementation. Digitalization enable schools to provide educational services for students with more easily and instantly. Furthermore, instructional interactions between teachers and students are not limited by distances. The development of school human resources capacity is also more effective and efficient. Last but not least, the provision of school information services becomes faster and more accurate.

On the other hand, digitalization in education has a negative effect as well. First, the use of a digital teacher competency development platform does not necessarily bring significant impact on teachers' competency improvement. This is due to the fact that the digital platform is only a tool. It is the teachers' personal commitment that can ensure the process they go through can improve their competence. When they have no commitment, their quality and competence are unlikely to develop and improve significantly.

Second, the use of digital platforms in learning can set themselves apart from the essence of the educational process. Learning using digital tools provides opportunities for students to be impersonal and lead them to have less interactions with other people. In fact, the real purpose of education not only to develop students' knowledge and skills, but also their character, interpersonal and intrapersonal personality. Those could not be achieved without direct interaction between teachers and students.

Third, the use of digital platforms in the management of school resources can provide opportunities for cybercrimes, such as phishing. It has high possibility for the school accounts to be misused for certain harmful purposes. More particularly if the user account does not understand the techniques of using digital technology in schools.

Alhumaid's research (2019) pointed out that the digitalization of education in schools has four negative impacts. First, it affect students to have low reading, writing, and arithmetic competence. Second, the dehumanization of education in many environments and the distortion of the relationship between teachers and students. Third, the isolation of students in their digital and virtual world from all forms of social interaction. Fourth, it causes digital inequalities, namely a social gap between students who come from upper-class family that have access of digital technology, and those belong to the lower ones who cannot afford to access it.

The negative effects of school digitalization in Indonesia are very likely to occur. The inability and unpreparedness of school resources can reduce its effective and efficient use. Considering

the school infrastructure and facilities, it seems that many schools in Indonesia are not ready for it. Therefore, the central government and local governments must collaborate and commit to the success of the program. A commitment to budget allocation and training for school resources must be made. This includes the encouragement of the community, especially parents of students, so that the implementation of the policy runs optimally.

Education is not a mere schooling. Also, it is not only to develop academic intelligence. According to Tillar (2010), education is a process of empowerment and civilization. Students should be educated to become empowered and cultured human beings. Humans who can develop all their potential, think creatively, possess a good character and independence, as well as build themselves and their society. It is expected that the process of school digitalization does not reduce the true meaning of education. Hopefully Indonesian students can also enjoy the educational process to become empowered and cultured human beings. Last but least, they will have a profile of Pancasila students as expected in the 2035 national education vision.

## 2.3 The Role of Teacher in School Digitalization

Teachers who can play a role entirely as educators, teachers, mentors, "parents" in schools will not be completely replaced by technological sophistication. It has a uniqueness that cannot be done by just anyone or replaced by technology. Although the profession of teacher has not been significantly affected by the 5.0 industrial revolution, teachers should not be pacified with existing conditions, teachers must continue to improve their quality so that they can become teachers who manage to produce

higher quality human resources. Therefore, elaborating the opinions of Wahyuni (2018) and Latip (2018), other attitudes and skills that teachers need to have in facing the Industrial 5.0 era, include:

1) Keeping up with the development of technology. The world is always changing and developing to a higher level, one of the changes is marked by technological advances. Everyone will not be able to resist technological advances; therefore in order not to be left behind, teachers must be willing to learn continuously. Changes in the world by technological advances should not be seen as a threat, but it should be responded positively by learning and adapting, and willing to share with colleagues both success and failure.

2) Collaboration. Maximum outcomes will be hard to achieve if it is done individually without cooperation or collaboration with other people. Therefore, teachers must have a strong will to collaborate and learn with and/or from the others. This attitude is highly required now and in the future. In addition, it is not hard to do it because the world is already connected, so there is no reason not to collaborate with others.

3) Creative and Taking Risks. Creativity is one of the skills required in the Top 10 Skills 2020, creativity will produce a structure, approach or method to solve problems and answer needs. Teachers need to model this creativity and work smarter on how this creativity is integrated into their daily tasks. In addition, educators do not need to be too afraid of making mistakes, but are always ready to face the risks that arise.

Mistakes are the first step in learning, and those should not be a hindrance to progress; meaning that mistakes are supposed to be fixed.

4) Having a good sense of humor. A humorous teacher is commonly the teacher that students remember for most. Making humor and laughter can be important skills to help build relationships and relax in life. This will reduce stress and frustration, as well as provide the opportunity for others to see life from another side

5) Holistic teaching. In various learning theories, we recognize individual and group learning. Recently, individual learning and learning styles are increasing. Therefore, today's teachers need to recognize students individually, including their families and the way they learn (to know them fully, including the obstacles they experience both personally and within their families).

The role of schools as educational institutions is to prepare students to become active, successful, and contributing members of society. It is seen that there are important changes that must be considered as society has changed. Schools and educators are responsible to prepare students to be able to compete and play their role in the midst of the global community. Here are some things that schools and teachers need to consider in deciding how education and learning is organized.

1. Student-Centered Learning. Student-centered learning implies that teachers are no longer the only main source of knowledge in the classroom. In order to be able to compete and contribute to the global society in the future, students must be able to obtain new information when problems arise (learning how to learn).

Then, they need to relate the new information to the knowledge they already have and apply it to solve existing problems. In this classroom model, the teacher will serve as a facilitator for students, students will collect information on their own, under the guidance of the teacher.

2. Collaboration. Students should be encouraged to work together to find and collect information, and then construct meaning. How to recognize the different strengths and talents that each person has and brings to the project (Project Based Learning), and changing roles depends largely on the extent to which schools, teachers and students develop collaborative learning. Students must learn how to collaborate with others. The current society has people who collaborate all over the world. How can students be expected to work with people from other cultures within their own distinctive values if they cannot work with the ones they see every day in their classrooms? Schools should also collaborate with other educational institutions around the world to share information and learn about various practices or methods that have been developed. They must be willing to change their teaching methods in light of new advances.

3. Meaningful Learning. Student-centered does not mean that teachers leave all control over the classroom. While students are encouraged to learn that suit with their learning styles, teachers still provide guidance on the skills that need to be acquired. Teachers can make important points to help students understand how the skills they are building can be applied in their lives.

Students will be much more motivated to learn something for which they can see its value and benefits. They should be taught and trained for skills that can be useful in any situation. Lessons have no meaning and purpose if they have no impact on students' lives outside of school.

4. The integration of school with community. Nowadays, students can do many things with the power of technology and internet. The school community no longer only covers the area located within the school environment, but reaches all over the world. Education needs to help students take part in this global community and find ways to make an impact beyond their environment. This does not mean that they do not need to learn the value of helping others around them and protecting their nearest environment, but they should also learn about how they can help and protect a world far from them. To prepare students to become responsible citizens, schools need to educate them to become responsible citizens. Through school community activities, students are encouraged to take part in the activity or project, and occasionally help the community around them with various social activities.

Nevertheless, advances in technology also brings negative impacts on students' attitudes, behavior and character. Those include internet addiction and learning reluctance due to online games and watching movies; losing time playing with children of the same age because they are more focused on their digital devices; causing a lack of balance in children's social lives; and even has the potential to lower academic achievement. This is where the teacher plays an important role in building students' character. Teachers are expected not only to transfer knowledge but also develop attitudes and spiritual so that there will be a balance between intellectual competence with attitude and spiritual competence.

## III Conclusion

The era of the industrial revolution 5.0 has changed our perspective on education. School digitalization is a necessity which is a logical consequence of changing times. This program is expected to be able to provide effectiveness and efficiency to the implementation of educational activities in schools. Changes in the school digitalization process are not only concerned with providing ICT facilities, but also various aspects that support the program to run efficiently. A large amount of funds spent in regular BOS funds and affirmative BOS to succeed this program indicates that the government are serious in responding to the challenges of the 5.0 industrial revolution. School digitalization supported by teachers' competence in developing student-centered learning, collaborative learning, meaningful learning, and integrated with the community will be able to encourage students in pedagogic dimensions, life skills, the ability to live together, as well as critical and creative thinking in accordance with 21$^{st}$ century competencies.

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# THE INFLUENCE OF ONLINE LEARNING METHODS AND LEARNINGINTEREST ON LEARNING OUTCOMES OF HINDU RELIGION AT STATE 4 SD DARMASABA ACADEMIC YEAR 2020-2021

**By:**

**I Gusti Ayu SuasthiI Ketut Winantra Ni Made  SurawatiI Nengah Artawan Siluh Putri Patni Sundari**

ayusuasthi@unhi.ac.id

**Hindu Religious Education Study ProgramFaculty of Religious Education and Arts Indonesian Hindu University**
**Denpasar**

***Abstract***

The corona virus or *COVID-19* has an impact on the learning process in  Indonesia using a distance or online learning system. This study focused on how the influence of online learning methods ($X_1$) which was held simultaneously during the COVID-19 pandemic and interest in learning ($X_2$) on student learning outcomes (Y). The results of the analysis show that simple linear regression equation of interest in learning with learning outcomes is: Y = 68,842 +

0.188 $X_2$ this equation shows that interest in learning has a direct influence on  learning outcomes. The multiple linear regression equation for online learning methods and interest in learning on learning outcomes is: Y = 80.349 − 2.612$X_1$ + 2.449$X_2$ this equation shows that online learning methods and interest in learning have an influence on learning outcomes. Based on these results, it can be concluded that online learning methods and interest in learning have a relationship with learning outcomes. Online learning methods and interest in learning have a significant effect on the learning outcomes of Hindu religious education in fourth grade students at SD Negeri 4 Darmasaba. This research contributes to Hindu Religion Teachers to use various learning methods that are meaningful and fun.

**Keywords**: *online learning method, interest in learning, and learning outcomes*

## I.     INTRODUCTION

In the last year in various parts of the country the COVID-19 pandemic occurred, the spread of this corona virus initially had a huge impact on the world, having an impact on the economy, social, culture, and finally now has an impact on the world of education. The learning process carried out in schools is hampered due to the corona virus or COVID-19. The government and related institutions must present new alternatives or innovations for the smooth running of the education process so that students and students can carry out the learning process during the pandemic. Teachers have a deep understanding of students and how they

learn, this will greatly help teachers to design better distance learning experiences. Review what teachers know about students about their knowledge, skills, habits and interests, their strengths and their challenges. Distance learning or online is the importance of mastering information technology. Suasthi (2020) describes learning from home (BDR) has implications for (1) agile character based on a healthy physique so that students are more agile, agile, agile, agile, fast, tough, unyielding spirit in taking an action, (2) empathy students develop caring for others with sincere affection, (3) children dare to realize their dreams through channeling their talents, interests/potentials, (4) children develop with superior character, spiritual intelligence and intelligent social attitudes upholding moral values, (5) children grow and get used to a healthy lifestyle, apply health protocols during the covid-19 pandemic.

Online learning methods can be used as a distance learning solution when a natural disaster occurs. As is happening now when the government establishes a social distancing policy. Social distancing is implemented by the government in order to limit human interaction and prevent people from crowds in order to avoid the spread of the COVID-19 virus (Syarifudin, 2020, p.31).

The online learning method is a method or learning pattern chosen by the teacher to plan an appropriate and efficient learning process in order to achieve learning objectives by utilizing computer networks and the internet. This learning method also needs to be well designed so that the learning experience of students is memorable and can also achieve learning objectives. Interest in learning is one of the most important factors for student success,

interest in learning arises from within the students themselves. The factors from outside the interest in learning are how the teacher teaches. The teacher's role is very important to foster student interest in learning, one of which is by designing a fun learning system, and being able to provide motivation. Learning outcomes are the measurement and assessment of learning efforts.

The research assumptions in this study are (1) online learning methods and interest in learning have an influence on learning outcomes of Hindu Religious Education in fourth grade students at SD Negeri 4 Darmasaba. (2) Learning outcomes obtained from the accumulation of test assessments, daily tests, and general examinations in odd semesters, are considered valid, objective, and in accordance with the principles and provisions of the assessment. (3) Students as respondents are able to answer the research instrument described by the researcher well and in a healthy and conscious state.

## CHAPTER II THEORY BASIS, FRAMEWORK FOR THINKING AND PROPOSINGHYPOTHESES

The online learning method is distance learning or it can also be called learning from home which is carried out online by teachers and students to carry out classroom-like learning. The duration of time given by the teacher to these students during online learning is quite different. Some are 3 hours long with a 30 minute break, some are conditional according to the student's condition and also don't burden students, and some are also given 2 hours of rest for 30 minutes. But sometimes, students experience signal

problems, so that in doing the tasks given by the teacher, students are still assisted by their parents at home as supervisors when online learning takes place. This encourages collaboration between parents, teachers, students in implementing meaningful learning for students. Providing skills in dealing with the COVID-19 pandemic, building student character, and providing a constructive assessment of student learning progress according to their talents and interests.

A successful process of learning activities, in addition to being influenced by the factor of educators is also influenced by the factors of the students themselves. The behavior and activity of students when participating in the learning process can indicate students' interest and disinterest in learning. This student interest is often known as interest. Interest is a strong source of motivation to learn and is the cause of student participation and activeness in learning activities. Without interest in learning in students, it will result in less than optimal final results in the learning process.

Learning outcomes are results that have been achieved by someone in learning. This success indicates a change in behavior in a person that can be observed and measured based on knowledge, attitudes and skills, which are actually measured through tests. Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills that they need. Religion comes from Sanskrit, namely "a" which means not and *"gama"* which means chaotic. So religion means not chaotic (orderly). Thus, religion is a regulation, namely a regulation that regulates the human condition, as well as regarding something supernatural, regarding character and the association of living together.

Religion is a system, the principle of belief in God with devotional teachings and obligations associated with that belief. Hindu Religious Education is one of the subjects that must be applied at all levels and types of formal educational institutions, both public and private, from Kindergarten to Higher Education. Just like with other subjects. Hindu Religious Education subjects are subjects that focus on the formation of good mental attitudes and ethical values.

Some of the relevant studies in this study include:

1) Wiwin Mulyani. (2013) with the title "The Effect of E-Learning-Based Learning on Student Learning Outcomes on the Concept of Impulse and Momentum" (online thesis). Jakarta: Syarif Hidayatullah State Islamic University.

2) Sobron A.N, Bayu, et al. (2019) with the title "The Effect of Online Learning on Science Learning Outcomes of Elementary School Students" presented in a national seminar (online journal). Topic "Science and Entrepreneurship VI", Semarang: PGSD, FKIP, University of Veterans Bangun Nusantara Sukoharjo.

3) Ninu Septiani. (2016) with the title "The Influence of Interests and Learning Motivation on the Learning Outcomes of Class V SDN Werkudoro Gugus Elementary Schools, East Tegal District, Tegal City" (online thesis).

This study uses 3 variables, namely two independent variables (independent) and one dependent variable (dependent), with the following details: 1. ($X_1$) Online Learning Method is the first independent variable, 2. ($X_2$) Learning interest is the second independent variable, 3. (Y) Learning Outcomes of Hindu Religious Education is the dependent variable. Variables $X_1$ and $X_2$ are called independent variables where these variables will affect other variables. The variable that is affected is the Y variable. The online learning method and interest in learning above are X variables (influenced variables) that affect learning outcomes which are Y variables (influenced variables) in SD Negeri 4 Darmasaba.

1. Hypothesis in this study: $H_0$: There is no effect of online learning methods on learning outcomes of Hindu Religious Education in fourth grade students at SD Negeri 4 Darmasaba.

$H_1$: There is an effect of online learning methods on learning outcomes of Hindu Religious Education in fourth grade students at SD Negeri 4 Darmasaba.

2. $H_0$ : There is no influence of interest in learning on learning outcomes of Hindu Religious Education in fourth grade students at SD Negeri 4 Darmasaba.

$H_1$ : There is an influence of interest in learning on learning outcomes of Hindu Religious Education in fourth grade students at SD Negeri 4 Darmasaba.

3. $H_0$ : There is no influence of online learning methods and interest in learning on learning outcomes of Hindu Religious Education in fourth grade students at SD Negeri 4 Darmasaba.

$H_1$: There is an influence of online learning methods and interest in learning on learning outcomes of Hindu Religious Education in fourth grade students at SD Negeri 4 Darmasaba.

## CHAPTER III RESEARCH PROCEDURES

This study entitled "The Influence of Online Learning Methods and Learning Interests on Learning Outcomes of Hindu Religious Education at SD Negeri 4 Darmasaba" using quantitative research methods based on the type of data used. In this study, researchers used quantitative methods, namely survey research methods with structured questionnaire data collection techniques (questionnaires), the questionnaire was given to respondents and designed to obtain specific information with casual associative techniques. This research intends to examine the causal relationship, the influence between the independent variable (influence variable) X on the dependent variable (influenced variable) Y. As for data processing and analysis in this study is "statistics", statistics which have the task of taking conclusions and make sound and rational decisions, in addition to collecting data, presenting and analyzing.

The population in this study were students of SD Negeri 4 Darmasaba for the academic year 2020/2021, there were 128 students who were Hindu. Sampling is done by Judgment Sampling (sampling considerations) this is part of the non-probability sampling method. So the class taken by the researcher is class IV which consists of 22 Hindu students, from the total number of Hindu students at SD Negeri 4 Darmasaba, class IV was chosen

because the class is homogeneous, so the results obtained can truly represent existing population.

Data collection techniques or research instruments using questionnaires or questionnaires. To obtain data in this study, several data collection techniques were carried out, namely, observation methods, questionnaire techniques (questionnaires) and document studies. To see whether the question is feasible or not to be used as an instrument in this study, the instrument trial in this study was carried out to third grade students at SD Negeri 4 Darmasaba.

$$a = \frac{n}{n-1}(1 - \frac{\sum si^2}{sy^2})$$

The validity of the questionnaire items was measured using the product moment correlation formula as follows:

$$r_{xy} = \frac{n\Sigma xiyi - (\Sigma xi)(\Sigma yi)}{\sqrt{n\Sigma xi^2 - (\Sigma xi)^2}\sqrt{n\Sigma y^2 - (\Sigma yi)^2}}$$

Information:

$r_{hitung}$ = correlation coefficient

$\sum xi$ = total item score

$\sum yi$ = total score (all items) n = number

of respondents

Item correlation is done by comparing the scores in the items with the total score. The testing procedure is carried out by analyzing each item in the Questionnaire by correlating item

(x) to the total score (y). The test criteria are valid, namely if $r_{count} > r_{table}$, the statement item is said to be valid and can be used to retrieve research data. If $r_{count} < r_{table}$, the statement item is said to be invalid and declared invalid. The research instrument used to measure the variables of the Online Learning Method and Learning

Interest has a correlation coefficient value with a total score of all statement items greater than 0.5529. This shows that the statement items in the research instrument are valid and feasible to be used as research instruments.

For the reliability test that has been obtained from the Alpha - Cronbach formula as follows:
Information:

α = *cronbach's alpha*

n = number of test items

$si^2$ = number of item variants

$sx^2$ = total test variance

Shows that all research instruments have a Cronbach's Alpha coefficient of more than

0.6. So it can be stated that all variables have met the requirements of reliability or reliability so that they can be used to conduct research.

**CHAPTER IV RESEARCH RESULTS AND DISCUSSION**

**a. Description of Research Respondents Characteristics**

Characteristics of respondents are respondent data collected to determine the profile of research respondents. Respondents in the study were class IV as many as 22 respondents. Frequency distribution by gender shows that male respondents are 22.7% and female respondents are 77.3%, according to the total population in SD Negeri 4 Darmasaba. And the description of the frequency based on parents' occupations shows that, most of the respondents with parental occupations as employees are

54.5%, while the parents of respondents

$$Y = a + bX_{2i}$$

$$Y = = 68,842 + 0,188 \, X_2$$

with parental occupations as civil servants are at least 9.1%.

The results of the correlation test using the product moment correlation formula asfollows:

$$r_{xy} = \frac{n Z x i y i - (Z x i)(Z y i)}{\sqrt{n} Z x i^2 - (Z x i)^2 \sqrt{n} Z y^2 - (Z y i)^2}$$

From the two independent variables $X_1$ (Online Learning Method) and $X_2$

$$Y = a + b_1 X_{1i}$$

$$Y = 91,689 - 2,888 \, X_{1i}$$

(Learning Interest) with Y (Learning Outcomes) it was obtained a correlation analysis with the SPSS software program tool that the correlation test results between ($X_1$) online learning methods and (Y) learning outcomes that a significant p-value of 0.008 is smaller than 0.05 (5%) and a correlation value of -0.548 (54.8%) with a negative position (not in the same direction). So it canbe explained that the variable $X_1$ (online learning method) has an inverse relationship with Y (learning outcomes).

Then for the second independent variable, namely correlation analysis ($X_2$) Interest in learning with (Y) Learning outcomes, it can be seen that the results of the correlation test of the relationship between interest in learning and learning outcomes can be seen that the significant p-value of 0.001 is smaller than 0.05 (5%) and a correlation value of 0.642 (642%) with a positive position (unidirectional). So it can be explained that there is a relationship between interest in learning

and learning outcomes, amounting to 0.642, a significant test of 0.001 so that it shows the two variables are correlated.

c. **The Effect of Online Learning Methods on Learning Outcomes**

From the results of the above data analysis using the SPSS program, it is stated that the influence of online learning methods on learning outcomes of Hindu Religious Education in fourth grade students at SD Negeri 4 Darmasaba is as follows:

a. The ANOVA table (5.12) shows a significant 0.00 which means that there is a significant effect between $X_1$ (online learning method) between Y (Learning Outcomes).

b. So we get the following model:

From the model above, it can be interpreted that if the online learning method is carried out longer (1 unit time) it will have an effect on student learning outcomes of (-2.888).Based on previous research conducted by Sobron A.N, Bayu, et al. (2019) which states that there is a significant difference between Edmodo Online Learning and conventional learning.

d. **The Influence of Learning Interest on Learning Outcomes**

From the results of the above data analysis using the SPSS program, it is stated that the influence of interest in learning on learning outcomes of Hindu Religious Education in fourth grade students at SD Negeri 4 Darmasaba is as follows:

a. The ANOVA table (5.14) shows a significant 0.00 which means that there is a significant effect between $X_2$ (Learning Interest) and Y (Learning Outcomes).

b. So we get the following model:

From the model above, it can be interpreted that if students' interest in learning is increased by (1 unit) it will affect student learning outcomes by (0.188). The results of this study are in line with research conducted by Ninu Septiani. (2016) which states that there is a positive relationship between interest in learning and learning outcomes of fifth grade students at the Werkudoro Gugus State Elementary School, East Tegal District, Tegal City.

**e.    The Influence of Online Learning Methods and Learning Interest on Learning Outcomes**

From the results of the above data analysis using the SPSS program, it is stated that the online learning method and interest in learning affect the learning outcomes of Hindu Religious Education in fourth grade students at SD Negeri 4 Darmasaba as follows:

a.    The ANOVA table (5.18) shows a significant 0.00 which means, there is a significant effect between $X_1$ (online learning method) and $X_2$ (learning interest) between Y (learning outcomes).

b.    So we get the following model:

$$Y = a + b_1X_{1i} + b_2X_{2i} + \dots + b_nX_{ni}$$

$$Y = 80{,}349 - 2{,}612X_1 + 2{,}449X_2$$

From the model above, it can be interpreted that if there is no online learning method variable and interest in learning, the learning outcomes are worth 80.349. If $X_1$ (online learning method) has decreased by 1 unit assuming interest in learning is considered constant then learning outcomes will be 2,612 units and if $X_2$ (interest in learning) has increased by

1 unit assuming online learning methods are considered constant, learning outcomes will increase of 2,449 units.

The results of this study are in line with research conducted by SobronA.N, Bayu, et al.(2019) which states that there is a significant difference between Edmodo Online Learning andconventional learning and Ninu Septiani. (2016) which states that there is a positive relationship between interest in learning and learning outcomes of fifth grade students at the Werkudoro Gugus State Elementary School, East Tegal District, Tegal City.

**CHAPTER V CLOSING**

Online learning is distance learning or can also be called learning at or from home which is carried out online by teachers and students to carry out classroom-like learning. For the media used during online learning for fourth grade students at SD Negeri 4 Darmasaba from the process of explaining material and assignments sent through the use of social media WA (whatsapp) and the Google classroom learning application which was carried out well. Student interest in learning is one of the important factors driving the success of the learning method applied to fourth grade students at SD Negeri 4 Darmasaba. Various efforts have been made to increase interest in learning in fourth grade students at SD Negeri 4 Darmasaba, both internally from within the students themselves, and externally. With the online learning method and encouragement of learning interest, it will get results in accordance with the learning objectives. Learning outcomes are changes in behavior in a person that can be observed. The achievement oflearning outcomes for each grade IV student at SD Negeri 4

Darmasaba is different, this can happen because there are certain influences and factors.

Variable relationship: Before looking for variables, first do a correlation relationship analysis, it can be concluded, from the analysis of the relationship (correlation) using the SPSS program package, it can be concluded that the two variables are: $(X_1)$ Online learning method and $(X_2)$ Interest in learning, with $(Y)$ Learning outcomes.

By using simple linear regression analysis between variables $(X_1)$ Online learning method with $(Y)$ Learning outcomes, in fourth grade students at SD Negeri 4 Darmasaba, a simple linear regression equation $Y = a + b_1X_1$ has a significant effect, according to the SPSS output that has been generated , so that the $X_1$ variable is the independent variable that can affect Y Hindu religious education for fourth grade students at SD Negeri 4 Darmasaba. By using simple linear regression analysis between the variables $(X_2)$ Interest in learning with $(Y)$ learning outcomes, the fourth grade students at SD Negeri 4 Darmasaba obtained a simple linear regression equation $Y = a + b_2X_{2i}$ a significant effect, according to the SPSS output that has beengenerated, so that the variable $(X2)$ as an independent variable that can affect the learning outcomes of Hindu religious education.

With Multiple Linear Analysis, between Variables $(X_1)$ Online learning method and $(X_2)$ Interest in learning, with $(Y)$ learning outcomes, it can be concluded that the equation $Y = a + b_1X_{1i} + b2X_{2i}$ with analysis using the SPSS program package, it appears that there is an effect which is significant between $(X_1)$ and $(X_2)$ with $(Y)$

Hindu religious education in fourth grade students at SD Negeri 4 Darmasaba. This can be seen in the hypothesis test that the resulting model is significant: $Y = 80{,}349 - 2{,}612X_1 + 2{,}449X_2$.

**Suggestion**

Hindu Religion teachers are expected in the online learning process to be creative and innovative so that each student's interest in learning can continue to grow, so that better learning outcomes can be achieved.

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# DIGITALIZATION OF *LONTAR*, THE MILLENIALS READING

I Made Sudarsana

Jl. Pulau Panjang No 3 Bumi Werdhi Denpasar,8113, Indonesia

## ABSTRACT

*Lontar* with all its contents is one of the heritages of Balinese spiritual wealth for the millennial generation and has a very important and strategic meaning. The *lontar* manuscript contains all the knowledge and life experiences that the Balinese have had in the past. The *lontar,* which are rich in values, are less desirable and read by the millennials, particularly prior being converted into the digital form. A numerous number of *lontar* that have historical value and the foundation of the order of life did not touched and read by the millennials in general. The millennials have not read much.

In the discussion, it was found the interest of millennials in reading the digitalized *lontar*, the benefits that the millennials got from reading *lontar*, and whether reading the digitalized *lontar* by the millennials has saved the cultural heritage and preservation.

All of these can be observed through the activities of the millennials in Bali; as to whether their interest in reading digitalized *lontar* serves the purpose of life guidance as a cultural heritage. Another goal of the digitalization of *lontar* is as a medium to provide easier access for the millennials to read *lontar* without the necessity to conduct such religious rituals (NedunangLontar) for *lontar* reading.

Keywords: Digitalization, *Lontar,* Millennials

## 1. Introduction

Lontar with all its contents is one of the heritages of Balinese spiritual wealth for the millennial generation, has a very important and strategic meaning. The lontar manuscript contains all the knowledge, and life experiences that Balinese people have had in the past. Nowadays, lontar, which are rich in very valuable values are less desirable and read by the millennials before being used as a form of digitization. Many lontars that have historical value which are the foundation of the order of life are not touched and read by the millenials because they do not read as much as before anymore.

It is very important to save and preserve the lontar manuscript through the digitalization of lontar. Given the content of the text which contains the thoughts and ideals of the ancestors in ancient times; guidanceto our religion, culture and knowledge; it became more crucial to know about it all. The digitalization of lontar enables the manuscripts to be read and known, particularly by the millennials as a cultural heritage for the younger generation.

## 2. Research Method

This study wasa qualitative research that used the theory of rational action. According to Weber, rational action is related to conscious considerations and choices that the action is declared. This means that it starts with a choice that is considered with the human ratio and then followed up with real action. Weber distinguished human social actions, such as acts of instrumental rationality (zwerk rational). This action is a social action that is carried out by a person based on conscious considerations and choices related to the purpose of the action and the availability of the tools used to achieve it. The considerations in question, among others, are to pursue rational interests, use technological sophistication to achieve goals, and have strategies to achieve goals (Stones in Tuner, 2009).

Coleman further developed the theory of rational action, which called the theory of rational choice which stated that individual actions lead to a goal and that goal (also action) was determined by values or choices (preferences). Each person/actor each aimed to maximize the realization of interests that give characteristics of interdependence or systemic characteristics to their actions (Ritzer and Goodman, 2003).

## 3. Lontar Digitalization and the Millennials

The lontar are digitalized for millennials readings. The millennials see changes as a result of the lontar digitalization. In essence, there is no alteration in the content value of lontar. As a matter of fact, the content value of lontar are becoming more developed, more accepted by millennials and easier to disseminate in the society. However, there is a change or shift from an ethical point of view. The ethics in question is the ethics of using lontar. When the lontar is made, of course, the characteristics of the writer are attached, both in terms of the content of the lontar and its use. This affects the existence of lontar in terms of writing, art, written rules, and how to read it. Lontar in digital form will be easier to read anywhere and anytime. However, the treatment is different from the lontar in its old form, in which there are certain ways in reading it. This means that in the form of digital, the lontar becomes more practical, more efficient, can widely accessed which means can be read and viewed easily, just like digital photos, pdf files and others that can be read anywhere and anytime. If we view it in its old form – the papyrus leaves, it requires us to open it slowly and carefully; and it is viewed to limited individuals because these papyrus leaves are easily broken. However, in its digital form, apart from being more durable and stronger, it can also be read directly at earliest convenient.

The millennials interest in digitalizing the lontar comes from a positive perspective, in which the sacredness of lontar remains intact and only the media used to read it is different. There are two ways in reading the lontar, first to read it in its old fashion way and the second is through digital media. The millennials think that digitalization is very good and supports the millennials, particularly in exploring the existing values. Millennials are more familiar to digital things than to papyrus leaves. The papyrus leaves and the tool used to carve the leaves (pengrupak) are difficult to find; even nowadays some areas are no longer develop papyrus leaves and

pengrupak. However, with the existence of a regional regulation and the main program of the Governor of Bali, namely Nangun Sat KertihLoka Bali, many millennials are now closer to their religion and culture and has easier access to lontar.The millennials will find digitalization makes it easier for them. From the information point of view, the lontar digitalization is an added point. In addition, the digitalization makes it easier for us to access the lontar, in which we do not need to hold some religious ceremonies just to read the lontar. In the past, it was difficult to access the lontar because lontar were hidden. Some reasons why they were hidden were: (1) preventing them from any damage, (2) because the lontar were sacred, (3) because theywere difficult to made; and (4) there was no copy of each of them. It was further explained by some millennial representatives that lontar in the past had definitely experienced duplication, reinterpretation and transformation. These duplication, reinterpretation and transformation were not actually occurred in the form of material things but on the knowledge that exists within the studied lontar. The thing that makes digital lontar is sacred and secular is its use; such as the change in its form - DVDs, PDFs and e-books, but recited and sung in sacred religious ceremonies. This means, lontar is disseminated and studied in secular science.

In terms of understanding; it means that people made thelontar to be studied as a legacy of knowledge made by elders or figures of their time. Now if we don't want to read it, sometimes it's misunderstood and sometimes it is misinterpreted, and it all are considered something common and fair. Digitalization is also a way to make the lontar sacred because the lontar have begun to be appreciated and read widely. The more often we read and understand the meaning

of lontar as some heritage that needs to be studied, the value of sanctified the lontar is added. The fundamental purpose of digitalization is to make the lontar available for group or community study. Whether the content is true or not, is not determined by the reader.

## 4. Cultural Heritage

The philosophy of preservation is based on the human tendency to preserve cultural values from the past which have some significance for the future generations. However, conservation actions are increasingly complex when faced with the actual reality. Preservation measures that are intended to protect works of art as historical testimonies often in conflict with other interests, especially in the development process. James Mastron (1982) revealed that this illustrates the very complex problems that exist in conservation activities.

The millennials reckon that the Cultural Law No. 5, 2017 mandates that every individual and every institution have the right to preserve, maintain, and create cultural mapping in the database. In addition, media experts cannot deny that technology provides a way to help accelerating the process of understanding the content. It is clear that preservation means a restoration of quality, dissemination and make, convert and transferred something into digital media. These various medias provide the benefit of disseminating the content to the public, encouraging increased appreciation and increasing interest in learning things related to Balinese culture, particularlylontar.

Digitalization enculturate the millennials to maintain the preservation of lontar manuscripts by reading and

maintaining them in digital form so they won't be damaged by termites and weathered through the time. This means that by digitalizing the lontar manuscripts, the lontar manuscript is protected and its existence is preserved. Along with technological developments, the technology is used to back up the lontar manuscript data and the manuscript itself. The backing up soft copy data, which carried out on preservation process means not only protecting the lontar to make it sustainable throughout the time, but also taking a good careeven when the owner of the lontar passed away. The lontar preservation allowing the lontarto be inherited or studied by the owner's children and grandchildren to acknowledge that religious literatures in the form of lontar contains the teachings of Hinduism. Therefore, these literatures require good maintenance so that they are not easily damaged, obsolete or may be sold to people who are not interested in studying religious teachings. Due to the importance of the existence of lontar among Hindu communities makes it also important for the millennials to study and deepen their religious belief and teachings, thus it is necessary to encourage its preservation and develop the excavation of lontar which are still buried or hidden to be preserved.

## 5. Conclusion

Based on the afore mentioned explanation, there are several things can be drawn as the conclusions. First, the interest of the millennials in reading lontar after the lontar is digitalized. In terms of the content of lontar, there is no change in the value, and in fact, the value has become more developed. Second, digitalization is a way to consecrate or make the lontar sacred as they have begun to be appreciated and read

widely. The more often we read and understand the meaning of lontar as some inheritance that needs to be studied, it gives the value to consecrate the lontar. Third, digitalization enculturates the millennials to maintain the preservation of lontar manuscripts through readings and maintaining their digital form so they will not be damaged by termites or weathered through the time.

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# Digital Transformation: Improving the Quality of Public Services Through the Implementation of E-Government in Bali

I Putu Putra Astawa[1] , Made Dian Putri Agustina[2]

[1,2] Faculty of Economics, Business and Tourism, Universitas Hindu Indonesia, Bali, Indonesia

Email : [1]putuastawa@unhi.ac.id, [2]dianagustina@unhi.ac.id,

## ABSTRACT

E-Government is one of the information technology-based public services provided by the government to improve performance, efficiency, responsibility and public trust. However, there are still many public complaints regarding alleged maladministration in public services. Based on data from the Indonesian Ombudsman Institute in 2019, the number of reports from the Balinese people was 129 reports. It is important for the government to continue to evaluate and identify problems in providing cost-effective and efficient services so that they can serve the community well. In this regard, several important questions arise that will be discussed in this study, namely: first, is there a relationship between digital transformation through the implementation of E-Government on improving the quality of public services in Bali?; the two factors - what factors affect the quality of public services through the implementation of E-Government in Bali? To discuss the problem is carried out in stages. The first is data collection through a survey with a questionnaire instrument, which is related to the quality of E-Government services from the community's point of view. Second, conduct quantitative analysis to obtain measurable quantitative data that can be descriptive, comparative and associative. These are some of the questions and stages of research that will be discussed in the hope of obtaining a comprehensive understanding of the factors that influence the creation of quality public services through the implementation of E-Government; Being an evaluation of the suitability of services to the community by the government, as well as being a reference for improving the quality of public services through the implementation of E-government in Bali.

*Keyword*: *Public Service, E-Government, Digital transformation, service quality*

## I. Introduction

Presidential Regulation of the Republic of Indonesia Number 95 of 2018, concerning the Electronic-Based Government System, mandates that to realize clean, effective, transparent, and accountable governance as well as quality and reliable public services, an electronic-based government system is needed. Electronic-Based Government System (EBGS). EBGS is a government administration that utilizes information and communication technology to provide services to EBGS Users. To achieve this goal, the government applies Information and Communication Technology (ICT) which plays an important role in accelerating the achievement of government goals in public sector services and contributing to regional economic growth (Bertucci, 2008).

Based on data from the Indonesian Ombudsman's annual report for the 2019 period, 7,903 reports/complaints were received from the public for alleged maladministration in public services. Based

on the distribution of reports/reports from Balinese people, there were 129 reports as shown in Figure 1.



Figure 1. Distribution of public reports/complaints.
Source: Annual Report of the Indonesian Ombudsman, (2019).

Based on the data on the classification of alleged maladministration, the 3 (three) most are Protracted Delays at 33.62%, Procedure Deviations by 28.97%, and Not Providing Services at 17.70%. The data on alleged maladministration is presented in Figure 2. Based on data from the Reported Agencies, the 3 (three) most reported agencies are: Regional Governments at 41.62%, Government Agencies/Ministries 11.22%, and Police at 10.25%. This must be addressed immediately so that in the future the public's trust in the government in providing quality public services will soon be realized. Information Technology has an important role in digital transformation in the central and local governments, especially in Bali.
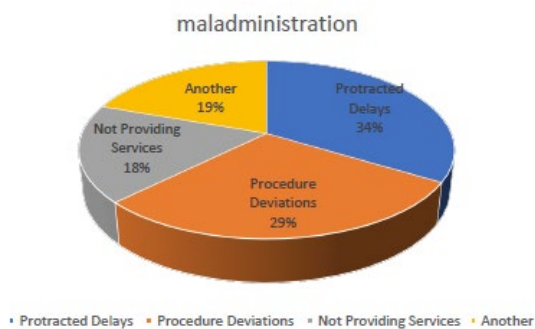


Figure 2. Alleged Maladministration.
Source: Annual Report of the Indonesian Ombudsman, (2019).

Currently Information Technology (IT) has developed significantly in many fields not only closely related to Information Technology or Information Systems, but also penetrated into various fields including government policy and business (Susanto & Bahaweres, 2013). Electronic-based governance (E-Government) is a government administration that uses information and communication technology to provide services to E-government users, namely the community. To encourage the improvement of the quality of public services, a government paradigm shift is needed to optimally implement E-Government.

From the description of the background above, an analysis of digital transformation in Bali is carried out in improving the quality of public services through the implementation of E-Government. E-government analysis seen from the point of view of Government to Citizen (G2C) and Government to Business (G2B). Important questions to be discussed in this study are: first, is there a relationship between digital transformation through the implementation of E-Government on improving the quality of public services in Bali?; the two factors - what factors affect the quality of public services through the implementation of E-Government in Bali? This study places the community as the main user of government-owned public services and the government as a service provider. The evaluation process will be seen from the side of service users (community) and service providers (government).

## II. Literature review

In the context of public services, it is stated that public services are prioritizing the public interest, facilitating public

affairs, shortening the time for carrying out public affairs and providing satisfaction to the public. Moenir (1992) suggests that public services are activities carried out by a person or group of people on the basis of material factors through certain systems, procedures and methods in an effort to fulfill the interests of others in accordance with their rights. Public service is defined as providing services (serving) the needs of people or communities who have an interest in the organization in accordance with the basic rules and established procedures (Kurniawan in Sinambela. LP, 2008).

According to the United Nations (2020), E-Government can be one of the indicators of development because of its role in delivering basic services to the community such as education, health, finance to social welfare. To improve the public sector, the government is required to improve performance, efficiency, responsibility and trust and focus more on providing better services. E-Government is often described as the use of IT which aims to: (1) make it easier for the public to access information and services provided by the government (2) improve service quality by increasing speed, completeness of information and more efficient processes, and (3) providing a platform for and opportunities for the public to participate as a form of the democratic process.

The community is an important component that must be considered in the implementation of e-government. Because the main purpose of E-Government itself is to serve the community and facilitate interaction between the community and the government. One way that can be used is to create a facility where public information is more easily accessible through the website / online. This link between government and society is commonly referred to as

Government to Citizen (G2C). With the implementation of G2C, the public as consumers will feel comfortable in accessing government information anytime and anywhere (efficiency in terms of cost and time) (Alshehri & Drew, 2010).

The community demands better service quality from time to time, so it is important for the government to continue to evaluate and identify problems faced as a form of improving service quality to meet community needs (Nguyen, 2014). One of the problems related to this is the number of people who have not fully benefited from the E-Government service even though the government has provided the facilities. This could be due to the poor quality of the services provided or due to public distrust of the services provided by the government. To provide efficient and cost-effective services and maintain public trust, the government must understand and consider input from the community as an evaluation of the quality of e-government services itself (Zaidi, 2004).

**III. Methodology**

To discuss the problem is carried out in stages. The first is data collection through a survey with a questionnaire instrument, which is related to the quality of E-Government services from the community's point of view. Second, conduct quantitative analysis to obtain measurable quantitative data that can be descriptive, comparative and associative.

**IV. Results of Analysis and Discussion**

The evaluation of the model in Partial Least Square (PLS) consists of two stages, namely the evaluation of the Measurement Model (Outer Model) and the stage of the Structural Model (Inner Model). The first stage is the Measurement Model, which is a

model that shows the relationship between the latent variable (construct) and its indicators. Testing the Measurement Model is carried out through three test steps, namely. (1) Testing Convergent Validity (Convergent Validity); (2) Testing Discriminant Validity (Discriminant Validity); and (3) Testing Reliability (Reliability Validity). Based on the three Measurement Model tests conducted, the data is valid and reliable. Such as Table 1 and Table 2.

Table 1. the average variance extracted (ave) value of the model construct

| Contruct Variabel | Average Variance Extracted (AVE) | Description |
|---|---|---|
| Community Role (X₁) | 0,771 | Valid |
| ICT (X₂) | 0,847 | Valid |
| E-Goverment(X₃) | 0,785 | Valid |
| Public Service Quality (Y) | 0,809 | Valid |

Based on Table 1, the results of the Average Variance Extracted (AVE) value test on the construct obtained that all variables in the model are said to be valid. Sequentially from the Role of the Community (X1); ICT(X2); E-Government (X3) and Public Service Quality (Y) have an AVE value of 0.771; 0.847; 0.785; and 0.809.

Construct reliability shows the consistency of a measurement result of one concept or a variable (S.Schindler, 2006). Reliability can be measured by looking at the Cronbach's Alpha and Composite Reliability values. Cronbach's Alpa measures the lower limit of the reliability value of a construct and Composite Reliability measures the actual value of the

reliability of a construct (Chin, 1995; Gopal, Salisbury et al, 1997) and (Newsted, 2002) in (Abdillah & Jogiyanto., 2015) Role of thumb Cronbach's Alpha and Composite Reliability values are greater than 0.7.

For the reliability test, the Cronbach Alpha statistical test was used, namely by testing the internal consistency of the research instrument used. It is stated that the research instrument is reliable if it has a Cronbach's Alpha value of at least 0.60 for the social sciences (Nunnally, Bernstein, 1994). The AVE is greater than 0.5, this is still acceptable in exporting studies (Hair et al, 2010 ). Based on the results of data processing presented in Table 2. contains Cronbach's Alpha or Composite Reliability.

Table 2. Construct Reliability and Validity

| Latent Variabel | Cronbach's Alpa | Composite Relibility | Description |
|---|---|---|---|
| Community Role (X₁) | 0,851 | 0,910 | Reliable |
| ICT (X₂) | 0,910 | 0,955 | Reliable |
| E-Goverment (X₃) | 0,865 | 0,916 | Reliable |
| Public Service Quality (Y) | 0,940 | 0,955 | Reliable |

After the evaluation of the measurement mode is carried out, it is continued with the second stage, namely the evaluation of the Structural Model (Inner Model). This model evaluates the relationship between latent variables in a research model. Measurement of the structural model in SEM-PLS is done by evaluating the R-Square (R2), Goodness of Fit Inner. The R-Square value is used to evaluate variations in changes in exogenous latent variables in explaining endogenous

latent variables. The greater the R-Square value, the better the prediction model in a study. The result of R-Square greater than 0.67 for endogenous latent variables in the structural model indicates the effect of exogenous variables (which affect) on endogenous variables (which are affected) is included in the good category. Meanwhile, if the result is 0.33 – 0.67 then it is included in the moderate/moderate category, and if the result is 0.19 – 0.33 then it is included in the weak category (Ghozali, 2011). While the Q-Square value > 0 indicates the model has predictive relevance, on the other hand if the Q-Square value <= 0 indicates the model lacks predictive relevance (Solimun, 2002; Ghozali, 2006). The results of the R-Square calculation from the research model are shown in Table 3. The results of the structural model testing the R-Square value is in the moderate category and the value of Goodness of Fit Inner is of relevance. As Table 3.

Table 3. Value of R-Square Variable Digital Transformation: Improving the Quality of Public Services Through the Implementation of E-Government in Bali

| Latent Variabel | $R$-$Square$ | $R$-$Square$ | Description |
|---|---|---|---|
| E- | 0,523 | 0,507 | Moderat, |
| Public | 0,768 | 0,756 | good, |

Next is the direct effect analysis with the aim of analyzing the direct influence between constructs. The direct influence between constructs is shown in Table 4.

Table 4. Path Coefficient of Direct Influence between Digital Transformation Variables: Improving the Quality of Public Services Through the Implementation of E-Government in Bali

| Kons | $Orig$ | $Stan$ | $T_{Sta}$ | $P_V$ | Descri |
|---|---|---|---|---|---|
| $X_1$ | 0,33 | 0,087 | 3,8 | 0,0 | Signif |
| $X_2$ | 0,41 | 0,112 | 3,7 | 0,0 | Signif |
| $X_1$ | 0,29 | 0,109 | 2,6 | 0,0 | Signif |
| $X_2$ | 0,07 | 0,102 | 0,7 | 0,0 | Signif |
| $X_3$ | 0,50 | 0,101 | 5,0 | 0,0 | Signif |

Description:
   $X_1$ : Community role
   $X_2$ : ICT
   $X_3$ : E-Goverment
   Y: Public Service Quality

Furthermore, the indirect influence of the role of the community, ICT has an indirect influence on the quality of public services through E-Government, as shown in Table 5

Table 5. Indirect Effect Value, Indirect Effect Between Variables, Digital Transformation: Improving the Quality of Public Services Through the Implementation of E-Government in Bali

| Kon | $Var$ | $Ori$ | $Stan$ | $T_{St}$ | $P_v$ | Desc |
|---|---|---|---|---|---|---|
| $X_1$ | $X_3$ | 0,1 | 0,04 | 3, | 0, | Signi |
| $X_2$ | $X_3$ | 0,2 | 0,06 | 3, | 0, | Signi |

Keterangan:
   $X_1$ : community rule
   $X_2$ : ICT
   $X_3$ : E-Government
   Y : Public Service Quality

Table 5 shows that the role of society, ICT has an indirect effect on the quality of public services through e-government, with a positive and significant effect. This shows that E-Government has a significant effect on the quality of public services in Bali.

**V. Conclusions and Suggestions**

   In this study, it can be concluded that E-government has an important role in improving the quality of public services optimally in the Province of Bali. E-government is needed for efficiency,

effectiveness, transparency and accountability of implementation in government agencies. This will certainly be realized with the support of the active role of the community and also a good Information and Communication Technology (ICT) system.

The government must pay attention to the community in the implementation of public services so as to create a reciprocal relationship between service providers and the community as service recipients. In order for the role of the community to run optimally in public service activities, it can be done by socializing laws and government regulations to the public, either through advertisements in print or electronic media or through a forum. The government must also maximize and optimize the available ICT budget and infrastructure in order to provide excellent service to the community.

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# Digital Based Learning Management in New Normal

Ni Made Indiani[a1*], Ni Made Sukrawati[a2], Ni Putu Suwardani[a3]

Postgraduate. Universitas Hindu Indonesia. Denpasar – Bali.

[1]*indianimade@gmail.com[*]*; [2]*sukrawati@unhi.ac.id; [3]*suwardaniputu5@gmail.com*

* *Ni Made Indiani.*

ABSTRACT

The Covid-19 pandemic situation that has hit the world for about a year (entering Indonesia on March 2, 2020) forces all sectors to be skilled in using digital technology, namely having internet-based Information Technology literacy. The world of education is experiencing huge disturbance, particularly experienced by students who are still in essential training (elementary school grade 3 and beneath). The purpose of this qualitative research is to raise the phenomenon that occurred during the Covid-19 pandemic in the school community/educational world that carries out online learning. By utilizing Foucault's theory of discourse, debates that are frequently heard between students, parents, and teachers about school policies that implement an online system are expected to find a solution. The conclusions obtained are 1) that the community must comply with government regulations that prioritize health above all; 2) while coronavirus 19 is rampant throughout the world, people should adapt to the situation (adaptation to new life), 3) changes in learning management in the new normal towards the acceleration of the Industrial Revolution 4.0.

*Keywords: digital technology; literacy; learning management; revolution industry 4.0*

## I. Introduction

The terminology of Industrial Revolution 4.0 and Society 5.0 began to be buzzed as a manifestation of the changes faced by the 21st century. Society began to get ready to enter the digital age. Socialization about this has begun, including the world of education, preparing to make changes. Indonesia is improving, especially in the field of education in welcoming the industrial revolution 4.0 [25]. Starting from the reshuffle of the education curriculum with more emphasis on STEAM (Science, Technology, Engineering, the Arts and Mathematics) [26], improving the quality of human resources is one of the 10 priorities in implementing the Making Indonesia 4.0 program, and aligning the national education curriculum with industry needs [17], as well as improving the global workforce mobility program to take advantage of the availability of human resources in accelerating the transfer of capabilities [4]; [10]. However, movements in that direction were halted for a moment, when a deadly virus called SarsCov2 swept the world.

The world of education in Indonesia has been shaken since the government announced the entry of coronavirus 19. Indonesia has officially faced the Covid-19 pandemic from March 2, 2020, until

now. Starting with the Circular Letter of the Minister of Education and Culture Number 4 of 2020 dated March 4, 2020 [18], concerning the Implementation of Education Policies in the Emergency Period of the Spread of Coronavirus Disease (COVID-19). One of the points is "Learning from home through online/distance learning is carried out to provide a meaningful learning experience for students, without being burdened with the demands of completing all curriculum achievements for grade promotion and graduation. Schools and colleges have closed their gates because students, teachers, education staff are studying and working from home. Face-to-face learning is replaced with online learning. This is also happening all over the world. There are 15 billion students and teachers from 173 countries doing online learning [24].

Learning experiences a paradigm shift, or learning transformation occurs. Various problems arise when distance learning is not supported by adequate learning facilities (hardware and software), causing new problems for students and teachers. Difficulties and boredom come and go, apart from the signal, both students and teachers are required to be familiar with laptops, PCs, cellphones and must be able to use these tools to obtain and digest information. While Covid-19 continues to spread, taking more and more victims, the communities are encouraged to prioritize health over others by complying with health protocols. News about Covid-19 is being broadcasted on national TV every day. The government monitors in detail each region and issues regulations according to regional conditions at that time. Various terminology related to the Covid-19 pandemic situation in certain areas in Indonesia is often heard, such as the term large-scale social restrictions, community

crowd restrictions, implementation of restrictions on micro-scale community activities, implementation of restrictions on micro-scale community emergency, lockdown. , green zone. yellow zone, orange zone, red zone, antigen swab, PCR swab, and so on. Various prohibitions have also been issued by the government, such as travel bans, prohibitions on going to places of worship, it is better to worship from home. It is forbidden to eat in restaurants, it is better to buy food to take home, even a ban on going hometown during Eid. All of these regulations and prohibitions were issued to smooth out cases of Covid-19. All the wheels of life affected by Covid-19 fell, such as the economy, transportation, tourism, trade, industry, and the most severe of course health problems [5;3;1].

In line with the still uncertain situation, because Covid-19 has not subsided, the Government announced that the community must start to be friendly with Covid-19. For the Bali region, this statement was strengthened by "Regulation of the Governor of Bali No. 46 of 2020 [15], concerning the Implementation of Discipline and Law Enforcement of Health Protocols as an Effort for Prevention and Control of Coronavirus Disease 19 in the New Era of Life Order, dated August 24, 2020". Likewise, the world of education has begun to adapt to a new life order (new normal), in line with the process of adjusting distance learning, students and teachers are getting used to online learning, even it is common for teachers to make learning innovations, for the sake of making distance learning more interesting. The key to online learning is collaboration, not competition, including parental involvement, which is

indispensable. Teachers no longer have to complete the curriculum but prioritize how students' motivation remains high and provides meaningful learning. Teachers are not the only source of learning, because through the internet many learning resources can provide useful information for active students. Therefore, in addition to collaboration, independent learning has begun to be nurtured to create creativity, and think critically.

With the implementation of a new life adaptation period (new normal) that requires people to stay at home but remain creative without ignoring health protocols, without realizing it there has been a massive digital movement or called the largest online movement. Society has begun to rise to adjust to the environment. Trade can already be done by online system, some public services can be served by online, and the education management function has also undergone innovation leading to digitalization. Questions begin to arise, how will learning take place after the Covid-19 pandemic ends? Will the school community carry out online or offline learning? What and how will the next challenge be?

## II Discussions

### A. Learning Challenges During the Covid-19 Pandemic

Since it was announced that learning is carried out online, various kinds of obstacles have occurred coloring online learning. Boredom often hits children due to limited facilities. Not all students have gadgets, laptops to receive course materials. Before Covid-19 broke out, children were forbidden to carry cell phones, now they have to get used to staring at cellphone or laptop screens, they even have to fight over their gadgets/laptops with their siblings, or even

with their parents. Sometimes an unstable internet network due to location or distance. Students' learning barriers are certainly very worrying for parents. Parents prepare more times to be able to help students learning from home, especially for children under the 4th grade of elementary school, also children are less disciplined in learning, and spend a lot of time studying, and internet costs [23]. But there is no other choice, other than having to study from home according to government recommendations.

As a result of online learning, there is what is called disruptive innovation in education by online and massive distance learning. In Indonesia, 68.8 million students are studying from home and there are 4.2 million teachers and lecturers who work from home [9]. This is an innovation in learning. Teachers and lecturers arrange study schedules in such a way as not to get bored, so that synchronous or asynchronous becomes an alternative. Both teachers/lecturers, and students began to be creative, critically looking for sources of information to complement the learning materials. Virtual seminars or webinars are often held to share knowledge and exchange information. Thus learning online is more beneficial than negative side.

On the other hand, issues arise about the quality of teachers/lecturers who must master technology while still paying attention to humanist and national values in every lesson. Many people argue that by learning online, the emotional engagement between teachers and students becomes empty. It often happens that teachers teach via zoom or Google meet without seeing students' faces, due to signals, or indeed because students do not show faces (off-camera) so that

harmonious communication often does not occur. Thus, it has become a shared commitment that even though learning is done online, teachers still insert character education and national values in each lesson. As stated by the Director-General of Higher Education of the Ministry of Education and Culture, Nizam, that technology still cannot replace the role of teachers, lecturers, and learning interactions between students and teachers because education is not only gain knowledge but also about values, cooperation, and competence [6].

Learning during the pandemic also has an impact on the education economy, which is also the financial management of schools/colleges. Based on [14] that 'BOS and BOP PAUD' funds can be used to help purchase credit, internet packages for teachers and students, to support learning from home, so that students can take part in distance learning activities [13]. Many parents complain that school fees remain the same, there are no waivers, even though they are learning from home. For this, Indonesia is indeed in a very dilemma. Many parents have been laid off or even lost their jobs, but demand that school/college payments continue without any fee waivers. Various assistance in the form of necessities, or cash/school fee subsidies have been given to students to reduce the burden on students' families [22].

Amid the widespread use of gadgets to facilitate online learning, a negative impact emerged namely the emergence of an interaction gap between humans, that could encourage the nation's generation to become consumerists, hedonists, nudists, liberals, demoralizes, opportunists, vandals, and other negative deviant behavior, due to excessive use of gadgets (drug addict), and negative effects of technology abuse (the dark side of technology) [2]. It is very important to have

self-control from users of these technological tools and also the role of families to invite children and family members to gather and share so that household harmony can be maintained.

Various kinds of challenges come and go due to the Covid-19 pandemic, and various kinds of human behavior are shown as an effort to find solutions to the situations they face. Each individual has their perspective on the problems faced during the Covid-19 pandemic, depending on the accumulation of knowledge they have. Both knowledge about efforts to stay healthy and efforts to get out of the problems faced due to the impact of Covid-19. Foucault says that it is through discourse that dominates a time in history in a place in the world so that humans have a certain frame of mind or view. Foucault's Discourse Theory called bio-politics explains the existence of arrangements in the body, regulations in health and safety, rules in physical movement around the city, is a discourse that defines modern life [16]. Discourse theory is very appropriate to be implemented during the Covid-19 pandemic as it is today. Certain people have a certain perspective or mindset towards the SarsCov2 virus and also the knowledge they have is very dependent on the dominance of the Covid-19 discourse in their minds. Furthermore, the bio-political function moves to regulate the population and create regulations so that the population remains healthy and free from deadly diseases. Everyone during the Covid-19 pandemic is required to carry out the health protocols, namely washing hands, wearing masks, maintaining distance, staying away from crowds, and reducing mobility. The movement of the population is also severely restricted unless mobility between cities must be

permitted under various conditions. Likewise, sanctions have been prepared for people who violate the rules that have been set.

## B. Learning in The New Normal

Entering the new normal period, there is a tug-of-war between online and offline learning, especially in green and/or yellow zones, preparations for face-to-face meetings have begun. The Joint Decree of 4 Ministers in Limited Face-to-Face Learning was issued by the Minister of Education and Culture on March 30, 2021, which plans to open schools in July 2021[13]. In the decree, several conditions must be met to be able to carry out limited face-to-face learning. Don't let it spread Covid-19 is caused by school clusters, and this has also been experienced by several schools that carry out face-to-face meetings [19. School opening and closing will occur in 2021. The face-to-face meeting planned for the new academic year 2021 had to be canceled due to the drastic increase in the number of Covid-19, even an emergency restriction on the movement of community activities was decided from July 3 to July 26, 2021. The situation is still not regular, face-to-face learning is limited, it depends on Covid-19 conditions in the area. Coordination between local government, schools, and parents is required. Distance Learning's policy makes parents aware that parental involvement is important in children's education. Parents cannot leave their children's education completely to teachers. Likewise, the teacher must also realize that parents are partners in supporting children's education. The role of school public relations is to bridge or improve two-way communication between schools, teachers, and parents. Good communication is important not only in the Covid-19 pandemic situation but in the future, related to progress, and obstacles/difficulties in children's education. Therefore, in a limited face-to-face plan, parents have the right to determine whether their child will attend face-to-face learning or not. The decision to carry out learning in schools (limited face-to-face meetings) must be extra careful in the current pandemic season [20].

Digital technology-based learning will continue to be used by educational units in serving students both face-to-face and distance learning. Blended learning will be the most suitable way of learning to be developed by educational units. Furthermore, education units need to refer to the emergency curriculum, (the curriculum under conditions) is a simplification of the national curriculum. In the curriculum, basic competencies are reduced for each subject so that teachers and students can focus on essential competencies and prerequisite competencies for continuing learning at the next level [8]. The main infrastructure used is not the need for school buildings but the internet network, which is spread throughout Indonesia to remote villages and also has adequate speed quality. Developing a Learning Management System in each school is becoming more important to provide educational services to students wherever they are whenever they study. Digital-based learning will reduce the gaps and boundaries of formal, non-formal, and informal education services in the future because students can learn anytime, anywhere, and under any circumstances.

The government is also very proactive in providing learning facilities, such as "learning houses", "educational TV" and other WEB-based learning facilities. There are approximately 23 channels that

can be used for free to assist students, teachers in finding learning resources so that it will increase the enthusiasm of students and teachers to learn in enriching the repertoire of knowledge [10]. With the breakthrough made by the government, the quality of students during the pandemic should not get worse but instead improve as long as internet needs are met. It is proven that the response of students and teachers to use learning resources is very positive, for example, the 'feature of learning houses' was attended by 278,687 teachers and 667,688 students spread across Indonesia [7].

The realization of the Industrial revolution 4.0 and Society 5.0, which initially stopped for a moment, became stretched again, it can be said to be faster, because by learning from home, or through the distance learning system, it is as if the world of education has gained a new footing momentum to change the face of Indonesian education towards the era of digitization. Digital literacy is very important because it can make a person able to think critically, creatively, and innovatively; solve problems; communicate fluently; and collaborate with many people. In addition, other benefits obtained by mastering digital literacy are being able to obtain various information in an effective, efficient manner and expand the network [21]. This is in line with the demands of 21st-century learning which requires every student to have 6 competencies, namely critical thinking, creativity, communication, citizenship, character, and collaboration [12].

E-learning has become a form of learning in the new normal era which is actually a demand for 21st - century learning. Educators should have technological, creativity, collaborative skills, and establish extensive/communicative relationships [11]. Thus, practicing using technological tools to improve skills and services are very much needed by educators and education staff even though they work from their respective homes (Work From Home). In addition, they should be still having a sense of humanism in carrying out learning.

## III. Conclusions

There are several points that can be drawn based on the explanations above:

- In a pandemic situation where the conditions are unpredictable, maintaining health is the main thing by following the health protocols, namely washing hands, wearing masks, keeping distance, staying away from crowds, and reducing mobility. Being healthy is something we strive to keep learning, creative, and praying in the new normal.

- Following the government's advice is the best thing because the Covid-19 pandemic situation is not yet stable.

- In connection with online learning during the pandemic, there will be an 'online learning movement' which automatically accelerates the realization of digital Indonesia or the realization of the Industrial Revolution 4.0. which has implications for curriculum changes and learning management, namely from a). face-to-face learning (offline) to distance learning (online); b) meetings held in class become meetings in cyberspace; c) using books, stationery to be paperless. d) abilities that initially only required reading, writing, and numeric to require digital literacy skills such as big data literacy, technological literacy, and a human literacy; e)

students explore other learning resources more and are required to develop six skills (critical thinking, creativity, communication, citizenship, character, and collaboration ); f) and teachers are still required to maintain two-way communication, humanistic interactions in teaching  so that the online learning situation remains conducive and student learning motivation is stable.

## Acknowledgment

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**Supplementary Material**

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1   Rumah Belajar oleh Pusdatin Kemendikbud
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2.   TV edukasi Kemendikbud
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# MEDICINE PLANTS IN THE *LONTAR* MANUSCRIPT "*TARU PRAMANA*" AND IT USES FOR COUGH MEDICINE

I Nyoman Arsana[1*] and Ni Ketut Ayu Juliasih[1]

[1]Department of Biology, Faculty of Information Technology and Sciences, University of Hindu Indonesia,
Jl. Sanggalangit, Tembau, Penatih, Denpasar-Timur
*Correspondence Author: arsanacita@gmail.com

The *lontar* manuscript "*Taru Pramana*" describes the use of plant species to treat various diseases according to the traditional Balinese medicine system. This study aims to identify plants in the *lontar* manuscript "*Taru Pramana*" which are used for cough medicine. The research uses the library method. The unit of analysis is the *lontar* manuscript "*Taru Pramana*". Data were analyzed descriptively. An emic approach combined with an ethical perspective is used in the analysis. A total of 11 species of plant were recorded to be used for cough medicine including; bilimbi (*Averrhoa bilimbi*), carambola (*Averrhoa carambola* L.), fig (*Ficus sp*), yams (*Dioscorea sp*), galangal (*Alpinia galanga*), calamus (*Acorus calamus*), garlic (*Allium sativum L*), coriander (*Coriandrum sativum* L), turmeric (*Curcuma domestica*), White Pepper (*Piper nigrum* L), *Temu tis* (*Curcuma purpurascens* Blume). In addition, other ingredients are also used, such as black chicken eggs, stingless bee honey. These materials are used singly or in the form of a mixture (Polyherbal). The herb is used by drinking or in scrub in the chest area. In conclusion, the practice of using plants as medicinal ingredients is based on knowledge and belief.

Keywords: Medicinal plants, Traditional Balinese Medicine, *Lontar* manuscript "*Taru Pramana*"

## INTRODUCTION

The emergence of a new virus known as Severe acute respiratory coronavirus-2 (SARS-Cov-2) and the sickness known as Coronavirus disease 2019 (COVID-19) shook the globe at the start of 2020. This virus first appeared in Wuhan, China, at the end of 2019. Currently (August 10, 2021), 223 countries have been infected with COVID-19 with a total of 202,144,929 confirmed cases and 4,285,421 have been declared dead [1]. Although the Covid-19 vaccine has been found and many countries have worked hard to contain it, the signs of the end of this pandemic are still unclear.

Efforts to prevent, treat, and treat COVID-19 using traditional medicine systems have also been carried out. China, the United States, Italy, and India are countries that apply a lot of traditional medicine systems. The types of treatment are very diverse, including using herbal ingredients. Consumption of supplements such as vitamins C, D, zinc, omega-3, and herbs such as garlic, ginger, turmeric tends to increase during a pandemic. The consumption is mainly for the reasons of increasing immunity [2].

The main clinical manifestations of SARS-Cov-2 infection are fever, shortness of breath, and cough. Coughing is also a symptom of respiratory disease, shortness

Of breath, or wheezing due to a blockage in the respiratory tract, such as in the case of asthma. However, coughing is also needed to clean the respiratory tract from particles, dust, germs, and secretions that cover the airways.

Various types of plants to prevent and treat coughs have been known and used by traditional Balinese people. These various types of plants are recorded in ancient manuscripts known as *lontar,* one of which is *lontar "Taru Pramana".* These plants are made in the form of herbal concoctions consisting of various types of plants and used in various ways such as drinking (loloh) or a scrub (*boreh*). This study aims to identify the types of plants in the *lontar* manuscript "*Taru Pramana*" and its uses for cough medicine.

**METHOD**

The research uses the library method. The unit of analysis is the *lontar* manuscript "*Taru Pramana*" which has been translated from Balinese script to Latin script. Several types of *lontar* manuscripts analyzed include; *lontar* manuscript from Bugbug Village, Karangasem District which was transliterated by I Dewa Ayu Puspita Padmi, typed on December 31, 1995; *lontar* belongs to Wayan Catra from Pandak Gede, Kediri, Tabanan which was copied by AAKetut Rai, and typed on September 4, 1993; *lontar* manuscript belongs to I Ketut Sengod from Banjar Pidpid Kaler, Abang Subdistrict, Karangasem, which was copied by Ida I Dewa Catra and typed on December 10, 1990.

The types of plants used as cough medicine were recorded and identified to determine their scientific names. Data were analyzed descriptively. An emic approach combined with an ethical perspective is used in the analysis. The emic approach is a local community perspective related to the practice, knowledge, and belief in plants as cough medicine. The emic perspective is then combined with a scientific perspective based on scientific data according to published research results.

**RESULTS AND DISCUSSION**

The results of the study found that as many as 11 plant species were used for cough medicine including; bilimbi (*Averrhoa bilimbi*), carambola (*Averrhoa carambola* L.), fig (*Ficus* sp), yams (*Dioscorea* sp), galangal (*Alpinia galanga*), calamus (*Acorus calamus*), garlic (*Allium sativum* L), coriander (*Coriandrum sativum* L), turmeric (*Curcuma domestica*), White Pepper (*Piper nigrum* L), *Temu tis* (*Curcuma purpurascens* Blume) as presented in Table 1. In addition, other ingredients are also used, such as black chicken eggs, stingless bee honey.

Table 1. Medicinal Plants in *Lontar* Manuscript "*Taru Pramana*" which is used for cough medicine

| No | Species | Ways of making | How to use |
|---|---|---|---|
| 1 | Leaves of Bilimbi (*Averrhoa bilimbi*), galangal (*Alpinia galanga*) 3 slices. | chewed | Spout (*sembar*) |
| 2 | The stem bark of Bilimbi (*Averrhoa bilimbi*), Coriander (*Coriandrum sativum* L) 5 seeds, Temu tis (*Curcuma purpurascens* Blume). | crushed and filtered | Drink (*loloh*) |
| 3 | Carambola fruit (*Averrhoa carambola* L.), White Pepper (*Piper nigrum* L) 11 seeds | crushed and filtered | Drink (*loloh*) |
| 4 | Carambola leaves (*Averrhoa carambola* L.), galangal (*Alpinia galanga*), Turmeric (*Curcuma domestica*) 3 slices. | chewed | Spout (*sembar*) |

| 5 | Stem bark of Carambola (*Averrhoa carambola* L.), Coriander (*Coriandrum sativum* L), 5 seeds | crushed and filtered | Drink (*Loloh*) |
| 6 | Leaf fig (*Ficus* sp) 11 strands, garlic (*Allium sativum* L), calamus (*Acorus calamus*), | chewed | Spout (*Sembar*) |
| 7 | The sap of Yams (*Dioscorea* sp), black chicken eggs, stingless bee honey, temu tis (*Curcuma purpurascens* Blume), Coriander (*Coriandrum sativum* L) 15 seeds | crushed and filtered | Drink (*Loloh*) |

From an emic perspective, the practice of using plants as medicinal ingredients is based on local community knowledge about plants. Plants with white, yellow, or green flowers have heat properties, plants with red or blue flowers have *tis* (cool) properties, and plants with colorful flowers have *dumalada* (moderate) properties. In addition, plants with reddish-white sap will have heat properties. Plants with yellowish-white sap are also hot, greenish-white sap is *dumalada* (medium), blackish white is *dumalada* (medium), green sap is *tis* (cool), black is tis (cool), blue gummy is also *tis* (cool).

From an emic perspective, there are only three pains, namely fever, cold, and moderate, therefore the treatment is related to the nature of the plant. Fever pain can be treated with plants that are efficacious *tis*, cold sick are treated with warm plants, and moderate are treated with plants that have *dumalada* (medium) properties.

The use of plants as medicinal ingredients is inseparable from the public trust. Local people believe that health-illness is a combination of *stula sarira* (body)-*suksma sarira* (mind)-*antahkarana sarira* (spirit), in other words, that health-illness is a balance between body, mind, and soul (spirit). If there is no balance between body-mind-spirit then a person is said to be sick.

Meanwhile, from an ethical perspective, the practice of using plants is associated with the active compounds of the plant so it has many pharmacological effects. For example, *Averrhoa bilimbi* leaves are known to have saponins, tannins, steroids, flavonoids, and alkaloids, which function as very strong antioxidants and as anti-inflammatory [3]. Meanwhile, bilimbi fruit is known to have the ability as antidiabetic by reducing hyperglycemia and reducing oxidative stress due to the presence of the compound of quercetin [4], as an antibacterial, especially multi-drug resistant bacteria [5], as an antioxidant that can reduce the formation of free radicals so that it can be used in cardiotoxicity treatment [6].

*Averrhoa bilimbi* locally known as *belimbing buluh* is a member of the Oxalidaceae family which has fruit with a sour taste. Aside from being a medicinal ingredient, local people also use bilimbi fruit as a cooking mixture to get rid of the fishy smell of fish. The parts used as cough medicine are the leaves and bark.

*Averrhoa carambola* is locally known as *belimbing manis* because it has ripe fruit with a sweet taste. Besides being a medicinal ingredient, local people also use carambola leaves as *lawar* (traditional Balinese food). The parts used as cough medicine are the stem bark, fruit, and leaves.

Carambola leaves are known to contain several active compounds that play an important role in medicine, including; Butane, 1,1-diethoxy-3 methyl-(CAS) methyl; Dodecanoic acid, methyl ester (CAS); Octadecanoic acid methyl ester (CAS); Octadecanoic acid methyl ester; and 9-Octadecanoic acid ethyl ester [7].

Carambola leaf methanol extract has the potential as an antihyperlipidemic by preventing the accumulation of liver lipids and inhibiting the activity of HMG-CoA reductase and lipase enzymes, as well as antioxidants [8]. The HMG-CoA reductase enzyme plays a role in converting HMG-CoA into mevalonate, which is the first stage of cholesterol synthesis in cells, thereby preventing the production of endogenous cholesterol. Low plasma cholesterol will trigger the expression of LDL receptors thereby increasing LDL uptake.

*Alpinia galanga* is a member of the Zingiberaceae family which is widespread in Asia and is used as a spice in cooking and as a medicinal ingredient. These medicinal ingredients are associated with compounds, especially the terpene and phenolic groups. Phenolic compounds and their derivatives include ferulic acid, apigenin, vanillic acid, kaempferol, kaempferol-3-O-methyl ether, luteolin, chrysin, 1'-acetoxyeugenol acetic acid, and p-hydroxybenzoic acid. These compounds are mainly found in rhizomes. Meanwhile, the terpene group compounds include -pinene, -terpineol, and 1,8-cineole. *Alpinia galanga* is used as an antimicrobial, antifungal, anti-inflammatory, anti-hepatotoxic, antioxidant, immunomodulatory, antidiabetic [9].

*Acorus calamus* is a member of the Acoraceae family. Local people call it by the name *Jangu* and it is used for various purposes such as cooking spices, Hindu religious rituals, ornamental plants, as well as medicinal ingredients. Rhizome calamus is known to contain neo-acorane A, acorid acid, and calamusin D compounds. These compounds have the potential to protect nerve cells [10]. The rhizome is also known to contain essential oils, especially α-asarone, (E)-methyl isoeugenol, methyl eugenol, β-asarone, α-cedrene, and camphor.

*Allium sativum* L by local people is referred to as *kesuna* and is used as a cooking spice, medicinal ingredient, and Hindu religious rituals. The main secondary metabolites contained in *Allium sativum* are mainly organosulfur compounds. These compounds are rich in sulfur so that *Allium sativum* has a distinctive smell and taste as well as pharmacological functions in health. Mainly organosulfur compounds are; alliin, allicin, allyl trisulfide, E1 propenyl allyl disulfide, 2 propenyl 1 propenyl disulfide, 2 phenyl 4H 1,3 dithiin, 3 vinyl 4H 1,2 dithiin, and ajoene[11]. Organosulfur compounds are known to act as immunomodulators so that they have the potential to prevent SARS-CoV-2 [12].

Coriander (*Coriandrum sativum* L) is locally known as coriander. The part of the plant that is used is the seed, used as a spice in cooking, in Hindu religious rituals, and as a medicinal ingredient. These medicinal ingredients are associated with the presence of secondary metabolites in the form of essential oils, including; α–pinene, camphene, 1-Limonene, and Camphor. These compounds cause coriander to act as gram-negative and gram-positive antibacterials [13]. In addition, there are linalool, geraniol, terpinen-4-ol, α-terpineol, γ-terpinene, r-cymene, camphene, myrcene, geranyl acetate, and linalyl acetate [14].

Turmeric (*Curcuma domestica* L) is locally known as *kunyit* and is used as a spice in cooking, in Hindu religious rituals, and as an ingredient in traditional medicine. These medicinal ingredients are associated with the presence of secondary metabolites including; saponins 3.73 %w/v, alkaloids 0.24 %w/v, steroids 1.55 %w/v, flavonoids 1.99 %w/v, tannin 41.33 %w/v, and phenol 1.71 %w/v. Turmeric also has good

antioxidant activity, with an $IC_{50}$ of 363 g/ml at 1,1-diphenyl-2-picrylhydrazyl (DPPH).

Pepper (*Piper nigrum* L) has long been used as a spice in cooking to get a spicy taste. The taste comes from piperine compounds which reach 26% [15]. *Piper nigrum* has important pharmacological functions including treating colon cancer [16], inhibit bile duct cancer through the pathway of down-regulation of cell proliferation and induction of apoptosis [17], as an herbal medicine for anti-cancer and migratory activity through the mevalonate pathway [18], as an antibacterial in both gram-positive and gram-negative species [19], as an antioxidant [24], as a hepatoprotective against drugs [20], as an effective nutraceutical in overcoming oxidative stress and anti-inflammatory.

*Curcuma purpurascens* locally is known as *temu tis*, used in traditional medicine and Hindu religious rituals. Essential oils found in rhizome include turmerone (13.5%), germacrone (13.2%), ar-turmerone (9.4%), germacrene-B (8.8%), curlone (6.2%), curzerene (5.8%), camphor (5.8%), and ar-turmerone (9.4%). (4%). The presence of these essential oils may act as a strong antiproliferative in human colon carcinoma cells (HT29) lines [21]. Hexane rhizome extract [22]. C-elemene, 6-ethenyl-4,5,6,7-tetrahydro-3,6-dimethyl-5-isopropenyl, benzofuran, 3,7-cyclodecadiene-1-one, 3,7 dimethyl-10-(1-methylethylidene), turmerone, and curlone are among the active compounds found in *Curcuma purpurascens*. Because of the presence of these active substances, it can protect the stomach from harm.

These herbs were used in the mixed form (Table 1). Such mixed forms are known as polyherbal [23]. The polyherbal form is generally better than the single form because the compounds contained in a single plant are not sufficient to achieve the desired effect. Polyherbal forms will work synergistically to achieve a better effect [24]. For example, essential oil made in the form of a mixture of Caraway (*Carum carvi* L) with coriander produces antibacterial activity, as well as better antioxidant and antidiabetic activity than single form [25]. Ayurvedic polyherbal, *Dhanwantaram kashyam*, which consists of 40 kinds of herbal ingredients, can reduce free radicals and can restore normal lipid profiles in diabetic rats [26]

The polyherbal is used by drinking (*loloh*) or spout (*sembar*) on the chest area (Table 1). *Loloh* is a starch extract made by grinding all the ingredients and adding a little water, filtering it, then drinking it. *Sembar* is made by chewing all the ingredients and then spout it on the chest. However, due to the COVID-19 pandemic, the use in the form of *sembar* can be replaced with the form of *boreh*. *Boreh* is obtained by grinding all the ingredients until smooth using a mortar and use by srub in the chest area.

## CONCLUSION

The practice of using plants as medicinal ingredients is based on knowledge and belief. A total of 11 species were recorded as being used for cough medicine, and this finding opens the opportunity to explore further to obtain scientific evidence so that it can be integrated into conventional medicine systems.

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# The Discourse of Imunity Maintenance
# in Hindu Tradition of *Samkhya-Yoga* and *Usadha*

I Wayan Suka Yasa, W.A. Sindhu Gitananda, I Nyoman Sridana
Pascasarjana Universitas Hindu Indonesia

According to Hinduism, especially the *Samkhya-Yoga* system, viruses, bacteria and other microscopic creatures are classified as external diseases (*adibhautika duhka*) which cause such severe illness as Covid-19 so as found in the Usadha in different terms. This paper aims at understanding the discourse of imunity maintenance in Hindu tradition, especially those implied by the *Samkhya-Yoga* sistem of philosophy and Usadha Bali. Within the concept of both systems, it is found that the life and health means having knowledge (*pramana*) with the peak of *viveka* 'discriminative knoledge of dualism', *siddhi*, and *sakti*. The life is not due to being into death, yet rather meaning having been the process of returning to the root cause of life. Having elaborated the data, the discourse of the imunity maintenance may be implied within the concept of *sadhana telu*: *jnana bhyudreka* 'knoledge of tattwa', indriya yoga marga 'mistical sense practice of yoga' and trsna dosa ksaya 'diminishing all the will or *dosa*'. Therefore, the *Samkhya-Yoga* and *Usadha* serves to harmonize the physical, mental and spiritual through certain practices of yoga.

Keywords: Samkhya-Yoga, Usadha, Imunity, Hindu Tradition

## I. Introduction

Philosophically life starts from the meeting between the consciousness and the material, or in the *Samkhya-Yoga* (SY) philosophical system it is dualistically the merging of *Purusha* and *Prakriti* (*Pradhana*). Because the pleasures presented by the material are too abundant, then the consciousness often identifies itself as if it is the material itself. Therefore, the consciousness is not in its original pure state, but has been conditioned into the properties of material, which are broadly called *triguna* (sattva 'brightness', rajas aggresiveness, and tamas 'inert'). The *Prakriti* or material is basically unconscious or forgetful, hence it has the nature of instability. However, it is precisely the instability of its nature that makes it move and disturbs or attracts the attention of the consciousness. With this connection with the consciousness, then material can be said to be conscious (Gitananda, 2020: 61). In other words, by the consciousness given to it, the material may be called the body that gives the soul a place for living; the life is the fusion of both.

Since the basic principle of life is the unconscious material that is then made conscious, which in other words can be said to have the character of forgetting, the life itself is also synonymous with the unconsciousness or forgetfulness. According to this character, in the *Upanishads* and the *Samkhya* it is often metaphorically supposed to be like a strong blind man (*antaryamin* or *andha*) who then carries a paralyzed person who sees (*saksin* or *pangu*) (Jakubzak, 2006:186; Saraswati, 2008; Gitananda, 2020:62). Within this framework of the connectedness of the two, the term health is conceptually understood, or in this case as a fully conscious life. This means in life, if the material or the unconscious principle dominates in the relationship of both, then it can be understood conceptually the term illness in general.

In other words, the health is the control of life consisting of material by the ever-aware consciousness. In addition, it is also understood as the maintenance of immunity from various things that cause illness. These issues about disease and immunity are such that they have recently

emerged in connection with the spread of the corona virus that causes Covid-19, moreover, with its mutations to unpredictable end. Thus, first of all, immunity can also be understood as a state of consciousness that can always control all unconsciousness in its various forms which is often referred to as *dosa* (cf. Nala, 1996:4) or *duhka* in SY terms. This term specifically in *Ayurveda* 'Hindu medical science' consists of three (*tridosa*): *vata* 'air, lukewarm', *pitta* 'fire or hotness', and *kapha* 'water, coldness' (Krishnamurthy, 1997:30). In the Javano-Balinese Hindu terms, the terms are after known as *bayu* 'air, centered on the heart', *sabda* 'voice, heart', and *hidep* 'mind, gall' (cf. Palguna, 2015:68). Thus, the term immunity in this case, apart from being a condition in the control of consciousness, is also the result of the balance of these three elements. As indicated by Nala (1991:23), the texts clasified as *tutur* (*tattwa*) are generally closely related to the Balinese *Usadha* system of medicine. This article focuses on discussing conceptually the discourse on the immunity maintenance as found in the *Samkhya-Yoga* system which is also inherited in the Javano-Balinese *tutur (tattwa)* and the *Usadha* in Bali.

## II. The Discourse of Virus Source in the *Samkhya-Yoga* Philosophical System

In the traditional health system in Java-Bali, the illness can be caused by two elements, namely the cause of *sakala* and *niskala*. The two causes of disease (etiology) can then be compared with naturalistic causes and personalistic causes. The diseases with the naturalistic causes are the result of disorders caused by the influence of the natural environment such as weather, chemistry, social, and the influence of the human body such as age, emotions and so on. Meanwhile, the diseases caused by the personalistic causes are those all related to the influence of spirits, supernatural beings, and other invisible things (Nala, 1996:2-3). The two causes of illness are always considered by the traditional healers in treating someone who have illness.

However, in the view of the SY philosophical system, which is also found in the Javano-Balinese *tattwa* texts such as *Wrhaspatitattwa* (WT) and *Dharma Patanjala* (DP), as well as *Tattwajnana*, it is explained that illness is caused by three things called *Duhkatraya* (see Djapa, 2013; Acri, 2018; Yasa, 2009). The three diseases or sufferings consist of *adhyatmikaduhka* 'diseases caused by internal factors', *adhibhautikaduhka* 'diseases caused by external factors', and *adhidaiwikaduhka* 'diseases caused by supernatural factors'. More specifically described in the WT and DP, the *adhyatmikaduhka* is the disease that mainly comes from the mind or is spiritual in nature in the form of lust, anger, hate, confusion, greed (*loba*), as well as chronic pain, smallpox, cough, jaundice, stomach ache, sudden fever, runny nose, stabbing stomach pain, sadness mixed with irritation. The *adhibhautikaduhka* is the disease caused by stabs (sharp objects), poison, animal stings, and other tangible creatures. Meanwhile, the *adhidaiwikaduhka* are those come from lightning strikes, madness, epilepsy, and possession of *gana*, *bhuta*, and *pisaca*. (Djapa, 2013:38; Acri, 2018:210-3).

According to the discourse, it can then be interpreted that the virus is conceptually in this case there is a tension between the terms *adhibhautikaduhka* and *adhidaiwikaduhka*. The trend is higher of course to *adhibhautikaduhka* because the virus may be considered external factor. However, if there are conditions for the tangible character, the question is how far the virus is then understood to exist by the laboratory method? So far, a virus is defined as a microscopic parasite that infects the cells of a living being. So clearly in this case the virus is more inclined as a disease caused by external factors, and not supernatural. Especially in this day and age, the detection tools in the form of an ultramicroscope have been able to help to see every very small thing.

## III. Discourse on Immunity in the *Samkhya-Yoga* Philosophical System

As mentioned earlier, the viruses are ultramicroscopic creatures that contain nucleic acids in the form of DNA or RNA within a case of protein. The viruses may infect animals, plants, bacteria and can only reproduce inside living cells so they can be considered as being either living organisms or inert chemicals (Webster's, 1996). In addition, the virus can also be understood as anything that corrupts or poisons the mind or character; evil or harmful influence (*ibid*). Therefore, it is reiterated that it is something that enters from the outside which may possess the living body or causes bad effects, especially to the affected body, then corrupts the small elements inside the body called the cells.

In the concepts found in the SY philosophical system, the disease or anything that causes pain is a certainty. Instead, as explained in Gitananda (2020:94-95), based on the *Samkhya Karika* (SK) 1, the illness (*duhka*) is the paradigm that underlies the contemplation of "being". It is commonly heard in the Balinese discourse, *idupe mondong sangsara* 'life is about carrying misery' which is then related to the terms *suka-duka-lara-pati* 'joy-sorrow-pain-death'. That is, there has been a kind of basic understanding that most of influencing elements of life are sufferings (grief, pain) that lead to death (*pati*). In other words, the paradigm is a sign that this reality should be accepted and the life is an effort to make peace with all the causes of disease, because that is how it is. This is in line with the Buddhis teaching within the concept of *duhkasatya* 'life is suffering'. The suffering is precisely caused by *samdayasatya* 'desire for life or lust' which can be overcome by *nirodhasatya* 'stopping desire or lust' with eight paths called *astaaryamarga* 'understanding, thought, speech, action, livelihood, effort, attention, and the right concentration' (Hadiwijono, 1999:71).

In the SY, the understanding of the above concepts must then be first experienced through *drishta/pratyaksa* 'direct or perceptual experience', relying on inference (*anumana*), and *aptavachana/agama* 'statements of experts and appropriate literatures'. On the basis of this three sources of knowledge a person is said to have *viveka* 'the ability to distinguish the manifest (*vyakta*) and the unmanifest (*avyakta*)' (SK 2, in Gitananda, 2020). The *vyakta* is a term to refer to all forms of manifestation from the intellect (*mahat/buddhi*) to the five gross bodies (*pancamahabhuta*), while the *avyakta* is the *purusha* and the *prakriti*. Other terms for both are *vikriti* 'evolute' and *avikriti* 'non-evolved'. This view can then be understood as a discourse that everything that manifests and evolves must "experience" something called *duhka*. Thus, having *viveka* aims at understanding the nature of life (in the sense of manifest and evolute) which should be directed to the knowledge that all are the *avyakta* or the *avikriti*, the *purusha* and the *prakriti*, the essences of life, which are without cause, but cause each other through fusion. In other words, it is precisely the understanding of both esences of life may be the basis of understanding the the immunity.

Based on the discussion above, then the understanding that life is evolution must be reversed (*amuter tutur*). According to the *Yogasutra* (YS), the life is actually an attempt to reach involutive peak or return to the origin of life; it is a state of experiencing and understanding the origin. The basic principle in YS 2 is *Yogascittavrtti nirodhah* 'yoga is the cessation of the *citta* or the evolutionary mind' (cf. Vivekananda, 2010:115; Sura and Yasa, 2009:18; 32). This is based on the view that the evolutive and manifest life is bound to suffer painfulness. Thus, the immunity is determined by how strong the human ability to distinguish (*viveka*) and return to the nature of life, the *avyakta* or the *avikriti* through the cessation of the *citta* 'evolutive mind' or will (cf. Gitananda, 2020:178). By stopping the *citta* in the sense of will, the phenomenon called *duhka* 'disease' is also

gradually erased (cf. Russell, 2004:985-6). Such understanding is not only understood by the (perceptual) mind, but by all parts of the body down to the smallest in the *saptaloka* 'seven upper chambers' and *saptapatala* 'seven lower chambers', the whole *sarira* 'body' of the *sthula* 'gross' which consists of from the five *mahabhuta*s, *suksmasarira* 'subtle body, five *tanmatra*', to *antakaranasarira* 'psyche, *buddhi* (intellect, memory), *ahamkara* (ego), and *manas* (mind)'. In this concept, all parts of the body are enlightened by the consciousness then become aware starting from the mind as the king of the senses so that everything that comes from outside is immediately known because consciousness is always knowing. In essence, with this concept of awareness, the body has its immunity.

## IV. Discourse on Maintaining Immunity in *Samkhya-Yoga* and *Usadha*: *Kaivalya* and *Hayu*

Based on the explanation above, the health and the immunity are two terms of the same essence. The principle that must be adhered to according to the discourse of immunity is to keep consciousness in its state. The problem is that the health and the immunity through this comprehensive awareness must always be maintained so that all life goals can be immediately achieved as expected. However, according to several sources quoted above, hope or wish can be said to have the same essence as the notion of will or *citta* which must be stopped so that the evolution of life can be immediately overcome. Because, once again, the evolutionary life is basically a journey from disease to death, thus, it is the understanding that it is the involutive nature of life that really matters and becomes the goal of the SY philosophical system.

Besides, this concept is also accepted in the Javano-Balinese Saivistic philosophical system, such as in the texts of WT, DP, and *Aji Sangkya* – although there are differences in their explanations, but the nature that is explained refers to the discourse of return of life to its basic essence which dualistic, namely the *purusha* and the *prakriti/pradhana* or *Siwa Tattwa* and *Maya Tattwa*. The person who is able to attain this nature of life can then be called experiencing *kaivalya* 'liberation (from life)', returning to his true monistic origin. In this understanding, the concept of death is understood on the contrary, not as the highest or final goal of life, but life that returns to its origin or essence. Therefore, the life is a process of returning oneself to the essence of life. To return to its essence, all elements of life must immediately be taken care of, especially the health.

Because the health is understood in order to facilitate the process of returning to the origin of life, it must be cared for. Once again, what is avoided in the discourse of life that must return to its origin is suffering or sin. The opposite of the term *duhka* or *dosa* is *hayu, ayu,* or *rahayu,* as the word *ayu* in the ayurvedic term means 'life or health' (cf. Monier-Williams, 1999). Nala (1991:18; 23) explains that the texts of *Tutur* and *Usada* in Bali have a great influence from the Hindu medical system, but most of their contents are not directly taken from the Ayurveda, but from its derivatives, namely the *Charaka Samhita* and *Susruta Samhita*.

In the Balinese medical system or *Usadha* Bali it is often referred to as *siddhi* and *sakti*, for example in Lontar Buddha Kecapi 3b it is explained, "... *aris amatur sang buddha kcapi, ih pakulun hyang nini, pangasthawaning kawula, kawulaminta sih, mangda wruha ring bwanagung mwang bwanalit, panugrahan ring bhatari, aminta ajnana siddhi sakti, lamakane ingsun tan kasoran ring ya pasasamaning kabeh, malih satitahing wong wruh ring kattwaning lara,....*" (... then Sang Buddha Kecapi says, Your Majesty Hyang Nini [Durgha, disciple of Brahma (cf., Nala) , 1991:87)], the prayer is my hope that I ask for mercy and compassion, so that I understand the nature of the macrocosm and the microcosm. I hope Your Highness Bhatari, I ask for perfect inner knowledge

[ajnana siddhi sakti] so that I cannot be defeated [be lower] than all my fellows [healer], and everyone who understands the principles of illness, ....) (cf. Sutjaja et al., 2007).

The terms *siddhi* and *sakti* are then translated in the text of Buddha Kecapi 67b as follows "... *wnang mangregep mangastawa dumun, apang tunggal bayu sabdha idepe, matemu ring tungtunging ajnana siddhine, ...*" (it is better to concentrate on praying first, so that there is unity between *bayu* 'wind, gross element', *sabdha* 'sound, subtle', and *idep* 'mind, psyche', meet at the end of the mind called *ajnana siddhi, ....*) (cf. Sutjaja et al., 2007). The discourse of immunity in the concept of *siddhi* and *sakti* in this case is understood as understanding the nature of the connectedness of the macro-microcosm, invincible knowledge, and the oneness of the three elements of *bayu-sabda-idep*. The explanation above implies that the immunity is always connected to the micro-macrocosm, or every part of the human body is always connected to its origin, the natural universe. Then, the body always knows the enemy coming from outside so that whatever the enemy's attack is, it is immediately understood because it has already invincible. And, the oneness of the *bayu-sabda-idep* is the condition of the union of everything that determines life so that it is concentrated in overcoming all disturbances. In principle, in the text of *Usadha*, as exemplified above, the terms *siddhi* and *sakti* hold the key to explain the prerequisites for the traditional healer who treats the illness of someone who is sick. In this case, the healer must first be *siddhi* and *sakti*, which can be understood as healthy and have immunity, then with these quality he do treatment (*ngusaden*).

In the Usadha Cukildaki 17b, for example, it is explained that traditional healer must masters three specific principles that can be compared with the principles of *tri dosa* and *duhkatraya* in the *Ayurveda* and SY systems, "*Mwah yan tan wruh ring katiklaning gentha pinara pitu,*

*buddha kcapi, sastra sanga, tan wnang ngusadhaning gring ila kabeh, wus tinemah denira sanghyang cukildaki, ring bwana sariranta, aywa ngusaden ila kabeh,....*" (Moreover, if you don't know the difference between *gentha pinarapitu* (*kundalini chakra*, emotion), *Buddha k[e]capi* (*buddhi* guidance, intelligence [cf. Nala, 1991:90]), and *sastra sanga* (nine gods, spiritual), cannot treat all dangerous diseases (*ila* also means 'leprosy'), has been cursed by Sanghyang Cukildaki, in his physical realm, it is forbidden to treat all *ila* (dangerous disease or leprosy) (cf. Sutjaja et al., 2007). The term *cukildaki* can be understood as 'taking out all the dirt that (already) is inside' (cf. Zoetmulder, 1982). In addition to the principles stated above, *Usadha Cukildaki* also contains many treatment recipes that indicate flu symptoms, such as runny nose, cough with shortness of breath, canker sores, snoring with shortness of breath, and so on.

Returning to the discourse of maintaining the immunity, principally in the YS, as well as in the Javano-Balinese *Tutur (Tattwa)* texts, it is the state of *sadhana* 'implementation, practice, discipline' (cf. Zoetmulder, 1982) – in the YS it is referred to as *abhyasa* 'discipline or habituation' keeps the consciousness awake and *wairagya* 'detachment to goals' is like life which is not tied to death. Specifically quoting WT (in Djapa, 2013:79), it is explained that it is of three elements called *sadhanatelu*. The first is *jnanabhyudreka*, the knowledge of the 25 *tattwa*s described in the SY philosophical system. That is, in this *sadhana* concept the emphasis is on the practice of knowing and understanding all the principles of the evolution of life. The second *sadhana* is *indriya yoga marga* 'the path of the yoga of the senses' or the restraint of the senses, which can be understood as the restraint of lust through *Sadangga Yoga* 'the six stages of yoga': *pratyahara* 'withdrawal of the senses from their objects', *dhyana* 'steadfast concentration', *pranayama* 'breathing exercises', *dharana* 'concentration of mind

on *Omkara* or *pranawa*', *tarka* 'reflection, calm state', and *samadhi* 'total absorption of consciousness' (cf. Acri, 2013:86). And the third *sadhana* is *trsna dosa ksaya* 'removing attachment to sin' which is closer to understanding and practicing the *dasasila* 'ten codes of ethic' or *yama* 'physical restraint' and *niyama* 'psychic restraint': *ahimsa* 'non-violence', *satya* 'truthfulness', *asteya* 'non stealing', *brahmacarya* 'non lustfulness', *aparigraha* 'rejecting unimportant gifts', *sauca* 'holiness', *santosa* 'satisfied with fairness', *tapa* 'withstanding the test', *swadyaya* 'self-study', and *Ishvarapranidhana* 'devotion to God Ishvara' (Sura and Yasa, 2009:26-7).

With these entire *sadhana*s one can then understand the state of life with consciousness and the body returning to the way it was when it was born. Thus, the body that has been "purified" as its pure state is very suitable for the criteria to return to the dualistic origin of life, *purusha-prakriti/pradhana* or *Siwa-Maya*. With the return of both of them to their initial state, therefore, to return to the dual-monistic nature becomes a necessity for the source of life and the life itself.

### V. Closing

Immunity is a central discourse in dealing with the current pandemic phenomenon. In general, the immunity can be understood as the maintenance of health and the ability to ward off various kinds of diseases that come from outside. In the discourse understood in the SY philosophical system, the diseases that come from outside are called *adhibhautikaduhka*. However, it does not stop there, the immunity should be understood as the ability of the body to cope with various kinds of life problems. In the discourse developed in the SY system, the life is essentially a process of returning to its origin, which in this philosophical system is often called *purusha-prakriti/pradhana* or *Siwa-Maya*.

Then in the Usadha of Bali, the discourse of immunity is understood in the terms of *siddhi* and *sakti*. These two terms can be understood as the connection between the microcosm and the macrocosm, invincible knowledge, and the unity of *bayu-sabda-idep*. These three principles are actually in line with the discourse developed in the Javano-Balinese SY system called *sadhanatelu*: *jnanabhyudreka*, the knowledge of the 25 *tattwa*s, *indriya yoga marga* 'the path of sense *yoga*', and *trsna dosa ksaya* 'removing attachment to *dosa*'. Based on this, the discourse on maintaining immunity is not only understood in terms of physical illness, but more than that, up to the psychological illness. Thus, the life is not only understood as health and immunity which is in vain because in essence it will lead to death, but health and immunity both physically and mentally as a process leading to the origin of life itself.

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# ADAPTATION OF NEW HABITS AT INDIGENOUS EVENTS IN THE FACE OF COVID-19

## by:

Ida Ayu Komang Arniati,
Ida Ayu Surya Wahyuni,
I Gst Ayu Sri Yudari,

## I.   INTRODUCTION

President Joko Widodo, announced the first case of Covid-19 in Indonesia in March 2020. The Covid-19 case originated in Wuhan, China at the end of December 2019. Corona virus transmission initially occurs between animals and humans, but after many have contracted the corona virus that corona virus transmission occurs between humans and humans people around the world feel a bit anxious. The year 2020 is a very significant transmission of coronavirus in Indonesia, America, France, China, Japan, Latin America and other countries. American, French and other countries announced lock *down* ( only stay at home and not allowed outside the house), from two weeks to a month.

To mitigate the Covid-19 pandemic, the Indonesian government continues to take mitigation and handling measures to the maximum extent possible so that the virus does not spread and bring fatalities that exceed the limits. Various policy options areissued to limit the rate of spread, ranging from the application of physical *distancing* (keep distance), Large-Scale Social Restrictions (PSBB) to adaptation of new habits in various areas that are mapped as the epicenter of the spread.

Despite the various options achieved, the Indonesian government, as in other countries, has not been able to accurately predict when this pandemic will end. One of the hopes that this biggest pandemic can be addressed soon is with vaccines. Various countries are trying to research about coronavirus in order to produce a vaccine for prevention instead of eliminating the virus. Finally, the World Health Organization (WHO), announced that the Government of Indonesia is trying to buy or with the help of the Indonesian people to be vaccinated. Starting in March 2021, Indonesians have received vaccines for the elderly, workers in tourism, trade and offices to rt / rw, banjar, and village. But not all of them venture to be in vaccines, because every citizen has the right to refuse in vaccines. Although it has been in the vaccine the central and local governments still urge citizens to stick to and carry out health protocols,namely wearing masks, washing hands with running water, and keeping a distance.

The COVID-19 pandemic that hit Indonesia has impacted the economic sector. The implementation of PSBB directly or not, has an impact on the industrial sector that must reduce production costs by closing factories, housing employees, to layoffs

(terminations of employment), which decreases the amount of demand and income. This brings domino effects such as the number and decrease in people's quality of life. The government must also spend not a small amount of funds from the state budget to provide stimulus in order to support the various sectors offered, to help citizens who lost their jobs or citizens who are considered unable to be given assistance in the form of objects or money, because until now pandemic has not ended.

Such conditions finally the Indonesian government implements a *new normal* policy or adaptation of new habits in response to the existence of COVID-19. Adaptation of new habits policy emerged as a rational calculation of the forecast of national economic conditions, a compromise against a long enough time span until all Indonesians can be vaccineed. Itis highly likely that COVID-19 will never disappear, so people try to live to reconcile their hearts.

The COVID-19 pandemic is believed to be over in the near future. For people with concomitant and elderly diseases, COVID-19 has a devastating impact. In addition to health, economic, social, and cultural aspects, especially indigenous events are also very impactful. The customary event in question *medelokan* means to visit a place of citizens who have a customary event by bringing goods according to ability) (a-pradhana. Blogspot.com/ accessed, 23/7/21) while the ceremony of Panca Yadnya is called religious ceremony. The religious ceremony in question is the ceremony of death (Ngaben, marriage (Pewiwahan), Three Months (*Telu Bulanin / Tigang Sasih*), Potong Gigi (*Mapandes*), Piodalan (birthday) in the family and in the

Traditional Village in Bali. In the traditional event, many *people* come to the house that has a religious ceremony. In carrying out a customary event requires a lot of energy to complete the event. Residents who come there who *metulungan* (*ngayah/* ) are recommended to comply with health protocols but residents there are those who ignore or tend to violate health protocols, this is what is reviewed in this paper.

The method used in this paper is descriptive method, with the theory of Adaptation of Helson and Wohlmill (in Veitch and Arkkelin, 1995). Adaptation Theory is the process of adjusting to the changing situation in the face of covid-19. Adjustment means that an environment is again in a balanced state for the circumstances and behavior of citizens in a new habitual life to deal with covid-19. So the theory of adaptation in writing, adjustment to the situation in the traditional event means in *medelokan* still done but still use a mask, keep a distance, and wash hands with water.

## II. RESULTS AND DISCUSSION

Acceleration of Handling COVID-19 according to Wiku Adisasmita, spokesperson for Covid-19 Prevention from the Government of the Republic of Indonesia, *New normal* is interpreted as a change in people's behavior to continue to carry out activities normally. A New Habits (ABK) is also interpreted as a scenario for consideration of handling COVID-19 in health, social,and economic aspects. In the Indonesian context, the government announced a new *normal* implementation plan taking into account the analysis of epidemiological studies and the readiness of each region. The main principle of the New *normal* applied is

Adaptation habit Baru (ABK) with a lifestyle that will lead to the creation of new lives and behaviors of the community to prevent the COVID-19 pandemic.

The government has prepared some guidelines towards *a new normal* or new normal life system or also called Adaptation of New Habits (ABK). Adaptation of New Habits means adjustment to the new order Adjustment means through the rules, the natural environment in the family and citizens. Anyone actively adjusting whether the customary event or elsewhere that we visit has implemented health protocols for the common good to prevent Covid-19.

The Government of Indonesia through Permenkes (Regulation of the Minister of Health) describes the regulation of corona virus control "No: Hk.01.07/Menkes/328/2020 on Guidelines for Prevention and Control of Corona Virus *Disease* 2019 (Covid-19) in the Office and Industrial Workplace sector in Supporting Business Continuity in Pandemic Situations. Here are some rules on the prevention and control of Covid-19 with Adaptation of New Habits (AKB)" namely: (1) At the entrance of the workplace perform temperature measurements using *thermogun.* Before entering work, a *self assessment of* COVID-19 risk is implemented to ensure that workers who will enter work in conditions not infected with COVID-19; (2) Working time arrangements are not too long or overtime, which will result in workers lacking time for rest which can lead to a decrease in the immune system or immunity; (3) For *shift* work system, it is requested to eliminate *shift* 3, which is the working time that starts at night until the morning, if possible; (4) If shift 3 is still applied, then the working workers are

mainly less than 50 yearsold; (5) Require workers to wear masks from the time of travel to or from home, and safely at work. ; (6) and the intake of food nutrients provided by the workplace, choose fruits that contain a lot of vitamin C such as oranges, guava, and so on to help maintain endurance. If supported, workers can be given vitamin C supplements (https://www.covid-19 go.id/ accessed 21/72021).

In addition to these rules, the government also recommends that at work be maintained safely and healthily, by: paying attention to workplace hygiene, providing more means of hand washing with soap and water, provide instructions on the location of handwashing facilities, support educational posters how to wash hands properly, provide handsanitizer with a minimum alcohol concentration of 70% in the necessary places, such as entrances, meeting rooms, elevator doors, and others. Application of *physical* distancing in all work activities with a minimum distance of 1 meter between workers on each work activity, with the arrangement of work desks or *workstations,* seating arrangements while in the cafeteria, and others.

The rules issued by the government are good but the implementation on the field is not in accordance with the rules because there are some people who ignore the rule, finally until now the additional case of covid-19 soared in June 2021, for example it has been prohibited to go home for Eid al-Fitr, this is in accordance with the theory of adaptation used that the problem of adjustment depends on the individual itself can and does not adjust to the circumstances to regulate behavior.

Some regulations and guidelines that have been issued by the local government of Bali Province that refers to the Government of the Republic of Indonesia Regulation and stipulated CIRCULAR LETTER NO. 3355 OF 2020 CONCERNING THE PROTOCOL OF LIFE ORDER OF THE NEW ERA OF INDIGENOUS AND RELIGIOUS SECTOR OF THE BALI PROVINCIAL GOVERNMENT IN 2020,covering a number of sectors, among others: the sector of Indigenous Meetings, and the religious events sector (Hindu, Islamic, Protestant, Catholic, Buddhist, and Confucian).

The rules of the Governor of Bali on the meeting of the indigenous sector and religious sector are set forth in the circular of the Bali Provincial Indigenous Village Assembly Number: 006/SE/MDA-Prov Bali/VII/2020 about the *Ngadegang Bandesa* Adat Process or Other Designations in the New Era Life Order during the Covid-19 Pandemic, dated July 20, 2020, contents: (a) Instructing Indigenous Villages to always comply with all policies of the central government, local government, and Indigenous Village Assembly of Bali Province related to the implementation of the New Era Of Life Order of Productive and Safe Balinese People from COVID-19 which is implemented gradually starting July 9, 2020; (b) Revoke the Circular Letter of MDA of Bali Province, Number 002/SE/MDA-Prov Bali/IV/2020 dated April 4, 2020 about Circular Letter about Delay of *Ngadegang Bandesa* Process or Other Designations, and declared invalid, so that *ngadegang Bandesa* or Other Designation process can be continued while paying attention to health protocols, New Era Life Order Protocol, and

*Pararem* Desa Adat:(a). Stating that against Indigenous Villages that do not comply with this Circular Letter, the Indigenous Village Assembly (MDA) of Bali Province **will not issue** a Decree on the Inauguration of *Bandesa* Adat and *Prajuru* Desa Adat for the Relevant Indigenous Villages; (b) 1,493 Indigenous Villages in Bali Memiliki *Pararem* Prevention of *Gering Agung;* **(c)** The total number of indigenous villages in Bali amounted to 1,493, on Thursday July 9, all of which have had parerem on The Prevention and Control Arrangement of *Gering Agung;* (d) Governor I Wayan Koster added, to start with the first stage of the Implementation of a New Era Order based on indigenous villages, he and MDA Bali and also Bendesa Madya of MDA of Regency / City in Bali agreed to encourage indigenous villages throughout Bali to make Pararem In order to Prevent and Control *Gering Agung* Covid-19 in Bali Province.

The Regulation on Adaptation of New Customs from the Indigenous and Religious sectors was issued by the Bali Provincial Government in collaboration with the Bali Provincial Indigenous Village Assembly, but presented here is about adaptas new customs from the Indigenous sector only. In relation to customary events, it reads: General standards: For Prajuru and *Krama* must:

(a) . use a mask and/or face protector, and when using a cloth mask, it is recommended to use a 3 (three) layer cloth mask;

(b) . wash hands with soap on flowing water or use a hand sanitizer;

(c) . meet the requirements of maintaining a distance of at least 1 meter when interacting and sitting;

(d). implement Clean and Healthy Living Behavior (PHBS);

(e). cover the nose and mouth with a tissue or handkerchief when sneezing and coughing;

(f). avoid using hands directly to touch areas of the face such as the eyes, nose, and mouth;

g. immediately take a shower and change clothes after arriving home;

h. willing to be examined by health officials in order to prevent the spread of COVlD-19; and

   (i) avoid physical contact when delivering greetings.

While the special standard for Prajuru at customary meetings must be:

**(a)** provide COVID-19 prevention facilities, including: (1) hand washing facilities with soap on running water and/or hand sanitizer in the traditional meeting area at minimal entrances and exits; (2) sign pointer location where washing hands and hand sanitizer in places that are easy to see; and (3) body temperature measurement (thermo gun / thermo*scanner)* that is adjusted to the number of participants in the customary meeting;

**(b)** provide information media advice health protocol;

**(c)** carry out spraying and cleaning with disinfectant at the meeting place at the end of each activity according to the needs;

**(d)** ensure the presence of a sign on the floor with a distance of at least 1 meter, at the location where the queue is queued before entering the customary meeting area;

**(e)** adjust the seat to meet the conditions of keeping the distance, with a distance of at least 1 meter;

**f)** ensure the presence of a sign on the floor at the location of the customary meeting place to maintain a distance of at least 1 meter;

**(g)** provide sanctions in accordance with applicable provisions to *manners* that violate health protocols;

**(h)** facilitate training of *prejuru* members to follow the New Era Life Order Protocol.

While the standard is specific to *Krama,* it is mandatory to:

(a) in good health and do not experience symptoms such as fever/cough/cold/sore throat before attending customary meetings;

(b) follow the body temperature check at the entrance and do not enter the traditional meeting place if the body temperature >37, 30 C (2 times the examination with a distance of 5 minutes), to further conduct a health check to the health care facility;

(c) use masks and/or face protectors while at customary meeting places;

(d) wash hands with soap on running water or hand sanitizer in the provided place, at least before entering the traditional meeting place;

(e) do not use disposable plastic materials while at customary meeting places.

Based on the above exposure in accordance with the method used in the writing, namely descriptive method means to explain or elaborate that although the Provincial Government of Bali poured the rules of the Government of the Republic of Indonesia as stated by the Bali Provincial Customary Village Assembly, in order to be obeyed by the citizens but residents still some ignore the rules. Because in Bali know to work collectively especially in traditional events such as *medelokan* (visiting the

place of citizens who are holding customary events by carrying goods according to ability) (a-pradhana. Blogspot.com/ accessed, 23/6/21).

*Medelokan* means to visit a place where people who have a customary event that has a kinship or acquaintance relationship by bringing something according to ability. According to Ngurah Indra Pradhana (Master of Linguistics Universitas Padjadjaran, 2011), the term *medelokan* means to come to the house of people who have an event by carrying goods according to their abilities. In addition, *Medelokan* also means coming at the time of the event, at the beginning of the event until completion, at the time of helping the work in the process of the implementation of the event until the completion of the event. So *Medelokan* can be interpreted to come to the house of residents who have a customary event to work together to do a large need, which usually can not be done by only one person. Cooperation to do work together according to Notonegoro (1971) is called gotong royong which is given the understanding of helping, helping help between people who know each other and need each other.

In essence *Medelokan* has a reciprocal obligation among all people who know each other and need each other. This reciprocal nature is pure. They do not recognize any differences in social or economics level. In the implementation of *Medelokan* all tasks are done together even as informal leaders are among those who are most diligent, strong and smart. *Medelokan* worked together among many people who got along well to employ something of great need that one person could not normally do.

The number of religious ceremonies and traditional events in Bali is one of the reasons *Medelokan* culture grows in the community or citizens. Social activities such as, *medelokan* to traditional events have been entrenched in the lives of Balinese since ancient times. Because *Medelokan* is an ideal form of culture (Koetjaraningrat, 1974) and is the concept of life, the values of life are so high it can be used to meet the needs of human life. But *Medelokan* needs to be worked on or manifested in the form of behavior. If *Medelokan* has manifested affairs, *it* can be seen as a tool to achieve further major goals.

In addition to achieving the main objectives, *Medelokan* also has a close relationship with the problem of social values because *Medelokan* can help regulate the system of livelihood and acting for all citizens. Whereas social values itself can in essence be said to be both positive and negative. Social values can be said to be of positive value if the values of life can be developed properly so that it can be a very important driver and stimulant of its role in the process of achieving life goals for citizens. Social values can be said to be negative if the values of life are left by the citizens without being maintained and developed then those values will hinder even become a barrier to the achievement of the goals of the citizens. Therefore, the spirit of *medelokan* can give rise to and develop positive values (Bakker, nd).

The implementation of *Medelokan* in an effort to achieve the goals of citizens can raise social awareness. This social awareness is driven by the accuracy of the heart, willingness and awareness to make sacrifices in all efforts to improve their own destiny. With social awareness of all the skills of all citizens will be devoted to

justice, populism, welfare of living together and will be a moral guideline for the lives of citizens. With this social awareness is also what can lead to the success of all plans and goals that want to be achieved in living together by working together continuously (Drjarkara, 1981).

Residents who run customary events are not easy to run the rules as issued by the Bali Provincial Government as stated by the Bali Provincial Indigenous Village Assembly because the collective culture has become a binder for the social life of the citizens. In the midst of this pandemic becomes a challenge for the behavior of citizens who are used to doing activities together. Although there have been many ways taken by the central and local governments, but residents still do activities together en masse such as traditional events with *medelokan* without heeding the rules of Adaptation of New Habits (ABK), meaning that not all seats can be arranged with a distance of 1 meter or two meters, because the traditional event venue is usually a bit small because it contains ceremonial facilities.

In the customary event on *medelokan* even though there is a seating arrangement, residents will ignore because at the traditional event if it comes together at the time of day or right at the peak of the event. Similarly, in the customary event there is no body temperature measurement (thermo*gun/thermo scanner)* that is adjusted to the number of participants in the customary meeting, because those who have a customary event can not provide the tool because the person who m*edelokan* come together at the summit event, finally the seat is less and there is an unwanted distance. It should be a metre or two metres away and reality can't be met. If using a mask Balinese people are disciplined to use masks. But washing hands as often as possible is somewhat overlooked because not all residents in the family have sinks or provide them with plastic buckets using faucets.

Similarly, using sanitizer not all citizens can buy because of the unfavorable economic circumstances in this pandemic, Masks are not possible to be used as disposable because it spends money to buy, such as the example in Banjar Tobongkang Singakerta Village, Gianyar Bali exposed to covid-19 after customary events. A total of 28 people were confirmed positive for COVID-19 stemming from weddings and deaths. Initially after finishing the traditional event that had a wedding event experienced cough and fever after the Swab test turned out positive Covid-19. Finally, all of them were tested and 28 people positive for Covid-19 (New Bali.id, accessed 24/72021).

Similarly, the city of Denpasar provincial city, the amount of mobility of citizens in the daily activities that is still done despite using health prokes have experienced red zones (afecity.denpasarkota,go.id, accessed 24/6/ 2021) Because religious ceremonies (piodalan / birthday) are still carried out as usual in the family sphere unlike other districts, if there is a religious ceremony such as piodalan (birthday ceremony) is abolished only represented by Kelian Dadya or Clan, Pinandita and secretary, krama dadya is not allowed to follow. However not all Dadya or Clan obey the rules of the Indigenous Village Assembly there are some Dadya or Klan still perform religious ceremonies, Such as the theory of adaptation that adjustment depends on the self of the citizen itself or the leader in adjusting to new habits without heeding the rules.

## Conclusion.

The situation of the Covid-19 Pandemic has brought many changes to the community almost all over the world, changes that occur one of which citizens increasingly care about health and also personal hygiene, family, and the environment. The habit of using masks, washing hands, and keeping a distance with others is now attached to every customary event activity, *medelokan.* It is will-be the new norm or culture of citizens. *Medelokan,* activities carried out by residents in traditional events in the family, neighbors and the environment.

The Central Government and the Provincial Government of Bali, which are set out in the Bali Provincial Customary Village Assembly, implemented New Habit Adaptations during the Covid-19 pandemic not because of compulsion, but done with awareness, a sense of responsibility. The Provincial Government collaborated with the Indigenous Village Assembly, Prajuru, and Krama in Bali to keep the traditional *medelokan* event but with the adaptation of new habits, meaning that the activities carried out as usual but still use masks, wash hands, and keep a distance. But not all citizens do this rule, because the traditional event *medelokan conducted* at the peak of the ceremony.

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# *Trisamaya:*
# Building the Resilience of Societies based on Time Reflexivity

Ida Bagus Gde Yudha Triguna[1]; Anak Agung Ngurah Sadiartha[2]; Anak Agung Inten Mayuni[3]
*Universitas Hindu Indonesia, Denpasar, Bali*
Email: *ajiktriguna@unhi.ac.id*[1]; *sadhiarta.unhi@gmail.com*[2]; *intenmayuni59@gmail.com*[3]

## ABSTRACT

The Covid-19 pandemic has caused psychosocial pressures that weaken the resilience of societies until propelling the emergence of counterproductive attitudes and behaviors, such as criminality, suicide, and other social pathologies. Hence, there is a need for resilience integrated by a socio-cultural capital strengthening for building society's positive attitude in facing each change. Hinduism teaches that each change, whether planned or not, is part of a life-cycle that will certainly occur. The concept of *trisamaya* explains that life transpires cyclically*,* namely by *atita* (the past)*, wartamana* (the present)*,* and *anagata* (the future) eras with the respective challenges. The past time presents a trail of knowledge and experiences which are received in the present moment. The present time is the actual reality one faces as part of the past. Meanwhile, the future time provides hope and direction based on reflexivity on the past and current actions. Time reflexivity enables human beings to interpret changes as a social reality until being able to adapt with psychological implications that are pleasant. According to Hinduism, an adaptation strategy through time reflexivity is one of the keys to success in building a firm society in facing socio-cultural changes.

Keywords: *society, reflexivity, resilience, time, trisamaya*

## Introduction

The decline in the number of tourists visiting Bali since the Covid-19 pandemic hit the world has had a direct impact on tourism industry productivity, which has been the backbone of Bali's economy. The economic growth of the province in the fourth quarter of 2020 contracted to a negative 12.21 percentage rate, compared to the fourth quarter of 2019. The worst economic impact is felt by workers and businesspersons in the tourism sector; causing the unemployment rate in Bali to reach 5.36 percent in August 2020 (see Badan Pusat Statistik Provinsi Bali, 2020).

This economic contraction puts psychosocial pressure on the Balinese people; a strain that is exacerbated by the government decree to limit public activities as an effort to accelerate handling of the global health crisis. This situation creates a dilemmatic choice, especially for individuals whose productive activities must be carried out through physical interaction with other people.

The threat of health, economic, and socio-cultural changes due to the Covid-19 pandemic certainly has the potential to weaken the physical and mental resilience of the Balinese people. This situation has

been proven to cause various psychosocial impacts, such as increasing rates of depression, suicide, criminality, and other social pathologies. According to Denpasar-based psychiatrist I Gusti Rai Putra Wiguna (quoted in Suarna, 2021), "Due to losing jobs, people also lost their income source. This causes strong psychological pressure, which drives them to end the stress by committing suicide." Hence, it is important to build the physical and mental resilience of communities; both to face the current pandemic situation and to welcome the new post-pandemic era. From a sociological perspective, resilience of societies depends on the ability of individuals to respond to changes that occur, and develop productive adaptation strategies for themselves and their environment (Sahlins, 1960; Parsons, 1971; Bennet, 1976).

Adaptation strategies will be effective when socio-cultural capital can be transformed optimally to increase the capacities of individuals as well as to strengthen social structures (Triguna, 2011). Optimization of socio-cultural capital as a resilience strategy is thus a strengthening of the capacities of individuals (agency) while social structures emphasize the importance of the structuration process. Giddens (1984 [2010]) asserted that social practices come about in space and time, not merely due to the influence of a structure and the role of agents, but instead by the integration of the two. Time and repetition are important dimensions in the formation of agency capacity because social dynamics occur in one social episode. Time presents reflexive momentum based on a trail of past knowledge and experiences for determining current actions and going toward the future. Social life is transformed through a causal rotation cycle in space, time, and action, which transpires through routine social actions.

The Hindu concept of *trisamaya* is closely related to time reflexivity and classifies time by three types, namely *atita* (the past)*, wartamana* (the present)*,* and *anagata* (the future) eras. Everything that is happening now is a part of the past; meanwhile actions in the present moment determine the current condition and forecast the future. According to Giddens (1984 [2010]) and Sztompka (1993 [2004]), time plays an important role in the formation of the basic elements of a social system, namely social structures and institutions as the foundation for individuals in their social actions. Given that, a social system is always shaped via history and occurs in one episode of social life. The dynamic nature of social systems emphasizes that social life is always changing, both through the role of agents as well as structural transformations. Therefore, time reflexivity necessitates that each individual understands their social world through past knowledge and experiences which are institutionalized in currently accepted social structures and norms. This reflexivity then becomes the basis to act in the present moment by taking into account the consequences in the future era.

As related to the current pandemic situation and all possible changes in the future, the discourse on resilience has discovered its relevancy and urgency. It is undeniable that the Covid-19 pandemic has brought forth such startling socio-cultural changes as these changes occur suddenly and present new socio-cultural patterns that have almost never previously been carried out. The implication is that the resulting social contraction is very wide-spread

because communities have never prepared to deal with a pandemic. Yet, change is a social process that will certainly occur such that communities must always be ready to face it. Hence, to face various socio-cultural changes, this author proposes that one of the contributions of Hindu thought is the concept of *trisamaya* for building the resilience of societies based on time reflexivity.

## Method

This paper is a sociological reflection stemming from a study about the discourse on resilience in Hinduism to address socio-cultural changes. As this author examined the relationship between religious texts and socio-cultural contexts, a critical discourse analysis method was used. According to Eriyanto (2001), Foucault asserted that a discourse is not only in the form of words or propositions within a text, but something that produces something else such as an idea, concept, or effect. Discourse can be detected systematically as an idea, opinion, concept, and life-view, which is shaped in a particular context such that it influences certain ways of thinking and acting. In this sense, critical discourse analysis not only positions discourse as a linguistic phenomenon, but also as a socio-cultural phenomenon that can be explained through critical interpretation.

Specifically, this study examined Hindu teachings on the concept of *trisamaya*, which explains about the cycle of time. Actually, one can encounter this discourse in several Hindu sacred texts. However, this study is only focused on the *Yogasutra* text by the maharsi Patanjali based mainly on a translation from Sanskrit into English published in *The Yogasutra Patañjali with*

*the Commentary of Vyāsa* by Bangali Baba (1976 [1982]). This text was chosen based on pragmatic considerations that emphasize the function and usefulness of literary works for readers (Pradopo, 1993 [2007]). In this case, the text was read as a means for delving into a series of discourses related to the *trisamaya* (*atita, wartamana,* and *anagata*), followed by a sociological interpretation in the context of socio-cultural change and community resilience.

## Results and Discussion

### Social Change and Resilience of Societies

Social change has been a central focus of Western sociologists such as Aguste Comte, Herbert Spencer, Emile Durkheim, Oswald Spengler, Vilfredo Pareto, Karl Marx, and Piötr Sztompka (see Garna, 1992). Although social change is a natural phenomenon that every society will certainly undergo, yet, the symptoms are very complex. Social change can occur due to changes in elements that shape the stability of a society, such as geographical, biological, economic, or culture. Meanwhile, in terms of its acceleration, social change can occur by stages as in evolution or rapidly as in revolution. Sztompka (1993 [2004]) asserted that social change can occur in a unilinear and a multilinear manner. The unilinear view is that a change process follows an inevitable path, whether fast or slow. In contrast, a multilinear view is that social change occurs through a number of alternative trajectories, passes through evolutionary stages, and emerges for supplanting or completing other changes in unexpected ways.

Although the evolutionist paradigm is still quite influential in the development of social change theory today, Giddens (1984

[2010]) summarized four dangers of evolutionism. First, unilineal compression as in the tendency to apply general evolution to a specific evolution. For example, the view that feudalism is a necessary precursor to capitalism. Second, homological compression as in "the tendency of some writers to imagine that there is a homology between stages of social evolution and the development of individual personality". For instance, the associating of evolutionary stages of a society with the psychological repression of individuals as they adapt to the environment. Third, normative illusion as in "the inclination to identify superior power, economic, political, or military, with moral superiority on an evolutionary scale". Giddens states that "the concept of adaptation is again a hazardous one in this connection … as if superior 'adaptive capacity' were *ipso facto* superiority in respect of normatively superior social traits". For example, normatively modernity is seen as a superior culture such that the transformation of a traditional society into a modern society seems to be an ethical imperative. Fourth, temporal distortion, meaning "the proclivity of evolutionary thinkers to presume that 'history' can only be written as a social change … the confusion of 'history' with 'historicity'". For example, Marx's idea about 'historical materialism' is often used as a foothold in the history of the spread of capitalism throughout the world.

Based on this critique, Giddens (1984 [2010]) emphasized the importance of seeing social change as an episode of social life; meaning viewing the existence of a sequence of actions or events that have a particular 'starting point', trajectory, and presumed 'end point'. An idea such as this assumes that patterns of institutional change can be illustrated as a shape that can be compared in an historical sequence. This matter is closely related to the concept of socio-cultural transformation as a final condition of change that can be traced through comparisons with the transformation shape of previous conditions. Agents have an important role in this transformation by optimizing the power they possess. In this context, power is understood as the reproduction of 'authoritative resources' rather than 'allocative resources'. Power can flow smoothly through various processes of social reproduction as a medium to achieve common goals.

As for the 'dialectic of control' concept, Giddens (1984 [2010]) conveys that agents, with the power they possess, play an important role in controlling change. An agent must be able to utilize their power to regulate social time-space, body reproduction, and manage life opportunities. First, the organization of social time-space refers to regionalization within and across communities, which is a medium shaping the time-space of everyday life. Second, body reproduction refers to the coordination of a number of human beings in a society, both in administrative and organizational systems. Third, management of life opportunities refers to creating chances for self-development and expression. This asserts that an agent can create change by managing their 'authoritative resources' for a desired future through reflexive monitoring of the past. These three powers of agency in social change mark the subtle transformation of human agents leading to the structuration of social systems.

Considering that individuals always face changes throughout their social space and time, hence, mental resilience is a principle requirement that must be fulfilled. Moreover, rapid and unpredictable changes almost always pose a threat to society. Resilience is closely related to a person's view toward the vulnerability of a situation at hand. Accordingly, Jordan and Javernick-Will (2012) defined community resilience as "the ability to withstand disaster impacts as well as to cope with those impacts and recover quickly". Three indicators of social vulnerability that can influence resilience are exposure, responsiveness, and adaptive capacity. Exposure refers to the ability to understand the severity level of the risks faced. Responsiveness relates to the ability and speed in dealing with the risks. Adaptive capacity refers to the ability to withstand the impact of the risks (Jepson and Colburn, 2013; Dillashandy and Pandjaitan, 2017).

It was unimaginable that the Covid-19 pandemic would become a driver of rapid socio-cultural change nowadays. The threat of death and the implementation of strict health protocols point to the high level of seriousness communities are facing in terms of health, economic, and cultural dimensions. The paradoxical choice between guarding one's health and meeting basic needs has driven lifestyle changes that must adjust to daily life. This condition certainly tests the mental resilience of communities. So, communities must have sufficient references to build mental resilience in dealing with uncertain situations. In the midst of a pandemic situation, at least mental resilience can be developed by "optimism, social support and bonding, staying informed without overindulging in media consumption,

employing distraction strategies such as finding ways to have fun and laugh, and reducing social isolation with online communication (see Chen and Bonano, 2020). All of this depends on an individual's ability to build knowledge, attitudes, and behaviors as the basis for effective mental resilience for coping with any situation.

The Covid-19 pandemic is one actual example of how remarkably social change can occur so suddenly that the mental resilience of communities is truly tested for adapting to the changes that arise. From the view of time reflexivity, changes such as these are actually only a repetition of social change events in the past that occurred within various aspects of life. The peoples of Bali and more broadly of Indonesia, in general, have passed through a variety of historical experiences of social change, whether due to natural disasters or political, economic, and technological changes, among others. Each change always records a trail of knowledge and experiences as a medium of reflexivity that ought to be optimized for building the mental resilience of societies. The adaptive capacity of a community will be easy to build when everyone, without worrying, views change as a necessity.

### Trisamaya: Time Reflexivity

Hinduism views that change is the true nature of *pradhana* (body, also termed *prakerti*) and conversely that which is eternal is only *purusha* (spirit or soul). Changes in the gross elements give birth to the mental components of *mahat, buddhi, ahamkara,* and *manah* and the physical components of the body, senses, and objects. Activity originates when the

*dasendriya* (ten senses) come into contact with sense-objects, both within and external to the body. The work of the *indriya* (senses) is associated with *manah* (mind), which is the first mental faculty to receive and transmit sensations from the sense organs to other mental faculties such as *mahat* (consciousness), *buddhi* (intellect), and *ahamkara* (self-consciousness or 'I'). *Mahat* bestows consciousness, *buddhi* considers, and *ahamkara* recognizes a decision as its own. A decision based upon these sensations is conveyed back to *manah* and then passed on to *dasendriya* and finally manifests in activities such as thinking, speaking, and actions (Sura, 1999; Sura and Yasa, 2009). This entire process transpires simultaneously and moves all changes.

The connection between the physical and the mental as a result of this encounter with sense-objects gives rise to shocks in the *citta* (heart and soul) of a human being. This is indicated by changes in the human consciousness, intellect, self-consciousness and thoughts all the time. The *Yogasutra* text by Patanjali asserts that these changes are the main cause of suffering such that the goal of yoga is to control the shaking of the *citta* − *'yogacitta vrtti nirodhah'* (see Patanjali's *Yogasutra*, I.2). This process passes through eight stages known as *astangga yoga*, which begins with *panca yama* and *nyama brata* as practices of abstinence and restraint, *asana* for postural strengthening, *pranayama* for breath control, *pratyahara* for concentration of the mind on Iswara, *dharana* for deeper concentration, *dhyana* for feeling oneness with Iswara, and *samadhi* attaining perfect inner awareness (see Baba, 1976 [1982]; Sura and Yasa, 2009).

Building mental resilience in facing change is the most important principle in the *Yogasutra* text by Patanjali, especially in the third section. Mental metamorphosis by *parinamah* (change) occurs when habitual thoughts become *saṁskāra* (formation or impulses), are *vyutthana* (scattered and restless), and return to *nirodha* (stability and tranquility). These *ksana* (moments) of *nirodha* mental calm begin to be *anvayah* wherein the consciousness is permeated, which reflects the change approaching the inner peace of *nirodha-parinamah* (see Patanjali's *Yogasutra*, III.9). This means that yoga encompasses all efforts to reverse habitual thoughts that are fluctuating and restless to be calm again such that the soul too attains peacefulness. To attain this condition, the third section of the *Yogasutra* text by Patanjali also explains the importance of understanding the nature of *dharma* as the mover and guardian of change from time to time.

In the *Yogasutra* text by Patanjali, III.14 is stated, "*santa udita avyapadesya dharma anupati dharmi*" meaning that the fundamental essence of *dharma* (truth) is always maintained with the characteristic of truth that is *santa* (latent) in the past, *udita* (manifest) in the present, and *avyapadesya* (unmanifest) in the future. From this sutra it can be understood that the fundamental essence of this life is *dharma* (morality, truth, virtue, duty, eternal law). This quality of *dharma* constantly accompanies changes in the world and human life, both in the past, presently, and the future. By this elucidation one also finds three conceptions of time, namely *santa, udita,* and *avyapadesya*, which have similar meaning to the concepts of *atita, wartamana,* and *anagata*.

The next elucidation found in section III.15 states: "*karma anyatvam parinama anyatve hetuḥ*" meaning that a different sequence of *karma* (actions) causes different consolidations as well as changes. This sutra asserts that change is determined by *karma* (action) such that different actions will give birth to different changes as well. In the context of yoga, this matter is connected to the stages of *astangga yoga* in that each stage passed through will give rise to different mental changes as well. Hence, each stage of yoga must be followed in a disciplined manner until a mental metamorphosis by *parinama* can attain a more perfect stage.

The concepts of *atita* and *anagata* are encountered explicitly in section III.16 which states, "*parinama traya samyamat atita anagata jnanam*". This means that a deep understanding of the three forms of change requires *jnana* (spiritual knowledge) about *atita* (the past) and *anagata* (the future) eras. Three forms of change are referred to in section III.13, namely changes due to *dharma* (the natural state), changes due to *laksana* external mental and physical influences, and changes due to *avastha* (conditions). Changes due to *dharma* refer to the values of virtues which are valid in each era. Changes due to *laksana* refer to the connection between the *indriya* (senses) and *manah* (mind) with external sense-objects that create changes in feelings, desires, and intentions. Meanwhile, changes due to *avastha* are closely related to the physical and mental development of human beings along with increase in age. A deep understanding of these three changes requires *jnana* (spiritual knowledge) about *atita* (the past) and *anagata* (the future) eras. One does not explicitly find the concept of *wartamana*, but it is implicitly equated with the concept of *udita* (manifest) in the present.

Based on the commentary above, it can be understood that *trisamaya* as time reflexivity is closely related to the way human beings understand *parinama* (changes) in life. *Dharma* is the mover and guardian of change because naturally life certainly changes while carrying the respective values. Knowledge of *dharma* in *atita* (the past) and *anagata* (the future) eras leads to fundamental values, namely truths that apply to all eras. Knowledge of *wartamana, udita* (the present) era leads to a manner of *karma* (actions) in accordance with current valid values without abandoning fundamental values inherited from the past. Subsequently, knowledge about *anagata* and *avyapadesya* (the unmanifest and future era) directs one toward the goal. Building mental stability in each change constitutes the essence of yoga teachings and *jnana* (spiritual knowledge) is a fundamental principle that ought to be built so that human beings are able to reflect deeply on changes in all eras.

### Resilience Based on Trisamaya

The *Yogasutra* text by Patanjali teaches that each change certainly influences the mental condition of human beings. So, building mental resilience by yoga is the best way to respond to each change with psychological implications that are pleasant such as attaining a condition of *parinama-nirodha* whereby the inner soul remains stable and calm in the midst of change. Sociologically, the ability to withstand change by overcoming various psychological pressures that arise reflects the adaptive excellence of an individual. This adaptive

excellence calls for each individual to be capable of developing 'adaptive upgrading' or 'adaptive modification' in their social world (Sahlins, 1960; Triguna, 2011). Likewise, community resilience ultimately ought to be directed at building the adaptive capacity of individuals until people are able to reduce the mental burden caused by all the pressures faced, as well as to quickly arise with an eye toward a better future.

The adaptive capacity of an individual, actually, has a meaning in line with strengthening agency capacity (see Giddens, 1984 [2010]). Agency transformation will only possibly occur when individuals are able to use a 'range of causal powers' acquired for carrying out changes, both for themselves and for other people. Optimization of 'authoritative resources' held by each actor – in the transition to becoming an agent – requires a reflexive ability toward space, time, and actions that are moving within a social structure. According to Giddens (1984 [2010]) and Bourdieu (see Santoso, 2010), a social structure is not one with a coercive quality such as in a positivist view; rather, it is a system that makes it possible for various resources to be optimized. In other words, a social structure is an arena of cultural production that confers authority to agents for expressing and developing themselves via the restructuring of a social system.

The Hindu concept of *trisamaya* contains teachings on the importance of time reflexivity for building the mental resilience of human beings in responding to each change. Reflexive abilities are built by a deep understanding of *jnana* (spiritual knowledge) toward three important components that are mutually integrated: *parinama* (mental metamorphosis), *dharma* (rules, virtuous deeds), and *karma* (actions).

In terms of a sociological interpretation, it seems relevant that time reflexivity by an understanding of these three aspects be developed as a basis for the resilience of societies amidst responding to each socio-cultural change, and especially in the context of the Covid-19 pandemic as follows.

Each change certainly presents new situations and conditions that influence the mental condition of human beings by *parinamah* (change). In the context of a pandemic, for example, communities are faced with various threats to the health, economic, social, and cultural dimensions alongside various policies implemented by the government. Learning from experiences in *atita* (the past) era, actually these sorts of threats have occurred continuously along the timeline of human life. Psychosocial studies also assert that human beings always experienced life crises during each phase of their life, for instance from childhood to adolescence and adulthood (Erikson, 1977). In an anthropological sense, Hindu teachings on the implementation of various *manusa yadnya* ceremonies can be interpreted in relation to rites of passage for overcoming life crises at each stage of growth (Koentjaraningrat, 1993). It appears vital that understandings about these life crises are rendered as an important learning arena for guarding *vartamana* – mental stability in the present moment – as well as to build optimism that human beings can surpass crises while also experiencing *anagata* as in not losing hope for the future. Optimism that this pandemic will definitely subside and present hope for a better future is an effort of mental resilience by *trisamaya* as time reflexivity that ought to continuously be built.

The virtuous values of *dharma* that move and guard each change is the next field of reflexivity. Each era certainly arrives with its respective *dharma*, for example as is marked by the presence of the four *dharmasastra* texts of *Manu, Gautama, Samkha-Likita,* and *Parasara* in each *yuga*. This means that each social change also presents a new value system that, whether one wants or not, ought to be adapted by the entire community. A deep understanding about *atita* (the past) era makes it possible for a community to maintain the values of fundamental wisdom amidst changes during *wartamana* (the present) era. Continuously firmly adhering to the *dharma* in responding to each change of era is a principle condition for happiness now and in *anagata* (the future) eras. As is said, '*dharma raksatah raksitah*'; meaning whoever maintains the *dharma*, they will also be protected by *dharma*. In the context of a pandemic, this reflexivity ought to be developed for understanding the historical experiences of pandemics in the past and the various *dharma* taught for coping, such as *atapel* (wearing a mask), *asuci laksana* (maintaining cleanliness), and *aneang* (maintaining distance) (Suatama, et al., 2020). Time and its repetition, as a part of social change, presupposes that the past time always presents a trail of knowledge and experiences for dealing with conditions in the present moment as well as preparing for the future.

The third basic element of change, according to the *Yogasutra* text by Patanjali, is *karma* (action) as each action influences the resulting change. Action is a practical-actual dimension in social life because action always refers to what is done in the here-now. Hinduism positions *karma* (action) and *laku* (ascetic practices) as the highest principle of spirituality. In this sense, religion is not dogma or tedious ritual creeds, but, rather it is *sadhana* as discipline of action for achieving the highest virtue (Radhakrishnan, 1939 [2003]). Likewise, *yoga* is also not a theory of liberation, but, rather it is a way of attaining liberation which must be pursued through *abhyasa* (disciplined action) and *vairagya* (awareness, detachment). This principle must also be developed to build community resilience amidst facing social change. Basically, socio-cultural adaptation obliges people to be able to act in accordance with the values of an era. As Giddens (1984 [2010]) noted, the routinization of social action signals that a social structure is an institutionalization from the actions of agents in the past, becomes a reference for action in the present, and the routinized current actions forecast the future of a society.

*Trisamaya* as time reflexivity for a community resilience strategy illustrates the 'dialectic of control' of change in a holistic and continuous manner. In the context of a pandemic, community resilience is determined by the ability of individuals to control *parinama* (mental changes) in response to various changes that occur. Firmness in adhering to the principle of *dharma* amidst facing various life pressures will also put a community out of the reach of counterproductive attitudes and behaviors, both in terms of health and morality. In the end, community resilience will be fully developed if all *karma* (actions) are based on current values such as abiding by health protocols. Adapting new behaviors and habits that are routinized by social action praxis will shape cultural patterns in future societies that mark the

occurrence of the structuration of social systems.

## Conclusion

This study concluded that the Hindu concept of *trisamaya* is relevant as a community resilience strategy based on time reflexivity. Socio-cultural change is a necessity for the entire social order such that people must always be ready to face it at any time. The mechanism of rapid and sudden social change certainly creates a type of culture shock that requires mental resilience for coping. The concept of *trisamaya* conveys teachings about how *atita* (the past) provides a reference for acting in the present moment, while actions in *wartamana* (the present) era determine the success of an individual's adaptation, whether for merely surviving up until forecasting *anagata* (the future) era. Time reflexivity requires the readiness of each individual to utilize *jnana* (spiritual knowledge) for understanding *parinama* (mental changes), *dharma* (rules, virtuous deeds), and *karma* (actions) that are aligned with the spirit of change without losing moral control. Finally, this study recommends that the discipline of *yoga* be carried out in daily activities to build community resilience. Let us remember that the success of an individual in dealing with each socio-cultural change is determined by one's mental stability and *yoga* provides a path for that.

## Acknowledgment

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# The importance of plant diversity in mitigating the outbreak of coronavirus

I Gede Ketut Adiputra[a1*], I Made Sumarya[a2], AA Sauca[a3], I Nyoman Arsana[a4]

[a]Department of Biology, Faculty of Information Technology and Sciences, University of Hindu Indonesia Denpasar. Jl. Sangalangit, Tembau, Penatih, Denpasar, Bali, 80238, Indonesia
[1]dr_gede_adiputra@yahoo.co.id*; [2]sumaryaimade@gmail.com; [3]sauca@unhi.ac.id; [4]arsanacita@yahoo.com

*Corresponding author: dr_gede_adiputra@yahoo.co.id

## ABSTRACT

The high speed of covid 19 spread worldwide has prompted WHO to declare pandemic on 11 March 2020. Social distancing was then imposed by the government worldwide to slow the contagion of the covid 19. This study is aimed to find the contribution of plant diversity in slowing the spread of respiratory infection diseases and covid 19. The method employed in this study was a literature review by understanding relevant articles collected using a search engine such as google scholar, research gate, Wiley online library, etc. This study found that urban forest is very effective in removing air pollutants particularly particulate matter (PM) which is regarded as the main cause of respiratory infectious diseases. Bioactive compounds against covid 19 are produced by various plant species. Under the condition of high forest area relative to inhabitant, less mortality related covid 19 were reported. Since respiration related diseases such as influenza and Sarcov-2 are exacerbated by air pollution, the urban forest can be regarded to have a substantial contribution in mitigating the prevalent of Sarcov-2 diseases. Therefore, increasing the area of the urban forest is crucial in mitigating the covid 19 outbreak particularly in a city with high road traffic.

**Keywords**: Plants, air pollution, respiratory diseases, covid-19 pandemic, bioactive compounds.

## I. Introduction

Long before the outbreak of the covid-19 pandemic in 2020, people already have a major concern about the impact of air pollution on food security and public health. Global warming, caused by the increasing $CO_2$ in the atmosphere and generated from fossil fuel combustion, was firstly noticed in 1980 and then become a global issue (Schaub, 2012). The most prominent impact of global warming is the heavy rain during the wet season and prolonged drought during dry seasons attributed to the high evaporation rate in one hemisphere and high precipitation in the other hemisphere (Feyen et al., 2009). The impact of global warming manifested as flooding and

prolonged drought, then affected food security and freshwater.

Fossil fuel has been used since the invention of motor vehicles and the industrial revolution in 18 century (Mohajan, 2019) and its combustion then known to emit particulate matter (PM) which can cause respiratory infectious diseases and other public health problems since 1952 in England (Kim et al., 2018). Also, deforestation has occurred for expanding agriculture, housing and other purposes since the beginning of civilization (FAO, 2016), the important role of trees in removing air pollutants is then known very lately, i.e. in ca 2008 (Kim et al., 2018). Although a lot of improvement has then been implemented (Santilli et al., 2005), the exploitation of the environment then results in a serious global problem until very recently. Importantly, the problem then becomes too late to be solved only by reducing the pollutions. For example, the outbreak of covid-19 (Fig. 1) which is related to the impact of air pollution then managed by implementing social distancing, mask and a lockdown (Teslya et al., 2020), rather than planting more trees to mitigate air pollutions (Prabha et al., 2013). Therefore, after the very bitter experiences of covid 19, it is speculated that to reduce the risk of the further impact of air pollution, continuous mitigation has to be implemented such as reforestation and reducing the rate of gas emissions.
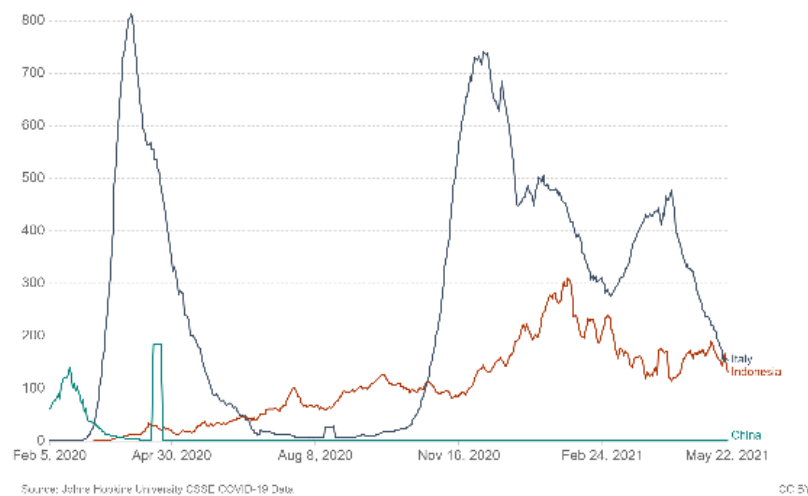


Fig. 1. Mortality of covid-19 in Italy, China and Indonesia from Feb 2020 to May 2021.
(**Source:** Italy: Coronavirus Pandemic Country Profile,
https://ourworldindata.org/coronavirus/country/italy?country=ITA~IDN~CHN

## II. Material and Methods

This review was written after reading and understanding literature collected using search engines, such as Wiley Online Library, Google Scholar, ResearchGate, etc. Free access relevance articles from a journal found in Wiley online library was then opened and downloaded. The pdf version of articles found in Google Scholar and ResearchGate was also downloaded. The keywords applied for collecting the

article was covid-19, air pollution, respiratory infection, trees, etc.

## III. Results and discussions

*A. The close relation of air pollution and respiratory infection diseases.*

Before the outbreak of the Covid-19 pandemic in 2020, various studies have been reported which found that air pollution could result in an increased case of respiratory infection. The air pollution which contains particulate matter ($PM_{10}$), $SO_2$, $O_3$, $CO$ and $NO_2$ were found closely related to the admission of children to the hospital (de Souza et al., 2014) and exacerbate respiratory viral infection such as influenza, measle, rhinovirus (Woodby et al., 2021). Other studies show that patient from a region with high air pollution index (API ) has a higher risk of mortality than patient from lower API region (Cui et al., 2003). Exposure to polluted air could also increase the risk factor of cardiovascular diseases (Brook et al., 2010).

The component of air pollution that affect most the respiratory is particulate matter (PMx). The particulate is a complex mixture of solid and liquid particles suspended in the air when coal, gasoline, diesel fuels and wood are burned (Sierra-Vargas et al., 2012). The particulate less than 2.5 μm was reported to affect the lower respiratory system, where elevated the ambient $PM_{2,5}$ increase acute lower respiratory infection such as influenza (Horne et al., 2018). These authors also reported that the increase of infection was very high 21 days after the commencement of the elevated $PM_{2.5}$ in the air and the effect was mostly found in 0-2 years old children. The other component of pollutants, i.e. $SO_2$ and NOx was reported to affect upper respiratory infection in children (Von Mutius et al., 1995).

After the Covid-19 pandemic outbreak in 2020, which also affected the human respiratory system, rational speculation then arises that the pandemic was related to air pollution and exacerbate respiratory infections diseases. Similar to that for respiratory infection previously reported, the covid-19 pandemic also results from the viral infection. The virus that responsible for the outbreak of the Covid-19 pandemic has widely been known as Sarcov-2. Before the covid 19 outbreak, SARS-COV-1 was traced in Southern China from November 2002 to July 2003 which show severe acute respiratory syndrome (Woodby et al., 2021). In 2012, the subsequent outbreak was then identified in the Middle East and known as MERS-CoV. In December 2019, Sarcov-2 were identified in Wuhan, China. In April 2020, the World Health Organization WHO announced that the outbreak of Covid-19 is a pandemic that refers to global disease outbreaks (Wang et al., 2020). Several strategies were then implemented to combat the widespread of the coronavirus include: Social distancing, wearing musk and hand hygiene. Several studies reported that social distancing reduces the new case of coronavirus and wearing musk decreases not only covid19 but also other respiratory infection diseases (Chiu et al., 2020; Courtemanche et al., 2020). These studies are very clearly suggesting that combatting covid19 and other respiratory infections require free polluted air. In other words, combatting air pollution very likely could decrease the case of respiratory infection diseases and the covid-19 pandemic.

*B. The importance of trees in mitigating the air pollution*

Naturally, the autotrophic photosynthetic organism provides foods for the heterotrophic organism, such as human beings. The autotrophic plants synthesize organic compounds from the inorganic compound and release $O_2$. The process that has already been studied for more than two-century known as photosynthesis. Under the condition of increasing population, the need for food is increasing and the plants are mostly studied to increase food security. The increasing population then also require more space for housing, road and other facilities to make better wellbeing. Unfortunately, the better facilities available then also accompanied by more production of waste and less green space available.

This subsequently leads to a global problem, that threatens public health, i. e. the air pollution.

The air pollutant could arise both naturally or human-made air pollutants. According to (Pénard and Maesano, 2004), whilst natural pollutants may arise from the earth surface in the form of dust, from plants as pollen, or volcano eruption as gas and particles, the human-made pollutant, particularly in an industrialized country, mostly arise from road traffics and factory. In Malaysia, the motor vehicle is found to be the main source of air pollutants particularly Methane and $PM_{10}$ (Azid et al., 2015).



Fig. 2. The example of dust retaining leaf. A. *Biota orienta*; B. *Platanus orientalis*.; C. *Ulmus pumila*. These figures were taken from Erkebaev et al., (2021).

Plants have widely been acknowledged to have a capacity to reduce air pollution, by the uptake of $CO_2$ and capturing atmospheric particles. The plants also make fresh air by releasing $O_2$ and this clean air made by the presence of plants is highly benefitted human health. However, the use of fossil fuel and other human activity could result in a decrease of global oxygen from the current level of 20.946% to 20.825% (Huang et al., 2018). A recent review of various studies that were reported by Ferrini et al., (2020) discussed comprehensively the capacity of plants to reduce particulate,

avoiding residential areas from exposure to pollutants, minimizing the impact of toxic gases, etc. According to these authors, particulate can adhere to the leaf surface and so remove pollutants from the air. One ha of trees could remove 9.7 kg pollutants per year and for a city with 600 $km^2$, the removal accounted for 591 tons. The mechanism by which the pollutant settle on the leaf surface includes gravitation, Brownian diffusion, interception, inertial impaction and turbulent impactions. Trees characterized by rough leaf surface is more effective in capturing particulate matter

than smooth leaves trees. The captured particulate is then washed by rain and deposited into the soil. Therefore, people living in an urban area with sufficient trees will not be exposed by ca 951 tons pollutants per years, an amount that could severely deteorate public health. The example of dust retention leaf of plants is shown in Fig. 2A, B, C.

*C. The contribution of trees in mitigating the increasing case of respiratory viral infection and Covid-19*

Since coronavirus is indeed a particle and emitted into the air in the form of an aerosol, the virus is very likely also capture by trees in a similar mechanism like that for other particulates. The virus could also then entering plant organs via stomata since the size of coronavirus is ca 100 nm (Bar-On et al., 2020) much smaller than the pore size of opened stomata i.e. 39.52 x 9.28 $\mu m^2$ (Rampe et al., 2019). This trapped coronavirus is unlikely to proliferate to make a new infectious virus in the plant since a specific virus could only infect a specific host or specific cell (Molnar and Gair 2019). Furthermore, the mechanism by which a virus entering the plant's cell is slightly different to that virus entering animal cells particularly because of the presence of cell walls in plants.

Once the virus entering the cell, a mechanism then occurred which leads to the inactivation of viral genetic material. According to Garcia-Ruiz, (2019), several mechanisms are involved during the response of plants to the virus infections, e. g. autophagy, ubiquitination, mRNA decay and gene silencing. Among those mechanisms, gene silencing is the most essential plant defend-system where viral RNA is degraded or its translation is suppressed. The defend system in plants could then stop infection at any point. Suggesting that the plants could become a safety trap to remove coronavirus particles since coronavirus captured by the leaf of trees is unable to be transmitted into human hosts. If this mechanism is correct, urban trees are very effective in minimizing the emission of coronavirus from one person to other. More importantly, people who live in more clean air will be healthier to combat the virus and decrease the potential of further infection into other people. By contrast, under the condition with fewer trees and social distancing, more virus particles may inhale by the people rather than be trapped by the plants.

Another mechanism in plants that could bolster people's immune against coronavirus infections is the production of volatile organic compounds by an urban forest. This possibility has been studied in Italy by Roviello and Roviello (2021). These authors speculated that air pollution could increase the case of respiratory infection diseases and exacerbated the mortality of covid-19 infection. As has been widely known, after covid-19 was firstly reported in China, the case was then spread very quickly across the world including Italy. By analyzing the case in different regions and the forest endow by each region, the author found that, in Italy, the region with forest higher than 0.34 ha/inhabitants shows much less mortality than the region with forest less than 0.34 ha. For example, the region with less than 0.01% mortality/total population endows at least 0.34-hectare forest per inhabitant and the two lowest mortality related covid 19 has 0.56 and 0.76-hectare forest/inhabitant. By contrast, the region with the highest covid 19 mortality and the highest occupancy has the lowest forest. Data

reported by the authors suggesting that tree is beneficial to slow covid-19 infections most likely because the tree cleans up air pollution and produce compound to inhibit covid-19. A various study has been reported which showed that plants could produce compounds to slow covid19 infection (Ali et al., 2021; Song et al., 2021; Tallei et al., 2020).

According to (Choi et al., 2021), the healing capacity of the forest includes improving olfactory, visual and socio-environmental which is resulted from the release of natural volatile organic compounds (NVOC). Plant secondary metabolites (PSMs) can mitigate air pollution-related diseases because it produces multidimensional chemical structures (Bhuiyan et al., 2020). For example, monoterpenes having an activity to antiviral properties (Astani et al., 2009). Polyphenols and flavonoids also have antiviral properties against HIV, HVS, dengue virus, influenza virus and poliovirus (Kamboj et al., 2012).

## IV. Conclusion

The earth is the home of various organisms which may benefit the wealthiness of people or otherwise, under the condition of the booming population, the organism could then threaten public health. The exploitation of the environment may improve wellbeing but is usually accompanied by a negative impact. The danger of the negative impact may then be realized far after the prolonged accumulations and unable to be solved only by minimizing the primary impact. For example, fossil fuel combustion and deforestation which is commenced in 18 century than is known to cause air pollution in 1980. In the later period, it is then known to cause respiratory infection and eventually covid 19 pandemics were then outbreak in 2020. This review concluded that to maintain public health, minimizing the emission of pollutants and continuous trees conservation is required to maintain clean air. An urban forest is highly recommended for a city with high road traffic.

## Authors contribution

Data gathering and idea owner of this study were conducted by I Gede Ketut Adiputra. Editing and final draft approval was conducted by I Made Sumarya, AA Sauca and I Nyoman Arsana.

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# *TABUH RAH* : SIMBOLIK HARMONIS DENGAN ALAM SEMESTA

Ida Bagus Dharmika
Email : gusdharmika@gmail.com
Ida Bagus Suatama
Email: ibsuatama@unhi.ac.id
I Gusti Bagus Wirawan
Email: ajikwirawan@gmail.com
I Wayan Sukarma
Email: parama.diksa@yahoo.com

## ABSTRAK

Kehidupan beragama masyarakat Bali dewasa ini adalah merupakan perwujudan atau gabungan dari berbagai tradisi,sekte dan kearifan lokal yang berkembang di Bali sebelumnya. Pulau Bali, *pulau wali*, *pulau banten* tempat diselenggarakannya berbagai upacara besar seperti *panca bali krama, eka dasa rudra* satu bentuk upacara *bhuta yadnya* dalam berbagai sumber disebut sebagai *bali-yajna* atau *bali-harana*, yaitu persembahan untuk *bhuta* (*balir-bhauto*). Catatan sejarah menunjukkan bahwa di Bali sebelumnya dikenal dan berkembang beberapa sekte seperti Siwa Sidhanta, Pacupata, Bhairawa, Waisnawa, Bodha, Brahmana, Rsi, Sora, dan Ganesa. Dalam rangkaian upacara agama (yadnya) terutama *Bhuta Yadnya* kerapkali dilaksanakan upacara *tabuh rah, tabur rah*, atau *nyambleh* dengan taburan darah binatang korban. Pertanyaan yang kemudian muncul mengapa harus *tabuh rah*? Pertanyan inilah yang kemudian dicoba dibedah dengan suatu proses penelitian dengan teknik observasi, wawancara dan studi kepustakaan melalui penekatan kualitatif.

Penelitian ini menemukan bahwa *tabuh rah* adalah simbolisasi *nyupat bhuta kala* sebagaimana disebutkan dalam berbagai artikel agama Hindu tentang Siwa Siddhanta yang memiliki kekuatan untuk melenyapkan segala kegelapan bathin. Muncratnya darah hewan dalam penggunaan *caru, tawur* dan juga tari keagamaan yang tumbuh dari kearifan lokal disebutkan sebagai simbol pelepasan biomaterial dan bioenergi ke alam kosmik guna penyelarasan alam semesta. Pemujaan siwaistik terutama siwa sakti (durga) masih sering kita temui saat menyambut dan *nedunan bhatara* dengan *banten segehan agung* disertai dengan *nyambleh* ayam semalung atau *kucit butuhan*. Upacara dengan taburan darah adalah pesembahan untuk *bhuta* guna mencapai *bhuta-hita* atau jagadhita, keharmonisan alam semesta, *bhuwana agung* dan *bhuwana alit* yang dibentuk oleh unsur *panca-maha-bhuta*.

Kata kunci: *tabuh rah, simbolik, alam semesta*

## PENDAHULUAN

Tabur rah adalah taburan darah binatang korban yang dilaksanakan dalam rangkaian upacara agama (*yadnya*) sering juga dibahasakan dengan istilah *tabuh rah, nyambleh* dalam bahasa sehari-hari. Tersirat berarti makna yang dimaksud sesungguhnya tersembunyi dalam tiap katanya. Di sinilah diperlukan kecerdasan untuk menggali pengetahuan yang lebih dalam dan benar agar sesuai dengan tujuan tulisan.

Dari beberapa sumber ditemukan bahwa warisan leluhur orang Bali yang melaksanakan kegiatan *caru, tawur, megibung,* suguhan lawar yang menggunakan daging mentah dan darah merupakan warisan ajaran Sekte Bhairawa. Walaupun praktek persembahan ala Bhairawa telah ditinggalkan pada abad XIII, namun pengaruh persembahan ala Bhairawa masih bisa kita rasakan dalam kehidupan masyarakat Bali saat mereka melakukan yadnya terutama *bhuta yadnya*, misalnya dalam upacara mereka masih memakai persembahan daging mentah, ada persembahan darah lewat *"sambleh"*. Begitu juga mengenai makanan yang dibuat saat berpesta ada persembahan *"lawar"* yaitu campuran sayur dengan daging ditambah darah mentah dari binatang. Hal semacam ini mirip dengan pemujaan yang dilakukan oleh pengikut Kapalika pada suku bangsa Dravida.

Ada beberapa teks agama yang dihasilkan oleh para leluhur tempo dulu yang menguraikan tentang penggunaan darah dalam proses upacara agama di Bali antara lain, teks Prasasti Batur Abang A l. tahun 933 Çaka .".............. *mwang yan pakaryyakaryya, masanga kunang wgila ya manawunga makantang tlung parahatan,* *ithaninnya, tan pamwita, tan pawwata ring nayakan saksi.............".".............* lagi pula bila mengadakan upacara- upacara misalnya tawur Kasanga patutlah mengadakan sabungan ayam tiga *sehet* (babak) di desanya, tidaklah minta ijin tidaklah membawa (memberitahu.) kepada yang berwenang.."

Prasasti Batuan yang berangka tahun 944 Çaka "............. *kunang yan manawunga ing pangudwan makantang tlung parahatan, tan pamwita ring nayaka saksi mwang sawung tunggur, tan knana minta pamli..............".".................* adapun bila mengadu ayam di tempat suci dilakukan 3 sehet (babak) tidak meminta ijin kepada yang berwenang, dan juga kepada pengawas sabungan tidak dikenakan cukai :........."

Lontar Çiwa Tattwa Purana disebutkan demikian , *"Muah ring tileming Kesanga, hulun magawe yoga, teka wang ing madhyapada magawe tawur kesowangan, den hana pranging satha, wnang nyepi sadina ika labain sang Kala Daça Bhumi, yanora samangkana rug ikang ning madhyapada"* "Lagi pula pada tilem Kasanga Aku (Bhatara Çiwa) mengadakan yoga, berkewajibanlah orang di bumi, ini membuat persembahan masing-masing, lalu adakan pertarungan ayam, dan Nyepi sehari (ketika) itu beri korban (hidangan) Sang Kala Daça, Bhumi, jika tidak celakalah manusia di bumi ....."

Sedangkan dalam Lontar Yajna disebutkan demikian Prakerti, "........... *rikalaning reya- reya, prang uduwan, masanga kunang wgila yamanawunga makantang tlung parahatan saha upakara dena jangkep......",* "............... pada waktu hari raya, diadakan pertarungan suci misalnya pada bulan Kasanga, patutlah

mengadakan pertarungan ayam tiga sehet lengkap dengan upakaranya.



*Tabuh rah* adalah ritual persembahan tetes darah untuk upacara *bhuta yadnya*

Penggunaan darah sebagai sarana upacara terutama pada *butha yadnya* juga ditemukan pada masyarakat di Bengal (India) pada dinasti Pala abad ke 8-11 masehi dan juga berkembang di Bihar dan Bhumakarsa (736-940 Masehi), juga ditemukan di Kuil Vetal yang didirikan untuk memuja *Sakti* (Suamba, 2009: 50).

Demikian juga upacara *yadnya* yang diwujudkan dalam bentuk tari dan menyita kerumunan dan kemerihan masyarakat secara mentradisi dilaksanakan oleh masyarakat Bali terutama di daerah Karangasem kerap menggunakan darah sebagai media untuk menghormati dan sekaligus berinteraksi dengan alam seperti, *upacara mekare-kare*. Upacara "*mekare-mekare*" merupakan upacara korban melalui penetesan darah pada tubuh manusia, sebagai akibat dari goresan duri daun padan yang dilakukan melalui perang pandan antara krama adat yang dipusatkan di "*Pura Bale Agung*", "*Petemu Kelod*", "*Petemu Kaja*" dan "*Petemu Tengah*" dalam satu lingkungan desa Adat Tenganan Pegeringsing, Karangasem.



*Mekare-kare* atau *Megeret pandan*, pada masyarakat Tenganan Pagringsingan, Karangasem

Demikian juga tarian *gebud ende* bagi masyarakat desa Seraya di Karangasem sangat dipentingkan mengucuran darah dari kepalanya karena kena rotan dalam tarian itu. *Gebug ende* keberhasilan tarian ini ditandai apabila ada penari atau salah satu penari yang kepalanya kena rotan, dan telah mengeluarkan darah yang menandakan bahwa tarian itu berhasil. Darah yang keluar dari salah seorang penari ini dimaknai oleh warga desa Seraya bahwa pemohonan mereka akan turunnya hujan sudah dikabulkan atau berhasil. Korban darah dalam masyarakat Bali sering disebut dengan *tabuh rah* dan bagi masyarakat Seraya keluarnya darah dari kepala penari melalui proses *gebud ende* menandakan adanya kemakmuran dan secara keyakinan dan juga riil akan turunnya hujan (dharmika:2012).



Tarian *Gebug Ende* di daerah Seraya, Karangasem

## HARMONIS DENGAN ALAM (*BHUTA YADNYA*)

Dalam kajian-kajian ekologi atau kajian lingkungan secara umum dikenal beberapa paradigma yang sering digunakan yaitu paradigma ekosentrisme dan paradigma antroposentrisme. Paradigma ekosentroisme memandang bahwa manusia adalah bagian dari alam, manusia sangat tergantung dari fenomena alam itu. Sedangkan paradigma antroposentrisme memandang bahwa manusia lepas berdiri sendiri dari lingkungan alamnya karena dia bisa menentukan bahkan menundukkan alam. Dalam konteks ini posisi masyarakat Hindu di Bali berada pada paham atau paradigma ekosentrisme bahwa masyarakat memandang alam ini adalah merupakan satu kesatuan dengan kehidupan manusia, manusia tidak bisa lepas dari fenomena alam.

*Bhuta yadnya* yang dilaksanakan oleh masyarakat Hindu Bali mulai dari terkecil sampai yang terbesar, yang dilakukan secara bertahap dan bertingkat mulai dari tingkat keluarga, desa adat maupun jagat adalah dalam rangka menjaga keharmonisan hubunga manusia dengan alam. Pada tingkat kelurga kita mengenal pelaksanaan caru dari *eka satha, pancha satha* sampai *rsi ghana*, demikian juga tingkat desa adat mulai dari pelaksanaan caru *eka satha* sampai *caru balik sumpah*, sedangkan pada tingkat jagat dilaksanakan upacara *eka satha, tawur, panca balikrama, eka dasa rudra* dan *merebu bumi* semuannya dilakukan dengan sistematis, terstruktur dengan aturan yang sangat ketat dalam rangka menjaga hubungan harmonis dengan alam.

*Bhuta yajna* diadakan dimaksudkan untuk mencapai *bhuta-hita* atau *jagadhita*, keharmonisan alam semesta, *bhuwana agung* dan *bhuwana alit*, alam yang yang dibentuk oleh unsur-unsur *panca-maha-bhuta* (*pretiwi, apah, teja, bayu, akasa*) dan *panca-tanmatra* (*gandha, rasa, sparsa, rupa dan sabda*). *Panca-mahabhuta* lahir dari *panca banmatra*. Kitab Wrehaspati-tatwa menyuratkan: *sangkeng pancatamatra metu tang pancamahabhuta / akasa metu sangkeng sabdatanmatra / wayu metu sangekng rupatanmatra/teja metu sangkeng sparsa tanmatra/apah metu sangkeng rasatanmatra/ prethiwi metu sangkeng gandhatanmatra/ nahan tang pancamahabhuta ngaranya/ sakala pratyaksa katon kagamal//* "Dari pancatanmatra lahirlah pancamahabhuta/ akasa lahir dari sabdatanmatra/ wayu lahir dari rupatanmatra/teja lahir dari sparsatanmatra/ apah lahir dari rasatanmatra / dan pretiwi lahir dari gandhatanmatra/ itulah yang disebut Pancamahabhuta / yang kasat mata dan dapat dipegang//. Dilihat dari proses penciptaan yang diciptakan pertama oleh *bhatara siwa* adalah *purusa* sampai yang terakhir yaitu *pertiwi*. Kedudukan darah, najis, air kemih, keringat, ludah, sumsum, otak yang mempunyai sifat suara, rupa dan rasa mempunyai sifat yang sangat menentukan dalam menjaga keseimbangan *makro-mikro kosmos*. *Bhuta yajna* diselenggarakan di suatu tempat terpilih, pada waktu terpilih. misalnya, di suatu tempat yang disimbolisasikan sebagai tengahnya dunia (*madhyanikang bhuwana*) pada saat *sandhya-kala*, ketika matahari, bulan dan bhumi berada di dalam suatu garis lurus (seperti pada *tilem*). Maka *bhuta* dan *kala* (ruang dan waktu) menjadi pertimbangan penting dalam melaksanakan *bhuta-yajna* (Ki Nirdon, 1998: 156).

Konsep ruang *Catus Patha* budaya Bali
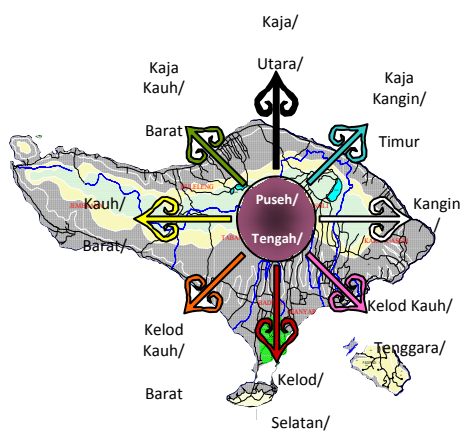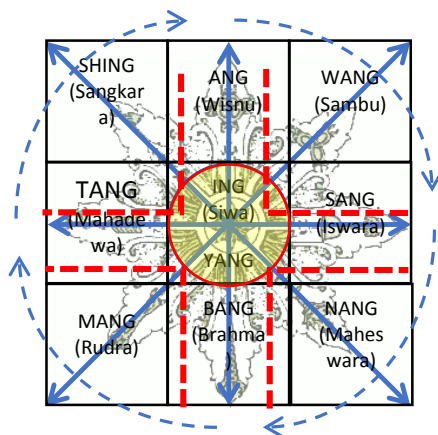




*Nawa Sanga* dalam budaya Bali

Penaburan darah pada pelaksaaan upacara korban adalah sangat dipentingkan yang disimboliskan dengan pengorbanan darah binatang korbannya, muncratnya darah hewan dalam penggunaan *caru* atau *tawur* disebutkan sebagai simbol pelepasan biomaterial dan bioenergi ke alam kosmik guna penyelarasan. Kearifan lokal Bali dengan mengorbankan darah di daerah Bali sudah berjalan secara mentradisi dari waktu ke waktu dan dari zaman ke zaman, dengan interaksi dengan dunia luarpun masyarakat masih mengembangkan budaya ini dengan rujukan yang lebih luas dan ilmiah. Kita telusuri ketika sekte-sekte berkembang dalam masyarakat Bali penggunaan darah sebagai sarana upacara semakin intensif, sekte-sekte yang pernah berkembang di

Bali antara lain: (1) *Ciwa sidhanta* yaitu lebih mengutamakan pemujaan Siwa dengan ciri ciri, pemujaannya menggunakan air, tari dan mantra yang diwujukan dalam bentuk mudra, upacara agama senantiasa dilakukan, doa-doa sehari-hari merupakan kewajiban; (2) *Pacupata* dengan ciri penyembahan kepada lingga sebagai lambang siwa; (3) *Bhairawa* lebih menonjolkan penyembahan kepada Durga, pemujaan kepada *setra*/kuburan, adanya fenomena *leak*, ajaran *Pancama* sangat menonjol seperti, *mada* (alkohol), *mangsa* (daging), *matsya* (ikan), *mudra* (sikap tangan), *maithuna* (persetubuhan). (4). *Wesnawa* yaitu sekte yang lebih mengutamakan pemujaan kepada Wisnu dengan saktinya Dewi Sri sebagai dewi kemakmuran, (5) *Bodha Soghata* yang tidak lepas dari tata cara dan upacara Hindu masih eksis sampai sekarang di daerah Budakeling di Karangasem, (6) *Brahmana* yaitu juga disebut dengan sekte smarta yang taat menjalankan tradisi dan adat, (7) *Rsi* yaitu sekte yg senang mengadakan tapa dan datang ke gunung-gunung, dan goa tempat yang mengutamakan pemujaan kepada Dewa Gana/Ganeca sebagai Dewa penghalang dari gangguan.

Di India juga ditemukan adanya sarana upacara dengan fokus tumpahan darah misalnya, di Kalkuta setelah Pendeta memcipratkan air suci ke kapala kambing dengan cekatan mengayunkan sebilah pisau tajam ke tenggorokan kambing, menu Kali Ma tumpahkan darah yang menguncur ke patung Dewi Kali, sambil mengucapkan Om Namaskar kali Ma (Om hormat pada ibu Kali) (Eposito, 2015:318). Perkembangan sekte Bairawa di Bali setelah tokoh sakta/tantrik Bhairawa di Indonesia ialah Raja Kerta Negara di Singosari yang menundukkan Bali pada

tahun 1285 sehingga paham ini semakin marak di Bali. Ada beberapa prinsip yang dikembangkan oleh sekte ini pada saat itu yang disebut dengan Panca Ma yaitu, a. *Mangsa* makan daging sepuas-puasnya, b. *Mtsya* makan ikan sepuas-puasnnya, c. *Mada* mabuk sepuas-puasnnya, d. Mudra, menari sepuas-puasnnya, e. *Maituna*, Sex, sepuas-puasnya (Goris, 1976: 11 dan Suamba , 261).

Jaman terus bergerak, kebudayaan dan peradabanpun mengikutinya dengan perkembangan berikutnya semua sekte ini mengadakan pertemuan di Pura Samuan Tiga dan atas prakarsa Mpu Kuturan, kesembilan sekte ini sepakat dijadikan tiga paham yang populer disebut dengan konsep *Tri Murthi* (Brahma, Wisnu, Siwa), yang secara operasional dijalankan di masing-masing desa adat yang ada di Bali, pura Desa. Puseh dan Dalem (Kahyangan Tiga) yang ada di masing-masing desa adat di Bali adalah pura yang termasuk dalam kriteria status pura teriotorial . Ada ribuan pura atau kahyangan tiga yang ada di pulau Bali yang merupakan wujud dari keputusan atau pengejawantahan konsep yang sudah diputuskan dalam Paruman Samuan Tiga dari sekte yang banyak itu menjadi konsep Tri Murti yang merupakan prakarsa dari Mpu Kuturan sekitar abad ke 11.

SEKTE
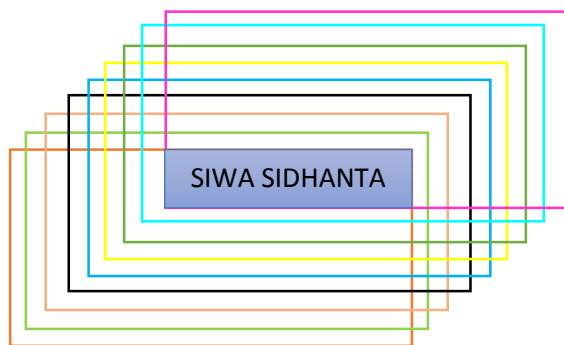


Pada abad ke 15 pulau Bali kedatangan Maha Rsi yang sangat bijaksana, ketika itu yang berkuasa di Bali adalah Raja Waturenggong, Ida Bhetara Sakti Wawurauh, atau Dang Hyang Nirartha nama beliau. Beliau mengambangkan konsep Padmasana (Siwa, Sadasiwa, Paramasiwa atau bhur, bwah, swah) untuk memuja Tuhan secara vertikal. Memperhatikan bangunan suci padmasana segera mengingatkan kita pada cerita pemutaran gunung Mandara yang tersurat dalam kitab Adiparwa kitab pertama dari 18 parwa (astadasa parwa) yang membangun Mahabharata. Sehingga lengkaplah bahwa secara horisontal penyembahkan Tuhan sudah dikembangkan dangan konsep yang dikembangkan oleh Mpu Kuturan (Tri Murti) dan dilengkapi lagi dengan konsep ke atas/vertikal (Tri Purusa: *siwa, sadasiwa, paramasiwa/ bhur, bwah, swah*) oleh Dang Hyang Nirartha yang kita wariskan di Bali sampai sekarang. Dalam konsep ini jelas terlihat bahwa pemujaan Tuhan tidak hanya dilihat dari sudut horisontal tetapi juga bisa dilihat dari konsep vertikal, bahwa Tuhan itu banyak tetapi yang satu itu adalah banyak (*ekatwanekatwa swalaksana bhatara*). Tuhan dalam jnanasiddhanta disebut Bhatara Siwa. Beliau Maha Esa (*sa eko, ekatwa*). Beliau dipahami sebagai kodrat Siwa yang sejati sebagai satu satunya saja, tidak dua, dan tidak pula tiga. Ia tidak jauh, tidak juga dekat. Ia tidak ada pada permulaan, tengah dan akhir. Ia tidak dapat musnah, maha sempurna, tanpa tubuh, *nirajnanam,* teramat kecil, sukar ditangkap karena sangat halus, tanpa batas. Ia merupakan kekuasaan tertinggi.

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## PANCAKA TIRTA

Secara umum masyarakat Bali membedakan dua jenis air yaitu air yang digunakan untuk kebutuhan sehari-hari (bersifat profan) dan air yang diperlukan untuk kegiatan upacara agama ( berifat sakral). Air yang digunakan untuk kegiatan agama atau upacara tertentu disebut air suci (*holy water*), dan air suci dalam agama Hindu disebut dengan *tirtha*.

Dari sekian banyak *air tirta* yang dikenal oleh masyarakat Bali,di masyarakat juga dikenal *tirta* dengan sebutan *pancaka tirta*. *Pancaka tirta* adalah *tirta* yang digunakan oleh masyarakat Hindu terutama di Bali saat ini ketika melaksanakan *bhuta yadnya*, *pancaka tirta* terdiri dari *tirta* putih/ arak (purwa), *tirta* barak/ getih/darah (*daksina*), *tirta* kuning (*pascima*) tuak, *tirta* hitam (*uttara)* berem, dan *tirta netral* di tengah yang disimbolkan dengan air putih.
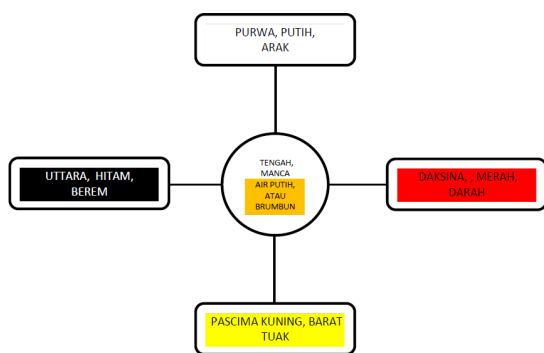


Berbagai nyanyian kidung mengiringi pelaksanaan upacara *bhuta yadnya* itu ,Kidung Wargasari misalnya , *tirta saking luhur, tirta panca dewatane, wisnu tirta kamandalu, hyang iswara sanjiwani, mahadewa kundalini, hyang Brahma tirta pawitra, Hyang siwa pamuput, .......*

Juga konsepsi pengider-ider juga bisa disimak dalam kidung berikut*: (1) " ring purwa tunjunge putih, Hyang Iswara dewatanya, ring papusuh prenah ira, alinggih sira kalihan,.....*" di timur teratai putih, dewatanya ialah Hyang Iswara, pada jantung tempatnya ,duduk berdua..."; (2) ring daksina tunjunge mirah, Sang Hyang Brahma dewatanya, ring ati prenah nira, alinggih sira kalihan.. di sebelah selatan teratai merah, dwtannya ialah Sang Hyang Brahma, pada hati tempatnya, duduk berdua... (3) ring pascima tunjung jenar, mahadewa dewatanya, ring ungsilan prenahira, alinggih sira kalihan..." di sebelah barat teratai kuning, dewanya ialah Mahadewa, pada ungsilan tempatnya, duduk berdua... (4) ring uttara tunjung ireng, Sang Hyang Wisnu dewatannya, ring hampru prenah nira, alinggih sira kalihan..."di sebelah utara teratai hitam, dewatanya ialah Sang Hyang Wisnu, pada empedu tempatnya, duduk berdua,,, " (5). *Bhatara Siwa pinuju, teleng ing Gangga wimala, tumuta watek dewata, king pinuju ring manusa..."* Bhatara Siwa dipuja, di tengah-tengah Gangga yang suci, para dewata ikut serta, yang dipuja oleh manusia..." .

Ketika masyarakat melaksanakan upacara khususnya *bhuta yadnya* penggunaan tirta atau pancaka tirta ini wajib digunakan. Ketika upacara-upacara besar dilaksanakan di Bali secara berstruktur, fungsional, terintegrasi dan dinamik mulai dari *segehan, tawur agung, pancawalikrama, eka dasa rudra* dan juga *merebu bumi* tentu akan menjadi renungan dan fikiran kita apa makna yang terkadung dibalik fenomena itu. Bali atau *banten* yang merupakan simbol segala yang tumbuh di dunia, dan *kali* adalah Ibu dunia, dihadirkan untuk memohon kerahayuan dunia (*jagadhita*). Salah satu sarana yang harus ada dalam proses *bhuta yadnya* adalah penamburan darah bintang dalam rangka

memohon keseimbangan kepada penguasa alam, agar manusia hidup dengan rahayu dan damai.

## SIMPULAN

- Bahwa *tabuh rah* adalah simbolisasi *nyupat bhuta kala* sebagaimana disebutkan dalam berbagai artikel agama Hindu tentang siwa siddhanta yang memiliki kekuatan untuk melenyapkan segala kegelapan bathin. Dimana muncratnya darah hewan dalam penggunaan *caru* atau *tawur* disebutkan sebagai simbol pelepasan biomaterial dan bioenergi ke alam kosmik guna penyelarasan alam semesta. Keseimbangan *makro kosmos* dengan *mikro kosmos* inilah visi yang harus dijalankan oleh manusia Hindu Bali.
- *Bhuta yajna* diadakan dimaksudkan untuk mencapai *bhuta-hita* atau *jagadhita*, keharmonisan alam semesta, *bhuwana agung* dan *bhuwana alit*, alam yang dibentuk oleh unsur-unsur *panca-maha-bhuta (pretiwi, apah, teja, bayu, akasa)* dan *panca-tanmatra (gandha, rasa, sparsa, rupa dan sabda)*. Pada intinya bahwa *panca-mahabhuta* lahir dari *panca tanmatra* semua unsur ini agar ada dalam keadaaan yang harmonis.

- Dalam proses penciptaan bahwa unsur darah, najis, air kemih, keringat, ludah, sumsum, otak termasuk dalam unsur benih alam apah, yang mempunyai sifat seperti suara, rupa dan rasa. Unsur yang termasuk di dalam *panca-mahabhuta* ini secara simbolik senantiasa diperhatikan oleh manusia dalam struktur keseimbangan, dinamik yang akan memberikan hubungan timbal balik berupa kesejahteraan kepada manusia.

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# DIFFERENCES OF INTEREST SEASONS TOWARDS THE AMOUNT OF PRODUCTION OF HONEY BY THE APIS CERANA TYPE IN PELAGA VILLAGE, PETANG, BADUNG DURING 2020

A.A Komang Suardana[1], Ni Luh Gede Sudaryati[2], I Wayan Wahyudi[3]
Email : wahyudimipaunhi@yahoo.co.id
Universitas Hindu Indonesia

## Abstract

The color, taste and quality of honey are always different depending on the source of the nectar that the bees feed on. Pelaga Village, Petang Badung is a habitat for *Apis cerana* bees which have always been superior in Bali because of the supporting vegetation and natural resources. But until now there has been no definitive data collection on the results of research on honey every spring. This study aims to determine the spring and the amount of production produced during 2020. This study used a qualitative descriptive method by calculating the amount of honey production each spring for one year and described. The results of the study during the 2020 spring season showed that the calliandra season (*Calliandra calothyrsus*) with a sample of 70 bee colonies was able to produce 250 liters of honey for two months, then the coffee flower season (*Coffea Arabica* L.) with a sample of 70 bee colonies was able to produce honey. 190 liters for 3 months. During 2020 there are only 3 flower seasons, but only two flower seasons visited by bee colonies.

Keywords: Differences in spring, honey bee production, Badung evening.

## 1. Introduction

Non-timber forest products in their utilization have advantages over wood products. One of the advantages of non-timber forest products is that they do not cause major damage to the forest compared to the use of wood, so that non-timber forest products have great prospects in their development. One of the non-timber forest product utilization and exploitation activities that have high economic potential is honey bee breeding activities.

Pelaga Village is part of the Petang sub-district, Badung Regency. Pelaga village is located at an altitude ranging from 650-1110 meters above sea level. Pelaga Village has an area of 3545.20 hectares, to the north is a protected forest belonging to the State. Various types of trees are found in forest areas with seasonal flowering which are used for the development of beekeeping. In addition, every garden owned by residents, such as coffee plantations during the spring season, is not optimally utilized for beekeeping.

The population of *Apis cerana* honey bees is abundant in Pelaga Village, but the amount of honey produced each spring is not known and has not been maximized. Honey bees will be rich in health benefits, so in this study a method of increasing production was carried out, such as initially

using coconut shells as beehives, now modern boxes are used to determine the development of bees in the hive. In the past, the harvesting technique was by squeezing the nest comb, now using a rotary tool with the aim of not damaging the comb so that the bees can refill honey without making a comb again. This method is effective and able to increase honey production during the spring season but has not been recorded. Based on this, the researchers conducted a study using 70 local colonies with a box nest of 40 m2 to determine the amount of bee honey production each spring during 2020.

## 2. Discussion

From year to year there are differences in honey production from cultivated bees in Pelaga Village, Evening. The year 2020 shows that each spring produces a different amount of honey with the same number of colonies.

| Month (Year 2020) | Spring | amount of honey production |
| --- | --- | --- |
| January - April | Sendok / nangi | 0 liter |
| Mei – Juni | Calliandra | 250 liter |
| July – Sept. | Kopi | 190 liter |
| October – Dec. | Multiflora | 0 liter |

Source: Research data in 2020

The results of the research during 2020 the production of bee honey in Pelaga village, Petang was different from the previous year. In January – April 2020, the spoon flower season does not produce honey from bees, in contrast to the previous year, bees are able to produce 150 liters of honey with 50 colonies. This is due to the prolonged rainy season until March, causing food sources, especially nectar to be washed away with rainwater. In addition, strong wind gusts made some colonies move and come back when natural conditions were normal.

The previous year in February the rainy season was over, the spoon flower season was dominant so that the honey obtained was more than other flower seasons. *Apis cerana* bees need food to survive, either in the form of nectar or flower pollen (pollen). Sarwono (2001) said that almost all flowering plants are used as food sources for honey bees. Pollen is the pollen from flowering plants that is used for plant pollination. Pollen is obtained from flowers produced by the anthers as male sex cells of plants which have different shapes and colors depending on the plant variety. The protein content in pollen depends on the type of pollen-producing plant (Shihombing, 2005). Pollen or pollen is obtained from the flowers produced by the antennae as the male sex cells of plants. Pollen is eaten by honey bees mainly as a source of protein, fat, carbohydrates, and some minerals. One honeybee colony requires about 50 kg of pollen per year. About half of the pollen is used for feeding the larvae.

Meanwhile, the Kaliandra flower season in May – June 2020, the results of honey production from bees can be 250 liters with a total of 70 colonies, almost the same as the previous year. The flower season for coffee produced by honey is 190 liters, an increase from the previous year, which was only 160 liters from 70 colonies. In July - September the coffee flower season there are differences in the number of bee populations per colony from the previous year. Coffee flowers are still a favorite source of nectar that bees feed. In addition, the number of outside bees also arrives, this

is because in addition to the coffee flower season, the altitude of the place affects the air temperature and humidity of each area, where the higher the place (asl) the lower the air temperature in that place (Irsad, 2014). ). Air temperature and humidity can affect the diversity of vegetation in an area because each plant requires a certain environment to grow, for example coffee and quinine plants live in highlands and cold temperatures. The diversity of plant vegetation affects the productivity of bees to produce honey, pollen, royal jelly, propolis, and beeswax. The more plants available, the more food for the bees. An influential factor in the success of honey bee cultivation is the availability of bee feed in the form of flowering plants. Flowers from these plants contain nectar, pollen, or nectar and pollen which are very influential in the production of honey that will be produced by honey bees (Sulistyarini, 2006). From October to December of the previous year, the bees rarely produce honey, even some bees migrate to other places where there is a source of food or flower season.

## 3. Conclusion

From the results of the study, it can be concluded that the difference in the spring season affects the amount of honey production of *Apis cerana* bees in Pelaga, Petang, Badung villages during 2020. From January to April 2020, the spoon flower season does not produce honey from bees, unlike the previous year, bees capable of producing 150 liters of honey with 50 colonies. While the Kaliandra flower season in May - June 2020, the results of honey production from bees can be 250 liters with a total of 70 colonies, almost the same as the previous year. The flower season for coffee produced by honey is 190 liters, an increase from the previous year, which was only 160

liters from 70 colonies. From October to December of the previous year, bees rarely produce honey, even some bees migrate to other places where there is a source of food or flower season. In addition to the spring season, natural factors also affect such as a prolonged and erratic rainy season.

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# Genggong Arts and the Genggong Kutus Batuan Community Model of the revival of Genggong Art in the postmodern era

Writer:

I Nyoman Winyana, S. Skar., M. Si
I Ketut Gde Rudita, S.Sn.,M.Si
I Wayan Sukadana, S.Sn., M.Si

Email: Nyoman.winyana@yahoo.com

Mobile ;082146762500

Faculty of Education, Study Program of Hindu Religious Musical Arts Education

## Abstract

Preservation and development of traditional arts culture is one of the protections of *intangible* culture which is the responsibility of all cultural observers. The downturn of traditional arts is not only able to break the existing cultural chain but will also nourish the influence of foreign cultures and enter the community and eventually get carried away in a cultural pattern without an identity. Avoiding this, the Genggong Kutus Batuan community model is an interesting case to discuss in maintaining the existence of Genggong art in Batuan. It was not just to meanning broader issues in traditional arts more, the problem of the absence of actors in maintaining the integrity of the art of Genggong , and also on the other hand, not only requires a strong will but also requires actors who understand art well . Activities that interpret the element p Education informal model menjadika n art G enggong Back able to stretching after a period of loss of propulsion. This paper is based on a qualitative method approach that emphasizes in-depth object analysis through field data with an aesthetic and cultural theory approach . The aim is to answer the problems that become important issues, namely the description of Genggong art and learning methods packaged with the Genggong Kutus Batuan community. The bigger goal is to bring local identity to be more widely known.

**Keywords;**

**Genggong Arts, Kutus Genggong Community, Traditional Art Awakening Model**

## A.    Background

Traditional art is a joint that deserves attention in maintaining cultural identity both nationally, regionally and internationally. In the global era of competition, competition is naturally widening, increasing the quantity and quality of aesthetics which further distances people from their original identity. This is felt as a result of the convenience provided by increasingly developing digital technology. For traditional people who highly uphold modern values with strict patterns, community groups are clearly able to distinguish identity as a pride for the

achievements produced in life activities. However, what is believed to be a form of traditional pattern gradually experiences uncertainty as a global impact.

Traditional art is one form of achievement that becomes an identity that is not hidden from traditional patterns. There are types and varieties that appear that are incorporated with the flow of people's beliefs so that it becomes a system that is often repeated and repeated in their lives. Bali is one of the nasty cultures that has received worldwide recognition. Produce various forms of traditional art as a reflection of a society that adheres to the principle of order. One of the things discussed in this paper is the art of Genggong. One of the flashlights that became the point of departure for the problem was the revival of the Genggong Kutus studio, which was coordinated by a talented artist I Nyoman Suwida from Banjar Pekandelan, Batuan, Sukawati Gianyar in restoring the light of Genggong to the younger generations.

The interesting thing that gets the attention of this study is the presence of Genggong, whose story is almost inaudible in the midst of the noisy traditional art events in Bali. How could the art of Genggong, which was unable to get the attention of the public, suddenly reappear after a long sleep?

Genggong as one of the best works produced by Genggong artists from Batuan is clearly very concerned when what has been made has even been popular as a work of performing arts and tourist destinations in Bali vanishes. In the observations of cultural figures, some attention was shown through writings that there was Genggong art that appeared in Batuan Village as positive news. In fact, the art of Genggong itself can only be enjoyed in his generation. Currently, the existence of Genggong art is something that is exclusive and very rarely can be raised in the midst of people's lives.

This study focuses on the ability to manage and develop the traditional art of Genggong, which has experienced a degradation of belief in the midst of the life of other traditional arts that are squirming and can be revived. By looking at the ability of the Genggong Kutus studio to manage in the art of Genggong, it becomes an interesting thing to convert in the world of education. In general, the goal is to get a creative model that can inspire creative artists. In the world of education, this becomes very interesting because in producing art actors who are able to strengthen the cultural joints of the locality, of course, a community that is smarter and masters the network is needed. In particular, the comparison of experiences in the development of traditional performing arts has become a valuable inspiration for future art performers and developers. The development of a performing arts education model during a pandemic requires not only conventional skills related to the arts, but hopes to fill and complement other skills related to technology may be worth exploring. In addition, this study is also expected to provide a new understanding of the unique traditional art discourse that may be used as a medium in creating art. Locally, it is expected to strengthen the Genggong art community, and nationally to strengthen the generation of global impact towards a clearer identity, and internationally to make local art capable of becoming global. In addition, participating in the protection of regional arts and culture is one of the missions that must always be held so that the identity of Bali and the art of Genggong in particular, can

still be enjoyed by future generations in the future.

## B.    Discussion

Popularity among intellectual actors and observers about the art of Ge nggong begins with several notes that have touched on the definition of Genggong itself. The term Genggong itself for communities who observe traditional art know that Genggong is a form of tool that can produce sound. Instruments in organology (sound science) are known as " *jew's harp* ". This tool is indeed spread throughout the archipelago. In Sumba society it is known as "Ngungga", in East Timor it is known as "Nobe Oh", in Nias it is known as "Druri Bewe", in Sumbawa it is also known as Genggong, and in West Java it is known as "Kerinding", (Sumaryo, 1975:22) even in Asia this Genggong instrument is found with different terms. In another article, *Kaje and Kelod in transition* mention
"the Genggong mentioned in the preceding section in Balinese folk musical instrument made from bamboo or falm leaf in sound it is smimiler to the jaw's harp familiar in the west (Bandem, et al, 1981:112).

Similarly, in another article, Daance and Drama in Bali wrote; Genggong in the Balinase version of the most primitive kind of musical instrument, which in one from another is probably familiar all over the world. The principle is the same as taha of the jaw's harp, the Hawaiian guitar.. the Genggong is made arecapalm or b amboo, and may or may not have resonator made from the husk of the flower or of anyting else that comes hard" (Zoete , et al. 1973:249).

Several other texts from data mining sources for eight traditional arts wrote from the side of the study

of word etymology . Genggong is parsed based on syllables consisting of " *gang* and *gong* ". According *wargan script / wiadnyanan script* some kind of legal language of the Balinese fine), then Genggong derived from the *gang* and *gongs* were interpreted *Geng* = Ge means *gae* , and said *gong* ( *goh nutmeg* = shepherd) that concluded that the word Genggong means *gegaen* of *pengangon (* work or the work of a cowherd). Slightly different Genggong words parsed by name because of reason when rung issued sua ra *gang* and *gong.* This is only an interpretation, but there may also be some truth to it (source for the Regional Office of Art Development, Ministry of Education and Culture, Bali Province, 1981/192:114).

When some writings were tried to be traced in the community area, precisely in Batuan Village, the first generation when observing the data came from the second generation of informants after the first generation named I Nyoman Kakul (late). He is known as a versatile art figure from Batuan. According to the second informant, I Made Sangra (70 years), explained that Genggong is a toy tool for farmers' children when they are in the rice fields while herding cattle. In between breaks they often use the Genggong instrument as a game by blowing it without ignoring it as music. Because the sound produced is similar to the sound of a frog, some of them follow the movements of a frog, jumping up and down while joking occasionally. Something they naturally did because at that time it was estimated that in 1935, entertainment was hard to find and they only met while working in the fields. The place to find games that were popular for children at that time. The rice fields are the location of their meeting

where the conditions are very different when compared to the current global era. Then other information was also conveyed that when someone named Ida Bagus Putu Renteh heard the sound of Genggong being played by a shepherd boy like that, it seemed that his dance instincts began to be affected and eagerly followed the sound of Genggong meant by prancing imitating the frog's movements. Some people saw Ida Bagus Renteh's funny behavior, and took the initiative that what was done as a game was tried to be held in a place such as a temple courtyard as a form of entertainment. Maybe because the people watching at that time were a little difficult to get new entertainment, in the end what was staged got enough appreciation from the public. Among the audience who were present at that time, there was one special art observer from Europe named Rudolf Bonnet and Walter Spies who also witnessed the Genggong performance. He is a painter who loves Balinese art. Then provide input so that the Genggong show can be an entertainment show for foreign tourists. Perhaps with the form of Genggong performances that tell stories, while what was presented at that time was still a frog dance hunting dragonflies (a kind of animal from the Latin type called *odonatan; cordulegastridae* ; English). He also suggested entering several other instruments such as drums, flutes, cengceng, gongs. Subsequent writings from Made Bandem's generation in a book entitled "Ontology of Balinese Gamelan History" (2005), basically the research focuses more on the study of the art of Genggong as a traditional instrument in Bali. I Wayan Rai, S. in his research on Genggong entitled "Ontology of Genggong Batuan Laras" (2000) concluded that when performing Genggong gamelan tunings

conversions in several songs tend to use Salendro tunings (an equal pitch increase in intervals.

Quoting Kadek Suartaya's statement about Genggong in Batuan Village, informant I Wayan Gasiuh (78 years old) said that the appearance of the Godogan dance drama was initiated by artists I Nyoman Kakul, Dewa Putu Kebes and Anak Agung Aji Griya and the results were staged at Jaba Pura Batuan Village. Godogan's story is also used in the art of RRI arja which was very famous in the era of the 1970s.

In his journey, Jero Mangku, Batuan Village, combined the Godogan story with the Genggong instrument as a performance so that the *Sekaa* Genggong Batuan was born . Later in the 1970s, the excerpts from the Godogan story were taken by sekaa Genggong Batur Sari, led by I Nyoman Suartika and I Made Jimat. The existence of this Batur sari *sekaa* got the attention of the government, namely on August 5, 1971 the governor of Bali Sukarnaen at that time was given Pramana Patram (the highest award for service in the arts).

Then *the* Genggong *sekaa* developed again, namely the Genggong Catur sari *sekaa* led by I Made Jimat and another Genggong Sarindra Jaya sekaa led by I Dewa Made Jaya. There is evidence of the large number of Genggong sekaa that are mushrooming in Batuan Village for a reason that has not received a written study.

The story of the Genggong instrument being transformed into a Genggong performance is a process that doesn't just happen. The inauguration of several instruments into one part in one group instrumens called "gamelan Genggong" as the initial medium to produce several forms

of composition will be discussed in another page.

## B.1.  Method and Theory

The important data used in this paper uses a qualitative research type approach that is based on the consideration of thematic studies having closeness to data sources scattered in research locations that focus on the pioneer figure of the Genggong Kutus studio. Efforts to find data conclusions will certainly be more in-depth when the data in question can be used as an important source. So the technique of observation, interviews, in addition to also utilizing literature and documentation studies are considered to be implemented. Data that has been parsed and formulated . Then back to do the reduction in order to obtain conclusions, also done to strengthen the truth.

In particular, the theory involved in the study of this paper focuses more on thematic studies in the form of cultural events with aesthetic works, especially artistic activities textually and in text focusing on the issue of artistic results in material form. Aesthetic theory is the basis as a tool for studying the existence of the Kutus studio in its role in producing young people who are happy to return to the rare arts that are rarely seen again. In the second issue, which leads to the form and pattern of development in the learning process of Genggong art, it becomes an issue and the study will be seen from the existing learning theory .

As in the study of aesthetic theory or the theory of beauty, it lays the foundations of beauty in forms and ideas. Two streams that are equally strong maintain a beautiful theory. One puts that beauty is indeed based on its beautiful, structured, patterned, and very strict form with rules and balance. Likewise, the beauty that is emitted because the ideas that give birth to form have preceded the work of the real form that is made into a work. Ideas work is an abstract beauty that is not easily recognizable but its existence is recognized to have structured patterns but is not elemental through objects that can be touched, smelled or seen. Its existence flows through logic, thoughts, and feelings so that then beauty in the abstract appears before the form that is born. In the aesthetic pattern, there are several groups that give birth to the form of art and beauty; (1) primitive aesthetics (2) modern aesthetics and (3) postmodern aesthetics. The first pattern fills the need for beauty which is based on the idea that all that is beautiful is made by nature and humans are only capable of imitating so that then emerges artificial aesthetics or is called *memesis* . Some breakthroughs from human incompetence then defected to the primitive aesthetic flow in which humans were the center of beauty, thus humans tried to achieve their aesthetic achievements through patterns and regularities. Modern works are very inspiring for artists in Bali, including the Genggong artist in Batuan Village. During its development, the growth of the concept of art was influenced by artists in the west that art is pure expression, art does not need patterns, letting go of the concept of order is the way to purification. This is the concept upheld in post modern aesthetics. As a result, there are works that are momentary and very easy to disappear. In the western world known as contemporary culture refers to excessive production to educate people's ideology to have a variety of choices in works of art.

## B.2. The state of the art of Genggong in Batuan

In the process of transferring art from generation to generation in the future, Genggong's artwork has not been very encouraging so far. Some of the factors behind the cornering of the existence of Genggong art are due to various pressures both internally and externally. Internally, the presence of Genggong in the early days, especially those in Batuan Village, thrived. The supporters are opportunities that are open and very dependent on the presence of Bali's tourism which is so fast. The abundance of lodging or hotels in various sides of the region makes the opportunity to gain from the arts and cultural entertainment to be wide open. The initial story was quite good, but after twenty years, the Genggong studios suffered the same fate and fell apart, scattered by network problems and competition. The emergence of competitors in the traditional entertainment arts who have more strong network relations has made Genggong arts no longer have a good opportunity to extend cooperation. As a result, Genggong art by several studios became disconnected from its network with the hotel as a consumer and then gradually Genggong art entered the list of rare arts.

## B.3. Genggong Kutus Studio and Nyoman Suwida

It is interesting to write about the Genggong Kutus studio and Nyoman Suwida in their work in promoting the art of Genggong in Batuan Village. In fact, Nyoman Suwida is better known for his activities as a musician. Expert in several things, especially in playing Balinese gamelan instruments, ranging from playing the Gambuh flute instrument, playing the Gangsa from the gamelan Gong Kebyar, and the most unique is playing Genggong. Nyoman Suwida belongs to the third generation of four generations of Genggong performers who have been replaced and were born in Batuan Village.

In addition to playing several traditional Balinese gamelan instruments, what is especially important is that Nyoman Suwida is able to independently produce Genggong instruments. The resulting Genggong results are well known among the musical arts community. Genggong processed products that he made have been sold to various countries, as well as being used by several acquaintances in Bali.

Their work in art is no doubt, from the participation in a diverse set of *sekaa* art of percussion level *train* up to the level of the Bali Arts Festival (PKB) had attended. As it is known that PKB is a measurable traditional art celebration carried out by the provincial government in order to protect Balinese culture.

Uniquely, with his abilities, Nyoman Suwida then made a bold breakthrough to rebuild the Genggong Kutus studio . Actually, it's not a special studio name, but the power of the idea to bring back the art of Genggong, which is arguably already dying. In the hands of Suwida, he was able to awaken the art of genggong and have an influence on his followers, namely his close people who are younger and talented to know and explore the art of Genggong in Batuan Village.

This study was conducted to present the enabling factors for art performers, especially also educated people, in dealing with situations of crisis from other traditional art forms that are experiencing adversity. In the case of Genggong art,

several factors are considered important to be considered to build the slump in Genggong art during this prolonged pandemic . Some important things to note about the revival of Genggong art by the Genggong Kutus studio under Nyoman Suwida's care are; (1) Individual strength as the main capital in carrying out activities that can be seen as forms of attention. In the cultural theory of victory over power (Boudieu) there must be something called cultural capital (special skills). For Nyoman Suwida, although he does not have a degree in academics, his self-taught abilities are the main capital that is used as material to highlight his selling point. It is very appropriate when the art of Genggong is chosen as a medium to raise prestige and show its uniqueness. In addition to the dim prestige of Genggong's art, there is also the scarcity on stage, which Genggong shows as an alternative medium for creating works. It becomes different among the traditional instruments that are common. (2) with the convenience of digital technology embedded in mobile media, it seems to be the right choice in these difficult times. In fact, to conduct art contests during a pandemic with strict rules and utilizing a virtual system, it is most likely to be touched. It seems that a Nyoman Suwida has shown his talent to use virtual as a realm in seizing contestations. Showing his expertise in playing and demonstrating his success in educating several enthusiasts to become good Genggong actors as cultural capital in playing and winning power. (3) Networks woven through the virtual world not only make the condition of the Genggong Kutus studio more recognizable virtually. The impact is not only then flowing forms of cooperation in getting to know the Genggong culture to be more easily interwoven. There are several institutions that try to take advantage of the expertise possessed by several higher education institutions to simply demonstrate a rare cultural art form that can be played back by the Genggong Kutus studio in addition to the academic world having a specific goal of immersing awareness and love for local culture.

In the end, after getting a better community supported by generations from Batuan Village, they tried to return the performance art figure Genggong who told the story of "Godogan Nata Ratu" to its original performance form , it could be held again. The productions of Genggong's works that have been produced by the Genggong Kutus studio are not only in the form of performances but some in the form of musical works of art have also been circulating on you tube.

What has been achieved by the Genggong Kutus studio can be summarized that the presence of Genggong art can still be revived through the perfect mastery of Genggong knowledge and good skills from a Nyoman Suwida. The support of the virtual world is a positive thing that can affect a new generation of Genggong art performers in Batuan Village. This means that the continuity and correct sources of genggong art are not only contained in writing, but as a complete performance that can be directly appreciated, it has been present with Sanggar Genggong Kutus.

The reflection of what Nyoman Suwida has done is an afterthought that inspiring generations to be involved in recognizing Genggong art as a rare traditional Balinese musical art is a special thing that has been successfully done for the younger generation. The side of the transfer of knowledge that occurs encourages other enthusiasts to also recognize the art of

Genggong. Therefore, diverting attention so that generations are interested in playing the Genggong instrument is a success in inheritance. Stimulation carried out through the virtual world is the first step to gain awareness of the younger generation to follow it by providing examples of works that can be played. Out of the populist realm that confines beginners, other traditional instruments, which are more popular, are the triumph of ideological contestation and a form of quality improvement as actors of traditional Balinese Karawitan art.

The next model of knowledge transfer or learning that has been carried out by Nyoman Suwida is to apply a manual learning system that still prioritizes meetings in learning and also repetition in practice to get good results. Technically, the material presented is then patterned with an element of novelty as an expression that is different from the Genggong patterns that are commonly used. Learning while working may be what can be noticed from the Genggong learning process by the next generation.

## C. Closing

This paper provides a closing sentence that in reviving the art of Genggong as a traditional art, the method approach in involving the younger generation, Nyoman Suwida utilizes several factors including; (1) mastering the unique self-ability to choose Genggong as the basic iron is the main thing . (2) utilizing virtual as a bridge for contestation as well as imaging to create a network is worth getting used to. (3) influencing generations through performances that are characterized by modern aesthetics, as well as postmodern aesthetics need to be innovative. (4) maintain manual methods to finalize concepts and skills that have been

adopted through novelty methods. Bringing the younger generation into the gamelan Genggong is a form of development that proves that Genggong can be an option in the global world. This means that virtually or manually (in reality) supporters of Genggong art under the Gengong Kutus Studio can still be observed as a living museum of Genggong Batuan today.

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Lampiran-Lampir

Gambar 1. Pegangan instrumentgenggong



Gb. 2. Penabuh Genggong memainkan Genggong dengan mengkulum instrument Genggong



Gb.3. Penabuh Genggong bermain bersama



Gb.4. Rupa Rupa tokoh keluarga Godogan.

# THE IMPORTANCE OF PSYCHOLOGICAL ASPECTS AND MOTIVATION FOR STUDENTS IN LEARNING HINDU RELIGIOUS EDUCATION IN THE ERA OF THE PANDEMIC COVID-19

By

Ni Made Sukrawati, Wayan Paramartha, Ni Made Indiani
Universitas Hindu Indonesia
Jalan sanggalangit,Denpasar kode Pos 80232 Republik Indonesia
Email: sukrawati@unhi.ac.id ,wayan_paramartha@yahoo.com,indianimade@gmail.com

*ABSTRACT*

*Every human being has a personality, namely self-confidence which is a very important indicator to determine success in relation to Hindu religious education learning activities or activities. However, it is undeniable that the level of self-confidence possessed by each individual is different, this can be influenced by other factors besides the process of maturation itself. A student's self-confidence in his activity when participating in learning activities is not only influenced by external motivation, but is also influenced by the ability in the knowledge he has (internal). In the discussion in this article to help how to grow self-confidence for students in their activeness when participating in learning activities, how is the social motivation of students. This method is carried out using a qualitative descriptive literature review. Because this method is considered capable of uncovering, exploring and analyzing empirical phenomena that occur in the field at the present time by describing or describing according to facts on the ground in the Covid-19 era.*
*Keywords: psychological aspects, motivation, learning, covid-19*

## I. INTRODUCTION

In essence, every human being is created to have self-confidence, but self-confidence is different from one person to another. As is the case with students who have less self-confidence and some have more, so that both of them show differences in behavior. Not all humans are created with a high sense of self-confidence, some have a lack of confidence, especially during the Covid-19 pandemic. Currently, students really need self-confidence and motivation in participating in online Hindu Religious Education learning which really affects the learning system, especially by students who

are far from the reach of the internet, as well as requiring high costs for cell phones.

With such conditions will show different behavior for students who are less able to students who are wealthy. Those who are less able can't do much, always hesitate in carrying out their duties, don't dare to talk much if they don't get support and so on, the perceived shortcomings. Someone who has more self-confidence, he feels confident in his own abilities so that it can be seen the high courage, social relations, and responsibility.

Confidence and motivation are really needed in dealing with various challenges during the Covid-19 pandemic. Many

people think self-confidence is a can't be learned. They assume that self-confidence comes from destiny, thus making them lazy to try to develop and train their self-confidence. In fact, self-confidence can be cultivated and learned. Everyone can live with complete self-confidence, as long as you continue to practice and develop it. Confidence is something that comes over time. Indeed, there are some people who appear to be born full of self-confidence. In fact, self-confidence arises from a combination of parenting and developmental events. Developing self-confidence, we also develop into better human beings (Anggraini, 2018: 1). Cultivating self-confidence is important. It is enough to build self-confidence in one area of life, and it will spread to all aspects of our lives. Sometimes self-confidence can appear excessively which leads to arrogance. Those who feel inferior usually pretend to have strong self-confidence. The more he feels inferior, the more he appears with a false sense of self-confidence. This lack of social intelligence makes him an arrogant. Person hat self-confidence can be built and developed in a positive and objective way since toddler age. The main and first influence to enter interesting impressions for children is the environment, because the environment is the first factor that children experience changes. The child will imitate the behavior and speech he sees, for example when the child is playing or with his friends, appears innocent, wants to win on his own, seizes and uses the toys he sees without feeling afraid and embarrassed.

Given how important self-confidence is, every place and atmosphere needs to be built in an optimal and positive formal, informal and informal sphere. Parents and educators are expected to be obligated to help develop self-confidence in children and mutually realize that having a positive self-confidence in children will bring benefits to various parties. One of the characteristics possessed by introverted personalities is the ability to think carefully before speaking. Expressing thoughts in writing is his specialty. One example is when presenting a Hindu Religious Education course, the important element of presentation is the material that is traced and comprehensive. They can achieve this in the form of attractive slides that will keep the audience interested, making attractive presentation slides. Pour what you want to convey, the presentation slides will also be a guide for delivering the presentation material.

What makes presentations seem awful is that we don't know what's going to happen there. The preparations that we have done carefully can fall apart once we appear and see what is there that does not match what we have prepared. Practicing presentations in front of a mirror is the most common. We can adjust the tone of voice, the direction of the gaze, and test the extent to which we will convey the material. Don't hesitate to try presentations in front of friends. In order to give the impression that we are in a real presentation, we instruct them to ask questions. That way we seem to have anticipated what might happen during the actual presentation.

During the current Covid-19 pandemic, there are many problems experienced by students regarding learning, one of which is the problem of the lack of enthusiasm for students to learn to use the online system. Many factors influence students to be lazy to learn. These factors include: lack of motivation, non-existent internet network, and the cost of cell phone quotas. Social motivation is a mental impulse that moves

and directs human behavior into the form of real activities to obtain a change in behavior as a result of individual experiences in interactions with their environment involving cognitive, affective, and psychomotor. Lack of motivation in students is very influential, because motivation plays an important role in the learning process. If parents and educators can provide good motivation to students, then in students there will be encouragement and desire to further improve their learning. By providing good motivation, students will realize the benefits of learning.

## II. CONCEPT DESCRIPTION

1. Understanding Confidence

Self-confidence is one of the most important aspects of personality in human life. Confident people believe in their own abilities and have realistic expectations, even when their expectations don't come true, they stay positive and accept them. According to Thantaway in the Dictionary of Guidance and Counseling terms (2005:87), self-confidence is a mental or psychological condition of a person who gives a strong belief in himself to do or take an action. People who are not confident have a negative self-concept, lack confidence in their abilities, because they often close themselves off.

If you look at other literature, there are several terms related to the problem of self-confidence, namely there are four kinds, namely:

a. Self-concept: how to conclude ourselves as a whole, how to see our self-portrait as a whole, how to conceptualize ourselves as a whole.

b. Self-esteem: the extent to which we have positive feelings about ourselves, the extent to which we have something that

we feel is valuable or valuable from ourselves, the extent to which we believe there is something of value, dignity or worth in us.

c. Self efficacy: the extent to which we have confidence in our capacity to be able to carry out tasks or handle problems with good results (to succeed). This is called general self-efficacy. or also, the extent to which We believe in the capacity in our field to handle certain matters. This is called specific self-efficacy.

d. Self-confidence: the extent to which we have confidence in our assessment of our abilities and the extent to which we can feel they exist

"appropriateness" to succeed. Self-confidence is a combination of self-esteem and self-efficacy.

When it is related to the practice of everyday life, people who have low self-esteem or have lost confidence, tend to feel or behave as follows:

a. Do not have a desire, goal, or target that is fought for in earnest.

b. Does not have a decissive step decision (floating).

c. Easily frustrated or give-up when faced with problems or difficulties.

d. Lack of motivation to move forward, lazy or half-hearted.

e. Often fails to complete tasks or responsibilities.

f. Awkward to deal with people.

g. Unable to demonstrate convincing speaking and listening skills.

h. Often have unrealistic expectations.

i. Too perfectionist.

j. Too sensitive (feeling).

Conversely, people who have good self-confidence, they have positive feelings about themselves, have strong beliefs about themselves and have accurate knowledge of

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their abilities. People who have good self-confidence are not people who only feel capable (but actually can't) but are people who know that they are capable based on experience and calculations.

2. Motivation

Regarding motivation, many experts have put forward their theories based on their respective points of view. These motivational theories include the theory developed by Maslow known as Maslow's hierarchy of needs. Maslow (in Dimyati, 2009: 81) argues that humans have five levels of needs, namely:

a. Physiological needs, such as hunger, thirst, rest and biological.

b. The need for a feeling of security, in this case not only in a physical sense, but also mentally, psychologically and intellectually.

c. Social needs.

d. The need for self-esteem, which is generally reflected in various status symbols, and

e. The need for self-actualization, in the sense of providing an opportunity for a person to develop the potential contained within him so that it turns into a real ability.

The above hierarchy is based on the assumption that when people have satisfied a certain level of need, they want to shift to a higher level of need. According to Mc. Donald (in Djamarah, 2008: 148) which says that motivation is a change in energy in a person's personality which is characterized by the emergence of affective or feelings and reactions to achieve goals. Changes in energy in a person can be in the form of a real activity in the form of physical activity. Because someone has a goal in his activities, then someone has a strong motivation to achieve it with all the efforts he can do.

Woodworth and Marques (Sunarto, 2006: 18), defines motivation as a set of motives or readiness that makes individuals tend to carry out certain activities and to achieve certain goals. This opinion is in line with that conveyed by Chung and Meggison, who define motivation as behavior aimed at the target, motivation is related to the level of effort made by a person in pursuing a goal. Motivation is also closely related to job satisfaction.

Motivation and learning are two things that influence each other. Students will be active in learning if they have the motivation to learn. Thorndike (Hamzah B. Uno, 2011: 11) defines learning as a process of interaction between a stimulus (which may be a thought, feeling, or movement) and a response. This understanding is in line with the opinion of Good and Brophy (Hamzah B. Uno, 2011: 15), which states that learning is a process or interaction that is carried out by someone in obtaining something new in the form of behavior change as a result of the learning experience. Changes in behavior can be seen in students' mastery of new patterns of responses to their environment in the form of skills, knowledge, attitudes, abilities, understanding, emotions ( emotion), appreciation, body, character, and social relations.

3. Hindu Religious Education

Hindu Religious Education is an effort that is carried out in a planned and sustainable manner in order to develop the ability of students to strengthen sraddha and noble character, as well as increase spiritual potential in accordance with Hinduism. The Hindu Religious Education curriculum based on competence and basic competence reflects the need for a diversity of competencies nationally. This standard is

expected to be used as a frame of reference in developing Hindu religious education in accordance with regional or school needs.

While in the book Cilakrama (1976), the concept of Hindu Religious Education is stated as follows:

"Aguron-gurona Sewaka Guru is a period of studying spiritual knowledge in the Hindu spiritual life field system called Catur Asrama, consisting of: Brahmacari, Grhasta, Wanprastha and Bhiksuka. The period of studying and cultivating a highly spiritual person is called Brahmacari or aguron-guron ''

Furthermore, in the Bhagavadgita XIII.11 it is stated as follows:

Adhyatma jnananitityamtattwa-jnanartha-darsanam. Etajjnanam iti proktam ajanamyad ato'nyatha.

Meaning: Always trying to learn the science of Atman, direct intuition with a view to knowing the truth is what is called Wisdom. Everything that is contrary to this is ignorance (ignorance)

So Hindu Religious Education is a process of change that occurs in students in the context of moral and moral formation based on Sraddha and Bhakti to Ida Sang Hyang Widhi (Than The Almighty).

## III. METHODS

The research method used in this research is descriptive qualitative. Qualitative descriptive research is one of the types of research that is included in the type of qualitative research. The purpose of this research is to reveal events or facts, circumstances, phenomena, variables and circumstances that occurred during the research by presenting what actually happened. This study interprets and describes data related to the current situation, attitudes and views that occur in a society, the conflict between two or more

circumstances, the relationship between variables that arise, the differences between existing facts and their influence on a condition, and so on. Data collection techniques using interviews and literature review, namely data in research obtained from sources or information through libraries (libraries), in the form of books, data, social media letters, photos, meeting minutes, reports and others (Nasution, 2004: 85).

## IV. RESULTS AND DISCUSSION

1. Build self-confidence in students

Self-confidence, which is a combination of belief in one's abilities and self-respect, is a very important aspect of a human's life (Mind Tools, 2019: 1). Belief in abilities is a feeling or belief that we can carry out various tasks or achieve goals in life. Self-respect is the same, but it's more about believing that we are generally competent at whatever we do and that we deserve to be happy in life.

Confident people usually like themselves, are willing to take risks to achieve personal and professional goals, and always think positively about the future. However, people who lack self-confidence feel less able to achieve their goals, and tend to have a negative view of themselves and what they want to achieve in life.

Cultivate a good attitude

Our attitude is a big part of who we are according to our perception of reality. The point is how we choose to deal with every situation or way and the consequences of every choice we make. Whether we have behaved in a positive or negative way, we alone can determine what we will do.

Perfection in attitude and behavior is not easy, but we can maximize the positive attitude according to our abilities. Here are some attitudes that contain the cultivation of

good attitudes in us that can build a sense of self-confidence, including:

a. Recognizing negative thoughts (Burton, 2012: 1). Negative thoughts usually manifest in the sentences "I can't", "I will fail", "no one will listen to what I have to say". These voices are pessimistic, unhelpful, and will prevent us from having high self-esteem and great self-confidence.

b. Replace negative thoughts with positive thoughts. If you notice that you are thinking negatively, switch to positive thoughts. such as "I'll try," "I can succeed if I try," or "people will listen to me."

c. Don't let negative thoughts appear more often than positive thoughts. Positive thoughts should fill more brain space, then negative thoughts. The more often we fight negative thoughts with positive thoughts, the more we will get used to it.

d. Have a positive support network and stay close to loved ones to keep us happy, such as family or friends. In addition, stay away from people or things that make us feel bad.

e. Eliminate anything that can give rise to negative thoughts. Don't allow yourself to be in a situation that makes you feel negative about yourself.

f. Get to know our talents. Everyone has skills, so look for what you are good at, then focus on your talents. Find what we like and then develop talents that match our interests.

g. Look at yourself in the mirror and smile. Facial expressions can actually influence the brain to form or amplify certain emotions. So, by looking in the mirror and smiling every day, over time we can feel happier with ourselves and more confident.

2. Student Motivation in Learning in the Covid-19 Era

Motivation has a very important role in learning, especially in the era of the covid-19 pandemic to maximize the achievement of learning objectives, an educator must be able to grow the motivation of his students to always be active in the learning process. One way to foster motivation in students is that an educator must be able to present an *interesting* learning atmosphere and arouse the enthusiasm of students to learn.

Before we examine how to grow student motivation, we must first understand what causes the lack of motivation in students. The following are some of the factors that usually cause a lack of motivation in students:

Monotonous learning, inadequate educational facilities, and low social ties between educators and students.

These are some of the factors that cause the low motivation of students if these conditions are left unattended and do not receive serious attention from educators it will have a negative impact on students. Next is how to make motivation in students grow, this is explained as follows:

Make students active participants, create a conducive classroom atmosphere, provide assignments professionally, provide instructions, avoid interpersonal competition, be enthusiastic about teaching and set high standards but reality for all students and don't forget to give awards.

3. Factors that affect activity

Activeness in the learning process can be stimulated and develop their talents, students can also practice critical thinking and can solve problems in everyday life. There are factors that can affect the emergence of activity in the learning process. According to Gagne and Briggs (in Yamin, 2017: 84), these factors include:

a. Provide encouragement or attract attention, so that they can play an active role in learning activities.

b. Explain the purpose of the instruction.

c. Remind learning competence.

d. Provide stimulus (problems, topics and concepts to be studied).

e. Bring up activities, participation in learning activities.

f. Give feedback

g. Conduct a series of tests to students in the form of quizzes, so that their abilities

h. Summarizing each material presented at the end of the lesson.

## V. CONCLUSION

Based on the analysis that the author did about the importance of increasing self-confidence which is related to the motivation of students in participating in learning Hindu Religious Education on social media in 2021, having a low level of self-confidence will tend to have decreased motivation as well, thus their activity will automatically decrease in learning process. This happened because of the situation and condition of the Covid-19 Pandemic so that students' self-confidence needs to be strengthened by motivation from parents, as well as teachers with internet assistance and quota fees for those who are less able, so that the learning process for Hindu religious education runs smoothly. normal and fluent, thus students can increase their self-confidence, and the effect will encourage them to play an active role during learning.

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# CHARACTER EDUCATION, NEW FOCUS OF EDUCATION

Ida Ayu Gde Yadnyawati[1], I Ketut Gading[2], Ni Putu Astiti Pratiwi[2] [1]Universitas Hindu Indonesia
[2]Universitas Pendidikan Ganesha dayuyadnya@yahoo.com

**Abstract**.

e. In the era of humans hunting education was focused on the formation of hunting skills so that humans could live from the results of hunting. In the era of humans living farming, the focus of education was aimed at the formation of farming skills. With farming skills, humans can maintain and develop their lives. In the industrial era, the focus of education was aimed at mastering science and technology. With the mastery of science and technology, humans can explore and exploit nature to fulfill and simplify their lives. The focus of education on the mastery of science and technology in addition to having a positive impact also has a negative impact. The positive impact of mastery of science and technology, among others, facilitates and even spoils human life. While the negative impacts include: excessive exploration and exploitation of nature to meet the needs of human life, competition for weapons between nations that trigger wars between nations, oppression of the weak and minorities. and many others. The impact is suspected as a result of mastery of science and technology without being followed by mastery of good character. Recognizing the negative impact of mastery of science and technology alone, without good character mastery, since several decades ago, education around the world has been focused on character building. The focus of education on character cultivation raises several questions: what is character, what is the importance of character, what kind of character should be built through education, and how to shape character in humans. These things are discussed in this paper.

Keywords: Character, Character Theory, Character Education.

## The History Of Humanity And Education

Millions years ago, before human introduced into agriculture and industries, we lived as hunter-gatherers. The hunter-gatherer way of life had been skill-intensive and knowledge-intensive, but not labor-intensive. They had to be able to take initiative and be creative in finding foods and tracking game. However, they did not have to work longhours; and the work they did was exciting, not dreary. Anthropologists have reported that the hunter-gatherer groups they studied did not distinguish between work and play—essentially all of life was understood as play.

As the life of human change, the need follows. When agriculture and industry were introduced, people could have more food, which means they could have more

children. Agriculture also allowed people to have permanent habitation, property, and wealthiness. However, this agriculture leads people to work long hours with relatively unskilled, repetitive labor. This also goes for children, even more for children with big number of family member. Children has to work in the field, or work at home to take care of younger siblings, to help their family. Children's lives changed gradually from the free pursuit of their own interest, to work.

This condition even getting worse when people got to know industry. With agriculture, people, including children, get to work with sunshine, fresh air, and some opportunities to play. However, during the rise of industry, they have to work in dark, crowded , dirty factories.

Related to agriculture and industrial needs of worker, the education for children

forms in order to make them into a good laborers. A good child was an obedient child, who could push back their willingness to play or explore arround them. Then, learn andplay was distinguished as two different things in that era. Education which takes place inschool, was taken into a way of incultion, instead of exploring the child's interest and potential within. Such education, fortunately, was never fully successful. The human instincts to play and explore are so powerful that they can never be fully beaten out of achild (Gray,2008).

The world now, demand its people with not only ability to do what is being told,but to think about what to do, discover new way of doing things. Not only to do things by themselves, but to collaborate with others. Not only knows thing for themselves, but to share with others, to grow together. Our world today needs human who are much more than product of previous education system. People needs to given chance to develop andgrow, also to discover themselves.

## Character Education Theory

The character Education (CE) is an education approach designed to guide and support young people to accomplish the three most essential goals in life, namely: (1) becoming a person of mature character, (2) establishing loving relationships and family, and (3) making a contribution to society. As an approach, the character education includes a school curriculum and program, family and community educational programs, as well as embedded service learning for all ages (Robert & June, 2006). The character education is teaching children about basic human values, including honesty, kindness, generosity, courage, freedom, equality, and respect.

The goal is to raise children to become morally responsible, self-disciplined citizens (Berkowitz and Bier, 2005). Berkowitz and Bier (2005) also mentioned that the character education is also the deliberate effort to develop good character based on core virtues that are good for individual and good for society.

The character education achieves the essential goals in life through cultivating instudents" personal growth and ability to fulfil social and community responsibilities as global citizens and being essential in acquisition and strengthening of the qualities of education (knowledge, skills, character, and metacognition), values (ideals and concepts, and the capacity to make wise choices for the well-rounded life, and a thriving society (Charles, *at al*, 2015). According Samani and Hariyanto (2013:46) there are 18 values contained in character education as follows; religious, honest, tolerance, discipline, hard work, independent, creative, democratic, patriotism, curiosity, friends, love peace, love reading, environmental care, social care, recognize excellence, respect and responsibility. From those values, there are four values that synergize with multicultural values, namely; tolerance, democracy, mutual respect, and peace. On the other hand, Lickona(1991) explains that moral education that produces character, it contains three components of good character (component of good character), namely : the knowledge of the moral (moralknowing), a sense of morality (moral feeling), and moral conduct (moral action). The three components of character education should be awakened related,so the value ofeducation presented becomes complex when based also with noble values originating from the culture of the nation itself. There are several reviews on the subject of charactereducation into a national issue is learning should be open to the public,and the basis for decision-making at the basic education level and university. The character education as one of the most need, demoralization, moral degradation and knowledge, other causes birth discourse character education is an encouragement to achieve the ideals of country gold in the future, and in order to meet the lofty goal of national education.

## The Importance Of Character Education

A character refers to all agency, attitudes, behaviours, dispositions, mindset, personality, temperament, and values. Therefore, character education is a type of education which is intended to cultivate character qualities in students. Character qualities are the abilities of students to effectively use what they know. Character education is very important in the following ways; (i) Character education helps in development of the quality of mindfulness. This is associated with other qualities such as wisdom, self-management, self-awareness, among others. These are important in overcoming the challenges of the 21st centuries at personal level; (ii) It also helps in development of curiosity among students which helps them to be open-minded, explorative, and passionate; (iii) It helps in development of courage among students. Being courageous, the students develop associated characters such bravely, confidence, risk taking, fortitude, among others. All these are important in fighting the financial instability which is greatly affecting the world; (iv) Students can become resilience through acquisition of character education. Resilience acquired helps the students to be self-disciplined, diligent, perseverant and able to face the

economic challenges; (v) Ethics among students is also a character developed by character education among students. The ethical quality is associated with benevolence, humanness, integrity, respect, among others. This helps in overcoming society instabilities hence in promoting peace and development; (vi) Character education also helps in Leadership character development among students. This is essential in development of responsible, dependable, accountable, reliable , and humble 6 leaders who can make wise choices for the wellbeingof the society (Charles, *et al*, 2015).

The Discourse of character education above, supported by the opinion Koesman(2007:134) which states that the objective character education should be placed within the framework of a dynamic dialectical, in the form of individual responses to the social and cultural surrounding, to be able toput him self into perfect, so the potentials will be fully developed that make them more humane. In line with previous opinion, character education goal is to improve the quality of education and the results of the education towards the formation of character and noble character of learners as a whole, integrated and balance (Muslich,2011:81).Furthermore, character education goal is to improve the personal disposition of individuals as proposed by Arthur (2003:11) that "the aim of the institute was to improve the habits, dispositions, and general character of the children". Thus, character education aims to improve habits, character, and character in children. Generally, character education goal is to encourage the birth of good children.Grow up in a good character,children will grow up with the capacity and commitment to do best things

and do every thing right,and tend to have a purpose in life.Effective character education is found in a school environment that enables all learners demonstrate their potential to achieve a very important goal. Based on some opinions above, it can be concluded that the goal of character education is more focused on instilling values and reform of life,so canbe fully create the character and noble character of learners,integrated and balance,and can be performed continuously in daily life .This becomes very important because of the character education has a strategic position in creating the human with a noble character. Therefore, we realize that the character education is very important in human life.

## How To Perform Character Education

Learning activities in order to develop the character of the students is one of a very importan part. Learning strategies can use contextual approach as the concept of teaching and learning that helps teachers and students find connections between what is taught with real-world situations. Contextual learning includes several strategies (Mulyasa, 2013:88), namely : (a) problem based learning, (b) cooperative learning,(c) project-based learning,(d) learning services,and (e) work-based learning.The fifth strategy can give nurturant effect to thedevelopment of students character. In line with the statement above the results showed that the model of effective character education isto use a comprehensive approach (Zuchdi, Prasetyo,and Masruri, 2011). Meanwhile, Zuchdi (2014:4) also describes an implementation strategy of teaching character education are as follows: (a) integrate the content of curriculum that has

been formulated into all subjects, (b) integrate character education into daily activities atschool,(c) integrate character education in the programmed activities (d) establishing communication and cooperation between schools and students' parents. Character education learning strategies can also be done with a variety of methods including inculcation, exemplary, and soft skill development.The whole method and approach, if implemented correctly,it will easily achieve the goal of character education. In addition the school must prepare creatively in order to develop innovative learning, so as to produce teaching and learning more effective and meaningful.

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# Baligrafi  Perspektif Pendidikan Estetika Hindu Religius

**I Kadek Sumadiyasa, Ssn., Msi**
sumadiyasaseni@gmail.com
**I Gede Satria Budhi Utama S.Sn., M.Sn**
Gedesatria021@gmail.com
**I Wayan Arissusila, Ssn, Msn**
wayanarisusila2017@gmail.com
Universitas Hindu Indonesia

## ABSTRAK

Baligrafi merupakan Karya seni  aksara bali Yang indah dan Unik mengandung Nilai Pendidikan Seni Rupa dan Ornamen Hindu religious .Layak untuk diteliti  dalam bentuk penelitian dengan judul baligrafi Perspektif Pendidikan Estetika Hindu Religius Masalah yang dibahas yaitu: Bagaimana bentuk Karya seni Baligrafi perspektif pendidikan Estetika Hindu Religius, apakah fungsi Seni Baligrafi perspektif Pendidikan Estetika Hindu Religius, Dan Nilai Pendidikan seni Rupa dan Ornamen Hindu  apakah Yang Terkandung Dalam Seni Baligrafi.Peneitian ini Bertujuan untuk mewujudkan pemahaman Teoritis Konfrensif tentang Seni Baligrafi Perspektif pendidikan Estetika hindu Religius.

Hasil Penelitian Bentuk Baligrafi (1)Bentuk seni Baligrafi Perspektif pendidikan Estetika Hindu religious : Wujud  Aksara,Dewa Dewi,Simbol Simbol Hindu, Binatang, Manusia,Pepohonan, Dll  (2) Aksara Bali dalam Seni Baligrafi ,(3) Syarat Syarat Seni Baligrafi,(4)Bahan dan alat dalam Pembuatan Baligrafi,(5)Proses pembuatan Baligrafi,(6) Penggunaan Baligrafi Dalam Sarana Keagamaan Hindu . (5) Baligrafi Sebagai Art,(7)Unsur-unsur dan Prinsip seni Rupa Dalam Seni Baligrafi**.** Fungsi Baligrafi Perspektif Pendidikan Estetika Hindu Religius Fungsi : (a) fungsi agama;(sarana Keagamaan hindu] (b) fungsi budaya;[Pelestarian budaya].(c) Sosial(teososiologis) (d) Pendidikan( pemblajaran Seni rupa hindu dan aksara bali). Nilai Pendidikan Seni Rupa Dan Ornamen Hindu Dalam Seni Baligrafi Perspektif Pendidikan Estetika Hindu Religius; Nilai pendidikan, religious, Kreatif, Harmoni, estetika.

Kata Kunci : Baligrafi, Pendidikan, estetika, Hindu.

# Baligraphy Perspective of Religious Hindu Aesthetic Education

**I Kadek Sumadiyasa, Ssn., Msi**
sumadiyasaseni@gmail.com
**I Gede Satria Budhi Utama S.Sn., M.Sn**
Gedesatria021@gmail.com
**I Wayan Arissusila, Ssn, Msn**
wayanarisusila2017@gmail.com
Hindu Indonesia University

## ABSTRACT

Baligraphy is an artwork of Balinese script which is beautiful and unique contains the values of Fine Art Education and Religious Hindu Ornaments. It is worth to be researched in form of research with title Baligraphy Perspective of Religious Hindu Aesthetic Education. The problems being discussed are: How is the fine art form of Baligraphy Perspective of Religious Hindu Aesthetic Education, what the art function of Baligraphy Perspective of Religious Hindu Aesthetic Education is, and what fine art education and Hindu ornaments values that contained in Baligraphy art. This research is aimed to form a Theoretic Comprehensive understanding about the Art of Baligraphy Perspective of Religious Hindu Aesthetic Education.

The research's results of Baligraphy form (1) The art form of Baligraphy Perspective of Religious Hindu Aesthetic Education: Script form, God and Goddeses, Hindu Symbols, Animal, People, Trees, etc. (2) Balinese Script in Baligraphy art, (3) The requirements of Baligraphy Art, (4) Materials and Tools in making Baligraphy, (5) The making process of Baligraphy, (6) The use of Baligraphy in Hindu's religious means, (7) Baligraphy as Art, (8) Fine Art Elements and Principles in Baligraphy Art. The function of Baligraphy Perspective of Religious Hindu Aesthetic Education: (a) Religion Function; [Hindu's Religious means] (b) cultural function; [cultural preservation], (c) Social (theososiological) (d) Education (the learning of Hindu Fine Art and Balinese script). The value of Fine Art Education and Hindu Ornaments in the Art of Baligraphy Perspective of Religious Hindu Aesthetic Education are; Educational value, religious, creative, harmony.aesthetic

Keywords: Baligraphy, Education, Aesthetic, Hindu.

## I. INTRODUCTION

From long time ago, we have known about the term of script. Script is a culture crown (*aksara makuta mandita*), since that script become the most suitable media to documentation the culture. The function of documentation become the main reality of Balinese script, that makes it able to to transform script (letter/syllables) become to script (undestroyed/eternal). This point cause Balinese script occupies a special position and function in Balinese society. The position and function always face dynamics, in rhythm with the changes of values and culture development followed by its society. One of the dynamics which is growing in Balinese script is the emergence of Balinese script calligraphy.

Caligraphy comes from Greek which is etymologically comes from two words, those are *kallos* 'beautiful', and *graphein* 'writing', therefore calligraphy means a form of writing which written

beautifully. Calligraphy along this time is identical with Islamic nuance, because the art of calligraphy mostly develop in Islamic field and closed with Arabian culture. Meanwhile in Bali, separate term to call calligraphy in Balinese script is not yet existed. Indeed, in several meeting, there is an idea to give a name, however in the end there is no agreement for that. On July, 1st 2013 placed in Classical Art Painting Museum of Nyoman Gunarsa, the comittee and steering committee of International Balinese Festival got together. International Balinese Festival is a Balinese Language festival in international level which was initiated by Nyoman Gunarsa. In this meeting, there are some figures such as Nyoman Gunarsa (painter, initiatior of the festival), I Nengah Medera (Old Javanese Literature expert) I Nyoman Darma Putra (cultural practitioner), I Made Sujana (IHDN Denpasar), Gde Nala Antara (Chairman of the Balinese Language Development Board, also a literature lecturer at UNUD), A. A. Temaja (Gong drama artist and puppeteer), Wayan Madra Aryasa (artist and cultural practitioner), Ida Rsi Agung Wayadya Suprabhu Sogata Karang (cultural practitioner) dan I Gede Gita Purnama (Alliance of *Peduli Bahasa Bali*). During the Great Meeting of Balinese Script Artists and Experts at art museum of Balinese classical art painting, Nyoman Gunarsa came up with a name Baligraphy (stringing Balinese script) in the form of art visual, which is definitely beautiful) as the identity of Balinese script caliraphy.

Some considerations that became the reason why the name of Baligraphy was chosen is that the word Baligraphy is considered capable of accommodating the notion of art-visualizing Balinese script. Baligraphy is considered close to the name of calligraphy, but presents a different

nuance, if calligraphy in general view will associate with Islamic elements, while Baligraphy is expected to be able to present associations with Balinese nuances. Baligraphy contains the value of Hindu aesthetic education which is very thick in it. So it deserves to be researched entitled Baligraphy Perspective of Hindu Religious Aesthetic Education. In the formulation of the research problem, namely; What is the form of Baligraphy in the perspective of Hindu religious aesthetic education, what is the function of baligraphy in the perspective of Hindu religious aesthetic education, and what values of art education and Hindu ornaments are contained therein. This study aims to develop the dissimilation of theoretical research related to the art of Baligraphy.

## II. DISCUSSION

### 2.1 Art Forms of Baligraphy Hindu Religious Aesthetic Education Perspective :

#### 2.1.1. Script Form

Baligraphy in the form of Balinese script is a combination of Balinese script, literature and visuals, so it looks beautiful. The Balinese script is processed in such a way as to produce beautiful designs that are often encountered in various religious facilities. Balinese script in Baligraphy consists of *wreastra* script, *swalalita*, sacred script.

Title : Pancaka Aji Raksa Bhuana
(UNG, YANG, MANG, ANG, ONG)
Painter : I Ketut Catur Wijaya ( Second
Winner of Baligraphy in Balinese Art
Festival 2021)

### 2.1.2 Gods and Goddeses Form

The form of Baligraphy is visualized in the form of puppets of gods or goddesses or men and women who build elements of *purusa predhana* or *ardhana reswari, Dewata narasanga*, which is followed by the shapes of colors and weapons of *pengider ider*.



Title : Om Sanghyang Nala Geni Maka pangilang Papa klesa wigna mwang rogga mwang katakutang sarwa merana
Painter : Ayu Puspita (First Winner of Baligraphy in Balinese Art Festival 2021)
*Om Sanghyang Nala geni*, as a reliever of pain and misery as well as a repellent of all diseases

2.1.3 Baligraphy in the form of Hindu symbols. Hindu symbols are processed into creative artworks using Balinese script as a medium. These symbols signify various forms of symbols for religious events. Example :



Title : *Rajegang Bahasa lan Budaya Baline*
Painter : Komang Eri

2.1.3 Baligraphy in the form of animals. Animals in the art of puppet become objects of Baligraphy which are vehicles or mounts of the gods-goddesses such as elephants, lions, geese, cows, dragons, tigers, garuda/eagle, axis, oxen, and beautiful ancient animals.

2.1.4 Baligraphy in the form of ancient humans, who are very primitive and have very simple characters, look elegant, impressive and authoritative. The existence of the art of baligraphy like a human form is often used in the symbols of *yadnya* ceremonies in Bali

2.1.5 Baligraphy in the form of trees, the characters of the trees become the art of baligraphy such as coconut trees, papaya which contains visual elements and others.

### 2.2 Balinese script in the art of Baligraphy

According to the book *Usadha Bali* by Ngurah Nala in 1991, stated; In accordance with the basic grouping of script in terms of form and function, then sacred scripts can be grouped into three types, namely: 1) *Wijaksara Script,* 2) *Lokanatha Script,* 3) *Pati (Paten) Modre Script.*

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### Wijaksara Script

The symbol of *wijaksara* is derived from the usual Balinese script which is equipped with bisah or hulu candra. *Wijaksara* usage is much wider, generally things that have a higher value. Included in the *Wijaksara* numbers are: *Ekaksara, Dwyaksara (aksara kalih)*, *Tryaksara, Panca Brahma* and *Pancaksara, Dasaksara,* and *Caturdasaksara* and *Sodasaksara*

### Lokanatha Script

*Lokanatha* script is a sacred script that is written compound in such a way and has its own reading rules.

*Example : asara dasa bayu dasa prana)*
*Om A I Ka Sa Ma Ra La Wa Ya Ung* (*Lontar Aji Brata*, Lp 62a)

*Dasa Bayu* is a matter of breath, air or wind which is very important to give our life.

### Pati (Paten) Modre Script

The *Pati/Paten* script is also called the *Modre* script, which is a script that is difficult to read, because it gets various equipments (*pengangge*, clothing). In addition, it is also symbolized by certain images. In how to read it, there are also special instructions in *Lontar Krakah* and *Shiva Griguh*.
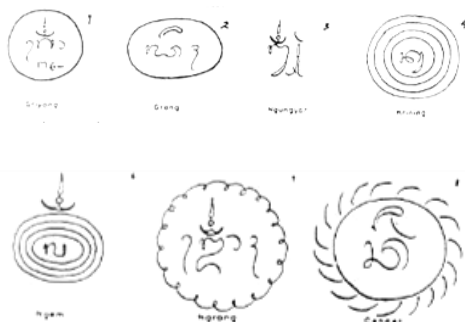


## 2.3 Requirements in the Art of Baligraphy

According to I Made Susila Putra, S.Pd., M.Pd as Lecturer of STAHN Mpu Kuturan (Interviewed on 10-2-2021) said that there are some basic knowledge of requirements for a work of Baligraphy art, namely:

- Basic knowledge of letters, literature and visuals.
- Adjustment and alignment of script and appearance.
- Placement of details (*gantungan* and *gempelan*) in script
- As well as the legibility of Balinese script (Balinese scripts must be clear and easy to read).

## 2.4 Tools and Materials in the making of Baligraphy art

In making Baligraphy art, tools and materials are needed. Tools are objects used to do the materials. Tools are objects that are used to do something whose function is to make work easier. Tools are also known as utensils or furniture. In making the art of Baligraphy there are several types of tools used by artists to work such as brushes, pencils, paper. Paper to be painted as a medium, pencils to sketch, brushes to give certain coloring effects to Baligraphy and several other tools to help in making an art (Husein, 2002).

Materials used in the making of Baligraphy artworks such as:

- Acrylic Paint.
  The acrylic paint used is branded "Galeria Winsor and newton and maries" for consideration of the grade and quality of the paint product. This acrylic paint is used to create a transparent impression or plaque. In coloring the shape as well as background of the work, several other brands' paints ingredients can be used to combine the effects of expressing the life impression of a work.
- Colored Pencil

Colored pencils have function to create sketches or main combination effects with paint. The nature of colored pencils is quite a lot of giving gradations from red, blue, to green. Colored pencils are quite unique for the art of Baligraphy because colored pencils are used as water colors if these pencils after being scribbled on paper or cloth media that are swept with a wet brush will cause the effect to become watercolor and also these colored pencils are used for accenting as well as tools for transferring sketches to other media forms.

- Brush

A brush is a tool for sweeping colors into certain areas so that they become a single unit. Colors have various shapes in size, such as:

The 00-4 brush is used to block shapes, the 5-13 brush size is used to block areas as well as large letters and the background of the work.

- Paper, cloth, canvas are a means of expressing media to form the art of Baligraphy. Various kinds of paper that can be used such as Concud paper, buffalo, japan, manila and others, cloth with various thick fibers, paint that cannot penetrate the lower media limit of the work as well as canvases of all sizes with dense, thick and rectangular fiber properties to reduce water absorption, to bring out the effect of color density and others.

- Technique

The importance of technique in Baligraphy functioned to enrich expression and add artistic value to the work. The relevant techniques in baligraphy used are transparent, plaque, *dusel*, shading and melting technique.

## 2.5 The Making Process of Baligraphy Artwork

Before starting the process of making Baligraphy, the first thing that must be there is the concept or idea that will be poured in the work of Baligraphy, it must be followed with accuracy of script, literature and appearance as well as the use of materials and techniques to be used, this is what determines the stages in the work of Baligraphy that begins with the preparation of ideas and concept, and the preparation of tools and materials used. After the tools or materials are collected, proceed with the sketching process.

In this sketching, a Balinese script assembly design is made with the concept of a combined symbol to make it look unified and intact. Then proceed with the contour. Contour is an affirmation of a subject form that will be made; the following stages are the application of the right technique according to the media and object followed by the installation of colors. In installing colors, it uses a variety of brushes and other tools that are in tune with the spontaneous bursts of all colors. After the color is installed, it is followed by accents, that is by emphasizing the light or bring the shape in to life to make it look alive by accenting the fragments of the area. The last stage is making a signature and continuing with finishing, that is the finish of a work which functioned to cover the paint so that it is not easily exposed to light, so that the work remains alive.

## 2.6 The Use of Baligraphy Art in Hindu Religious Medium.

In Hindu events in Bali, many Baligraphy artworks which found in various religious arts are very beautiful ritual tools. In this baligraphy, it is made as a very beautiful taste concept when we look at it.

Assembling various scripts give rise to *Sang Kalangwan*, a very high Aesthetic Sense. If the work of Baligraphy is followed by a religious ritual, it will function sacred, and vice versa if it is used as decoration or not followed by ritual means, it will function as art.

## 2.7 Baligraphy as Visual Art

Judging from the several forms of baligraphy art that are increasingly developing in the present era, all the various types have their own unique forms. Baligraphy is a work of art whose existence is very attached to the culture in Bali. Especially for Balinese artists who are passionate about literature, letters and visuals. Baligraphy is one of the unique marker objects to be visualized in the visual arts as well as a source of imagination (subject matter) in traditional Balinese painting and modern Balinese painting developed through their respective creativity.

Creativity has a very close relationship with imagination, because whatever form of human creation before it is born into a form of work, first that form is formed in the form of the artist which is usually called as imagination or fantasy (Surya Hadi, 1994: 4).

## 2.8 Elements and Principles of Fine Art in Baligraphy Art

According to I Made Reland as the lecturer speaker of STAHN Mpu Kuturan Singaraja Interviewed on 10-2-2021 a series of workshop of Ngereka Baligraphy of Balinese Art Festival 2021 at the art center, said that Ngereka Baligraphy is a combination of elements of art and principles of fine art with literature and Balinese script, in order to be beautiful and attractive, such as: Balinese script, elements of fine art, namely points, lines, planes, shapes, spaces, colors, textures, dark and light, etc. Meanwhile, the principles of art used to organize the harmony of forms such as: composition, proportion, balance, harmony, balance, harmony, contrast/focus of interest.

## 2.2 Functions of Baligraphy from Hindu Religious Aesthetic Education Perspectives

### 2.2.1 Religious Function

In religious ceremonies there are five elements of purification facilities contained, namely: mantras, tantra, yadnya and yoga. (1) Mantras are prayers that must be said by the people during religious ceremonies. (2) Yantra are tools or religious symbols that are believed to have spiritual power to increase self-purity. (3) Tantra is the energy of the sacred power within the self which is in the ways prescribed by the Vedas. (4) Yadnya is sincere devotion on the basis of being offered sincerity and grace by being able to increase self-purity. (5) Yoga is self-devotion and thought waves in the mind which can relate to God (Wiana, 1997:17).

Baligraphy works of art contains religion function as a religious means, namely script as spiritual purification and the sanctity of the universe as in religious ceremonies using beautiful script as symbols of divinity. In Baligraphy, it also functions as chanting of worship mantras and also contains *Tantra* energy in every form of scripts, meanwhile when people describe baligraphy in certain ceremonies, it is classified as a very noble yadnya which is applied with a full sense of self-control and high yoga.

### 2.2.2 Culture Function

Putra Agung (2005:50) explained that efforts to save Balinese cultural heritage have been started since the colonial period through Dutch "orientalists" which were pioneered by L.J.J. Laron Resident Bali and Lombok aims to save the *lontar* cultural works in Bali and Java from extinction. These ideals can be realized through cultural preservation efforts.

In line with the efforts of scientist L.J.J. Laron on Baligraphy Art is a classic art work because it is done by using Balinese scripts which are accepted as a Balinese culture derivative tradition from the past until now and are believed to be signs of divinity. Various Balinese scripts are made beautifully according to *modre* standards, but the script are read in accordance with the shift changing of scripts, it is proper that this work of baligraphy art is part of the local cultural wisdom of the Balinese people that deserves to be preserved, contains noble cultural values as elements of the nation's culture that need to be maintained, developed, enculturated and able to transformed by the preservation of classical art culture to generations throughout the ages.

## 2.2.3 Social Function (Sociological Theology)

Humans are social creatures who will always coexist with their natural surroundings. Humans in their lives will be meaningful if they can coexist with other humans. It states that humans who live as citizens of a society usually value a feeling of unity that can manifest a sense of personality of community groups as well as individual environments who have a feeling that society has a tradition or cultural characteristic that is different from other communities which can have an impact on the social environment of the community.

Based on the statement above, that life in this world is essentially impossible to be alone, but always requires help from one another and the surrounding environment, as seen in the Baligraphy work of art, which has a Hindu nuance, depending on the social function of togetherness in society. It can be seen from planning the creation of ideas to creating works with beautiful objects in it that require a very intact social function.

At first of the creation of baligraphy work of art was prepared for a joint collaboration between objects and the surrounding environment to unite each other's views. The experience and religious concepts of each maker, for example, are ritual facilities from the beginning, starting with the preparation of making the work to completion, as in the case with baligraphy at religious events. If there are opinions that are not used, they are generally sincere and it is considered a noble yadnya because of the social agreement between the objects which become objects in their artwork, with the user surrounding environment, of course, an agreement on a shared social sense (Wiana, 2009: 19).

## 2.2.4 Educational Function

The function of education in this Baligraphy work of art is closely related to the learning of fine arts and Balinese script. Therefore, humans can feel a process of learning Education in Baligraphy artwork when they see it. The human's heart will easily get carried away in something that is considered to have a sense of an educator function in it. In this work of Baligraphy, it is a form of learning religious fine art that is assembled with Balinese script which cannot be separated from the ritual life of

Balinese Hindus. The existence of various arts with Balinese script strokes is a unique characteristic that contributes to Baligraphy. It contains the self-maturation of the connoisseur, exuding a *Taksu* (Charisma) that is not owned by other regions.

In understanding the artwork of Baligraphy, it contains elements of divinity and all its contents. The manifestation of God's symbols is always made based on beautiful and interesting art education full of symbolic and philosophical meaning. Art education is an embodiment of human ideal, taste and work, so it cannot be separated from life. For Hindus, the function of art education that exists in them is expressed in several activities and artworks to achieve the beauty of the almighty, as in this study, Baligraphy artworks has educational function, reflecting from the preparation of facilities, making forms of Baligraphy works with Balinese scripts which are intertwined into a single character in its placement so that it shows the function of educating towards the connoisseur if you look at it.

## 2.3 The Values of Fine Art Education and Hindu Ornaments in Baligraphy

### 2.3.1 The Value of Fine Art Education

The artistic life cannot be separated from the place where heaven skin, the artistic life is born and develops a point through which human art works can provide a picture or characteristic of religious culture and customs in an area, because art is a human need and an inseparable relationship between human beliefs and community environment. That becomes an understanding of learning, especially for Hindus in Bali, about this art as a bridge that leads people to the values of life as well as religious philosophy.

Fine art with other types of art is essentially the same, that is, both are man-made which contain expression or beauty, but fine art is primarily enjoyed by the sense of sight. Things that are enjoyed in fine arts is the quality of Harmony, unity, and expression.

The above explanations are aspects of learning in fine art education, these are existed in the visual form of the art of baligraphy which becomes a combination with Hinduism, fine arts and education.

From the above review, it shows that the existence of Baligraphy art is not only driven by religious spiritual interests, but behind this there is a touch of fine art which born from harmony that is explained by theoretical learning education so that at the same time it also contains a high educational values of fine art and Hindu ornaments in Baligraphy work of art.

### 2.3.5 Religious Value

Belief in God, belief in the existence of powers beyond human reason, besides that religion also means all systems of human life, human making to achieve their goals by awakening themselves to the power of "something" the spirits of ancestors, gods, and exalted God (Big Dictionary of Indonesian, 2008: 129). The religious values contained in the baligraphy work of art are found in the education of Hindu scripts which are symbols of God, the manifestation of *Ista Dewata* as the basis of Hindu religious beliefs in Bali. Each character in the baligraphy contains Divinity who is connected with the Hindu cosmological cycle between God, the universe, the environment and human behavior itself. All human behaviors and forms of Balinese script are ensouled with a

belief that truly exudes religious values, vibrations in which the aura soothing to the environment, based on trust in the power of God. This religious value educates human citizens to always serve God by asking for protection in order to avoid all bad influences caused by spirits reflected in the creative of Balinese script in the form of something as a point religious symbol as in Rg Veda VII.1.3 mentions :

*Yae ciddhi tua jana ime nana havanta utaye asmakam brahmedam indra bhutute, aha visva a vardhanam.*

Meaning:

Sanghyang Indra, The Almighty God of mankind, in times of emergency beseech you in various ways for their safety, may our prayers glorify you be answered.

Thus it can be concluded that belief in the greatness of The Almighty God can be socialized in literal scripts symbols with religious essence.

### 2.3.4 Creative Value

Creativity in artwork is the creative ability to create creative works of art that have never existed or existing works of art with new creations or new touches. Art is closely related to creativity, so the creative process of artists plays an important role in generating new ideas in works of art. In creating a work of art, artists are required to have creativity so that the artwork has a high quality result. The quality that is meant is creative, innovative and never realized artworks before that can be accepted by the audience (Jakob Sumardjo, 2000: 80)..

According to Jakob Sumardjo in the philosophy of art book (2000) explained that creativity arises from within creative humans. The creative process starts from within humans in the form of thoughts, feelings, human creative imagination

poured using certain media and forms so as to give birth to creative works. The encouragement of creativity basically comes from the tradition itself or the community in its environment. Every artist was born in a certain society with certain traditions, the point of artistic traditions existed before the artists existed. Every citizen is wealth of artistic tradition or society in the beginning also creates creative works of his time. Artists with mature creative education are artists who are sensitive to their environment, both traditions and the factual wealth of their environment (Jakob Sumardjo, 2000: 80).

Based on the description above, the components of the value of creative education internally and externally in the creation of the art of baligraphy are very clear. In Baligraphy, it is required to process the scripts into a creative form. Artists are required to always carry out the process of deepening creative education, exploring, seeking, finding new ideas to produce a quality and innovative baligraphy art. This art of baligraphy will always have the attitude of new artist talents, essential creative ideas according to the era of creative techniques, and always accept input from anyone to produce harmonious works.

### 2.3.2 Harmony Value

According to Harry Broudy, works of art contain several properties, namely: sensory properties, formal properties, technical properties and expressive properties (1987: 193). This is in line with the disclosure of scientists in order to determine the aesthetic content of an artwork that can be analyzed based on the aspect of these properties (1968). Formal properties are called the principles of

organization or the principle of organizing elements which are grouped into 3, namely: principles that direct, focus, and unite attention. The principle of directing consists of several principles, namely repetition, alternating, series, rhythm, transition, gradation. The principle of centering consists of three types, namely emphasis, concentration, and contrast. The principle of uniting consists of the principles of proportion, balance, harmony, and unity. In the art of baligraphy, there is the value of the organizing principle that is to get a harmonious arrangement or composition and have a complete unity between the organization of elements and principles of art that are arranged with the idea of creation in the art of baligraphy.

### 2.3.3 Aesthetic Value

Herbeart Read defined that aesthetics in beauty as a unified meaning of the relationship of form that exists between our absorption. Aesthetics is a part of axiological studies that specifically discusses about the value of aesthetic beauty, thus means activities about the value of point beauty, while in the Indonesian Dictionary it is explained that aesthetics is a teaching about the philosophy of art and beauty and how humans respond to it (Indonesian Dictionary , 2008:401).

Aesthetic value describes something that contains beauty consisting of several concepts, namely Unity, Balance, contrast and accent in a work of art. The assessment of aesthetics always rests on the issue of taste on two sides, namely objectivity and subjectivity. The first side concerns the reality or fact of a work of art while on the second side concerns the impressions and feelings caused by the object. Therefore, the optimal aesthetic value can be achieved by

combining both sides of objectivity and subjectivity.

Related to the statement above, it becomes a basis for evaluating the aesthetic aspects contained in the art of baligraphy. Because in the visual delivery of Baligraphy art is driven by physicoplastics and ideoplastic factors that uphold highly the aesthetic elements of life in each object. This can be seen clearly in the determination of the elements and principles of simple fine art that are organized with the principle of balance and regulate proportions in order to achieve unity in each object. In addition, there is a process of emphasis by presenting an appropriate form of script, in order to produce a point of interest / center of attention and the aesthetic value of this Baligraphy art will be clearly seen in Hinduism in Bali as a means of religious events driven by high philosophy.

## III. CONCLUSION

The form of Baligraphy perspective of Hindu religious aesthetic education is the form of; scripts, gods and goddesses, Hindu symbols, animals, humans and trees. Balinese script in the art of baligraphy; *Wijaksara* script, *Lokanatha* script, *Pati* script (*Paten*) *Modre*. Requirements of Baligraphy; Knowledge of literature and visual scripts, adjustment and alignment of scripts and forms, placement of detail of *gantungan* and *gempelan* of scripts, clear legibility of letters. Elements and principles of fine art in baligraphy; point, line, shape field, space, color, texture, dark light. Principle of composition, proportion, balance, harmony, contrast, focus of interest. Materials and tools in making Baligraphy; pencil, paper, canvas, paint, colored pencil, brush, cloth, technique. The

process of making Baligraphy; designing ideas, sketches, contours, coloring, techniques, accents, signatures, finishing. The use of Baligraphy as a Hindu religious tool is contained in the media tools for Hindu religious activities. Baligraphy as visual art (subject matter imagination). Functions of Baligraphy as a religion (religious means), culture (cultural preservation), social (theological-sociological), educational (Hindu's fine art learning and Balinese script). The value of art education and Hindu ornaments in Baligraphy; the value of fine art education, religious, creative, harmony, aesthetics.

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Informants;

| Name | ; I made Susila Putra |
| Age | ; 33 years old |
| Occupation | ; Lecturer of STAHN Mpu Kuturan Singaraja |

| Name | ; I made Reland |
| Age | ; 32 years old |
| Occupation | ; Lecturer of STAHN Mpu Kuturan Singaraja |

# THE CORRELATION OF*SATYAM SHIVAM SUNDARAM* CONCEPT
# IN HINDU RELIGION AND ARTS EDUCATION

**By :**
**I Gusti Ketut Widana**
igustiketutwidana1805@gmail.com
**I Gde Widya Suksma**
suksma@unhi.ac.id
**Ida Bagus Purwa Sidemen**
purwasidemen69@gmail.com
**I Kadek Satria**
satria.unhidps@gmail.com
**Anak Agung Ketut Raka**
rakaagung38@gmail.com

Substantially, the concept of *Satyam Shivam Sundaram* teaches about the ethics of virtue in strengthening faith (*sradha*) and practice (*bhakti*) for Hindus. The point is, every human being, especially religious people, is obliged to always prioritize truth (*Satyam*)*,* holiness(*Sivam*)*,* and beauty (*Sundaram*)*,* so that they can maintain harmony in order to achieve happiness. This is the 'spirit' that must be used as a spirit for life activities, both vertically and horizontally. Both in the social, customary, cultural, religious fields, including education. The writing of this article aims to correlate how a teaching of *Satyam Shivam Sundaram,* can be transformed into the concept of religious education (Hinduism) and art, with the hope of producing *Suputra* students.*Suputra* in a broad sense is in line with the goals of national education as regulated in Law Number 20 of 2003 concerning the National Education System, Article 3, namely: developing the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen.

*Keywords: satyam shivam sundaram, religion and art*

## INTRODUCTION

The Constitution of Republic Indonesia Number 20 of 2003 concerning the National Education System in Chapter I of General Provisions, Article 1 paragraphs 1 and 2 states; that education is a conscious and planned effort to create a learning atmosphere and learning process, as the result students actively develop their potential to have religious spiritual strength, self-control, personality, intelligence, noble character, and skills needed by themselves, society, nation and state; that national education is education based on Pancasila and the 1945 Constitution of the Republic of Indonesia which is rooted in religious values, Indonesian national culture and is responsive to the demands of changing times.

Then in Chapter II Article 3 it is stated that national education functions to develop capabilities and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe and fear to the God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen. Furthermore, in Chapter III Article 4 it is emphasized that education is held in a democratic and fair manner and is not discriminatory by upholding human rights, religious values, cultural values, and national pluralism.

Referring to several chapters and articles in the provisions of Law No. 20 of 2003 concerning the National Education System above, related to the weighting of the type of Hindu religious education, there are several keywords that should be underlined, namely: that education is a conscious effort to develop the potential of students so that they have religious spiritual strength,piety faith and to God Almighty, knowledgeable, creative, responsible, by upholding human rights, religious values, multicultural cultural values.

Hindu religious education itself is one of the subjects that must be applied at all levels and types of formal educational institutions, both public and private, from Kindergarten to Higher Education. Religious education is always directed at realizing the goals of national education, in line with the national goals of the Republic of Indonesia as stated in paragraph IV of the Preamble to the 1945 Constitution, namely: 1) Educating the nation's life, 2) Advancing general welfare, 3) Protecting the entire Indonesian nation and the entire homeland of Indonesia, 4) Participate in carrying out world order based on eternal peace and social justice.

Regarding the existence of Hindu religious education within the framework of the education unit level curriculum as described above, Parisada Hindu Dharma Indonesia Pusat (1993) explains that "Hindu religious education is basically a support in achieving development goals and national goals through physical and mental development. spiritually". In line with this, the Ministry of National Education in the formulation of competency standards for Hindu religious education subjects for the 2004 curriculum provides an understanding of Hindu Religious Education as a conscious and planned effort to prepare students to know, understand, live, to believe, be pious and have noble character in practicing Hindu religious teachings

from the main source, namely the holy scriptures *Sruti, Smerti, Sila, Events* and *Atmanastuti*.

Religious education itself has the scope to create harmony, harmony, and continuity of relationships with God, fellow humans and the environment, in line with the teachings of *Tri Hita Karana*. Hindu religious education is basically one of the supporting educations in an effort to achieve national development goals. Especially through the religious field which is carried out in a structured, planned and consistent manner to encourage Hindus to be diligent, routine and disciplined to study, understand, appreciate, practice their religious teachings so that they can grow the attitude and personality of Hindus who are *Suputra,* based on the concept of *Satyam, Siwam Sundaram,* with still based on the Tri Framework of Hinduism, which includes: 1) *Tattwa,* to study, understand the essence of truth (*Satyam*) of Vedic teachings; 2) *Morals,* related to self-purification (*Shivam*) through good and right behavior; and 3) The *event,* which contains *the yadnya ceremony* as an effort to maintain harmony, balance and maintain the harmony of *Bhuwana Agung*and *Bhuwana Alit*, which is expressed through the *ritual of burden of ceremony* with the aesthetic value (art) of its beauty (*Sundaram*).

## DISCUSSION

The essence of Hindu religious education is based on the Vedic Scriptures (*yonitwat literature*), that only through scripture can one know, understand, explore and then believe in the entity of God with multiple identities. In its implementation, every Hindus, especially among students (students/students) must internalize the teachings of the Vedas into themselves so that they exist from the practical side-mastery of knowledge. Both sacred spiritual knowledge (*nirwrti*) and worldly knowledge, including technological abilities (*prawrti*). The collaboration of *nirwrti* and *prawrti* is an integral part of Hindu religious education and the arts, as well as being the key word to eliminate *Awidya* (darkness and/or ignorance) in a broad sense, as stated in the holy book Sarasamuscaya, 399, and 402 whose translation states:

*"Only one in fact the so-called enemy is ignorance. Nothing can compete with the influence of ignorance. Because people who are gripped by ignorance will undoubtedly tend to do wrong or bad deeds; therefore, ignorance must be eliminated, namely by prajnan. Prajna means awareness or knowledge of the nature life. With wisdom, it will cross the ocean of birth with the boat of intelligence. While a fool who does not have intelligence will not be able to cross the ocean of life "* (Pudja, 1981: 216, 218).

On that basis, the Bhagavadgita verse, IV.34, mandates:

*"Tad widdhi pranipatena*
*paripprasnena Sewaya*
*upadek syanti te jnanam*
*jnaninas tattwadarsinah"*

Meaning:

'Learn it by prostration, discipline, questioning and devotional work, people who are knowledgeable they see the truth, will teach you that knowledge' (Pudja, 1981: 116).

Similarly, the book of Rigveda XVII.100.*2* wrote:

*"Tvam visno sumatim visvajanyam,*
*Aprayutam evayavo matimmdah"*

Meaning:

'Yes, Lord Vishnu who encompasses all, may You bestow intellect upon us. Yes, virtue, bestows the power to distinguish between good and bad and right and wrong' (Titib, 1996: 445).

It seems that what is called *practicality* or intellect is very important to educate oneself through education or learning the teachings of Hinduism so as not to be shackled by *awidya* (bohoh) which causes you to experience darkness of mind and conscience. Regarding this ignorance, in the *Vayu Purana* I.20 and supported by the verse of *Sarasamuscaya,* 39 firmly states:

*"The Vedas should be explained through history/Itihasa and Puranas/history and ancient mythology. The Vedas are afraid that someone stupid reads them. The Vedas think that he (the one who) will beat me); The Vedas should be studied perfectly through studying the Itihasa and the Puranas, because the Vedas are afraid of those who have little knowledge, they say, gentlemen, do not come to me, it is said, out of fear"* (Titib, 1996: 4 -5).

The excerpt of the scripture verse above implies that the *Vedas* in the sense of being a science must indeed be studied, even studied as deeply as possible to gain intellectual heights (*parawidya*) including the ability to critically analyze what are phenomena, dynamics and realities of real life (*apara widya).*). So that what is learned and implemented can be known whether it

has been running correctly and well according to the concept, and succeeded in achieving the goal or maybe something is wrong and needs to be evaluated, then revitalized so that its actualization in the current context remains relevant to scientific developments and the demands of the times (Widana, 2008). 2018: 115).

The correlation of the concepts of *Satyam, Siwam* and *Sundaram* in Hindu Religious Education and the Arts is clearly visible in the contextuality of conscious and planned efforts to cultivate behavior that upholds the values of truth/loyalty, purity and balance or beauty towards harmony. Of course, by sticking toThe Tri Framework for Hinduism as a reference, including *Tattwa*, *Susila*, and *Events*(ceremony / ceremony yadnya).

**Tattwa**

*Tattwa* lexically means 'That-ness' or 'That's the truth'. Its contents are theological statements regarding the nature of truth (*satya*) and the order of the universe (*rta*). Vedic texts and Upanishads as the main references of Hindu philosophy and their transformation into tattwa texts describe broadly and deeply the nature of Brahman, namely the Supreme, Absolute, and only Truth. In addition, the nature of the universe and its laws are the main topics of discussion in these texts (Sutrisno, 2016: 23).

Correlation with the concept of *Satyam* (nature of truth)*,* as stated above, cannot be separated from its connection with "theology" as the basis of true knowledge about belief in God. There are several definitions of the term "theology",

including the opinion of a Roman Catholic theologian named Albert. He describes; the term "theology" literally means 'the study of God', which comes from the Greek word *theos.* which means 'God', and the suffix 'ology' from the Greek word *logos* which means (in this context) 'discourse', 'theory', or 'reasoning'. In addition to this definition, another opinion, namely Augustine of Hippo, defines the word "theology" from the Latin, namely 'theologia', as 'reasoning or discussion of God'. Richard Hooker defines "theology" in English as "the study of divine things". Also In general, theology is the study of religious faith, practice, and experience, or singleness (Donder, 2009: 1).

Long before the term "theology" was known, Hindus had known him as *Brahmavidva* which had been formulated during the life of Maharsi Vyasa or contemporaries of the great event of the Mahabharata as Ramanuja argued. This means that *Brahmavidva* (theology) in Hinduism has actually existed since 5000 years ago (Titib, 1996: 7).

If thenThis theology (*Brahmavidya*) is associated with *Tattwa, its* correlation is closely related to the basic beliefs of Hinduism called *Sradha*. The term *"Sradha", is* said to come from the root word *"Srat"* or *"Srad"* which means "heart", then gets the additional word *"dha"* which means "to put / put". So, the word *"Sradha"* means "to put one's heart on something" (Subagiasta, 2006: 47). Pustaka Wajasaneyi Samhita, states that *Sradha* is "truth", on the contrary *Asradha* means "falsehood".

*Sradha* occupies an important position in the beliefs of Hindus. For people who do not have faith / belief (*sradha*) the consequences are also clearly stated, as

written in the holy book Bhagavadgita, IX. 3:

> *"Asraddadhanah purusha*
> *dharmasyasya parantapa*
> *aprapya mam nivartante*
> *mrityu-samsara-vartmani"*

Meaning:
'One who does not have faith in this way will not attain Me, O Paramtapa (Arjuna), and will return to the world of mortal existence (samsara)' (Pudja 1981: 206).

Meanwhile, for people who truly and firmly reinforce *sradha* to air devotionto *Ida acintya /*God Almighty with all their characteristics*(order)*it will be able to deliver on his people. In the holy book Bhagavadgita, XII. 2 and 20 are written:

> *"mayy awesya mano ye mam*
> *nitya-yukta upasate*
> *sraddhaya 'paraya' petas*
> *te me yuktatama matah"*

Meaning:
'Those who focus their minds on Me by worshiping Me and are always earnest and have perfect faith, it is they whom I consider the most perfect in yoga'.

> *"Ye tu dharmamritam idam*
> *yathoktam paryupasate*
> *sraddadhana mat-*
> *parama bhaktas te 'tiwa me priyah"*

Meaning:

'But those who are full of faith view Me as their highest goal, following this eternal wisdom, it is such devotees whom I cherish most' (Pudja 1981: 283 and 294) .

On the basis of *Sradha* or belief as has been stated in the Bhagavadgita verse above, then there is no other word for

Hindus to always worship, glorify by devoting themselves through *devotional service in* order to get protection from Him, as stated in the book Bhagavadgita, IX. 14 and 34 :

> *"Satatam kirtayanto mam*
> *yatantas ca drdha-vratah*
> *namasyantas ca mam bhaktya*
> *nitya-yukta upasate"*

Meaning:
'By glorifying Me always, diligent and firm in vows, prostrating to Me with full devotion, they worship Me with great discipline'.

> *"Manmana bhawa madbhakto*
> *madyaji mam namaskuru*
> *mam ewaishyasi yuktvai 'wam*
> *atmanam mat-parayanah"*

Meaning:
'Keep your mind on Me, worship Me; worship and submit to Me, and by disciplining yourselves and making Me your goal, you will come to Me' (Pudja, 1981: 212, 224).

Thus, textually, the basis *Tattwa* for Hindu Religious Education and the Arts is based on the core *Sradha* of Hindus who encourage the emotions of their beliefs to behave in a religious manner based on Hindu theology (*Brahmavidya*), focus on the supra-empirical (*transcendent/nirguna Brahman*) and then immanence them concretely through an attitude of "submission/ obedient" (*bhakti*) to the Creator -- God himself in his empirical reality (immanent/*saguna Brahman*). For Hindus, the position of belief (*sradha*) indeed occupies the highest hierarchy as well as being fundamental as the foundation of faith in religious life. The strength in belief *(sradha)* is what makes the Hindus so diligent, obedient and subject to the basic principles *Tattwa* (theological) which is then transformed into education *Susila* (ethics) and *Events (yadnya),* and subsequently expressed through various fields of art (culture) .

## IMMORAL

After *Tattwa* whose estuary is correlated with *Sraddha*, as the main foundation in believing in the truth (*satyam*) of God (Hyang Widhi), the following implementation related to Hindu Religious Education and Art based on the Tri Framework of Hinduism is *Susila* (ethics) which normatively aims to purify oneself (*shivam*) in a good and right manner, as taught in the *Tri Kaya Parisudha.*

*Tri Kaya Parisudha*, "Tri" means three, "Kaya": action, and "Parisudha" means "about actions that must be purified". *Tri Kaya Parisudha* according to the scriptures are three good, each of which is called *deedsManacika* : good thinking,good *Wacikaspeech* :, and *Kayika*: good behavior (Putra, et al. Ed, 2013: 130). As God's most perfect creatures compared to other creatures, with his mind (*idep*) humans are able to control their behavior, of course through consideration (*wiweka*) in order to know which thoughts, words and deeds are good and right or vice versa.

For the purpose of controlling the *Tri Kaya Parisudha* , the scriptures of Sarasamuscaya, sloka 73 have provided guidance, namely by carrying out the *Karma Patha* :

> *"There is a Karma Patha called,*
> *namely controlling the passions of*
> *the ten as many as should be carried*
> *out with the following details: the*

*movement of the mind three in number, the word four in number. and motion action three in number. So there are ten many actions that arise from body movements, speech and thoughts, which deserve attention*"(Pudja, 1981: 46)

The details of the implementation of *Karma Patha* which is the basis for the teachings of *Tri Kaya Parisudha* with the content of sacred values (*Sivam*) that can direct people, or students to become a child of *Suputra,* are:

1. Three kinds of self-control through behavior, including

a) No torture or kill innocent beings,

b) Not cheating on property or stealing,

c) Not committing adultery, because it can damage other family relationships and also means not recognizing the right to a happy life for others.

2. There are four ways to control speech, including:

    a) Do not berate or curse others, especially if this is doneto parents or in front of many people,

    b) Do not speak harsh words towards others, even though it is true. On the other hand,not speak gentle words but lies,

    c) Not slander.

    d) Not breaking the promise. What has been said or promised must be kept.

The Surah Sarasamuscaya, 75 states: "This is what is not proper to arise from words, namely evil words, harsh words, rebuking, slandering, and lying. Those are the four that must be removed far away. Things that are not good should not be said and should not be thought about" (Pudja, 1981: 47)

3. Three kinds of control through the mind, including:

a) Do not want something that is not justified. Do not attach yourself to things that are mortal (worldly), which can eventually lead to suffering. This implies that people should not be greedy (lobha).

b) Do not think badly of others. What is done and said comes from the mind. So that words and actions are always good, then we should always think good (positive).

c.) Do not deny the law of Karmaphala, that all actions will result in accordance with the action, as the Balinese proverb says: ayu ginawe ayu tinemu, ala kinardi ala kapgih. Like planting corn, the corn will be picked. The holy book Sarasamuccaya, sloka 79 concludes: "The mind is the most decisive element; if the determination has occurred then people begin to say or do deeds. Therefore, it is clear that the mind is the subject or source of all actions" (Pudja, 1981: 49).

Observing the explanation above, it can be said that, through *Susila* which is based on *Tri Kaya Parisuda*, it is hoped that there will be changes in behavior, starting from thinking (*manacika*), then being pronounced (*wacika*), then being treated (*kayika*) properly and correctly and leading to purity. . This is also in line with the learning theory *behaviorism* by Gage and Berliner (1979), which emphasizes changes in student behavior as a result of the learning process. A person is considered to have learned something if he can show a change in his behavior. This learning theory is oriented towards better behavior. So by

adopting the formulation of Bloom's Taxonomy (1956), that the purpose of learning in Hindu religious education is nothing but to produce a change in attitude (learning.*affective*) and behavior (*behavioristic,* can also be associated with the psychomotor realm), not only to make someone smart / clever inknowledge (*cognitive*) which is actually still at the level of memorization (theoretical) and has not become practice (practical).

## Events and Arts

"Event"It is the third part of the Hindu religious framework after *Tattwa* and *Susila.The event is* related to the practice of the teachings of yadnya with all their follow-ups, namely "ceremonies" (implementation) and "upakara" (material facilities in the form of *burdens*/ offerings). At the *event* with the implementation of the *ceremony* which is equipped with *upakara / bebanten* is born and then presented various forms of expression 'Art' of beauty (aesthetics) which symbolically aims to maintain balance, maintain harmony and maintain harmony (*sundaram*) macro nature (macrocosm /*bhuwana agung*) and the micro nature (microcosm/*bhuwana alit*) in order to achieve happiness (*anandam*).

*The event* as an expression of the *yadnya* of Hindus, in practice it is full of elements, components and instruments of beauty, which, when associated with Hindu Religious Education and the Arts, are accommodated in Hindu Religious Education and Arts, which contain the values of *satyam, shivam, sundaram*. Referring to Peter L. Berger (1990), can then be transformed into Hindus, starting with internalizing correct knowledge and understanding (*sastyam*), then externalizing

Hindu behavior based on holiness (*shivam*) until it is expressed in the form of beauty, balance, harmony, and harmony.

The three processes of Hindu religious education in this model do not only touch the intellectual dimension (*satyam*), mental-moral-spiritual (*shivam*), but also the social aspect in the actualization of Hindu religious practice which is full of beauty, in the relation of balance, harmony and harmony (*sundaram*). to achieve happiness (*anandam*). So, the *event* became the estuary for the application of the concept of teachings *Tattwa* and guidance *Susila's* in the form of more religious, humanistic attitudes and religious behavior so that Suputra people or students could be *born*.

Furthermore, *Events*(in Sanskrit) has the meaning: 1) Behavior, behavior, or good behavior in the implementation of Hindu religious teachings; 2) a custom or a practice in the practice of Hinduism; and (3) regulations that have been established in the implementation of becoming a Hindu religion. The reference is the holy book Manawa Dharmasastra, II. 6: *Vedo khilo dharmamulam, smrtisile ca tadvidam,acarascaiwa sadhunam, atmanastutirewa ca:* that *Veda Sruti* (revelation) is the main source of *dharma* (Hinduism), then *Smerti* (book of interpretation)*, Sila* (examples)*, Events* (traditions) and *Atmanastuti* (satisfaction/determination) (Pudja and Sudharta, 1977/1978: 76).

This means, *events* Hindu religioushave a clear position as a source of implementing Hindu religious teachings. Basic *events* libraryis sacred Hindu Vedas, which extracts starch contains, among

others on the implementation of *ceremonyYadnya* which is always accompanied byfacilities *Upakaraburdenan,* and carried out by most of the Hindu Shiva Sidhanta who grew up in Indonesia, especially in Bali until now.

*The ceremony* is something related to the implementation of *yadnya.The ceremony* contains the meaning "about the procedures for implementing" Hinduism. That is, the *event* involves things such as: type*,* level, place, time, series, facilities/infrastructure,executors/perpetrat ors *ceremonial,* and others. *CeremonyYadnya* is essentially an expressive symbolic ritual media as an effort for Hindus to reach and reach the level of spiritual awareness in order to get closer and even unite themselves to God - Hyang Widhi (Widana, 2015: 79).

In its implementation, every *ceremony* always usesfacilities *upakara.* "Upakara" itself comes from the syllables "upa" meaning 'relationship with' and "kara" meaning 'handwork'. So, "upakara" means everything related to handwork in material processing such as leaves, flowers, fruit, water, fire and so on which are then assembled in such a way as to become what is then called *banten* (offerings).

In Bali, *upakara is* known as *banten,* which contains ethical values (ethics), aesthetics (beauty) and very high symbolic and philosophical meanings. The appearance in his offerings is also combined with various elements of "Art", ranging from musical art (gamelan), dance, fine arts and Hindu religious ornaments, and others. Meanwhile, in terms of function or use, referring to the view of I Made

Bandem (SuratanBali.Com, September 25, 2019), the art can also be divided into three parts, namely: 1)art *guardian* which is sacred (holy), held in the context of carrying out ceremonial activities. *Yadnya*; 2)art *bebali* (semi-sacred), which is usually still associated withceremonies *yadnya;* and 3)) art *balih-balihan* (profane, performed as part of the entertainment mission, including in terms of entertaining the people who are carrying out *the yadnya ceremony.*

It seems that the element of "art" is an important element so that it can hardly be separated from activities *event* with the implementation of *the yadnya ceremony, in* addition to the component *upakara/bebanten* itself which is also loaded with the appearance ofart *mejejahitan,* namely the ability to assemble all materials *upakara* into a form of *offerings.* It is also believed that the art factor with its various forms can guide thoughts, words and actions in a good and right direction (*satyam*), as well as purify the heart (*shivam*), so that they can feel harmony and happiness (*sundaram-anandam*), as a form of blessing. God's grace (Hyang Widhi), as well as to be kept away from all kinds of problems and various calamities.

**CONCLUSION**

In principle, the concept of *Satyam Shivam Sundaram* teaches about the ethics of virtue in an effort to strengthen the faith (*sradha*) and practice (*bhakti*) of Hindus. The point is, every human being, especially religious people, including a child/student in the context of learning Hindu Religion and Arts, is obliged to always prioritize truth (*Satyam*)*,* holiness.(*Sivam*)*,* and beauty (art)*,* so that they can maintain a

harmonious, balanced and harmonious relationship (*Sundaram*), both vertically (towards God/Hyang Widhi), and horizontally (humans and the natural environment) in order to achieve happiness (*anandam*).

This is the 'spirit' that becomes the spirit for life activities in life, whether in the social, customary, cultural, religious fields, including in the context of Religious and Art Education. That the concept of the teachings of *Satyam Shivam Sundaram,* can be transformed into learning Hindu Religious Education and also the Arts. So that the hope for the birth of the ummah or in this case the *Suputra* student*,* both intellectually, emotionally, morally and spiritually who are superior and capable can be realized.

This is in line with the goals of national education as regulated in Law Number 20 of 2003 concerning the National Education System, Article 3, namely: developing the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable. , capable, creative, independent, and become a democratic and responsible citizen.

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# RELIGIOUS MODERATION EDUCATION: THE IMPORTANCE OF LOCAL WISDOM IN ACKNOWLEDGING HARMONY

Ni Putu Suwardani[1]*, Putu Nomy Yasintha[2], Ni Luh Putu Dina Susanti[3]
[1]Hindu Indonesia University; [2]Udayana University,[3] Institute Of Technology And Health Bali
*suwardaniputu5@gmail.com

## ABSTRACT

The spotlight on religious life in Indonesia has recently shifted due to the emergence of social conflicts with religious overtones. The rise of intolerant and even extreme religious ideas has impacted religious sentiments, starting to cause divisions and estrangement from one's sense of kinship as a nation. Harmony and harmony in society dwindle. The purpose of this study is to discuss the importance of religious moderation education as an effort to maintain harmony in society, as well as regional and local wisdom as a reinforcement of religious moderation in maintaining harmony and mutual respect between religious communities. In addition, religious leaders, traditional/community leaders, religious instructors, government, teachers, and lecturers are working to develop and strengthen community religious moderation. This research is classified into library research by referring to various references in the form of books, journals, and research results. The conclusion of this research is that religious moderation education is very important to be strengthened in knitting harmony by providing an understanding of other religions through comparative religion, through open and honest dialogues, with phenomenological and dialogical approaches. There is a lot of local wisdom that supports the strengthening of religious moderation, it just needs understanding and consistency in its implementation and preservation. As a result, efforts and cooperation from religious leaders, traditional/community leaders, religious instructors, government, teachers, and lecturers are required to socialize and provide an understanding of the importance of religious moderation in the midst of rapid global cultural hegemony.

**Keywords: religious moderation education, local wisdom, knitting harmony.**

## INTRODUCTION

The plurality of Indonesian society is a privilege (blessing in disguise) (Azra, 2007:5), because it is the result of a nation's civilization that has been running for a long time. The outcomes of that civilization have given rise to the characteristics of a pluralistic or multi-ethnic Indonesian nation with a strong sense of pluralism in daily life. Indonesia is rich in ethnic, cultural, and religious diversity.

According to Mubarok, Indonesia consists of 17,504 islands. Around 11,000 islands are inhabited by people with 359 tribes and 726 languages. Until now, there are six religions recognized by the Indonesian government. Each of these religions consists of various streams in the form of social organization. Similarly, hundreds of beliefs exist and develop in Indonesia (Mubarok, 2010:33). If religious diversity is managed properly and wisely, it will become a binding force for the community; on the other hand, if there is friction that leads to conflict, it will cause social imbalance and disharmony.

To achieve harmonious relations between religious communities, an effort must be made to unite all members of social groups of different religions in order to avoid inter-religious conflicts. Because there have recently been numerous reports in online media revealing religious ideas that are intolerant and full of hate speech. According to Mashudi (2014:47), several times certain regions in this country have fallen into a vortex of conflict with religious nuances. Conflict with religious nuances is one of the easiest types of conflict to occur, it can have big implications in social life (Mashudi, 2014: 47). Religious issues are very sensitive for the community, so even economic, social, and political conflicts that are not rooted in religious issues are frequently drawn into the area of religion, making issues concerning social conditions and inter-religious harmony more complex.

The emergence of various religious issues indicates that the discourse on religious moderation education has become very significant, considering that recent social conditions have shown an escalation in the erosion of religious harmony in Indonesia. This situation has become even more evident with the legal action taken against two individuals, namely M.K and Y.W, which was broadcast by all social and electronic media, for reasons of blasphemy. The rise of religiously nuanced conflicts in several Indonesian regions emphasizes the importance of instilling religious moderation education in the community, particularly among the young, millennial generation, who are particularly vulnerable and easily ignited by radicalism.

According to the Editorial Team (Sumartana, 2001:vi), the rise of intolerant and even extreme religious ideas is the legacy of an authoritarian regime in power for roughly 32 years. The public space that should be created to allow everyone to freely express their beliefs does not exist because they must follow the pattern of the ruling regime. It is only natural that intolerant attitudes develop among fellow religious adherents as a result of these struggles, leading to conflicts between people. Various conflicts and tensions between humans in a variety of religions, ethnicities, ideologies, and so on have resulted in international decisions made through the United Nations designating 2019 as "The International Year of Moderation." This determination is clearly relevant to the Ministry of Religion's commitment to continue promoting religious moderation.

Conflicts arise between religious communities because they make truth claims by prioritizing the interests of their respective adherents, and this can sharpen religious sentiments, causing a tenuous sense of kinship as a nation. In such circumstances, religion, which is expected to play a strategic role in responding to social humanitarian problems that arise in society, becomes barren. Meeting together to discuss common issues in an open, honest, and transparent manner is extremely difficult. In these circumstances, the role of religious moderation education is becoming increasingly important.

According to Faozan's analysis of several research findings in the context of Islamic religious education, the infiltration of understanding and transnational movements began to penetrate educational institutions (schools and universities) through textbooks, alumni affiliated with radical movements, and extracurricular activities. This condition is exacerbated by some religious teachers who have views that tend to be exclusive and radical (Faozan, 2020:221).

Such a situation persisted for a long time, and it turns out that religious education in schools has become more ideological-authoritarian, formalistic, so that the insight of pluralism, which is society's reality, is not visible. Dialogue or debate about religious ideas is not communicated transparently, which can foster an intolerant attitude. This is supported by the findings of the PPIM UIN Syarif Hidayatullah Jakarta research, which were strengthened by the findings of a Convey Indonesia 2018 survey on the opinions/attitudes and actions/religious behavior of teachers and lecturers by looking at their level of radicalism and intolerance, which revealed that the majority of teachers and lecturers have religious attitudes. tolerant (52.5%) and moderate (52.5%) (45.3 percent tolerance for other religions or external tolerance, and 54 percent tolerance for adherents of different sects or groups within the Muslim community or internal tolerance). Whereas educational institutions play an important role in the preservation of peace, tolerance, and national civilization.

Intolerant religious ideas that can cause divisions can be reduced by finding common ground. Religious principles and exclusive religious ideas can be carried out through a conducive dialogue with this meeting point. Dialogue is not intended to equate one religion with another. According to Hugh Goddars, "the goal of dialogue is not to create a common view, let alone uniformity, because if so, such dialogue would be absurd, and would rather betray the tradition of a religion" (Assegaf, 2001:35). Dialogue (dialogue of discourse) is an interactive meeting of religious experts to share information about each religion's teachings and religious beliefs, as well as strategies for maintaining harmonious relations between religious communities (Arinze, 1997:6-7).

On the other hand, it is critical to increase religious moderation education by strengthening the values of local wisdom, soothing lectures, calming information, and writings that promote religious peace and tolerance. According to Mussafa, religious moderation values must be developed as a means of combating the tendency toward religious radicalism (Haryani, 2020:146). Tolerance, perspective, religious behavior, and respect for differences are among these values. As a result, there will be no religious people who are too "fanatical" about their own religion and denigrate other religions. This religious moderation education is seen as important considering that every religion believes that exaggeration in any case does not bring good.

This study looked at various studies on the importance of religious moderation education and community wisdom as a source of strength in the effort to achieve inter-religious harmony, as well as the role of related parties in achieving religious moderation. This research also embodies previous research recommendations that it is important to study the values of local wisdom as an important safeguard in the context of religious moderation, particularly in resolving cases of conflict between religious communities in the midst of modernization and global cultural hegemony.

## RESEARCH METHODS

This research is a type of qualitative research with a library research approach. Therefore, data were collected by reviewing and reviewing various references related to the topic of discussion, namely in the form of books, journals, research reports, and other sources. These reading sources are

read carefully and interpreted. Furthermore, the results of the study were analyzed descriptively analytic.

## ANALYSIS

### 1. The Importance of Religious Moderation Education

The concept of religious moderation, introduced in 2019 by the Ministry of Religion of the Republic of Indonesia, is intended to manage Indonesia's religious situation. Religious moderation requires a middle path in dealing with religious issues and practicing religion by avoiding excessive extreme attitudes, fanaticism, and revolutionary attitudes in religion.

The term moderation comes from the English "moderation", which means: (1) the quality of being moderate, restraint, avoidance of extremes or excesses; temperance; (2) the act of moderating (https://www.dictionary.com/browse/moderation?s=t). While in the KBBI moderation is defined as the reduction of violence, or the avoidance of extremes (Ministry of Religion of the Republic of Indonesia, 2019:1).

The concept of religious moderation, introduced in 2019 by the Ministry of Religion of the Republic of Indonesia, is intended to manage Indonesia's religious situation. Religious moderation requires a middle path in dealing with religious issues and practicing religion by avoiding excessive extreme attitudes, fanaticism, and revolutionary attitudes in religion. In Islamic thought, a moderate promotes tolerance for differences (Akhmadi, 2019:49). Religious moderation also refers to a religious attitude that strikes a balance between one's own religious experience (exclusive) and respect for the religious practices of others who hold different beliefs (inclusive).

As a result, religious moderation education is a method of imparting moderate religious education. That is, religious education does not teach violence and extremism, but rather fosters a friendly, tolerant, open, and flexible attitude toward religion, or a moderate attitude toward religion. A moderate religious attitude is one that truly carries out religious teachings while remaining open to dialogue with other religions. This attitude is expected to give birth to the notion that "all religions are inherently moderate," though this will be difficult. However, community efforts give hope that religious moderation will become the mainstay of religion in Indonesia, because moderation does not belong to one religion, but is inherent in all religions.

In the context of education, Law Number 20 of 2003 concerning the National Education System established a foundation for implementing religious moderation education. As stated in Article 4 paragraph 1, "education is carried out in a democratic and fair manner that is not discriminatory by upholding human rights, religious values, cultural values, and national pluralism." This article implies that every citizen, regardless of social or economic status, has the right to a fair education in order to develop attitudes, values of honesty, equality, and respect for differences. However, "the education message that respects differences and diversity as mandated by the national education system law is not consistently embodied in its policies and the education process in schools," according to the report (Raihani, 2007).

So far, religious education in schools and universities has remained ideologically-authoritarian and formal,

making the insight of pluralism that has become society's reality invisible. Dialogue or debate about religious ideas is not presented in a transparent manner, which can breed intolerance. To knit tolerance and respect for differences, it must continue to be fostered by bringing up interfaith dialogues and solidarity through symbols of harmony and tolerance in various regions, as well as continuously providing religious moderation education. Respect for other religions or adherents of other religions can be fostered in schools through comparative religion lessons given to students after they have adequate knowledge of their own religion, such as when they enter high school and/or college.

One aspect that needs to be emphasized is the approach used. Other religions will be understood correctly by students, teachers and lecturers if the approach used is sympathetic ways, namely a phenomenological and dialogical approach, not an apologetic and polemical approach that corners other religions (Azhari Noer, 2001: 238). Apologetic and polemical approaches must be avoided because they do not result in a correct understanding of the religions being studied. Mutual respect can be fostered by a correct understanding of other religions.

Students are expected to have a moderate attitude toward religion by understanding the teachings of other religions. Religious moderation education is becoming increasingly important as a result of the tendency to practice excessive or overbearing religious teachings, as well as to make one-sided truth claims and believe that their religion is the most correct and provides salvation, while others are wrong. Religious conflicts are frequently triggered by competition between religious

groups for support that is not based on tolerance, resulting in social disharmony.

In essence, practicing religious moderation promotes harmony and peace among religious communities. Education is one of the "tools" that can be used to instill the values of religious moderation. Murtadlo (2019) recommended that religious moderation education be introduced to children as early as possible in his research on religious moderation in Islamic boarding schools and seminaries in East Java. This is thought to be important so that children recognize the meaning of difference and diversity at a young age and are prepared to live peacefully alongside other people.

Indeed, the founding fathers instilled moderate religious attitudes and understandings by agreeing on Pancasila as the state ideology, with "sasanti" Bhineka Tunggal Ika. This ideology was developed through the development of taste and initiative based on the noble values of the Indonesian people. Pancasila is a crystallization of the nation's culture and wisdom, capable of accommodating and bridging all societal differences while also serving as the glue of inter- and inter-religious harmony. As a result, knowledge, judgments, attitudes, and behaviors that support Unity in Diversity must be developed and made the property of all Indonesians. If the values of Bhineka Tunggal Ika as a unifying nation are ingrained in the Indonesian people's conscience, radicalism, blasphemy against other religions, and fanaticism towards one's own religion (exclusive religion) can be avoided. According to Bukhori (2013), the widespread practice of exclusive religious life endangers religious tolerance in Indonesia. Education that is oriented to the values of religious moderation is what

needs to be implemented in order to foster tolerance and respect for one's fellow man.

Moderate attitudes and practices must be emphasized in resolving interpersonal conflicts. The reasons are as follows: first, religion is a guide given by God to maintain human dignity as God's most perfect creature, so every religion has a mission of peace and salvation; second, religion has evolved over thousands of years because humans as religious bearers have grown and developed. This has an impact on religious texts, which are no longer deemed adequate to address humanitarian issues, giving rise to multiple interpretations that give birth to the truth of procreation. Some religious adherents no longer adhere to the essence and nature of their religion, but are fanatical about the interpretation of the truth that they prefer or that is in line with their political interests; third, one of the strategies for dealing with diversity necessitates a moderate attitude and behavior in understanding differences (Ministry of Religion of the Republic of Indonesia, 2019: 8-11).

Because Indonesia is made up of diverse tribes, cultures, traditions, and local wisdom, religious values can be combined and intertwined to form religiously moderate behavior. Because religion is such an important and sensitive aspect of society, learning to respect the opinions and beliefs of others is one way to avoid social divisions. As a result, if there is a misunderstanding, it is critical to use a middle path, because the Indonesian people already recognize the term deliberation for consensus as the embodiment of Pancasila's fourth precept in solving problems that threaten the life of the nation and the state. Understanding and appreciating differences is required for a moderate way of thinking.

## 2. Asylum's Local Wisdom Knits Harmony

Every region of Indonesia has its own culture, customs, and local wisdom. Even owned local wisdom is plural and diverse, rather than singular. This demonstrates that Indonesia has a wealth of social capital that can be used to weave harmony and harmony within a framework of religious moderation. A cultural approach is required to strengthen local philosophy or local wisdom that has noble messages about peace in order to anticipate the occurrence of tensions and conflicts in the community.

The cultural approach is critical in tying together relationships between social groups, including religion. If the cultural approach is properly explored and implemented, it has the potential to become social capital in religious moderation education. Each culture undoubtedly contains a set of values that are carried out in the form of local wisdom in each community. According to Saifuddin (2011: 227-228), society is a social unit with clear boundaries in terms of population, territory (territorial), culture, and language, with cultural logics or local wisdoms that function in the lives of its citizens (Saifuddin, 2011: 227-228).

Local wisdom is defined as local ideas that are wise, full of wisdom, and of good value, and that are embedded and followed by community members. Local wisdom, according to Moordiningsih (2010:41), is an understanding, idea, view of life, values, norms, and customs that are owned by a community, considered good, and passed down from generation to generation (Moordiningsih, 2010:41). Meanwhile, Dokhi et al. (2016) define local wisdom as an ancestral cultural heritage in the form of values that are integrated with

community culture in the form of community behavior patterns in responding to situations, conditions, and problems encountered in daily life. According to Muslim (2016), local wisdom is knowledge developed by ancestors as a result of dialectics with social phenomena of society.

In this study, local wisdom is defined as explicit knowledge that emerges after a long period of evolution with the community and its environment in a local system that has been experienced together. Local wisdom is essentially the values that apply in a society, and these values are believed to be true and become references in daily life. Local wisdom contributes aspects of cohesion in the form of adhesive elements that cut across groups, religions, and beliefs (Abdullah, et al. 2008:334).

This paper describes some local wisdom that contains values in strengthening religious moderation based on searches from various sources. The people of North Sulawesi, for example, have a humanistic cultural philosophy known as "Torang Samua Basudara" (we are all brothers), which guides the behavior of social entities in society (Saprillah, et al., 2011). Long before Torang Samua Basudara became the life motto of the people of North Sulawesi, the meaning and practice of life that considers every human being as a brother who must be loved, appreciated, and respected was ingrained. Furthermore, Torang Samua Basudara was further developed by Mangindaan's successors into "Torang Samua Basudara, Baku Baku Bae, Baku Baku Sayang" because Torang Samua was created by God (we are all brothers, make peace with each other, and love each other, because we are all God's creation). This life philosophy has become the spirit of life for the people of

North Sulawesi, making it difficult for North Sulawesi to be ignited by SARA nuanced issues (https://www.kompasiana.com/).

Dalihan Na Tolu customary local wisdom, a socio-cultural philosophy that functions to bond social relations despite different religions and ethnicities, is known in the Batak tribal community. Similarly, there is a tongkonan culture in Tator that strengthens human brotherhood ties (Yunus, 2019). In West Papua, particularly Manokwari, there is also a philosophy of dani dekei sut nani, nani dekei sut nani (you are good to me, I am good to you), which is the Arfak ethnic community's local wisdom in building harmony (Mustafa, 2019:272).

According to research on religious moderation conducted by the Research and Development of the Makasar Religion through the Field of Religious Literature and Organizational Management (2019), religious moderation can be seen in the Bajau tribal community in the "Iko-Iko Siala Tangang" tradition, which is full of moral values, entertainment, education, religion, and history. The Research and Development of the Makasar Religion through the Field of Religious Literature and Organizational Management (2019) discovered that religious moderation can be seen in the Bajau tribal community in the "Iko-Iko Siala Tangang" tradition, which is full of moral values, entertainment, education, religion, and history.

In Maluku, there is an ancestral heritage, known as the "Pasawari" tradition, which contains historical, spiritual, and moral values, as well as customary rules that govern how people live in order, peace, and respect. The pinnacle of pasawari implementation is known as "Pasawari Kunci Negeri," in which people from various religious and social backgrounds

donate crops to be used as much as possible in the construction of houses of worship, including mosques, churches, and other places of worship. The community's local wisdoms contribute to the concept of cultural practice that is tolerant of diversity and local culture in an effort to strengthen religious moderation.

In his writing, Nurfitri (2017:57-58) describes two elaborations of the adage "tepa slira" and "empan Papan" in Javanese society. Tepa slira are values of mutual respect for others that are still taught and practiced in various forms of daily behavior from generation to generation. Tepa slira is the tendency of individuals to respect others, be empathetic, considerate, have self-awareness, and the need to understand others in embracing the religion they believe in, in order to create harmony, peace, and social harmony in the context of religious communities. Individual characteristics that Mudler considers desirable include the ability to avoid open conflict, knowledge and self-control, and the ability to control impulses and emotions (Nurfitri, 2017:60). While the adage "empan Papan" implies adaptability to situations and conditions at a specific location and time. This concept necessitates the ability to reflect and position oneself so that one is on target (not going the wrong way). The concepts of tepa sliro and empan Papan are thought to be capable of preserving social harmony, including inter-religious harmony in the formation of a moderate religious attitude.

In his research, Muslim (2016) concluded that the people of Manado have local culinary wisdom in the form of Manado porridge known as "Tinutuan." Manado porridge is made by combining various vegetables in a single container. Tinutuan was later used as a government icon in popularizing the call for harmony, with the meaning of harmony derived from the "Tinutuan philosophy." If this philosophy is associated with the context of tolerance, if people from various ethnic and religious backgrounds can mingle with one another to complement one another, then a harmonious life will be created with the local wisdom "Kitorang samua basudara". (Muslim, 2016: pp.113-114).

Aksa and Nurhayati (2020:345) discovered additional local wisdom that supports the practice of religious moderation in their research in Donggo District, Bima Regency. Donggo is known for having a very diverse society. However, in the midst of this diversity, the community has culture, customs and local wisdom as glue and reinforcement of religious moderation, including: (1) the practice of Raju culture as a door for dialogue in maintaining harmony in the midst of diversity in religion, (2) functionalization of the Uma Leme traditional house. as a means and mediation in strengthening religious moderation, (3) opening up a communicative discourse space through paresa rawi rasa activities, (4) Paresa tua activities as the basis for the doctrine of a multicultural society, (5) Kabasi Rasa rites and Karawi Kaboju traditions help strengthen cultural seeding and harmonization in the midst of diversity. With his local wisdom, Donggo becomes a role model for religious moderation for people living in the Bima area.

Furthermore, there are many teachings, customs, traditions, slokas, and mantras in Balinese life that contain religious moderation values. The terms of fraternity, such as menyama braya, which is the ideal concept of living in a community as a karma clan philosophy originating from the Balinese people's cultural value system

and customs to be able to live in harmony, are still in use today. Menyama braya also has a plural meaning, which is to respect differences and to consider others, including people of other religions, as family. As a result, the term nyama selam (Muslim brother) is used in Bali to refer to a relationship of brotherhood or harmony between Hindus and non-Hindus.

Hinduism also recognizes the teachings of ahimsa (not killing or injuring), Tri Hita Karana (three sources of happiness arising from a harmonious relationship between humans and God, humans and other humans, and humans and the environment/nature). Hinduism also recognizes the teachings of ahimsa (not killing or injuring), Tri Hita Karana (three sources of happiness arising from a harmonious relationship between humans and God, humans and other humans, and humans and the environment/nature). Similarly, Atharwaveda XII.1.4.5 states: "Janam Bharati bahudha vivacasam, Nanadharmanam prthivi jathaukasam, Sahasram dhara dravinasya me duham, Dhuruveva dhenur anapas phuranti" (Earth bears the burden, like a family, everyone speaks a different language and embracing (Titib, 1998:423).

All of these teachings demonstrate how Hinduism is a very moderate religion that values pluralism. To properly implement religious moderation, it is necessary to have the ability (wiweka) or intelligence (widya) to manage a difference based on love (maitri) to anyone. If all local wisdom and religious teachings are properly applied, a healthy environment will be created, namely a peaceful life alongside followers of other religions.

Building harmony in cultural and religious diversity or religious moderation in Indonesia can continue to be fostered and maintained by instilling the values of religious moderation through education and strengthening of culture or local wisdom of the community as a basis for strengthening religious moderation, as illustrated by some of the local wisdom of the community above.

## 3. The Role of Related Parties in Strengthening Religious Moderation

Aside from being a pluralistic society, Indonesia can also be described as a religious country, with almost no daily activities that do not involve religious values. As a result, religious moderation education is critical, emphasizing the values of local wisdom so that in any religion, the interpretation and understanding of religion is maintained along the corridor so that it does not lead to extreme religious practices. In this case, religious leaders, religious instructors, traditional leaders, religious teachers and lecturers, and, of course, the government all play an important role in promoting religious moderation. As a result, collaboration is required to support the Indonesian Ministry of Religion's program of implementing religious moderation education in the community, particularly among the younger generation. Furthermore, meetings between religious and community leaders are consistent with every religious and community figure's accommodating attitude toward respecting and appreciating each other (Hidayat, 2019: 115).

According to Mashudi (2014: 56), the role of religious and traditional leaders becomes important and strategic in minimizing the emergence of conflicts, maintaining order, and security, because there are many things that the government cannot do well but that community leaders can. Community leaders, in general, play a

very powerful role as keepers of old (traditional) norms to serve as a control mechanism in dealing with change. The old norms can take the form of customary law or any other type of rule that has been shown to play a role in social integration (Hapsin, in Mashudi, 2014: 56), including religious moderation. Strengthening religious moderation cannot be done solely by individuals; it must be done in a systematic, structured, and institutionally planned manner, and even by the state.

## CONCLUSION

Building religious moderation values through education must be pursued in the face of recent acts of intolerance and blasphemy against other religions, which can lead to radicalism. The seeds of intolerance are sown by a variety of factors, one of which is the community's very limited understanding of the teachings of other religions, as well as the instillation of exclusive religious values in schools, which results in intolerance violations, such as cases of refusal and cessation of places of worship, rampant disbandment of religious activities, and so on.

Local wisdom and religious tolerance practices in various regions can be used as the foundation and medium for religious moderation education, forming a moderate attitude. Local wisdom appears to be working well in some areas. This demonstrates how local wisdom and global wisdom are intertwined in an effort to create a harmonious living order. The practice of tolerance in society is carried out naturally and without awkwardness; this is at the heart of the practice of religious moderation.

Various tragedies of discord in Indonesian society have occurred as a result of a lack of understanding of religious moderation and a lack of wisdom in managing community diversity. As a result, religious moderation must be understood and developed as a shared commitment to maintain balance and harmony, in which every religious adherent is willing to listen to and learn from one another in order to practice the ability to manage differences. This is where religious leaders, traditional/community leaders, religious instructors, teachers, and lecturers, as well as the government, can play a role in instilling values of religious moderation by continuing to inflame local wisdoms that support religious moderation.

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# BONDRES CLEKONTONG MAS ART PERFORMANCE
# AS A MEDIA INCREASING IMMUNITY DURING PANDEMIC
Oleh

**I Komang Dedi Diana₁, I Made Sugiarta₂, Ida Ayu Gede Prayitna Dewi₃**
**Ni Luh Putu Wiwin Astari₄, A.A Dwi Dirgantini₅**
**Faculty Of Education Indonesian Hindu University Denpasar**
**Email:** clekontongmas@yahoo.com₁,dekolehajus@gmail.com₂,
dayuprayitnaunhidps@gmail.com₃,putuwiwinastari@gmail.com₄,dwidirgantini@unhi.ac.id₅

## ABSTRACT

*Bali has various forms of art, one of which is dance. The existence of this art certainly cannot be separated from the existence of Hinduism, this is because the role of art is closely related to the implementation of the ceremony so that based on its function, the art of dance is grouped into three groups, namely the wali dance, bebali dance, and the balih-balihan dance. Currently, the art that is developing quite rapidly is the art of Bondres. Bondres art itself is an art that emerged from a combination of several arts, such as the art of gong drama, mask art, and arja art. Functionally, Bondres is included in the art of Balih-balihan where the performance is entertainment. This is of course in line with the theme carried in each performance, namely using the comedy genre. Of course, the widespread development of Bondres art is due to its flexibility in every performance, besides that Bondres can be used as a means of education in various fields. This is what makes the enthusiasm of the audience in waiting for the Bondres art performance. One of the Bondres groups that still exist in performing arts is Bondres Clekontong mas. However, in the midst of the COVID-19 pandemic that hit almost the entire world, it certainly hampered the performance of the Bondres art, this was because the indicator of prevention from the spread of the COVID-19 virus was the prohibition of mass crowds, as well as the minimum distance set between one another as far as 1 meter. Of course the restrictions given also have an impact on art performances, including Bondres art. In the midst of the problems faced by the Bondres arts group, Clekontong Mas seeks to innovate to maintain the existence of the arts and also preserve the arts in Bali. This innovation is important if it is carried out in addition to maintaining existence, the presence of Bondres performances can also act as a medium to provide education on preventing the spread of the Covid 19 virus. An equally important function is the presence of Bondres Clekontong Mas performances as a means to increase immunity in one's body. So the formulation of the problem in this study is: 1. Why is it important to carry out the Bondres Clekontong Mas art performance as a medium to increase immunity during the covid 19 period? 2. What is the form of the Bondres Clekontong Mas performance as a medium to increase immunity during the covid 19 period? 3. What are the implications of the Bondres Clekontos Mas performance as a medium to increase immunity during the covid 19 period? The theory used in this research is? Phenomenological theory, structural functionalism theory and reception theory. The research method used is a qualitative method where data is collected and presented descriptively.*

***Keywords: Performance, Bondres, Immunity***

## I. INTRODUCTION

Bali is an island located in the territory of Indonesia. One of the things that makes Bali known in the world is the existence of cultural diversity which is a hereditary tradition that has always existed on this island of the Gods. This cultural diversity is what causes many tourists to come to visit Bali. One of the most popular forms of culture is artistic culture, specifically dance. In its development, the existence of dance can be well maintained, inseparable from the function of the dance which is always related to the social life of the people. Especially for the Balinese people who mostly embrace Hinduism. The presence of this art certainly cannot be separated from the religious behavior of the religion. So that in supporting religious life, the art of dance is divided into three groups, the first is the art of Wali, which is an art form that is part of a religious ceremony so that it is an obligation when carrying out religious ritual activities to be able to perform the art. This kind of art is also often referred to as sacred art. In the second group of Bebali art, this art is included in the supporters of the implementation of religious ritual activities. So that this art is more functioned as an offering of people's devotion to God Almighty or Ida Sang Hyang Widi Wasa. In the third group is Balih-Balihan art. Balih-balihan itself when translated into Indonesian means more spectacle, so it can be said that the arts in this group are included in entertainment. In religious activities, balihan-balihan art is usually performed as a time filler in a series of ceremonies, unlike wali or bali-balihan arts, where both types of art are still tied to the core of ceremonial activities.

In the perspective of Hinduism, art itself has a very basic position because Hindu religious life cannot be separated from the elements of art (Astuti, 2020:23).

If we observe the development of dance in Bali has experienced a fairly rapid development. This is evident from the increasing number of dance studios in the Bali area and the increasing number of young people who are becoming interested in traditional arts. This certainly gives positive energy to the existence of art in Bali. The thing that is quite interesting lately is the emergence of Bondres art, where Bondres art itself is an art form with a type of artistic performance that takes from several previously existing arts. Such as mask dance, Arja dance drama, and gong drama. Functionally, in its performance, Bondres is mostly functioned as a form of Balih-balihan art or spectacle. Of course, we can't deny this because in general Bondres' art is mostly comedy. As stated by Kodi (2006:33) bondres and bebondresan are performing arts presentations that prioritize humor or humor in their appearance. However, on the other hand, Bondres itself also functions as an important medium of communication to convey various things related to the social life of the community. This also contributes to the Bondres art performance space. It can be said that Bondres art is not only displayed in the ceremony but also in other social activities of the community. If we borrow Dibya's opinion (in Astuti 2020:24) Art in any form is basically the result of the artist's creativity as a result of the artist's taste, creativity and initiative that cannot be separated from the bonds of noble cultural values including aesthetics. Performing arts

are one of the most powerful means of educating people's attitudes, mentality, and morals. This is possible because the Bondres Mask performance is a form of communication and has messages to convey. This indicates that the important function of Bondres art itself is as a communication medium that serves to educate the public in a better direction. Of course we can release the Bondres Mask with Bondres art in this case where genealogically the Bondres mask itself is the beginning of the development of the Bondres art. So the common thread is that Bondres art has an important function in artistic life and also in social life.

In the midst of the current development of Bondres art, one of the biggest obstacles to its performance is that there are restrictions on activities that can gather a large number of people. This is a form of health protocol in order to prevent the spread of the corona virus (covid-19). The community interprets this appeal as a form of eliminating artistic activities. With a long period of time, of course, this has a negative impact on the existence of Bondres art, not only in the form of presentation but also has an impact on the economic life of Bondres art actors. In fact, if we examine in depth the presence of Bondres art can actually help the community in increasing immunity as an internal defense to be able to ward off virus attacks. This is because, as stated above, Bondres art is a comedy genre art, so that in its presentation it tries to create laughter for the audience. This laughter will later be able to eliminate all fatigue in the mind. If you borrow Wijayanti's opinion (in Pangestu, 2017:398) in the results of his research, it is stated that in yoga laughter is able to have a

positive impact on reducing stress for the participants. Pangestu (2017:401) With the implementation of yoga laughter functions effectively to be able to lower blood pressure for the elderly. In line with this Dr. Michael Miller in Dewi (2015) mentions that laughing can expand or expand blood vessels which causes increased circulation and reduces blood pressure. Laughter can also improve circulation and increase the supply of oxygen in the blood. If we look for an equivalent in the implementation of laughing yoga with Bondres performances where the output to be achieved is the laughter response from the participants or the audience. Laughter is considered to have an important function in increasing immunity in the body. In line with this Adiba (2017) Humor is a multidimensional phenomenon related to emotion, cognition and behavior. Lazarus and Folkman in 1984 have suggested that there is a relationship between humor and perception of stress. Humor temporarily makes people feel free from stress. With reduced stress, people can use their time to find adequate instrumental coping. In addition, humor also allows people to distance themselves from stressful problems and seek problem-oriented solutions. So finding the humorous side of a stressful situation can be a shield or buffer against stress. The important function of the presence of the Bondres performance in community activities can certainly be said as a medium to be able to increase immunity in the body, so that what needs attention is how the performance can follow other health protocols, namely social distancing or keeping a distance. This is what the Secretary of Bondres Clekontong Mas did, where in the

performance he tried to be able to carry out health protocols but did not change or change the format in Bondres art performances. As one of the Bondres arts sects that have quite a real name, this is a positive thing for other Bondres sects in Bali. Where the presence of bondres can also participate in increasing immunity as a form of self-protection from virus attacks and also as a medium of socialization in following health protocols. So, in this paper, we examine three problems, namely (1) the importance of performing the Bondres Clekontong Mas art as a medium to increase immunity during the COVID-19 pandemic. (2) the form of the Bondres Clekontong Mas performance as a means to increase immunity during the Covid 19 period. And (3) the implications of the Bondres Clekontosmas performance as a medium to increase immunity during the Covid 19 period.

## II. Research methods

This research design is included in qualitative research because the focus in this study examines the field of art, especially Bondres art which focuses on how the form of Bondres celekontong mas performances in increasing immunity in the body. Therefore, this research is a text-context. This research is classified as a qualitative research with the aim of obtaining descriptive data. The methods used can be divided into, research locations, types and sources of data, research instruments, data collection methods, data analysis stages, and ways of presenting data analysis. The location of this research was carried out in the city of Gianyar, what attracted researchers to conduct research was where in the performance, Bondres

Clekontongmas was able to present Bondres art by following health protocols and contributing to improving public health. The type of data collected for review is qualitative data. While the source of data obtained through primary data which is the original source, namely members of Sekehe Bondres Clekontong Mas. Secondary sources of data are books, journal articles, newspapers, and documents. The research instrument is the researcher himself. While the data collection technique is done by observation. The second technique used is interviews. The third technique used is the document study technique, namely looking for information through newspaper documents, copies of staging scripts, and so on. Data analysis technique refers to a technique As stated by Miles and Huberman (in Sugiyono 1992:20) that descriptive analysis is carried out through three activity lines which are a unity, namely (1) data reduction (2) data presentation (3) conclusion drawing or verification.

## III. DISCUSSION
### 3.1 The Importance of the Bondres Celekontong Mas Art Performance as a Media to Increase Immunity During the Covid-19 Pandemic

Humans are given life as a gift from God which should be grateful for by living it well, taking care of themselves and their physical and mental health so that they are able to do well. Sickness and death are His power, but we as humans can certainly try to maintain health so that we can live well and longer. Health is the main capital to achieve physical and spiritual happiness (Suatama: Usada Bali Modern. 2021). Maintaining the

body's immunity is very important to do in times of a pandemic like today, where the human body is vulnerable to being exposed to this covid 19 virus. Until now, there is no cure for this virus, but the immune system can fight it naturally. The immune system is a defense in organisms to protect the body from external biological influences by recognizing and killing pathogens. (https://id.m.wikipedia.org). To maintain health and body immunity, it can be done by consuming vitamins either vitamin C, D or E and maintaining a healthy lifestyle such as regular exercise as well as maintaining a clean environment, so that the body is not susceptible to viruses and other diseases.

In addition to maintaining a healthy lifestyle by consuming food and vitamins as well as diligently exercising, one of the things that can increase the body's immunity is to keep the mind good and healthy. Keeping the mind healthy is very important to avoid stress which can lower the body's immunity so that diseases and viruses can enter the body quickly. One way to keep the mind healthy is to relax in the form of entertainment - entertainment that makes us laugh more. Laughter can increase the intake of oxygen-rich air, stimulate the heart, lungs and muscles, and increase the endorphins released by the brain, activating and relieving stress responses. (http://www.halodoc.com).

Celekontong mas is a Bondres performance art that presents people's entertainment with useful jokes, where they study it well so that it can be consumed by all ages in society. The presence of jokes or in Balinese Traditional Art called Bondres, is very inspiring and has an influence on people's lives in Bali or outside Bali. The effect of this Bondres show is to provide real entertainment to the community, so that it can directly be used as a medium for increasing body immunity during a pandemic like today.

The existence of rules for the imposition of restrictions on community activities related to the pandemic in Indonesia, of course, hampers several activities in the community, one of which is art performances. Before the pandemic, the public could enjoy the Bondres Celekontong mas performance directly at the staging area. However, recently celekontong Mas has limited the activities of the show, so that the public cannot witness it directly. For these problems, technology can be used and utilized very well, so that people can access it through videos on social media or live streaming by celekontong Mas. In people's activities, which live and work from home, it will usually lead to boredom, because there is a habit of people who need time to walk around. However, with the limitations of these activities, people can enjoy entertainment from home by accessing entertainment videos. For some people, boredom and lack of refreshing can also cause stress, so watching entertainment that can cause laughter is one way to relax and calm the body. When we laugh the body will reduce the stress hormones produced by the body. In addition to relieving stress, laughter can also make you stay young. Laughing causes the body to produce endorphins, which act as sedatives and improve mood. Laughter can also reduce the hormones cortisol and adrenaline that cause stress (www.alodokter.com).

Stress is one of the factors that cause illness, and stress can also affect

immunity or immunity, so keeping the mind from becoming stressed is an effort that must be made to fight viruses and diseases that can enter the body. Trying to be happy is one thing that is important to do so that the body can be controlled to be always healthy, so that it is able to fight the covid 19 virus which is now a worldwide pandemic.

## 3.2 Bondres Clekontong Mas Performances as a Media to Increase Immunity During the Time of Covid 19

The prolonged Covid-19 pandemic has indirectly affected the new order of people's lives along with the advancement of digital technology which has accelerated so fast. In the midst of the government's efforts to portray Bali as being able to survive during the pandemic, precisely where the new normal era was launched, various related parties began to make improvements by adjusting health protocols. The world of performing arts, especially those that are still traditional in nature, participates in the imagery so that it can be enjoyed by the public who enjoy art as a medicine to rise from adversity during the pandemic. Therefore, various art performances can still be presented in a pandemic situation by utilizing virtual media. The government, in this case, related agencies such as the Department of Culture, Educational institutions as well as the arts community, art studios organize various events involving the arts as a place where art actors and creators can continue to be active, be creative, produce achievements and it is no less important that art performances are also is a space to convey positive messages about life. As is the case in a pandemic situation where

Bondres art, which is one of local cultural wisdom, is used by several agencies to entertain and educate the public about the importance of health protocols to prevent Covid-19. The presence of Bondres clekontong mas is one of the Bondres groups which is a group awaited by people who are hungry for entertainment. The form of staging Bondres Clekontong Mas as a medium to increase immunity during the Covid 19 period is as follows.

## a. Forms of Makeup and Character Bondres Clekontong Mas

Makeup in general is a thing that has been known among the public aims to beautify or beautify the face which is done naturally and not excessively. However, the function of make-up does not end there, but actually make-up is a human engineering to give birth to a work in another form in accordance with what is expected or desired by Caturwati (1998: 54). The forms and models of make-up and clothing are very diverse, starting from everyday (minimalist) make-up even to theatrical needs. Like the make-up used by the Bondres Clekontong Mas group, each has a make-up form according to the character to be conveyed, as shown in the following picture:

Pictures 1. **To the left the character of Sengap, in the middle is Sokir, and on the right is Tompel**

Source:

www.tribunnews.com

On the left is a figure called Sengap with a hard make-up character like a dedeleman character. In the Balinese wayang world, Delem's character is a clown figure or king's servant with an arrogant and arrogant character towards his ignorance. In his performance, Sengap's character is a critical figure who presents material about social behavior which is conveyed by the term jagra winuwun. or recalls as an excuse for mulat sarira (self-introspection) in dealing with life. Flickering and outspoken chatter with the aim of emphasizing his own seductive character.

Middle is Sokir's figure with a make-up character which refers to a clown's make-up with a chattering style that evokes the perception of the interlocutor. Sokir is a figure of clowns or creative people who are full of intrigue. Sokir's character is inspired by the character I Baru, who is one of the role models.

On the right is a figure of Tompel with a make-up character inspired by the merging of two mask characters, namely a sad character with a cleft lip character which is identical to the many teeth created by the late mask artist. Ketut Renu from Singapore. Giving the name Tompel itself was also born from the mask where the cheek contains tompel, so to make it easier to give names to characters and to make them easy to remember, the name Tompel was coined as a nickname on stage. The presence of the figure of Tompel on the stage is identical to the dialect of his own native language style which often invites laughter from the audience. Tompel's character itself is a combination of hard and soft characters and sometimes smart and sometimes stupid who

acts as an intermediary and is always a victim of his two best friends, Sengap and Sokir.

The three forms of make-up and the characters above are the identities of the Clekontong Mas trio, which of course in every appearance always invites admiration and always makes the audience entertained.

**b. Forms of Communication in Presentation**

Alo Liliweri in his book The Basics of Intercultural Communication quoting Walstrom's opinion explains that communication is a process of sharing information, ideas or feelings that are not only done verbally and in writing but through body language, or personal style or appearance, or other things around him that clarify meaning. (2009: 8).

Art is a medium of communication between artists and their communities, with the hope of being able to evoke a sense of lango (awe) which is conveyed through dance moves, dialogues, tones, or other mediums. In Bondres performances such as those presented by the Clekontong Mas group, they not only contain elements of beauty in their appearance, but in the format of the show they often convey moral messages that refer to literary values of religion, life, social, economy, and others which are packaged in the form of joke. Not only that, they always follow the latest news that is viral and they insert it in their performance material considering that art connoisseurs are not only from ordinary circles but also people who have high intellectuals so that the material presented remains fresh. Quoting I Wayan Sugama's writing at the National Seminar of the Faculty of Language and Arts Education, IKIP PGRI Bali appreciates that communication between players by highlighting their respective characters occurs in every performance. The highlighting of the characters with the Gianyar, Badung and Tabanan regions becomes an interesting presentation in a joke package. It is proven that each Bondres player is smart, agile and has high spontaneity, which is only natural because all players have master's degrees. So that they are able to pack jokes that are fresh, have contemporary values and are actively looking for new jokes.

Pictures 2. **To the left is Nyi Rimbit movie and other side is the scene of  Pan Balang Tamak movie**
Source: Clekontong Mas official 2020.

It is proven that even in a pandemic situation, where art presentation is blocked by virtual mirrors, it will not dampen their intention to be creative in producing works to treat the fans' homesickness. They take many paths to maintain their communication, which they present through films that are full of moral or spiritual values with the title Nyi Rimbit, the short film Pan Balang Tamak, and several programs they offer to maintain communication with Balinese artists as well as other people. Intellectually while entertaining in a pandemic situation which certainly has a huge impact on artists in Bali.

### c. Forms of Online Presentation

As we all know that performing art is basically an art form that can be enjoyed by the audience, where this art is displayed so that it can be seen, heard, absorbed and imitated. Quoting Sugeng Nugroho's writing which was delivered at the National Seminar at ISI Denpasar on April 23, 2019 that performing art in principle is a work of art that is staged by involving three elements, namely 1) artists as actors, 2) works of art as a form of activity carried out by artists , 3) the audience as observers who are the target of a show. From this description it can be said that these three elements occur at the same time and place. Likewise, Dibia (2004) says that performing arts is an art that is born from the interaction and cooperation of a number of people, namely groups of presenters and audiences.

The pandemic condition has not only cut off the world of tourism but also the art traditions involved in the activities of indigenous peoples in Bali where the entities and quality of performing arts can no longer be fully enjoyed as before. Almost all community activities, one of which is performing arts, are carried out virtual or via a network (online). In this case, artists must be able to adapt to new media and of course it becomes a challenge as well as an opportunity for artists to be creative in order to be able to continue to exist in the arts.

Like the Bondres show, it is like the belle of the stage that the audience is eagerly waiting for. Bondres is usually present in the Calonarang dance performance as an emotional transition from the dramatic structure of the show from a tense atmosphere to a relaxed atmosphere or vice versa. With the reason that there will be no crowds, the Clekontong Mas trio are mostly invited to perform independently without a binding storyline in the show. In addition, the presence of Bondres is multi-functional in its characterization, as a medium of information, communication, propaganda, social control for the audience and is very effective in conveying values and education which is mixed in the form of jokes and is very contextual with the current situation.

Likewise, the Bondres clekontong mas group in maintaining its existence so that it remains close to the hearts of its fans, the group which is the prima donna for bondres art connoisseurs has initiated a performance program that will be broadcast live streaming, such as the mekedekan event with clekontong Mas which presents art people in Bali. , short films, or all forms of

performances that they have done are broadcast on their personal YouTube channel. This they did to treat the longing of their fans who during the pandemic were only confined to their respective homes. One of the virtual programs they work on is as shown below:



Pictures 3. **Virtual Show**
Source : Youtube.https://youtu.be/HSmey-T66kg

The picture above shows that the Clekontong Mas group is able to adapt to situations where the new order of performing arts is carried out via virtual. With the title "ngoyong jumah ajaka mekedekan" which means "stay at home let's laugh", this indicates that in the pandemic situation the Clekontong Mas group is still productive in performing arts to entertain the public. One

of the simplest ways is by inviting the public to laugh out loud in the hope that the fans will no longer be burdened by the COVID-19 pandemic situation and can increase the body's immunity so that they are able to rise from prolonged adversity.

**d. Presentation Complying with PROCESS**

The display of performing arts in a pandemic situation by utilizing virtual space gives a new color to the artwork where in the appearance there are additional accessories such as performing using masks and face shields or face shields. As in the appearance of the Clekontang Mas group when invited to perform in an event organized by the Bali provincial government as follows:



Pictures 4. **Virtual staging complies with health protocol**
Source:
Youtube.https://youtu.be/9iTdsr3Vtk8

The picture above shows that due to health protocol reasons, the players of the Clekontong Mas trio use face shields in their appearance. A face shield is a face shield which, in the context of preventing COVID-19, aims to prevent the face from being splashed by other people's body fluids so as

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to prevent transmission of the virus into the body. It becomes interesting when the appearance that is supposed to show make-up according to each character is then "sticked" with a tool that is not a Balinese dance costume that is used as self-protection from splashes of other people's body fluids when dancing on stage (Surya Pradantha, 2020). With the addition of face shield accessories, the appearance of Bondres Clekontong Mas has a new color which is in stark contrast to the costumes he wears and of course makes it difficult to talk to his co-stars.

### 3.3 Implications of Bondres Clekontong Mas Performance as a Media to Increase Immunity During the Covid-19 Pandemic

This Bondres presents fresh humor that combines traditional Bondres and innovative contemporary comedy emphasizing jokes wrapped in religious philosophy with reference sources of religious literature so that it appears very unique. In each of their jokes, the group appears to complement each other by being so cohesive in responding to the environmental conditions in which they perform, which is capable of churning the stomachs of the audience and appearing intellectually, this cannot be separated from the personnel consisting of artists and practitioners who are also academics. Clekontong Mas Group is one of the most popular bondres groups at the moment, has a very large mass base so that even during the pandemic, live performances are rarely carried out, but this group is able to respond to the situation with a strategy of carrying out virtual performances, through YouTube channels and social media. owned, in

collaboration with various sponsors so that under any circumstances they try to keep the audience and fans entertained, both directly and through modern media.

Bondres Clekontong Mas in every performance provides education to the audience to always maintain the body's immunity, not to worry but to stay alert. The performances always bring freshness, contain spontaneous jokes that can bring up laughter, fun and joy, which in their humor also emphasizes the importance of obeying prokes during a pandemic, they present jokes with a response to the atmosphere and environment during live performances. using masks and face shields and making them entertaining jokes so that they indirectly convey the progress in a different way, light but still conveyed to the audience. The joke material which usually conveys the latest information, including about covid 19, convinces the audience to always take care of their health so as to increase body immunity, being able to forget for a moment the problems that afflict the pandemic with humor that is an encouragement during the pandemic. The implication of this research is entertainment through fresh humor that is adaptive to respond to environmental conditions during a pandemic by combining various abilities and interesting and unique ways of delivering to the target audience by bringing up creative and innovative values so that they are able to provide enthusiasm in dealing with the COVID-19 pandemic.

### IV. CLOSING

Bondres in performing arts in Bali provides an innovative nuance in his performances. Bondres shows inspire and

influence people's lives in Bali and outside Bali. The effect of this Bondres show is to provide real entertainment to the community. Bondres Celekontong Mas already has its own fans and is loved by most Balinese people, so it can directly be used as a medium for increasing body immunity during a pandemic like today. The appearance of the Bondres Celekontong Mas performance during the COVID-19 pandemic has certainly changed slightly. Starting from paying attention to health protocols to the use of personal protective accessories such as faceshields as a preventive measure to avoid the spread of the covid virus. This of course becomes a bit of an obstacle when showing the Bondres art performance but does not reduce the meaning of the message to be conveyed. The presence of Bondres Celekontong Mas in performing arts in the midst of the COVID-19 pandemic is certainly not just entertainment to increase body immunity, this Bondres performance is also able to provide education to the public so that they always obey the government's appeal to obey Prokes so as to avoid the spread of the Covid-19 virus.

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# Organizing Adi Adhyatmika Towards Living The New Normal (Perspective Of *Usada* Bali)

Ida Bagus Suatama[a,1,*], Sang Ayu Made Yuliari[b,2], Putu Lakustini Cahyaningrum[c,3]

[a,b,c] Program Studi Kesehatan Ayurweda, Fakultas Kesehatan, Universitas Hindu Indonesia,Denpasar, Bali

Ibsuatama@unhi.ac.id, yuliari@unhi.ac.id, nining@unhi.ac.id

Ibsuatama@unhi.ac.id*

## *ABSTRACT*

This study aims to awaken the psyche of the community, because currently most people suffer from stress or depression so that the mind becomes chaotic so that it affects physical health is called Psychosomatic. In the metaphysical dimension, health according to traditional Balinese health is closely related to the achievement of life goals. The importance of maintaining psychological health as one of the foundations to achieve the goal of a harmonious life. In the field of traditional Balinese medicine (*usada*) there are so-called three types of pain (*Duhka Telu*), namely, *Adi Daiwika Duhka, Adi Adhyatmika Duhka* and *Adi Bautika Duhka*. In this case, it is focused on *Adi Adhyatmika Duhka* / Increasing the degree of psychological health. Psychological health is the main capital in living a harmonious life in the era of new habits. Pritjof Capra in his book entitled *"Titik Balik Peradaban"* mentions the need for an in-depth evaluation to welcome and live a new life habit. In line with that Jean Baudrillard expressed the idea of returning to a simple life as a basis for new living habits. In the Yoga system, the formula for mental and physical health begins with controlling the mind / *yogasca citta wrethi nirodhah*. Prof. dr. Nala said that the complexity of knowledge stored in traditional Balinese medicine (*usada Bali*) shows that *usada Bali* is all knowledge about traditional Balinese medicine systems to solve various public health problems. Including psychological health / *Adi Adhyatmika*. *Usada Bali* which has developed now has not been able to meet the needs of modern society, this cannot be separated from modern medical hegemony that affects the value system, actions and public health practices. Education and power relations, positioning traditional medicine as a second class (subordinate) at treatment system. Innate patterns formed from habits are individual cognitive structures that are used to deal with people's social life of the *usada Bali* service user. The ideal purpose of this research is to evaluate and revitalize the mindset to improve health, especially psychological health, such as rearranging a chaotic mind to become stable, for example from being angry to being forgiving, lazy to being diligent in life, etc. The conclusion to be reached from this research is the achievement of psychological health in the community in the new normal life through various ways or methods.

*Keywords: Adi Adhyatmika, Revitalization, New Life (Living New Normal)*

## Introduction

Health is the dream of every human being. Various efforts and steps have been taken to maintain and improve health. This effort has actually been done since ancient times. Health is one of the basic human needs that are very important for humans. This is closely related to the fact that humans who are physically and mentally healthy enable them to carry out social roles according to their status in society.

"Men Sano Im Comporesano" (in a healthy body there is a healthy soul). This ancient Greek motto reminds us that health is about physical and psychological health. WHO defines health as a complete state of complete physical, mental and social well-being and not merely the absence of disease, disability or infirmity. Humans are said to be healthy if they are not weak, not disabled, happy, mentally and socially prosperous, as then regulated in the

Law of the Republic of Indonesia. Numb. 23 of 1992 concerning health, that what is said to be healthy is a prosperous state of body or physical, mental and social that allows everyone to live productively socially and economically. The Ministry of Health's strategy to reorganize health development in Indonesia is part of the health reforms for Healthy Indonesia 2010 which have been socialized since 2001 and Bali 2005. Both of these have the same indicators, namely improving community health status, environmental health and healthy living behavior. Especially in Bali the incidence of infectious and parasitic diseases tends to decrease, in fact there is a tendency to increase in anxiety (depression) and mental disorders. (Sukardika, 2004)

In the Wrehaspati Tattwa lontar (verse 33) disease is termed dukha. According to this lontar, there are three kinds of suffering or disease, namely (1) Daiwika Dukha, a disease caused by supernatural powers, (2) Adhyatmika Dukha, a disease caused by mental disorders, and (3) Bhautika Dukha is a disease caused by various beings, a microorganism. According to the Balinese, because illness is seen not only as an individual biological symptom, but is seen as being holistically related to nature, society and God, every health effort that is carried out does not only use medicine as a means of treatment, but also uses the means of certain rituals.

According to George Foster (1978) in the non-western medical system, it is generally recognized that there are two types of disease etiology, namely personalistic and naturalistic etiological systems. In the personalistic system there is an active agent (shaman/magician), a naturalistic view that pain is caused by the balance in the body system being disturbed or people getting sick due to accidents that arise in human interaction with their biophysical environment. The naturalistic view of health is associated with balance, whereas illness is associated with imbalance (Kumbara, 2020)

Traditional health services have recently begun to receive attention with the issuance of several health ministerial regulations. It is applied in the form of the Bali Governor's Regulation No. 55 of 2019 concerning traditional Balinese health services, both empirically, complementary and integrated. *Usada* is a traditional Balinese health system, its practitioners are called *PengUsada / Balian* (traditional healer). Balinese people believe that human disease is caused by *Kausa Sekala* and *Niskala*. (Nala, 1993).

In relation to traditional Balinese health services (*Usada*), which are carried out on a *sekala* and *niskala* basis, they play a role in determining individual actions in choosing their treatment. This is also confirmed by Hobart (1998) a researcher *Balian Usada* (literer healer).

"As long as the Hindu religion remain steadfest, people will continue to believe in the seen and unseen worlds, and there will be traditional healer"

This opinion asserts that the existence of *Usada* Bali and *Balian* depends on the existence of Hinduism. As long as the Balinese still believe that disease is caused by *Kausa Sekala* and *Niskala*, as long as the Balinese believe in the *pengUsada / Balian*, with the survival of *Usada* Bali then *Balian* will still exist.

Several types of *Adhyatmika Duhka* that are often found in the community are increasing, especially in this Covid-19 situation and Emergency PPKM (Restriction of Community Activities on an emergency scale). Several community leaders, both from politicians, academics and businessmen, expressed their concern for the health, welfare and economy of the people who were getting worse (Jawapos, Radar Bali, 11, 14, 15 Juli 2021)

**Discussion**

Yoga philosophy explains that mental disorders are caused by the mind being shaken

uncontrollably. The thought disorder is called *Wretti, Yogasca Citta Wretti Nirodhah*. Yoga is controlling thought waves. Thought disorders include *Viparya*/illusion, *Wikalpa*/hallucinations, *Nidra*/inferiority, *Smrti*/traumatic, *Anawastitat*/ambitious, *Alabda*/lack of concentration *Branti*/paranoid disorder, *Pramada*/ignorant and reproachful, *Alasya*/lazy, *Sangsaya*/doubtful, *Dwesa*/angry, *Styan*/desperate. (Somvir, 2001)

Bhagavad Gita 1.62.63. be careful with thought waves, thoughts determine good or bad, thoughts will be followed by many desires, desires followed by anger.(62)

Anger causes confusion, confusion causes confusion in the mind, confusion in the mind causes the fall of character, and the fall of character destroys man. (63)

Carl Gustav Jung, a Swiss psychiatrist, mentions that mental crisis is an existential disease in which one's existence experiences alienation from oneself, the social environment and alienation from God. This disease is a mental illness that suffers. Because of this disease, a person's psychological condition undergoes a process of self-disclosure. In the psychology of religion, it is called the divided self. The cause of stress in life is often caused by several factors, including a new job, being in debt, technological stuttering, ambitious, jealous, jealous, angry, conflict, etc. Symptoms that arise due to depression include irritability, aggression and defensiveness, fatigue, forgetfulness, irregular heartbeat, tension in the back of the head, heartburn, etc. Diseases caused by depression include high blood pressure, heart attacks, mental illness, anxiety, difficulty eating and sleeping, ulcers, migraines, etc. (Febriyan 2012).

Therapy with a holistic approach of body, mind, soul must be based on traditional Balinese medicine culture, including:

a.  *Toya Pramana,* is a therapy using water as the main means such as sea water, dew, *kelebutan* water (springs that come out of the ground), douche and *tirtha* (holly water). The use of water that has been prayed for will have optimal healing properties, as explained by Masaru Emoto (2008) in The Healing Power of Water Triguna (2003) said that water that is commonly used as a treatment / *tamba* includes water that falls from the sky, called *Divya Udaka* (rain water, dew, snow), water on earth is called *Bhauma Udaka* (sea water, river water, showers, etc.), and the water from the tree especially from the fruit is called *Nariketa Udaka* (young coconut water / *klungah*). After being sacred by the custodians, the water called *Tirta* is used as the main means of *palukatan* / spiritual cleansing. Goddess Ganga and Dewa Baruna as Ista Dewata in the treatment with the water. The elements contained in the healing include: water as Water Therapy, Incense as Aroma Therapy, flower arrangements and offerings as Sundaram Therapy, Puja mantras and the tinkling sound of Genta as sound of therapy, Suatama (2021).

b.  *Taru Pramana,* is a therapy using medicinal herbs from plant-based ingredients (*taru*) which are commonly found in *Usada lontars*.

    *Taru Pramana* as a treatment for people who suffer from psychosomatics, there are several types depending on the parts of the body that are contaminated by the chaos of the mind. Among other things, the medicine for forgetfulness is *uring* leaves, garlic, *dringo*, to be drunk. The medicine of tired, are *dapdap* leaves, shallots, *asaban* of sandalwood, fennel, sprayed. The medicine is paralyzed by *biduri*, *bangle*, and aromatic ginger leaves, which are crushed all over the body. Pemali the whole body feels prickled, the *triketuka* is processed and sprayed. Pain in the neck and shoulders feels tense and stiff, the medicine is 3 slices of aromatic ginger, 3 chili buns, 3 pieces of betel, brown rice, garlic, smeared. The cure for itching is

*temu tis*, ginger, garlic, *dringo*, and crushed vinegar, Diskes (2008).

c. *Sato Pramana,* is a therapy using medicinal herbs from animal-based ingredients (*sato*) found in *Usada lontars*.

*Sato Pramana* include: eggs, honey, milk, meat, oil, dung (cows, earthworms), nests (wallets, ants), and so on. Serves to strengthen and soothe nerves.

d. *Baskara Pramana,* is a therapy using sunlight, such as sunbathing in the morning.

*Baskara Pramana* with sunbathing in the morning from 07.00 to 08.00 can improve immunity and mental.

e. *Mustika Pramana*, adalah terapi dengan menggunakan kekuatan permata (*mustika*)

*Mustika Pramana* in the *Usada edan* is referred to as healing / treatment of all kinds of crazy (schizophrenia). Ingredients for *Toyo Anyar*, *sekar jepun*, *galih* rice, 11 types of gemstones, soaked in sibuh. After being prayed for 3 times, drink 3 times, and the rest is poured on the sick person. Pulasari (2009).

f. *Jiwa Pramana,* is a therapy using the soul or spiritual power of *pengUsada*.

g. *Yoga Pramana,* is a healing therapy with a direct relationship to God through the intermediary of abusers.

*Jiwa Pramana* and *Yoga Pramana*, are spiritual healing and the sufferer is involved with the guidance of the *pengUsada / Balian*. Because *Balian* is not a determinant but only as a medium and guide, so that the Spiritual magnetic field functions optimally. Intensively and patterned so that Spiritual awareness increases that the healer resides in the conscience of each person. Realize that our body is rooted in spirit, fear, despair, and all kinds of diseases return to the source /

spirit, everything can be healed, forget the concept of incurable. Dyer (2005).

Depression, paralysis, anger, despair and others, are just expressions of sad feelings, uprooted from their spirit. Professional healers have the task of slowly awakening spiritual awareness. So the healer must connect more often and intensely with the source of the spirit, so that the spiritual magnetic field can be smoothly received by the spiritual healing participant. It should be reminded that spiritual understanding is the beginning of healing. Grayson (2001)

Sri Siwa Nandanji Maharaj (1998) spiritual healing is called Namapati Therapy, namely Therapy by glorifying God's name, meditating, Berjapam, bajanam, Tirtayatra, Spiritual Therapy is very good for purifying the heart, strengthening the mind, eliminating fear, eliminating delusion, providing health and long life. In Bali, it is carried out by arranging Guru Piduka (apologies), *mebayuh*, and en masse with the *Nangluk Merana*, so that personally and the community will receive the gift of physical and psychological health. Arwati (2007).

Physical and psychological influence each other while spiritual as a fortress of enlightenment to rise from physical and psychological adversity. That this life is in the process of striving for inner and outer perfection, regardless of whatever and however the disease, even though it is a blessing to have a body shape that may be flawed, it should not be regretted and should not be discouraged and severely depressed for that reason. In the Book of *Slokantara*, various types of diseases and disabilities can affect the psyche. Sickness and disability are limited physically and psychologically, but our spirituality remains the same for everyone. It is a form of life learning process from previous, present and future births. The forms of sickness include; *Anapatya* is a person who cannot have children (barren). *Akamarasa* is an impotent person, *Kuhjiwa*, a mute person. *Angu* is a person with bone

disease. *Bhinosta*, the cleft person. *Wadira,* the deaf, *Unmata*, the madman, *Nimatta*, the epileptic. *Rogakuksi*, complicated disease, *Wigantika*, a person possessed by a demon, *Khanja*, meaning a crippled person, *Andha*, a blind person, *Hraswa*, a dwarf.

The basic goal of any therapy is to restore the patient's balance, because the underlying health problem recognizes the tendency, that the organism is capable of self-healing. The *PengUsada* try to keep the patient's mind as minimal as possible with the gentlest treatment. Therapists only reduce excessive stress, strengthen the body, encourage independent mental attitude, and create an environment conducive to healing. Psychological enlightenment will play the very important process to restore the patient's identity as a whole, and can reproduce again. In this case, the healer acts as a teacher to provide enlightenment called a doctor, which comes from the word Docere which means teaching. After a period of destruction, comes the turning point of a powerful light that was once lost and now shines again. Capra (2004).

Be grateful in this life to have become a human, because to become a human it takes a process of thousands of years. Don't give up even if you feel pain, don't be wild, and regret later. Baudrrelard in Saruk (2004) mentions everything that exists, everything we have is just a simulation, nothing is real (Simulakrom). Hyperrealism, everyone is trapped in the game of simulacra/artificial elements, becoming the virtual life support of the media. Excessive consumerism, public space has been exhausted, including the disappearance of private space, go back to the mirror, don't be carried away by this mimicry flow, it's just an imitation and a hoax.

Returning to the turning point of civilization, returning to the New Normal / Normal Order means that the lifestyle of spree and hedonism is immediately stopped. Save energy, save time and finances, re-learn local genius, so as not to be uprooted from local culture. Don't forget that we are in the era of

Globalization which is marked by: Ethnoscape, migration and mixing of local, regional, and international populations blending into one, tecnoscape, technological developments that cannot be ignored, continuing to use selectively, financialscape, global capital flows that have swept the world. The influence of material and money is very significant in the world. Mediascape, the flow of information flooding the world through print media, electronic media, which has become a daily lifestyle, Edeoscape, the development of various new ideologies, in a new life order that must be watched out and observed. Each of those scapes is made up of elements from a new imaginary world. Sreger (2005).

Manuaba in Hindu Philosophy in Health (1989) states that to form a complete human being starts from the moment of marriage, when fertilization begins, when the fetus begins to develop at the *garba wadana* ceremony. As prenatal education. The family is the first and foremost place of education, to produce *Suputra*. Children who are intelligent, physically and mentally healthy, polite, useful for their families and their environment. Mental and psychological education, starting from the mother who lovingly raises her child, according to the child's development period.

The services of doctors and *Balians* in Bali are both needed in improving the health status of the community. In Denpasar, the people are already maindid specialists, meaning that if people are sick, they prioritize the services of specialist doctors. *Balian / PengUsada* / Balinese traditional healer in Bali and especially in Denpasar many graduates from the Faculty of Health, Ayurweda Study Program. Not infrequently in its service to the community, the Ayurweda Study Program integrates with doctors and nurses at the service location. This is one of the life forms in the new normal era in the aspect of health. Doctors and *Balian* devote themselves to the health sector in accordance with integrated health regulations.

Gunawan in "The Miracle of Mind Body Medicine" (2014) said that the mind, body and emotions influence each other. The physical body is simply a manifestation of the mind working much more subtly and often unconsciously. Mind Body Medicine is a Mind Body intervention that uses mental activity as the main instrument by both the patient and the therapist. The subconscious mind has the ability to think apart from the basic mind, is very intelligent, very aware, observes, and responds honestly, protecting the physical body with the conscious mind. This means that the degree of health can be fostered both preventively and curatively, it can be helped significantly from the wonders of the body, mind and emotions that are directed and controlled.

*Anima* and *animun* are subconscious forces that provide evocative support to stabilize between fantasy and fact. It is the things who communicates the image of the subconscious to the conscious mind so that anxiety, stress disappears. Failure to understand the power of the subconscious will distract a person from his wholeness and cause division within him. Science as a reflection of Intellectual Quotient must be involved so that IQ becomes stable. The experience of dreams, illusions, hallucinations, is a parapsychological phenomenon, whose strange atmosphere is known as creative and archetype energy (special and unique energy). (Jung. 2003)

Clifford Gertz, a researcher on traditional healers or *balian* and traditional medicine, highlights modern healers who have used logic because of their ability to be obtained from the learning process, courses or schools. So that in practice the logic of modern health science seems dominant and does not hesitate to advise patients to immediately go to the doctor or to the hospital. Modern traditional healers provide reasonable advice to their patients about the right way to eat and avoid foods, how to take medication and proper rest, about nutritional intake that accelerates the patient's physical and psychological recovery (Sobary, 2003).

The revival of traditional medicines received a breath of fresh air after the World Health Organization (WHO) issued a resolution in 1977, which stated that public health services are not evenly distributed if they do not include traditional medicine systems. Traditional (Balinese) medicine that integrates body, mind and soul (spiritual/soul) therapy still exists, practitioners' literature and the public still believe in and need *Balian*'s services.

Modernization which is characterized by bureaucratic rationality and structural differentiation moves *usada* Bali to a modern cultural structure. Government institutions, education, professional organizations and others, also participate in fighting for the interests of *balian* in the structure of modernity. Modernization of traditional medicine is predicted to continue to develop in the future along with the various potentials and opportunities provided by the capitalist structure. The huge potential of the world herbal market throughout the world, has proven to have encouraged the people of the nation to develop more modern traditional medicine. The wealth of knowledge of traditional Balinese medicine must also be developed optimally in order to be able to seize these opportunities in the future. The discourse on the development and strengthening of Balinese *usada* should be responded positively through dialectical adaptation strategies. *Usada* Bali Modern as a strategy for adapting *usada* Bali to the penetration of modern culture, if it is important to develop it in the future. This phenomenon in the era of globalization encourages traditional healers of the archipelago to take part in the world health arena. Another concrete step was also through the declaration of "Jamu Awakening Day" on 27 May 2008, by President Susilo Bambang Yudhoyono.

In order to welcome the new era, profession organizations are needed as a forum for exchanging information to improve self-quality which in turn improves the quality of health services to the community.

IPATRI (Indonesian Traditional Medicine Association) based in Bali. Specially, the IPATRI Board of Directors is chaired by Prof. Dr. dr. Nyoman Adiputra, PFK. M.O.H, a modern medical expert. The ranks include doctors, *Usada* practitioners, the Ministry of Health and the Bali Provincial Health Office. The missions and fissions that have been carried out have been outlined in long-term programs, including:

1.  Developing traditional Indonesian health science

2.  Improving the image of the Indonesian traditional healer profession as a health service.

3.  Assisting the government in filtering the entry of foreign traditional health workers and their medicines that harm Indonesia.

4.  Inventory of medicinal plants and methods of manufacture and use, etc. (Majalah Kesehatan Suara *Balian* Vol. I, 2008)

In this new normal life, an open attitude of Balinese traditional healers is needed to adapt to the new socio-cultural order, which is a prerequisite for the sustainability of the Balinese *Usada*. Dialectical adaptation in the dimensions of technology, organization and ideology will bring *Usada* Bali into the modern realm, becoming a new order for *Usada* Bali. In this modern Balinese *Usada* system, *Pengusada*/*Balian* and other health workers will have the space as well as the opportunity to develop their professionalism. This development must comply with applicable regulations and not abandon cultural and religious values as the spirit of Modern Balinese *Usada*.

In the strategic plan of the Denpasar City Health Office for 2016-2021, data on the number of traditional healers reached 362 people with various kinds of expertise. This phenomenon proves that traditional healers are still functional for the people of Denpasar. This phenomenon also proves the high interest and passion of the community to pursue the practice of Balinese *Usada* medicine.

In this new era, a *Balian* must pay attention to the legal regulations of traditional medicine so that he knows the realm of his professional field, including Law no. 36 of 2009 concerning Health, Government Regulation of the Republic of Indonesia no. 103 of 2014, concerning Traditional Health Services, Government Regulation of the Republic of Indonesia no. 9 of 2016, concerning efforts to develop Traditional Health, Regulation of the Minister of Health of the Republic of Indonesia no. 61 of 2016, concerning Empirical Health Services, Regulation of the Minister of Health of the Republic of Indonesia no. 37 of 2017, concerning Integrated Traditional Health Services and Bali Governor Regulation no. 55 of 2019, concerning Balinese Traditional Health (attachment to the Bali Governor Regulation, 55 of 2019)

In this new era of order, we need to look further and deeper so that the progress to be achieved does not create a void of soul. Reinterpretation of adjustments to form, integration and tradition, so as not to be left behind in the dynamics of the new order of life. Revitalization in all new life so that it can develop more dynamically following progress. Associated with mental health who had lost control as soon as possible to reform themselves. Back to studying local wisdom as a form of mental and psychological self-rehabilitation. These reforms returned to the turning point of civilization, such as returning to learning Balinese dance, *Serati* (*Banten* artisans), *Pesantian, Pengayah*/Maid *Pinandita* and *Pandita. Megambel* (Balinese music), *Toga* gardening (family medicine garden), *Pejati,* incense and *canang* trader, Yoga Asanas, Traditional cooks, Traditional make-up, Balinese style carpentry, weaving, etc. Mantra (1996)

In this new era, *Tat Twan Asi* / you are the ethical basis that strengthens social ties in the household or in society. *Asah, asih, asuh* /teach, love, care (greeting each other, respecting each other, taking care of each other) is a form of social bond that needs to be preserved, good social ties are a space of freedom to enjoy a decent life, both to improve intelligence, welfare and health. There is no need to ridicule each other (bullying), especially revealing the trigger factors for the emergence of mental and psychiatric illness that someone has suffered. For example, "you are an adopted child or adopted child", "who are your parents?", "stay away from him! He's a drug recidivist", "Stay away from him! He's the son of a sorcerer", "be careful, he's in and out of the Mental Hospital, we'll catch him later", etc.

*Balian* is a person who is able to provide support to his patients who are experiencing mental and mental decline. Able to give vibrations with *"sutra"* a kind of words of wisdom that awakens the mind and soul. Prayer gives strength to the weak, makes the unbeliever believe and gives courage to the fearful. The deeper sadness moves the wound into the soul, the more capable the soul is to accommodate happiness. Keeping positive thoughts well, keeping the body full of enthusiasm, making the feeling full of happiness and making people who see it full of inspiration, keeping positive thoughts is maintaining health to stay healthy physically and mentally to face the new era. (Surya)

According to the sages in the philosophy of yoga that physical and psychological sources are spiritual/Sang Hyang Atma the source of SQ (Spiritual Question). From the self/*atma*/soul radiates vital energy to all parts to protect physical and psychological health which is called *Dasa Bayu* (Ten Vital Energies). *Dasa Bayu* will be stronger and more stable if one sits quietly and purposefully. What is meant by *Dasa Bayu* are:

1. *Prana*, which is vital energy activates the respiratory system.
2. *Apana*, which is vital energy that functions to activate sexual power and the anus.
3. *Samana*, which is vital energy that functions to activate vital energy in the liver.
4. *Udana*, the vital energy that activates the energy in the crown, eyes, nose and ears.
5. *Byana*, which is vital energy that functions to activate vital energy in the joints.
6. *Naga*, which is vital energy to spit something out.
7. *Kurmara*, the vital energy that can vibrate the body.
8. *Krakara*, the vital energy for sneezing and swallowing.
9. *Dewadata*, the vital energy that causes people to yawn and cough.
10. *Dananjaya*, which is a vital energy that can control bacteria in the body, when it dies it functions as a decomposer. (Team. FIA 2006)

This means that the more regularly you sit quietly, the more stable your health will be and you can control yourself. Sitting in silence also serves to purify oneself, from being sick to being healthy, from being despicable to being honorable, from being humble to being confident and high-minded, from being arrogant to being humble, from being unstable to being stable, from being cowardly to being brave, from being lazy. to be diligent, from arrogant to polite, from angry to forgiving., etc. A tiered learning system should be introduced, such as learning to *sekar alit, sekar madya, sekar agung*, becoming a worker at offering *(banten)* and then becoming a *banten maker*, learning to dance and then becoming a dancer, then becoming a dance coach, learning to make up and then becoming a make-up teacher, all of this to argue that people who are psychosomatically ill can return to normal and professional life to live in this new era of new normal life.

**Conclusion**

The hidden and hegemonic inner power causes a person to feel powerless in front of family and friends. Excessive lack of self-confidence haunts every step and movement so that it seems introverted. Inner beauty becomes dim so that the attractiveness as a necessity of life becomes stunted. Inner smart, intelligence and thinking power are weak and chaotic so that they feel useless in this life. The inner helper also doesn't develop so being served continues to cause excessive embarrassment. Inner face, happiness is getting further from expectations, so that life is felt as a nuisance parasite, burdensome, troublesome to the people around him. The above is the triggering factor for *Adhyatmika Duhka*/psychosomatic.

The steps to normalize the problem of *Adhyatmika Duhka* are by way of the spiritual path, the way of traditional medicine and modern medical treatment. Currently this combination of treatment is still being applied and exists in Bali. After the combination of treatment is carried out properly, the *Adhyatmika Duhka* sufferer can return to normal physically and psychologically and can produce to tread the new order of life at this time.

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# Strategy for Cultivating Creativity
# Children's Learning Based on Local Wisdom Values
# in the Covid-19 Pandemic Era

I Ketut Suda

*Universitas Hindu Indonesia*

suda@unhi.ac.id

## ABSTRACT

This article examines several strategies that can be taken by teachers to develop children's learning creativity, based on local wisdom values in the Covid-19 pandemic era. This is intended so that teachers can seek and find various strategies that can be used in learning in the midst of the outbreak of the Covid-19 pandemic. To avoid schools from becoming new clusters for the spread of Covid-19, the learning process is carried out online. That is, the learning process is carried out virtually through the internet network. The writing of this article uses the library method by summarizing various opinions obtained from several references related to efforts to develop children's learning creativity based on local wisdom values. These opinions were then analyzed descriptively qualitatively with an interpretive approach. Based on the results of the analysis, several strategies can be put forward that can be used by teachers to develop children's learning creativity based on local wisdom values in the Covid-19 pandemic era. These strategies include: first, inquiry learning strategies, namely strategies that emphasize the process of exploring and finding their own subject matter to be studied. This means that in this strategy, students are given more opportunities to creatively seek and find answers to problems presented by the teacher in a learning process. Second, the strategy of learning while playing, this strategy can be done by the teacher by inviting children to learn while playing. This strategy is intended to develop children's cognitive, affective, and psychomotor abilities. Third, the strategy of learning while singing, this strategy is very popularly done by teachers in learning children at the elementary education level or even at the early childhood education level. Singing is indeed an activity that is very popular with children, especially if it is sung together and followed by simple body movements.

*Keywords: strategy, learning creativity based on local wisdom values, Covid-19 pandemic*

## I. Introduction

The outbreak of the Covid-19 pandemic in Indonesia, since the beginning of February 2020, has changed the order of life in society, nation and state, including the order of life in the world of education. Since the discovery of two Indonesian citizens who have tested positive for the Covid-19 pandemic, President Joko Widodo through his press release, March 15, 2020, has issued an appeal for people to reduce activities outside the home, namely by working, studying, and worshiping from home. From that moment on, school students were prohibited from going to school to take lessons offline, because it was feared that the school could become a new cluster for the spread of Covid-19.

Therefore, they have to take lessons virtually from their homes through the gadgets, android, laptop, and other applications. The aim is not only to stop the massive spread of Covid-19, but also to prevent schools from becoming new clusters for the spread of Covid-19. Facing such conditions coupled with the lack of technological literacy skills among the community, makes teachers, students, and especially parents of students very confused, some are even stressed in facing the current developing situation.

As Ellyvon Pranita wrote (in https://www.kompas.com/ October 26, 2020 accessed May 21, 2021, that the outbreak of the Covid-19 pandemic since early February 2020 forced learning activities to be carried out online from home. Apart from making children feel bored and stress, often they cannot understand the subject matter given by the teacher through the online system, especially at the basic education level. For this reason, parents must be much involved in the learning process of their children which is carried out online.

Regarding the involvement of parents in online learning, they face many obstacles, namely first, because not all parents have the knowledge and experience in teaching their children, many of them have difficulty in directing their children to learn let alone developing their creativity in learning; Second, many parents have lost their jobs due to the Covid-19 pandemic, so they have to work hard to find additional income, while on the other hand they also have to teach children in online learning; Third, there are also many children who do not seriously follow the directions given by their parents, thus making parents irritated, angry, and ultimately stressed. Even according to Pranita (in Compas.com,

October 26, 2020) during online learning there were several cases of parents abusing their children because they did not understand the subject matter they were teaching. In such conditions, let alone developing creativity in learning, directing their children to understand the material given by the teacher through online learning is hard to do.

Not to mention the difference in the way of thinking and behaving between the current generation and their parents. For example, today's children belonging to the alpha generation certainly have different characteristics and ways of thinking from their parents' generation who may be in generation X, Y, or even Z, especially with baby bombers (read: grandparents). Departing from this phenomenon, what is interesting to study in this context is how to develop strategies so that on the one hand children are able to follow the development of increasingly sophisticated science and technology, and on the other hand they are not uprooted from their culture?

## II. DISCUSSION
### 2.1 Knowing the Characters of Five Generations (Baby Bomers Generation, Gen X, Gen Y, Gen Z, and Gen Alpha)

In the development of an increasingly advanced world today, experts have categorized the human generation into several categories, starting from the baby bombers generation, generation X, generation Y, generation Z, to the alpha generation. The criteria used as the basis for clustering this generational grouping is the periodization of its birth. For example, people born in the period 1946-1960 are called the baby bombers generation, those born in the period 1961-1980 are called

Generation X, those born in the period 1981-1994 are called Generation Y, those born in the period 1995-2010 are called Generation Z, while those born in the 2011 period—now called the alpha generation (Kumparan Sains, 30 October 2018) accessed, 21 May 2021. Each generation has a different character, because it is influenced by many factors, especially environmental and innate factors. This is in line with the view of William Stren in his theory of Convergence which asserts that the development of a child's soul is strongly influenced by two factors that support each other, namely the talent factor (hereditary) and environmental factor (milie) (Ahmadi, 1991:21).

By referring to William Stren's terminology, an understanding can be developed that a child's growth and development is influenced by two interdependent factors, one another, in the sense that they are united in one point that cannot be separated. Or in other languages it can be said that a child will have a good character, if it is supported by good education (experience) and a good disposition. On the other hand, the child's personality becomes bad, if the child's education or environment is bad, plus it is not supported by a good disposition. To understand more deeply about the development of personality or character of each generation that has been described previously, below will describe the character of each generation as follows.

First, the baby bomber generation, this generation is a group born between 1946-1960. In the case of Indonesia, the period from 1946 to 1960 was a period of maintaining independence, with minimal employment opportunities. As a result, this generation has a character as a hard worker, does not like to be criticized, on the contrary likes to criticize the younger generation who are considered to have a lack of work ethic and commitment to the workplace. The interesting thing about the character possessed by this generation is that it prioritizes family happiness, especially children. They are willing to work hard for their children to get the highest education. Therefore, this generation can be said to be a generation that has high loyalty to its family.

Second, generation X who were born between 1961-1980, this generation is often given the nickname the latchkey kids, meaning children who often feel alone due to being left behind by their working parents. Because their parents often leave work outside the home, Generation X tends to be independent, and when they enter adulthood, they prefer to work at home or choose entrepreneurial work, rather than working in formal sectors, such as civil servants, office workers, and other formal sector jobs. All of this cannot be separated from their experiences when they were small, namely that their parents often left their homes to look for work.

Third, Generation Y is the generation born between 1981-1994. This generation is often also referred to as the millennial generation, they are classified as like to work hard, but still prioritize me time. The main character of this generation is having high discipline and very familiar with technology (tech savvy). With these advantages, this generation has high self-confidence and is open to receiving suggestions and criticism from others. The outstanding character of this generation is maintaining a balance between work and lifestyle. Therefore, they have a great passion and are very creative in making their passion a source of livelihood. Another character that stands out is that they

love work, love adventure, and are passionate about their hobbies.

Fourth, generation Z is a transitional generation from generation Y, those born between 1995-2010, the main characteristic is that they are very dependent on technology, especially information technology. In fact, they spend 6-7 hours on social media per week. Their dependence on technology, especially social media makes them tend to be instant, stubborn, and always in a hurry. If you borrow George Ritzer's (2002) terminology, this attitude is often called McDonaldization. However, this generation also likes new challenges and usually they are thirsty for praise.

Fifth, the alpha generation, namely those born between 2011-present. Generations born in this category have characteristics, namely since childhood they are very familiar with information technology, such as gadgets, smartphones, androids, and others. Even smartphones, gadgets, and androids for this generation seem to have become an inseparable part of their lives. As a result, they become very transformative, even more transformative than the previous generation. However, behind it all this generation really needs the role and love of parents. Because if they are in the wrong direction, in receiving education, it is not impossible that their technological literacy skills can make them fall into unwanted things. Therefore, a special strategy is needed to foster and educate the children of this generation to remain proficient in technology, but not to abandon the values of local wisdom that have grown and developed in the surrounding environment, (quoted from Kumparan Sains, 30). October 2018).

For educators, especially teachers, understanding the characteristics of each generation is of course very important.

Because with this understanding, teachers can carry out various learning designs to develop children's personalities, so that they continue to exist following the dynamics of digital technology development, while on the other hand they can still be rooted in the values of local wisdom, or the social wisdom of the community in which they live and develop. Not only that, understanding the character of the child, especially the child who is the subject of learning, is also useful for adjusting the material provided to the character of the child being faced. That is, in order for teachers to carry out a meaningful learning process for their students, the teacher concerned must understand the cognitive structure that already exists in the child's mind. This is important because, if the information provided is related to relevant concepts that already exist in the child's cognitive structure, then the child will more easily understand what the teacher is saying.

This is in line with the terminology developed by Ausubel in his theory of meaningful learning which asserts that meaningful learning is the process of associating new information with relevant concepts that exist in one's cognitive structure (Dahar, 2011:95). Then how to develop children's creativity in learning based on local wisdom values in the midst of the development of digital technology, especially communication technology, and in the midst of the Covid-19 pandemic, of course, is not an easy thing. However, educators still have to do this. To get an idea of how the strategy is to develop children's creativity in learning based on local wisdom values and in the midst of the Covid-19 pandemic, it can be described in the following description.

## 2.2 Children's Learning Creativity Based on Local Wisdom Values

Creativity according to Pentury (2017: 266) is a person's ability to create a new product, both completely new products, as well as the results of modifications and development patterns of existing products. Departing from these thoughts and if it is associated with the theme of this research, then what is meant by children's learning creativity is the product of new activities or patterns of developing activities that already exist in the learning process, so that there is new value. Meanwhile, the value of local wisdom in Padmanugraha's view in "Common Sense Outlook on Local Wisdom and Identity: A Contemporary Java Natives" (2010) as quoted by Hapsari (2021) in https://tirto.id/ February 25, 2021, is part of the culture of society that cannot be separated from the language element of the community itself. So, the value of local wisdom of a community has a relationship with the cultural elements of a particular community. According to Koentjaraningrat (1984:2) there are 7 elements of culture, namely (1) the religious system; (2) Community systems and organizations; (3) Knowledge system; (4) Language; (5) Art; (6) The eye system of life, and; (7) Technology and equipment system.

In the process of developing student learning creativity based on local wisdom values, teachers can always refer to the seven elements of culture according to Koentjaraningrat as described above. For example, in developing students' religious attitudes, teachers can use religious systems and religious ceremonies as illustrations of learning. For example, teachers can introduce religious ceremony facilities and infrastructure as a learning model based on local wisdom values. That is, through the introduction of facilities and infrastructure for religious ceremonies, teachers can train children's literacy skills in understanding religious symbols that are full of philosophical and symbolic meanings.

Likewise, social systems and organizations as the second element of culture can be used as references by teachers in fostering an attitude of solidarity and empathy for students towards their themes in everyday life. When learning is still carried out through a face-to-face system, perhaps the problems of social solidarity, empathy, and other sociological aspects of the students can easily be trained by the teachers. However, in the current Covid-19 pandemic situation, where the government has implemented social restrictions for the community, including students, it certainly makes it difficult for teachers to develop the social attitudes of students, especially at low grade levels. Likewise, teachers also experience difficulties in formulating learning strategies based on local wisdom values, such as developing traditional community knowledge systems, languages, arts, livelihood systems and so on.

This is due to the outbreak of the Covid-19 pandemic in Indonesia since the beginning of February 2020, making the life order of the world of education change 180 degrees. Learning that was originally done face-to-face (offline) was suddenly changed to online learning. As a result, many teachers have difficulty in formulating learning strategies with online learning models, not to mention that many of them experience limitations in utilizing technology applications, especially communication technology. In addition, alpha generation children who tend to have characteristics, which are very instant,

become a separate problem for teachers in dealing with this generation. In dealing with this kind of condition, teachers are indeed required to be creative and innovative in finding various learning strategies so that the process of transmitting the nation's cultural values that are adhiluhung does not stop just because the learning model changes from offline to online systems.

Departing from this phenomenon, teachers are indeed required to have the courage to make breakthroughs in carrying out the learning process, namely by changing conventional learning patterns inherited from their predecessors into creative and innovative learning patterns. For example, conventional learning patterns tend to place students only as learning objects who only receive information passively. This must be changed by positioning students as learning subjects, which can encourage them to be active in each learning process by exploring their own experiences. An important thing that teachers must understand in formulating creative and innovative learning strategies is to direct students to do an activity on the basis of their own awareness. For example, a student will not carry out certain activities, because they realize that this behavior is not beneficial for their lives, and can even harm themselves (Sanjaya, 2008: 233).

Departing from the description above, what is interesting for teachers to do in developing student learning creativity is the process of developing students' mental optimally. The trick, in the learning process students are not only required to listen, record, and memorize various information provided by the teacher, but the teacher must try to create a conducive climate for the realization of creative thinking for students. That is, through the learning process that is carried out, it allows students to develop thinking patterns that are built through discussion activities, assignments, and exercises to solve the problems they face. In every learning activity, interaction occurs not only because of the stimulus-response relationship, but also because of mental impulses that are regulated by the work of the child's own brain. So basically, in a learning process, it is important that the teacher understands as the basis for strengthening creative and innovative learning, not only what is learned by students, but how the subject matter can be understood, then implemented in life practice by these students.

## 2.3 Strategies for Developing Children's Learning Creativity Based on Local Wisdom Values in the Era of the Covid-19 Pandemic

As previously explained, the outbreak of the Covid-19 pandemic in Indonesia since the beginning of February 2020 has changed the entire order of life in society, nation and state, including life in the field of education. In the context of social life, social distancing is carried out with social behavior regulated according to health protocols, namely washing hands, wearing masks, and maintaining distance. While in the context of education, learning is carried out through an online system, namely learning virtually through the internet network. As a result, many students, parents, teachers, and other education actors feel unprepared to face the phenomena that developed during the Covid-19 pandemic. Another result is that learning tends to run as low as possible, according to the capabilities and completeness of the learning support facilities and infrastructure owned by each student. Meanwhile, on the other hand, the potential possessed by

students, whether it is talent, interest, or creativity, must still be developed according to the age of the students themselves (Wulandari, 2018). This is in line with the purpose of education as mandated by Law no. 20 of 2003 concerning the National Education System, namely to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

To realize the goals of education as mandated by Law No. 20 of 2003 is certainly not an easy job, because various strategies and adequate learning methods are needed. Related to the problem of learning strategies, in this study the author will present several strategies that can be used by teachers, especially basic education teachers in developing children's learning creativity based on local wisdom values during the Covid-19 pandemic, including: First, to develop student learning creativity in In the era of the Covid-19 pandemic, teachers can use inquiry learning strategies, namely learning strategies that emphasize the process of finding their own subject matter to be studied. That is, in this model learning strategy, students are given more opportunities to be creative in finding and finding their own answers to problems thrown by the teacher in a learning process. So the teacher in this context plays more of a role as a facilitator and mentor than as a teacher, while students must be active and creative in finding answers to various problems given by the teacher.

This strategy is influenced by the flow of cognitive learning, which says that learning is essentially a mental process and a thought process by utilizing all the potential of each individual. That is,

learning according to this flow is more than just memorizing and accumulating a number of information (knowledge) achieved by students, but how that knowledge can be meaningful in the sense that it can be used by students in solving various life problems they face. The basic concept of this inquiry learning strategy is to emphasize critical and analytical thinking processes to seek and find answers to the problems in question. The learning strategy of this model is carried out through question and answer activities between teachers and students.

For example, the teacher can ask the children to look up local terms used by farmers in terms of carrying out traditional work in the fields rice. Such as equipment used to plow rice fields, traditional tools used to harvest rice, to level rice fields, and others. Likewise, children can be asked to look up various terms related to ceremonies performed by farmers in order to work on their agricultural land, and many more terms of local wisdom related to people's lives whose existence is now starting to fade. This strategy is at least intended to introduce local terms that were once owned by the community, especially farming communities in the subak area, so that their values do not just disappear.

Second, the strategy of learning while playing, this strategy can be done by the teacher by inviting children to learn while playing. This strategy is intended to develop the ability of the child's own cognitive, affective, and psychomotor aspects. For example, to develop the cognitive aspect, the teacher can assign children to take an inventory of various household appliances owned by their respective parents, mention the types of traditional foods around them, mention the uses of household appliances, and so on.

Then to develop attitudes / affective the teacher can invite children to listen to stories of course traditional folklore then the children are asked to name the characters who play good and bad roles in the story, then give reasons why these characters are said to have good characters, while others said to have an evil character.

Each role played by the characters in the story, ask them which roles should be imitated and which should not be imitated with their own reasons. Likewise, in terms of developing the physical motor aspect, the teacher can ask children with the guidance of their parents at home to walk around the yard of their house, exercise together, involve children in homework and others. Meanwhile, in terms of art, children while playing can be asked to practice painting, and make various works from used materials.

Third, the strategy of learning while singing, this strategy is very popular for teachers in learning children at the elementary education level or even at the early childhood education level. Singing is indeed an activity that is very popular with children, especially if it is sung together and followed by simple body movements. Usually the songs that are commonly sung for PAUD age children are songs related to the life of the child's world. For example, the song "Little Star", "My Balloons", "Funny Butterflies" and so on. Through singing activities, there are actually many messages that can be conveyed to children, such as moral messages, religious messages, and messages about science.

The interesting thing that teachers need to pay attention to in implementing this strategy is creativity and innovation. That is, in implementing learning strategies, learning while singing, teachers must be creative and innovative in creating songs that are taught to children. Teachers must be creative in creating songs and must be able to make songs that are different from the songs that PAUD children usually sing so far. For example, it could be that the lyrics of the song are the same, but the syair are changed and adapted to the values of local wisdom that exist in the community where the school is located. Through singing activities, the learning atmosphere becomes more enthusiastic, more passionate, and can entertain children, so that when they are happy, they are entertained, whatever message they want to convey through the song can be easily absorbed by the child. In addition, through singing activities, the potential of the child's right hemisphere can be empowered more optimally, so that the message given can last longer in the child's memory (long term memory).

## 2.4 Assessment Techniques (Evaluation)

To find out whether or not a learning process is carried out, then at the end of each learning process an assessment (evaluation) must be carried out. There are various ways to assess (evaluate) the success of a learning process, for example through formative tests, summative tests, through fortopolio, assignment and others. However, the situation is different during this Covid-19 pandemic. Teachers have difficulty assessing student learning outcomes through tests, assignments, and others, because teachers cannot control whether the tests taken by students are really the results of their own work or even their parents are doing it.

Indeed, subjective assessment of student learning outcomes cannot be avoided one hundred percent. However, to minimize the subjective element in the assessment of student learning through online learning, the following evaluation

steps can be taken. First, parents must actively participate in assisting teachers in conducting assessments, namely by participating in observing the evaluation process; Second, parents must document their children's work in the form of photos (videos); Third, the results of parental observations and parental recordings of evaluation activities carried out by teachers should be reported to teachers via WA, e-mail, telephone, or other media; Fourth, the teacher must connect the children's work with the competency achievements that have been formulated previously; and Fifth, teachers must make written reports on children's learning outcomes (Djoehaeni, 2020).

With such learning and evaluation strategy steps, it is hoped that the learning process can be carried out well, although it must be admitted that it has not been able to match offline learning activities. However, at least such a strategy can help teachers/parents in directing their children in terms of learning. In addition, this kind of strategy can also help reduce boredom for children in completing learning tasks because these activities are carried out by learning while playing and learning while singing which is indeed the world of children.

## III. Conclusion

Based on some of the descriptions above, the following conclusions can be drawn.
First, before entering into efforts to develop learning strategies based on local wisdom values in the Covid-19 pandemic era, teachers need to understand the characteristics of five generations, namely the baby bombers generation, generation X, generation Y, generation Z, and generation alpha. This is important because by understanding the characteristics of each generation, the teacher can adapt the teaching materials provided to the character of each generation;

Second, the creativity of children's learning based on the value of local wisdom can be done by teachers by training children to recognize the various values of local wisdom that are around them. For example, in social life, in the life of religious ceremonies, in subak agricultural life, and others. In addition, teachers can also invite children to learn while singing by changing the lyrics of the song with things related to the values of local wisdom.

Third, there are various strategies that can be developed by teachers in developing children's learning creativity in the Covid-19 pandemic era. For example, the inquiry learning strategy, namely by activating students to find out for themselves the values of local wisdom that surrounds the child with the question and answer method. Then the teacher can also develop learning strategies to learn while playing by adopting various traditional games that are known by the community around the child. In addition, teachers can also develop learning strategies, namely learning while singing, of course by inserting children's songs with traditional nuances.

Fourth, all types of learning carried out through this online system must be evaluated or assessed to find out whether or not a learning process is carried out. This is important because the success of a learning process can be understood through evaluation activities, so that teachers can measure their success in carrying out the learning process. If the learning process carried out is considered not successful, then the teacher needs to emphasize the

material that is considered not yet mastered by the children.

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# The signification of Color in Balinese Art and Culture

I Wayan Karja

*wayankarja@isi-dps.ac.id*

ABSTRACT

Color is very essential in life; it is hard to imagine this world without color. All colors appear between black and white because they exist due to the effects of light. Color is a reflection of human nature with characteristics all have their respective meanings. This article focuses on the significant meaning of how to use color in Balinese art and culture. The color of the Balinese mandala in the form of a color wheel plays a magical religious symbolic meaning based on Hindu philosophy. Each direction is represented by a color, meaning, God, place in the body, day, and number. The meaning of color in Balinese art, philosophy, religion, customs, traditions, and culture is a series of processes of exploring the inner and outer balance of life, macro, and microcosmos. The method used is in observation and interviews, the results of which are used for offerings to the five elements of nature which are reflected in the purification ceremony with various levels of sacrificial offerings to the spirits of nature. This process can be seen in the purification ceremony of new buildings called *melaspas*. *Melaspas* is a process of cleansing, purification and awakening the spirit to live. The color of flowers is part of a very significant symbolic sacredness used in various forms of religious rituals. Color as decoration has a symbolic aesthetic value installed in sacred places. Shadow puppet is a reflection of a life that is not only seen from its form and attributes, but the role of color is very decisive in seeing the character itself. The *tridatu* color as a bracelet is a symbol of protection. Sacred songs explain the existence of that color with all forms and manifestations of God's light. *Lawar* is food for offerings, each color represents certain elements to maintain the balance of the universe.

*Keywords: color, art, and culture.*

## I. Introduction

Color is light, something very simple, daily needs, and none of us can live without light. Color is a direct function of light and represents all aspects of life. The circle of primary color (red, yellow, and blue), secondary color (orange, green, and violet), and their mixing to give rise to tertiary colors is a broad understanding of conventional colors. Color is also associated with warm-cold temperatures. Warm colors (yellow, orange, and red) and cool colors (green, blue, and violet). In general, color is widely used as a sign, symbol, icon, and visual communication media.

In Bali, the meaning of color is very significant because it represents shapes and symbols in everyday life which are based on the philosophy of Hinduism. Color is associated with philosophy, mythology, offerings, and aesthetics in art, customs, and cultural practices. Bali is an art island that has a variety of arts and cultures, such as literary arts *(lontar),* theater/performance arts (dance, *gamelan*, puppetry), fine arts (painting, sculpture, craft, wood/stone carving, metal, leather, weaving, and recording media arts (photography, film, and television).

The Balinese mandala is a local color circle associated with the balance

and harmony of the Universe. Each direction has color, god, place in the body, day, animal, and weapon. On other hand, color in Balinese art and culture also given the many types of names from nature, as the limited number of words to name colors, local terms also appear for color names, for example, young banana leaf color, red brick, water apple, red pomegranate, blue sky, yellow *waru* flower, light brown sapodilla, ripe papaya, and others.

## II.      Philosophical Foundation

### A. Literature

The book Shilpa Shastra described by Shashikala Ananth (2016), argues the science of arts and crafts is an ancient guideline for Hindu religious texts that explain arts, crafts, and their standard principles (https://en.wikipedia.org/wiki/ Shilpa_Shastras). Shilpa Shastra is a guidebook to create arts, crafts, architecture, etc. Vaastu Shastra fundamentally explains that the basics of good and true art, namely: 1) *bhogadyam* (usability) 2) sukha darsham (aesthetics), 3) *ramya* (inner satisfaction) spiritual satisfaction. In Hindu philosophy, God is said to have three attributes: *satyam* (truth), *sivam* (holiness), and *sundaram* (beauty).

Regarding the color philosophy of the Balinese mandala, there are four cardinal principal colors: east direction is white, Lord Iswara, red to the south Lord Brahma, yellow to the west of Lord Mahadewa, and black to the north of Lord Vishnu. In addition to the four main colors, there are also other colors, namely: pink in the southeast of Lord Maheswara, orange in the southwest of Lord Rudra, green in the northwest of Lord Sangkara, gray/blue in the northeast of Lord Sambhu. In the middle of the five colors (a combination of the four main colors) Lord of Shiva.



Fig. 1. The Gods in each direction.

### B. Color in the body

Ngurah Nala (1996) in his book *Aksara Bali dalam Usada*, explains that according to the teachings of Tantra in the human body there are seven chakras, the control centers of life, which in other books or teachings vary in number, color, and are also referred as medicine or therapy. In the *Kundalini Tantra* (2012) the writings of Swami Satyananda Saraswati describe that the seven principal chakras as follows: 1) root chakra (*mooladhara*) - dark red lotus; 2) sacral chakra (*swadhisthana*) - vermillion lotus; 3) solar plexus chakra (*manipura*) – yellow lotus; 4) heart chakra (*anahata*) – blue lotus; 5) throat chakra (*vishuddhi*) - violet lotus; .6) third eye chakra (*ajna*) – silver ash lotus; 7) crown chakra (*sahasrara*) – multicolored or red lotus.



Fig. 2 Color of the chakra (https://www.youtube.com/watch?v=Lju6 h-C37hE (cited 30 August 2021).

Gradually we can see in the daily practice of art and culture all of the above references as the roots and soul of a culture. There are two types of belief systems regarding direction. First, the Balinese believe that the east is the starting point for calculating mandala circles. Second, the north direction is the starting point for calculating the direction. Both are correct in terms of the Balinese belief system, the first is based on sunrise (the sun is the source of energy), the second is based on higher elevations such as mountains or hills (mountains are the place of God). The main idea is the balance between macro and microcosmos, human beings, and the Universe.

## III. The Signification of Colors in Balinese Art and Culture.

According to Western knowledge, the spectrum According to Western knowledge, the spectrum of sunlight passes through a prism and scatters into different colors, but in Balinese culture, color occupies each cardinal direction according to the energy of the gods. The existence of color as a bridge between the material world and the spiritual world, from color material pigments to the light, from concrete to abstract. Color is a representation of natural objects, like the eye sees objects as they are. Color also has arbitrary properties according to the user's will, for example, the color of the sky, sea, plants and other natural objects are colored according to the artist's inner content, not like the colors we see in nature. Color also has its function, it does not represent anything or anyone, except for the color itself, for example, red as red/spirit of red, not associated with other objects or emotions. However, in Balinese art and culture, the dominant color plays a symbolic role, especially in Hindu philosophy.

Life art and culture are closely related to Balinese colorful ornate offerings, the creation of color starts from the artist's anxiety which is done by clearing the mind. That restlessness penetrates deep into the

conscience, the interaction of the artist with the universe. Furthermore, the creative process brings into the realm of silence, sublime, and nothingness. That is one of the processes of spirituality in the creation of works of art to emit the light of the beauty of Balinese colors.

Color as a sign and symbol of protection. In Balinese Hindu belief people generally wear the *tridatu* color in their hands as a symbol of protection. *Tridatu* is three main colors in Balinese culture; red, black, and white. All the three colors symbolized the energy of Brahma, Vishnu, and Shiva as the circle of life; birth and death. The sign of the cross (+) is often symbolized of protection in white color, also use for healing, as the balance of all four directions, macro-microcosmos, human, God, and nature. Color is healing (Norris, 2001).



Fig. 3. *Tridatu* color on the bracelet as a protection symbol.

Color is used as an identity and characteristic of a culture. Balinese color has a specificity with symbolic value in it. The painting also often displays colors in part of Bali mandala colors so it is clear that the color circle is a feature of Balinese art.

Wayang as a "shadow" reflection of life is not only seen from its shape and

attributes but the role of color is very decisive in seeing the character of the figure itself. Likewise, in coloring the skin of each figure, it is adjusted to the character of the figure. Color is a reflection of the character and traits that are portrayed. In the Balinese shadow puppet, each color represents the character of the figure for example; Khrisna is the avatar of Wisnu, as God of water, the color presentation is blue/green. Dharmawangsa represents truth, as purity and the color are white. Arjuna is a warrior, represents the best aspects of humanity, courage, strength, intelligence and wisdom, the color presentation is amber. *Tualen* is symbolic of wisdom, lots of experiences, elder, old soul, humorous, and the color is dark brown.
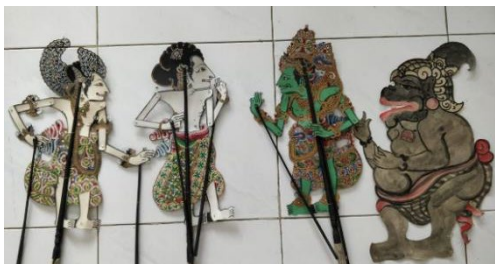


Fig. 4. Balinese shadow puppet.

*Pasupati* or *pangurip-urip* is a process of clearing, purifying, awakening the spirit to be alive for example in the *melaspas* ceremony of the construction of new buildings. *Melaspas* is a blessing or purifying ceremony applied to all the aspects of Balinese Hinduism such as temples, buildings, artifacts, etc. before it uses. In *pangurip-urip*, traditional colors are used, limestone/*pamor* is used for white in the east, animal blood (chicken or duck) is used for red, turmeric is used for yellow, and charcoal is used for black. Color is not only for beauty but also for truth and goodness.

The color of flowers is part of a very significant symbolic sacredness used in various forms of religious rituals. When there is a religious ceremony the holy place is decorated and put the color attribute of the Balinese Mandala according to the cardinal directions. When the priest makes holy water, placing the color of flowers according to the

cardinal directions; and accompanied by holy songs that explain the existence of that color with all forms and manifestations of God's color light.



Fig. 5. The color direction in holy water.



Fig. 6. Balinese offering.
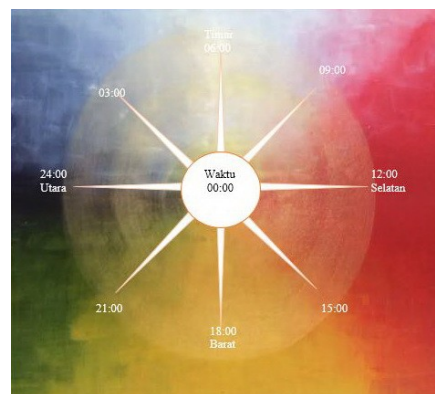


Fig. 7. Color and time.

The symbolic colors as stated in the Balinese color mandala, are also applied to the traditional food dish called lawar. Lawar is processed various types of vegetables, meat, coconut, herbs, and spices which are combined into a single unit according to the desired taste. The

philosophical meaning of making *lawar* is to mix various taste elements from nature, such as salt in the sea, vegetables in the mountains, and meat as well as various kinds of flavors that are combined into a balanced Balinese taste. There are several *lawar* dishes in traditional forms which use five colors in their presentation. White *lawar*, red *lawar*, yellow *lawar*, and dark *lawar*/green leaves or long beans, and meat dominant *lawar*.

The color in the offering ceremony of five elements in nature is reflected in the purification *(mecaru)* ceremony with various levels of sacred sacrifices offering to the spirits of nature. Purification is an offering ceremony to maintain the balance of the universe. In this ceremony the fluids are used as follows: *tuak*/palm wine as white, *arak*/rice wine as yellow, *brem*/black rice wine as black, holy water as colorless/silence, blood as red (Sudarsana, 2001). These five fluids are symbols of the water in the human body: spleen, gastric fluid, guts, bile, serum, and blood. All elements of offerings are associated with the colors in the cardinal directions.

Colors as decorations that have symbolic aesthetic value are installed in holy places or sacred places. The installation of Balinese fabric (Bandem, 1996) in holy places is also following the color of the cardinal directions. Likewise, the placement of fabric with certain colors on large trees, rocks, and certain places. All installations of fabric and other decorations such as shade, flags, and ceremonial attributes are related to understanding the colors and energies of the universe.

Flowers and water in Balinese culture are symbols of purity and life. The flower's color besides being a mirror of beauty, purity, also has a symbolic meaning in the context of increasing spiritual awareness. For example, when the priest makes holy water, the placement of flower colors according to the cardinal directions; and accompanied by sacred songs, lyrics, and songs explaining the existence of the colored lights of the gods in all directions of the compass.

The color meaning of the cardinal points reflects the aura, vibration, character, and properties of the color. The white color in the east has the meaning of purity, beginning, silence, clarity, absence, compassion, sincerity, cleanness, and colorless. The red color in the south has the meaning of courage, love, glory, anger, feelings, enthusiasm, burning, hot, fierce, explosive, and dynamic. Yellow in the west has the meaning of majesty, glory, golden, nobility, affection, cheerful, bright, intuitive, and warm. The black color in the north has the meaning of lonely, late, dark, absent, colorless, death, wisdom, empty, and mysterious mystery. The pink color in the southeast has the meaning of love, sweetness, affection, feminine, gentle, and delicate. The color orange in the southwest has the meaning of being tough, loving, cheerful, intelligent, warm, and comfortable. The color green in the northwest has the meaning of fertility, peace, growth, life, development, calm, freshness, sensation, and awakening energy. The color gray/blue in the northeast has the meaning of knowledge, broad-minded, peaceful, cool, calm, cold, sad, gloomy, thinking, and intellectual. While the color in the middle is representative of the colors white, red, yellow, and black, which is called multicolor. Multicolor contains a symbolic meaning, which is to unite various colors in one container so that they have aesthetic, harmonious, balanced, and peaceful values. The gold color is very dominant in its use to show the impression of majesty/luxury, glory which is generally combined with red or black.

Symbolic colors can be used as a medium in various aspects of Balinese art and culture, including in the process of internalization, the silence of the mind and soul, psychological therapy, meditation, and healing medium. Color is believed to be used to clear the mind, increase awareness and patience in understanding characters and emotions. Based on belief, *chakra* color, is within, occupies certain

organs of the body, and affects feelings/emotions. The deepest experience of beauty as a starting point for artistic creativity underlies the activity of using color. The process of understanding and appreciating color in Balinese art and culture as a liaison between self-awareness and the universe. With the light of color rises cosmic consciousness, the disappearance of darkness, the emergence of Divine light. Sublimation and the highest color culmination point as a reflection of the union of Atman and Brahman.

The climate is a tropical land with bright colors and the contrast between light and dark is also a significant influence regarding the use of color practice both in art and culture.

## IV. Conclusion

Color is a medium to awaken human consciousness related to the Universe, to maintain inner and outer balance. Color is a bridge between the physical and spiritual world, from the art and culture practice into the ideology, philosophical, and symbolical realms. In Balinese art and culture, color has significant meaning both in symbolic Hindu practice as well on the daily use of colors as a natural way of using color in a tropical climate. Color is enlivening the spirit of balance, harmony, and aesthetics in the macro and microcosmos. Color is life, therefore to use color is to make it alive.

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# LOCAL WISDOM (HINDU) AS CULTURAL IDENTITY FOR CHARACTER EDUCATION

By
[1]I Wayan Winaja, Postgraduate UNHI Denpasar
I Wayan Sukma Winarya Prabawa, State Polytechnic of Bali
Putu Ratih Pertiwi, Fak. Tourism UNUD Denpasar

[1]w.winaja@yahoo.com

## ABSTRACT

This paper is intended to provide an understanding for educators, students, and education regulators about the importance of local wisdom as a cultural identity in character education. This is in line with what Jimbon (2010) said. Only people's lives that have a strong character and culture will further strengthen the existence of a nation and state. In line with that, Hutcheon (1999) in his book Building Character and Culture explains that the most important of all the products of childhood learning is character; and a good measure of the success of any society is how well the task of character building is being performed. This really needs to be done, considering that educational institutions (schools and universities) which are expected to be one of the guardians of character values are not spared from the crisis, such as brawls between students, abuse of authority and power in the campus bureaucracy, radicalism / narrow fanaticism and others that lead to a character crisis. Efforts to save the educated need to be carried out through an understanding of local wisdom, as a cultural identity for character education. and (2) What local wisdom has the most role in character education in Bali in particular, in Indonesia in general?. The results of the discussion of this paper are intended to be a guide in character education in universities and schools in Indonesia. There are so many local wisdoms in Indonesia, and in this paper we will discuss local wisdom in Bali in particular, so that it can be used as a model for other researchers in analyzing local wisdom in other areas.

**Keywords**: Significance, local wisdom, cultural identity, character education

## Introduction

Education for human life is an absolute necessity that must be fulfilled throughout life. Without education, it is impossible for humans to live, develop, prosper, and be happy. Humans are born helpless, do not have the perfect instinct to adapt to the environment. Humans must and must be educated, because otherwise they will lose their human nature, and will not become cultured (Mudyahardjo, 2001: 33).

Education provides guidance, assistance, assistance to mankind. The notion of giving guidance, assistance, and assistance to the school education system is based on the recognition that students have the potential (intelligence) to develop. The intelligences identified are 1) linguistic intelligence; 2) mathematical intelligence; 3) visual/spatial intelligence; 4) kinesthetic/taste intelligence; 5) musical intelligence; 6) interpersonal intelligence;

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7) intrapersonal intelligence; 8) intuitive intelligence. This intelligence gradually grows and develops in children. For the development of potentials (intelligence) to be smooth and directed, help is needed, from outside, namely school education. If there is no help, then the potential/intelligence is just a potential that cannot be actualized. In this case, education must provide a balance of activity for the right brain and left brain so that intelligence between logic and sense becomes cohesive and balanced (Hernacki, 2003:31-38; Ihsan, 1996:2). In fact, the school system education develops more intelligence related to capacity of the left brain, for the capacity of the right brain is "neglected", as stated in the results of Winaja research (2012) on the marginalization of the Department of Social Sciences (IPS) and Language in Senior High Schools in SMA. State 1 and SMA Dwijendra Denpasar. In fact, according to the prevailing ideal text, both science, social studies, and language majors are substantially the same.

The politics of educators which was originally intended to be neutral, but in practice it is not neutral because of the hidden dominant ideologies, such as modernism, positivism, pragmatism, and instrumentalism, through Hidden Curriculum, Information is Power Practices, Intellectual Paternalistics, and Social Engineering Practices. This resulted

in the birth of a generation that worships ratios, is empirically minded, pragmatic, and oriented towards financial success, and is isolated from the real society. On the other hand, the dimensions of humanism, such as spirituality, aspects of taste, intuition, get less attention, and are even considered low. Priority is given to knowledge and skills, while attitut gets less attention. This is the background of this paper "local wisdom (Hindu) as a cultural identity forming character education" with the intention that there is insight into the formation of students with intelligent character qualities. Have a balance of development between the right brain and left brain.

## Local Wisdom as Cultural Identity in Character Education

Globalization has opened the world community's insight and awareness, that human beings live in an international area. This is certainly very possible for the world community to have hope as well as anxiety. Hope that "the world is in one grip", so that opportunities are wide open. Vice versa, of course there is anxiety because of changes and challenges that are very revolutionary, such as the number of impressions in the media that are not all in accordance with local wisdom, so it is possible to change the character of a nation.

Globalization, which is a process in which individuals, groups, and countries interact, depend, relate, and influence each other, which crosses national boundaries, certainly has a lot of positive impacts on people's lives. But behind this positive impact lies a very worrying threat for the young generation today and in the future.

The young generation is a figure who plays a very important role in the process of nation building and the mentality of the nation. Many hopes are placed on the shoulders of the younger generation. Meanwhile, there are many challenges that he must face, both in facing himself who is looking for identity, as well as having to face a world with so many challenges (Lasmiyati, 2017). Therefore, character building becomes something that is very urgent to get attention, starting from family, school, and community. Education as a means to provide help, guidance, and learning for every individual of the younger generation so that they can develop and grow into more mature human beings (Dewasya) possessing the qualities of divinity, as written in the educational concept of Daiva Sampad, with 27 adult human characteristics. according to local Hindu wisdom. Adult comes from the Sanskrit word Dewasya, which means divine nature (Daiwa Sampad). Daiwa whose name is shortened to Dewa, is the holy ray of God Almighty. People who have a divine nature will have brilliance in all their lives. According to the Bhagavad Gita XVI. 1-3 in Sedyawati (1991), there are twenty-seven Divinity traits (Daiwi Sampad), as characteristics of a mature Hindu human, after completing the Brahamacari life stage or having completed education.

The twenty-seven characteristics of the divine nature, including 1) abhayam (brave, not afraid of being right); 2) sattwasamsuddhir (pure-hearted); 3) jnana yoga (bhakti in knowledge); 4) vyavasthitih (steady in science); 5) fund (generous); 6) dama (able to control the senses); 7) yadnya (willing to sacrifice holy/sincerely sincere); 8) svadhyaya (love to study scriptures); 9) tapah (likes to meditate, exercise restraint of lust); 10) arjawam (uphold honesty); 11) ahimsa (non-harm, non-violence); 12) satyam (uphold the truth, be honest); 13) akrodhah (not grumpy); 14) tagya (without egoism, without attachment); 15) santih (calm, peace-loving); 16) apaisunam (not slander); 17) bhutesu power (loving all beings; 18) aloluptwam (not confused by desire); 19) mardawam (gentle); 20) hrih (upholding a polite attitude/character); 21) acapalam (equanimity); 22) tejah (dexterous, active, strong); 23) ksama (devouring); 24) dhrtih (steadfast, firm faith/bhakti); 25) saucam (holy, virtuous); 26) adrohah (no malice, no envy, and no grudge); 27) natimatita (not arrogant).

Education with the significance of local wisdom as a cultural identity in the formation of character education must be realized immediately.

The education referred to as described above is education that not only prioritizes mastery of scientific aspects, but "complete" education, by producing a young generation of intelligent and character. Education that only prioritizes scientific mastery, by forgetting the formation of character from local wisdom and national cultural values in students makes the character and culture more fragile in the life of the nation which is very likely to bring about the decline of the nation's civilization. Only people's lives that have a strong character and culture will further strengthen the existence of a nation and state (Jimbon, 2010), which is also reinforced by the statement of Hutcheon (1999) in his book Building Character and Culture which explains that the most important of all the products of childhood learning is character; and a good measure of the success of any society is how well the task of character building is being performed.

Indeed, the government has made plans to realize the significance of local wisdom as a cultural identity in the formation of character education, as evidenced by the promulgation of the Education System, which we know as the Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System. Article 3 states that national education functions to develop and shape the character and civilization of a dignified nation in the context of educating the nation's life, aiming at developing the potential of students to become human beings who believe and are pious (having *srada* and *bhakti*) to God, having good character. noble, healthy, knowledgeable, capable, creative, independent, and become a democratic and responsible citizen. This shows that the government has been very serious in building and developing the quality of the nation's young generation in various aspects that can minimize and reduce the causes of various cultural problems and the nation's character, so that character education is a very important requirement in realizing the nation's young generations of character. good. Education in Indonesia must be able to raise awareness together that we are God's creatures who are able to build and grow scientific character which, apart from being determined by intellectual intelligence, must also be balanced with emotional and spiritual intelligence. Complete with the cognitive, affective, and psychomotor domains, which when linearized in the concepts of Local Wisdom (Hindu), *Satyam, Siram*, and *Sundaram* (upholding the truth by strengthening knowledge, creating purity of

mind, and beauty), so that creativity, productivity, and beauty emerge. innovation that really determines the competitiveness of the nation, and fosters the character of love and pride as the Indonesian nation.

In line with that, adherents of critical education emphasize that education should be able to free humans from all oppression, make humans more mature (adults), responsible, both for their lives and for their environment. In practice, based on Winaja's research (2012) on the marginalization of the Social Sciences (IPS) department, and Language at Senior High School at SMA Negeri 1 and SMA Dwijendra Denpasar, it was found that education tends to be oriented towards efforts to get a job (instrumentalism paradigm). This is evident, in terms of choosing majors, students are not based on their interests, talents, and abilities, but rather are based on job opportunities, future orientation, and other pragmatic things. The findings in this study indicate that there are differences in principles in the majors selection system with the flow of constructivism and critical education.

This practice occurs systemically and hegemonic involving several agents, such as teachers, schools, and school committees. So that critical education which always yearns for liberation from ignorance is finally difficult to materialize.

Individuals are trapped in the hegemony of modernism that has been structured, which is motivated by irrational thinking due to cultural factors, such as a culture that portrays that science majors are more prospective, more promising, more prestigious, and other similar designations, compared to social studies and language majors. in other research can confirm or strengthen modern theory, and post-structuralist. Adherents of constructivism state that knowledge does not reflect an objective ontological reality, but as a reality shaped by one's experience. Knowledge is always a construction of the knowing individual and cannot be transferred to another passive individual. The construction must be carried out by him himself on that knowledge. While the environment is a means of construction. However, what happened in these two research locations was that children in terms of choosing majors were heavily influenced by their environment, in this case their friends, society, parents, media (information), schools, and the industrial world.

**Conclusions and suggestions**

As described above, the purpose of education according to local wisdom, the concept of Hindu education is to make students more mature. Adult comes from the Sanskrit word *Dewasya*, which means

divine nature (*Daiwa Sampad*). *Daiwa* whose name is shortened to Dewa, is the holy ray of God Almighty. People who have a divine nature will have brilliance in all their lives.

Educational institutions are one of the means to make mankind have true knowledge (wisdom), purity, and beauty. Achieving educational goals as described above, every education provider requires students to obey the rules of behavior of a student called *siksa sisyakrama*. *Siksa Sisyakrama* is in the form of rules regarding good behavior (*astiti silakrama*), rules for worshiping/listening to the teachings of teachers (*gurususrusa*), always having commendable behavior (*susilasthiti*), and being obliged to understand literature (*wruh ing kawi*). Other rules that must be implemented by students and educators, in the form of discipline (*yama*), obedience (*niyama*). *Yama*, consists of *ahimsa* (non-violence), *brahmaacharya* (control of lust), *astegrha* (non-stealing), and *aphigrha* (without luxury). While *Niyama* consists of sacred (external and internal purification), *santosa* (steadfastness and satisfaction), *tapas* (control), *swadaya* (self-study), and *iswarapranidana* (sincere surrender).

With the basis of Hindu education as described above, education according to Hinduism has the aim of changing an ordinary person (*manawa*), into a human who has a higher virtue (*madhawa*) a demi-

god. Madhawa will be able to give birth to moral excellence, with the spirit of *svaha, dhavala, nihsesa jadyapakah*, and *devalaya*, who are able to uphold the truth, manifest purity of mind, purity of soul, and respect humans as a place of worship of God.

Uniting the differences in norms on two different ideals as described above in order to avoid cultural lag, then in the education process there must be a process of cultural inheritance through 1) teaching and learning (teaching and learning process); 2) imitation (role model); 3) habituation (habit formation). The three things that exist in the civilizing process must not stand alone, apart from one another but must become a unified whole. Teaching and learning without example and habituation will mean nothing, like a *kulkul* (*kentongan*) in the middle of a field. No matter how hard they were hit, no one would listen, so no one would submit to the sound of a *kulkul*. Very different from the *kulkul* in the banjar hall, just a little bit of hitting everyone listening, and will definitely submit to the signal that comes from the sound of the *kulkul*. Is the *kulkul bulus* a sign of danger, or the sound of the kulkul because there is a ceremony, and does the sound of the *kulkul* be a sign of a *sangkep*/congregation (meeting). Thus, the three components in the process of cultural inheritance in the education system must be

unified, so that education is not dry from cultural concepts that come from religious teachings. Teaching and learning is carried out and is the responsibility of three teachers, namely, parents, schools, and the government (*guru rupaka/kulawarga, guru pengajian*, and *guru wisesa)* with a set of hard wear, and soft wear, as well as local wisdom and local genius supplements. .Modeling and refraction refer to the concepts of religious teachings, for Hinduism, namely the concepts of *Daiwa Sampad, Yama, Niyama, Madhawa*, and so on. So that there is a symbiosis of who can where, who can why, there is equality between rights and obligations.

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# IMPLEMENTATION THE DHARMAGITA SONG OF HINDUS VIA VIRTUAL

**By I Ketut Subagiasta**

**The Professor of the IAHN-TP Palangka Raya**

**Email : ketutsubagiasta@yahoo.co.id**

**Abtract**

In the era of pandemic until nowadays that implementation the dharmagita song of hindus via virtual performed by virtual like as the slokas of the holy book that is the Manawadharmasastra, the Bhagavadgita, the Sarasmuscaya and so on, the song of Phalawakya in the holy books of the Sarasmuscaya, the song of wirama from the holy books of the Kakawin the Ramayana, Kakawin of the Arjuna Wiwaha, the Kakawin of the Sutasoma, and so on, the song of Macepat like as the Pupuh Sinom, the Pupuh Ginada, the Pupuh Ginanti, the Pupuh Mijil, the Pupuh Pangkur, the Pupuh Pucung, the Pupuh Maskumambang, the Pupuh Durma, the Pupuh Dandanggula, the Pupuh Semarandana.

Any song the Dharmagita of the Hindus that performance by virtual do by personal and group songs by periodically according to deal of the singer traditional of the Hindus like as every weeks, every month, and other timing according to deciosion together of the group singer. The performance of the Dharmagita song of the Hindus by virtual do in the time of evening until night time. After all of the group singer traditional seat together continue for do implementation of the Dharmagita of the song Hindus until finish timing, and continue more in the another condition.

Om *Avighnam Astu Namo Sidham*. Oh God ay No any problem.

*Om Swastyastu*. Oh God so may good of any thing.

*Om Ano Badrah Kratawo Yantu Wiswatah*. Oh God So any good thinks come from any all around.

## I. Intruduction

Practice religious of the Hindu very important for making harmony with understanding aboutthe doctrine of the Hindu religion. Between understanding and practice of the Hindu religion can be performance by virtual in the pandemic Covid19era in the now adays, and can done used of online by virtual system. As the methods done by human mankind of the Hindus are as the methods for practice of the song hindus called is the dharmagita.. the meaning of practice song pf the dharmagita by the human mankind of the hindu as done song is meaningfull by virtual, like as : the pactice the *sloka,* practice the *Wirama,* Practice the *macapat,* Practice the *phalawakya,* practice the *kidung, and so on.* The purpose practice of the the hindu song called the Dharmagita

are for understanding and fluent about practice of the Hindu song named the the *dharmagita.* In this practice about the song of hindu named the dharmagita used medium of virtual system. Some benefits if performane the song by virtual in the era pandemic Covid19 are for getting peacefull, be happy, comportable, secure, and harmonious of self.

## II. Discussion Implementation The Dharmagita Song of Hindu via Virtual

Some example for performe of the song Hindus called the Dharmagita by virtual like as : practice the sloka, praktice the phalawakya, practice the wirama, practice rhe macapat, and also practice the song of Hindu named the Kidung. Usually practice the song of the Hindu can done by human mankind of the Hindus for following some ritual very sacred, like the five kind of ritual of Hindu the called of the Panca Yajnas, like as the *Dewa Yajna*, *Manusa Yajna, Resi Yajna, Pitra Yajna,* and *Bhuta Yajna.* In the condition of time or era pandemic Covid19 so can practice the song Hindu in the vacant time, because working from home, and a few tim insert for practice song of the Dharmagita. sumber pustaka Hindu.

## 2.1 Practice The *Sloka*

### 1) Practice Sourced of the Sarasamuscaya Sloka Number 3

*Idam                          kavivarair nityamakhyanamupajivyate,*

*Udayaprepsubhir          bhrtyairabhijita ivesvarah.*

*Kuneng    kottaman    Sang    Hyang Mahabharata,   ri   denyan   sira   nitya pinakopajiwana        sang       kawiwara,*

*kadyanggan sang prabhu sujanman pinako pajiwananing wadwa angusir wibhawa.*

Meaning ;the    main    story    of    the Mahabharata wich be always sourced life of the poet. For protected of human mankind for effort live peace prouperous or santa jagadhita..

### 2) Practice Sourced of the **Sarasamuscaya Sloka Number 4**

*Itihasottama dasmajjayantekavibuddhayah,*

*Pancabhya iva bhutebhyo lokasamvidhayas trayah.*

*Apayapan iking aji bhakrataatha, sakaning buddhi sang kawi, kadyangganing triloka an wijil sangke pancamahabhuta.*

### 3) **Practice of the *Sarasamuscaya* Sloka number 5**

*Anasritya itadakhyanam katha bhuvi na vidyate,*

*Aharajnanupasritya sarisasyeva dharana.*

*Titan hana aji ring bhuwana tan pakacraya iking byasa wacana, kadyangganing sarira tan hana, ya tan pakasrayangahara.*

The main meaning of this song is as the litersture of Hindu wroten by holipriest of hindu so very important for understanding by any human being of Hindus. ti halnya tubuh manusia, tidak akan ada jika tidak ada bantuan makanan.

### 4)practice soed of the **Sarasamuscaya Sloka number 3**

*Upabhogaih                         parityaktam natmanamavasadayet,*

*Candalatvepi manusyam sarvvatha tata durlabham.*

*Matangnyan haywa juga wwang manastapa, an tan paribhawa, si dadi wwang ta pwa kagongakena ri ambek apayapan paramadurlabha iking si janmamanusa ngaran ya, yadyapi candalayoni tuwi.*

The main meaning of the song above are therefore of any huma mankind of hindus no so very sadnes in the human life, because the life become human being so very benefits help of the self and as human being so become prosperous life.

**5) Practice sourced of the Bhagawadgita Sloka number V.25**

*Labhante Brahma nirvanam, rsayah ksina kalmasah.*

*Chinna dvaidha yatatmanah, sarva bhuta hite ratah.*

A brief meaning of this song that the priest Hindu if any wrong so will e pureness by pure think and by pure attitude. Also by always worship the the God Orthe Brahman.

**6) Practice sourced of the *Bhagawadgita* The *Sloka* Number V.26**

*Kama krodha viyuktanam, yatinam yata cetasam,*

*Abhito brahma nirvanam, vartate viditatmanam.*

Meaning : the brahman nirvana so exis in every where can done by any bhaktas of Hindus.

**7) Practice sourced of the *Bhagawadgita* The Sloka Number V.28**

*Yatendriya mano buddhir, munir moksa parayanah,*

*Vigateccha bhaya krodho, yah sada mukta evasah.*

Human being can control of the think for making the freedom of self.

**8) Practice sourced of the *Bhagawadgita* The Sloka Number V.29**

*Bhoktaram yajna tapasam, sarva loka mahesvaram,*

*Suhrdam sarva bhutanam, jnatva mam santim rcchati.*

The knowing of God by do sacrifice and the tapas for making peace of self eternal.
        So that some example of the practice of the song of the Slokas.

 **2.2 Practice of The *Wirama***

**2.2.1 Practice of the *Wirama Merdukomala***

Ong sembah ninganatha tingalana de tri loka sarana,

Wahya adhyatmika sembahing hulun ijongta tanhana waneh,

Sang lwir agni sakeng tahen kadi minyak sakeng dadi kita,

Sang saksat metu yan hana  wwang ngamuter tutur pinahayu.


Wyapi wyapaka sarining paramatattwa durlabha kita,

Icchan tanghana tan hana ganalalit lawan hala hayu,

Utpatti sthiti linaning dadi kita karana nika,

Sag sangkan paraning sarat sakala niskalatmaka kita.

## 2.2.2 Practice The Wirama Tothaka

Sasi wimba haneng ghata  mesi banyu,

Ndanasing suci nirmala mesi wulan,

Iwa mangkana rakwa kiteng kadadin,

Ringangambeki yoga kiteng sakala.


Katemunta mareka sitan katemu,

Kahidepta mareka sitan kahidep,

Kawenang ta mareka sitan kawenang,

Paramartha Siwa twa nira warana.


## 2.2.3 Practice The *Wirama Sronca*

Hana sira ratu dibya rengon,

Prasasta ring rat musuh nira pranata,

Jaya pandita ringaji kabeh,

Sang Dasarata nama tamoli.


Gunamantha Sang Dasaratha,

Wruh sira ring Weda bhakti ring Dewa,

Tar malupeng pitra puja,

Masih ta sireng swagotra kabeh.


Raga dimusuh maparo,

Rihati ya tonggwanya   tan madoh ring awak,

Yeka tan hana ri sira,

Prawira wihikan sireng niti.


## 2.2.4 Practice Wirama Basantatilaka

Kawit sarat samaya kalanirar parangka,

Ntontang pradesa rihawanira kapwa ramya,

Kweh luwah magong katemu denira tirtha dibya,

Udyana len talaga nirjhara kapwa mahning.


## 2.2.5 Practice The *Wirama Sumuka*

Utsaha ta larapana,

Karyya sing paha pagehen,,

Sampay tan gawayakena,

Ring sarwa dharma ya tuwi.


## 2.2.6 Practice *Wirama Rajani*

Atha ripejah nikang tri sira sghra hulunya tiba,

Dadi ta maso masenghit ikanang kara bhusana weh,

Saha bala manglayang kadi ta megha katon ahireng,

Karatala kadga cakra winawanya ya tulya kilat.


## 2.2.7  Practice *theWirama Rahitiga*

Ndatatitasang prabhu gumanti tujara ta sirang Marutsuta,

Sadara sira mara manglawada,

Parateng taman katemu Dewi Janaki.

### 2.2.8 Practice The *Wirama Sardula Wikridita*

Ambek sang paramartha pandita huwus limpad sakeng sunyata,

Tan sangkeng wisaya prayojananira lwir sanggraheng lokika,

Siddhaning yasa wirya donira sukaning rat kininkin nira,

Santosa heletan kelir sira sakeng Sang Hyang Jagakarana.

### 2.2.9 practice the *Wirama Mandamalon*

Stutinira tan tulus sinahuran paramartha siwa,

Anaku huwus katon abhimatanta temunta kabeh,

Hana panganugrahangku cadu sakti winimba sara,

Pasupati sastra kastu pangaranya nihan ulati.

Syapa kari tan temung hayu masadhana sarwwa hayu,

Niyata katwaning hala masadhana sarwwa hala,

Tewa salisuh manangsaya pura krta tapa tinut,

Sakaharepan kasiddha maka darsana pandhu suta.

### 2.2.10 Practice The *Wirama Indrawangsa*

Mamwit narendratmaja ring tapo wana,

Manganjali ryagraning indra parwwata,

Tan wismerti sangkanikang hayun teka,

Swabhawa sang sajjana rakwa mangkana.

### 2.2.11 Practice The *Wirama Wahirat Jagadhita*

Sang Sura mriha yajna ring samara mahyunihilanganikang parang muka,

Lila kembangura sekar taji nikesaningari pejahing ranggana,

Urnaning ratu mati wijanira kundanira nagaraning musuh geseng,

Sahitya huti tendasing ripu kapokani ratha nika susrameng laga.

### 2.2.12 Practice The *Wirama Girisa*

Atha sedengira mantuk sang sura laga ringayun,

Tucapa haji wirathan karyyasa nangisaweka,

Pinahajeng nira laywan sang putra nalapinawo.

Padhalitu hajenghanwam lwir kandarppa pinatelu.

### 2.2.13 Practice The *Wirama Kusumawicitra*

Takitakining sewaka guna widya,

Semara wisaya ruang puluhingayusya,

Tengahi tuwuh sanwacana gegenta,

Patilaring atmeng tanu paguroken.

## 2.3 practice the *Phalawakya*

### 1) Practice The *Phalawakya* sourced of the *Sarasamuscaya* Number 2

*Ri sakwehning sarwa bhuta, iking janma wwang juga wenang gumawayaken ikang subha asubhakarma, kuneng panentasakena ring subhakarma juga ikang asubhakarma phalaning dadi wwang.*

Meaning; Between any human being so become the man so birth and to action by good activity, and bad action can change for become good action.

### 2) practice The *Phalawakya* sourced from the *Sarasamuscaya* Number 4

*Apan iking dadi wwang, uttama juga ya, nimittaning mangkana,*

*Wenang ya tumulung awaknya sangkeng sangsara, makasadhanang subhakarma,*

*Hinganing kottamaning dadi wwang ika.*

Meaning ; that incarnation become the human being is very main, because can for of the self by good action.

### 3) Practice *Phalawakya* sourced of the *Sarasamuscaya* 5

*Hana pwa wwang tan gawayaken ikang subhakarma, tambaning narakaloka kangken lara, pejah pwa ya, wong alara mararing desa katunan tamba ta ngaranika, rupa ning tan katemu ikang enak kolahalanya.*

Mean : if any human being can not done good action, so that as the human disease.

### 4) Practice The *Phalawakya* sourced of the *Silakrama*

*Nihan ta silakramaning aguron guron, haywa tan bhakti ring guru, haywa himaniman, haywa tan sakti ring sang guru, haywa tan sadhu tuhwa, haywa nikelana sapatuduhing sang guru, haywa ngideki wayangan sang guru, haywa nglungguhi palungguhaning sang guru.*

Meaning: This the regulate for learning by student. For the getting knowledge form the teacher. Student siting beside of the teacher with dicipline.

## 2.4 Practice of the *Kidung*

### 2.4.1 practice The Pupuh Bramara Angisep Sari

*Mogi tan kacakra bawa, Titiang ika tunan sami,*

*Nista kaya wak lan manah, Langgeng ngulati Hyang Widhi,*

*Sang Suksma maha acintya, Nirbana Siwa kasengguh,*

*Singidan ring tampak aksi.*


*Ong Ong Sembah ninganatha, dumadak kaaksi,*

*Munggwing pangubaktin titiang, sareng sami ring Hyang Widhi,*

*Mogi asung wara nugraha, Karahajengan manerus,*

*Gemuh landuh kang negari.*


*Sakala lawan niskala, iratu ngangganin sami,*

*Bot ika ganal Bhatara, Geng ika alit sang luwih,*

*Wisnawa suksman Bhatara, Brahmi niskala iratu, Pepek sami karaganin.*

*Sang Hyang gumawe bhuwana, ikang bhuwana ka trini,*

*Bhur bhuwah swah inucap, miwah sadagingnya sami,*

*Ratu sane ngawiwenang, bhwana alit bhwana agung, manusa pada subhakti.*

### 2.4.2 practice the Kidung *Kawitan Wargasari*

*Purwa kaning angrip ta rum, ning wana ukir,*

*kahadang labuh kartika, panedenging sari,*

*Angayon tangguli ketur, Angringring jangga mure.*

*Sukania arja winangun, winarnna sari,*

*Rumrumning puspa priyaka, ingoling tangi,*

*Sampunig riris sumawur, mungguwing srengganing rejeng.*

### 2.4.3 Practice The *Kidung Wargasari*

*Ida ratu sakeng luhur, kawula nunas lugrane,*

*Mangda sampun titiang tandruh, mangayat bhatara mangkin,*

*Titiang ngaturang pajati, canang suci mwang daksina,*

*Sarwa sampun puput, pratingkahing saji.*

*Asep menyan majagahu, candana nuwur dewane,*

*Mangda ida gelis turun, mijil saking luwurig langit,*

*Sampun madabdaban sami, maring giri meru reko,*

*ancangan sadulur, sami pada ngiring.*

*Bhatarane saking luhur, ngegana di ambarane,*

*Panganggene abra murub, parekan sami mangiring,*

*Widyadara widyadari, pada madudon dudonan,*

*Prabawa kumetug, angliwering langit.*

*Turun tirtha sakeng luhur, ne nyiratang pemangkune,*

*Makalangan muncrat mumbul, mapan tirtha merta jati,*

*Paican bhatara sami, panglukatan dasa mala,*

*Sami pada lebur malane ring gumi.*

*Tirtha utama sakeng luhur, tirtha panca dewatane,*

*Brahma tirtha kamandalu, Hyang Iswara sanjiwani,*

*Mahadewa kundalini, Hyang Wisnu tirtha pawitra,*

*Hyang Siwa pamuput, amerta kinardi.*

*Maketis ping tiga sampun, pabahan siwa dwarane,*

*Wangsuhane raris inum, ping tiga lantas masugi,*

*Ring waktra magentos genti, toya mertha Hyang Widhine,*

*Sami sampun puput, mangalangin hati.*

## 2.5 Practice the *Macapat*

As follow some examples for practice of the song Hindus of the *Dharmagita* the following.

### 1) practice The *Pupuh Pangkur*

*Inggih panganjalin titiang, wus kahatur, Hyang rumaga Saraswati, naler ida dane ipun, dumadak tan kasantulan, indik gurit, anggen titiang yajna ratu, nunas iccha dirga yusa, apang sidha ne kaapti.*

### 2) Practice The *Pupuh Ginanti*

*Pinih riin titiang matur, geng ampura sareng sami, yaning wenten sane iwang, tuna liwat kirang luwih, mangda ledang mamatutang, micayang pangeling eling.*

### 3) Practice The *Pupuh Ginada*

*Mapan titiang imanusa, sisip patut nika pasti,ampurayang kadi titiang, kirang langkung ne kaatur, indik pupuh miwah swara, nenten becik, gumanti sidha samatra.*

### 4) Practice the *Pupuh Durma*

*Buatang titiang, ring kayun sang pawikan, ledang ratu mangicenin, encen ne uttama, gumanti sida uninga, indik tata titi sami, apa sida, ngardi ledang ledang sang miragi.*

### 5) practice the Pupuh Sinom

*Kautaman yajne saratang, loba perihnya kakutang, wekasan ayu kapanggih, dewa widhine baktinin, kanggen pikukuh ring kayun, kidung pupuh lan wirama, utsahayang managingin, tata ayu, apang sida paripurna.*

So that the example of the practice of the Macapat. In the Hindu song of Hindus. That the song of macapat consist of the Pangkur, the sinom, the ginanti, the ginada, and the durma.

## III. Conclusion

So the simple practice of the practice the song Hindu named the dharmagita can performed by medium virtual, and can done avery day by done easy and simple. So prepare using hand phone, also prepare music gamelan traditional of Balinese. Adter fisish performed of practice song then done for become file and ready for share to any whatapp group, Face book, youtobe, share for figure, personal private and also ready for share to some very important person, and also share to some one who like about the song Hindu named the *Dharmagita*. Avery morning time can share for increase of think so very quiet or the *nirmala*.

So performance of the song Hindu named the *dharmagita* can done averyday inthe monring time or night time, with personal can done and also can done implemntation by group by sistem virtiual or online or also named the *daring*..

***Om Santih Santih Santih Om***. Oh God please grace peace, peace, and always peace.

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# THE EFFECTIVENESS OF ANTI BACTERIAL INFUSION OF SWEET WOOD (Cinnamomum burmanii) ON THE NUMBER OF BACTERIA IN THE HANDS

Ida Ayu Kade Ratna Sukmadewi[a,1,*], Euis Dewi Yuliana [b,2], Israil Sitepu [c,3]

[a] Universits Hindu Indonesia, Denpasar, Indonesia
[b] Universits Hindu Indonesia, Denpasar, Indonesia
[c] Universits Hindu Indonesia, Denpasar, Indonesia

[1] ratna_sukmadewi92@gmail.com ; [2] dewi.yuliana1966@yahoo.co.id

## ABSTRACT

Infectious diseases caused by microbes have a high frequently occured in Indonesia. One of the prevention is maintain the hand hygiene. Based on that, emerged an idea to utilize the natural materials that could be used to clean hands. This study aims to determine the antibacterial of cinnamon bark infusion (Cinnamomum burmanii) to the amount of bacteria on hands. This research uses the colony count method and research design of this research is experimental with one pretest-posttest design group. Based on the research result, there were differences of bacterial colony before and after using cinnamon bark infusion. The number of bacterial colonies before using cinnamon bark infusion (179 CFU / cm2) was higher than the number of colonies after using 50% cinnamon bark infusion (141 CFU / cm2) and 100% (97 CFU / cm2). It is related to the antibacterial compounds contained in the cinnamon bark infusion which can inhibit the bacterial growth. It is concluded that cinnamon bark infections have antibacterial effectiveness against the amount of bacteria on the hands. Percentage decrease of bacterial colony count after using cinnamon bark infusion 50% and 100% respectively 21,52% and 31,25%. The most effective cinnamon bark infusa to decrease the bacterial colonies is 100%.

Keywords: Infusa, Cinnamon bark, Bacteria

## I.  Introduction

Infectious diseases of the digestive tract caused by microbes are still common in Indonesian society. This incident is evidenced by the increasing prevalence of diarrhea and dysentery (Rosenthal *et al*, 2005).

One of the prevention efforts is to maintain hand hygiene. Hand hygiene is very important to ward off infection and maintain good health. If running water and soap are not available, alcohol-based hand sanitizer or hand sanitizer is the next option (Centers for Disease Control and Prevention in the United States, 2017).

The United States Food and Drug Administration (2017) voiced worrying concerns about the safety of soap and related antibacterial products, such as hand sanitizer. According to the U.S. Food and Drug Administration (FDA), all cleaning products labeled antibacterial contain chemicals called triclosan and triclocarban which are very harmful to health, besides the negative effects of long-term use of antibacterial in commercial hand sanitizers tend to outweigh the short-term benefits, with the use of Regular use of triclosan in hand sanitizers and other hand sanitizer products makes skin bacteria and other microorganisms resistant or more resistant.

It can be concluded that the use of chemical hand sanitizers has a considerable impact on health, therefore an idea emerged to utilize natural ingredients that can reduce the number of bacteria on hands so as to minimize the risk of digestive disorders. There are many interesting biological ingredients to choose from, one of which is cinnamon bark (Cinnamomum burmanii). Inna and Primasari, (2010) stated that this plant has many benefits as a medicine, vegetable pesticide, producer of essential oils, vegetables and refreshing drinks. In addition, cinnamon is also known as one of the plants that contain the active compounds cinnamic aldehyde and eugenol which have antibacterial properties.

Based on the description above, the researcher wanted to know the antibacterial effectiveness of cinnamon bark infusion on the number of bacteria on the hands.

## II. Materials And Methods

The time of the study was from August 2017. The sampling location for the cleaning service was carried out at the Hindu University of Indonesia. The location of the sample examination was carried out at the Clinical Microbiology Laboratory, Faculty of Medicine, Udayana University. The materials used were cinnamon bark, tryptic soy broth (oxoid) media, blood agar (oxoid) media, sterile distilled water, and sterile gauze.

The infusion was made by washing the cinnamon bark with running water and rinsing with sterile distilled water. The cinnamon bark is then chopped into small pieces using a sterile knife and then mashed with a blender until it becomes a powder. Cinnamon bark powder was then weighed as much as 100 grams and put into an erlenmeyer containing 100 ml of sterile distilled water. Heating was carried out in a water bath with a temperature of $90^oC$ for 15 minutes. After 15 minutes the infusion was filtered while hot using sterile gauze to obtain a concentration of 100% cinnamon bark infusion (Azizah, *et al*., 2005). Furthermore, 50% infusion was made, 50 ml of 100% infusion was added to 50 ml of sterile distilled water.

Hand swab sampling was carried out before the cleaners used cinnamon bark infusion (pre test), after using 50% cinnamon bark infusion (post test A) and after using 100% cinnamon bark infusion. The samples obtained were then analyzed in the laboratory. It was repeated three times on different days.

The obtained samples were planted on blood agar media, then incubated at $37^oC$ for 24 hours. Furthermore, the bacterial colonies were marked on the petri base and manually counted the number of

bacterial colonies growing on the media (Triyana, 2008).

The data that has been collected and presented in tabular form was analyzed by statistical tests. The data was tested using the Saphiro-Wilk Test to find out whether the data was normally distributed or not. Furthermore, the comparative test, if the data is normally distributed, then the parametric t-test is used, whereas if the data is not normally distributed, the Wilcoxon and Mann Whitey-U non-parametric tests are used. To determine the difference between the concentrations of cinnamon bark infusion, the One Way Anova test was used. If there is a difference, the test is continued with Least Significance Different (LSD) to find out the smallest significant difference.

### III. Results And Discussion

#### A. Results

In this study, the number of bacterial colonies on the hands was examined before using cinnamon bark infusion (pre test), after using 50% cinnamon bark infusion (post test A), and after using 100% cinnamon bark infusion (post test B).

The results of the examination of the number of bacterial colonies were then analyzed by parametric t-test. In this study it can be stated that Hypothesis Ho is rejected and Hi is accepted. This can be seen from the P value < 0.05, which is 0.000. This shows that there are differences in the number of bacterial colonies on the hands before using cinnamon bark infusion and after using cinnamon bark infusion.

One way Anova test was conducted to test the differences between more than two groups. In this study it can be stated that Hypothesis Ho is rejected and Hi is accepted. This can be seen from the P value < 0.05, which is 0.000. This shows that there are differences in the number of bacterial colonies on the hands between the treatment groups before using cinnamon bark infusion (pre test), after using 50% cinnamon bark infusion (post test A) and after using 100% cinnamon bark infusion (post test B).

Based on the results of the study, the bacterial colonies that grew on the blood agar plate were as shown in Figure 1.



| Pre Test | Post Test A | Post Test B |
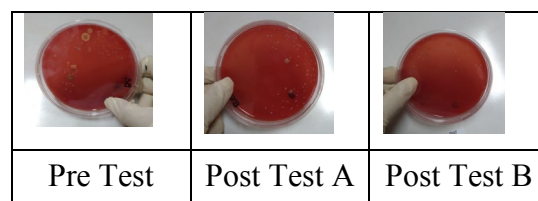
Figure 1. Bacterial Colonies Growing on Blood Agar Plate Media

Based on the results of the LSD test, it is known that the pre-test to post-test A has a value (P: 0.22) and Post-test A to post-test B has a value (P: 0.10). This shows that there is a significant difference that is known from the P value < 0.05. The most effective cinnamon bark infusion to reduce the number of bacterial colonies was 100%.

The percentage decrease in the number of bacterial colonies after using cinnamon bark infusion, namely, pre-test-post-test A decreased by 21.52% and post-test A-post-test B 31.25%.

Table 1. Percentage of Decrease in the Number of Bacterial Colonies

| Treatment | Percentage Decrease Bacterial Colonies (%) |
|---|---|
| Pre test | 0 |
| Pre test – Post test A | 21,52 |
| Post test A– Post test B | 31,25 |

Source: Research Results 2017

## B. Discussion

This study uses the cup count method. Waluyo, (2016) stated that the principle of the plate count method is that living microbial cells grown on the medium will multiply and form colonies that can be seen and counted directly. This method is the most sensitive method for determining the number of microorganisms. In this study, there were 3 treatment groups, namely pre test (before using cinnamon bark infusion), post test A (after using 50% cinnamon bark infusion), and post test B (after using 100% cinnamon bark infusion).

From the results of the plate count, examination of the number of bacterial colonies (table 4.1) showed a decrease in the number of bacterial colonies before and after using cinnamon bark infusion. Based on the results of the study, the mean number of bacterial colonies for the pre-test treatment group was 179 CFU/cm2, post-test A was 141 CFU/cm2, and post-test B was 97 CFU/cm2. The number of bacterial colonies on the hands before using cinnamon bark infusion (pre test) was more than the number of bacterial colonies in the post test A and post test B treatment groups.

The data obtained were analyzed using statistical tests, it was known that there were differences in the number of bacterial colonies on the hands before and after using cinnamon bark infusion. The mean difference between the pre-test, post-test A and post-test B treatment groups is known to be significantly different. So it can be concluded that the cinnamon bark infusion is 50% and 100% effective for reducing the number of bacterial colonies on the hands. The decrease in the number of bacterial colonies indicated that the cinnamon bark infusion had antibacterial compounds that could kill or reduce the number of microorganisms, so that after using the cinnamon bark infusion the number of bacterial colonies was lower.

Cinnamon bark extraction in this study was carried out by the infusion method, this technique was carried out by boiling for 15 minutes on cinnamon bark at a temperature of 900C. Boiling at a temperature of 900C should only be 15 minutes (Wiryowidagdo, 2011). Compounds of the flavonoid group are not heat-resistant so that prolonged boiling can damage the flavonoids contained in cinnamon bark. Cinnamic aldehydes are included in the flavonoid which is a phenol group. The nature of phenolic compounds is that it is easily soluble in water and is known as an antiseptic substance that can kill a number of bacteria (bactericidal). Water-soluble active substances are tannins, triterpenoids, saponins, and flavonoids (Azima, 2004).

Essential oils are found in many parts of the cinnamon bark (Balchin, 2006). Essential oils can react with phospholipids from cell membranes causing increased permeability and loss of basic constituents of cells (Kim *et al*, 1995). Any substance capable of damaging the cell wall or

preventing the synthesis of the cell wall will cause the cell to be sensitive to osmotic pressure. The osmotic pressure inside the bacterial cell is higher than the osmotic pressure outside the cell, so damage to the microbial cell wall will cause lysis (Setyabudi and Gan, 1995).

The main content of essential oils that act as antibacterial is cinnamic aldehyde and eugenol (Senhaji, 2007). Kong *et al*, (2016) revealed that eugenol is also found in clove oil and nutmeg oil. At normal temperatures, eugenol is thick and pale yellow in color, oily with a strong clove taste and has a characteristic hot aroma. Eugenol is slightly soluble in water and easily soluble in organic solvents. Eugenol also has antioxidant, anti-cancer and anesthetic effects. Eugenol has a benzene ring compound structure containing a hydroxyl group which has antibacterial properties even when diluted more than 2000 times. The mechanism of eugenol antibiotics is to destroy cell walls, also damage plasma membranes and membrane proteins and remove cell contents. The hydrophobicity of eugenol is an important factor influencing the antibacterial activity. The hydrophobicity of eugenol can separate lipids from cell membranes and bacterial mitochondria and alter the structure to increase penetration through cell membranes. Eugenol also has antibiotic activity because it can cause freezing of cell contents.

The results of the antibacterial activity test in this study showed that the cinnamon bark infusion was 50% and 100% effective for reducing the number of bacterial colonies on the hands, while the number of bacterial colonies on the hands before using the cinnamon bark infusion was 179 CFU/cm2, after using the bark infusion. sweetness 50% to 141 CFU/cm2, and after using cinnamon bark infusion 100% to 97 CFU/cm2. The percentage decrease in the number of bacterial colonies after using a cinnamon bark infusion of 50% was 21.52% and after using a cinnamon bark infusion of 100% there was a decrease in the number of colonies by 31.25%. Kerr's research (2016) found a decrease in the number of bacterial colonies by 64.29% on hands that had been washed using non-triclosan soap. Another study by Kerr, M. (2016) stated that the bark activity of cinnamon (Cinnamomum burmanni) had a minimal killing rate (KBM) on Staphyloccoccus aureus and Pseudomonas aeruginosa of 0.25% v/v. Another study proved that cinnamic aldehyde with a concentration of 265 ppm was proven to inhibit the growth of several types of Escherichia coli bacteria.

In this study, Gram staining was performed on several samples to determine the microscopic morphology of the bacteria and found Gram-positive Staphylococcus bacteria. This supports the statement of Snyder (1988) which states that the most common permanent flora on the skin surface is Staphylococcus. Snyder (2001) said the flora remained non-pathogenic, except for Staphylococcus aureus. These bacteria can cause disease if they reach 1,000,000 or 106 per gram in food, an amount sufficient to produce the toxin.

In this regard, hand hygiene is a key component of hygiene practices aimed at reducing contamination by killing organisms on hands. Hand hygiene can provide significant benefits in reducing the incidence of infections, especially gastrointestinal infections.

## IV. Conclusion

Infusion of cinnamon bark (Cinnamomum burmanii) has antibacterial effectiveness against the number of bacteria on the hands. The number of bacterial colonies on hands before using cinnamon bark infusion was 179 CFU/cm2. The percentage reduction in the number of bacterial colonies after using cinnamon bark infusion of 50% and 100%, respectively, was 21.52% (141 CFU/cm2) and 31.25% (97 CFU/cm2). The most effective cinnamon bark infusion to reduce the number of bacterial colonies was 100%.

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# THE ROLE OF HINDU WOMEN IN REALIZING FAMILY RESILIENCE

Ida Ayu Tary Puspa[1], Ida Bagus Subrahmaniam Saitya[2]
[1,2]Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar, Bali, Indonesia
[1]tarypuspa@uhnsugriwa.ac.id

Life changes as well as women. Hindu women in Bali are never separated from ritual activities. When the COVID-19 pandemic hit almost the whole world, including Bali, Hindu women have an important role in bringing their family members to survive in the future. As a society that cannot remain silent, we must get used to the new normal order to deal with the spread of the corona virus.

In addition to domestic, public, and social roles, Hindu women have ritual roles. In this new normal, the rituals performed are simpler. Daily rituals require women to be able to carry them out for family resilience from a religious perspective. Prayers are still held, mesaiban and on certain days such as full moon, tilem, kajeng kliwon, Galungan, Kuningan, Nyepi and other holy days.

A woman who has become a mother is a family cashier who must be able to adapt from an economic perspective because during the pandemic, workers were laid off, some were still working from home, schooling from home, and realizing family resilience and ensuring that family members stay healthy. Inequality experienced by women during the pandemic has consequences for women who are entrusted with roles in family resilience. Women have a role during the pandemic to create safe homes, prosperous families, become teachers, guides for worship, and take care of the institution of marriage. Activities centered at home during COVID-19 are a moment to strengthen family resilience. Maintaining family resilience means maintaining community resilience, ultimately maintaining the resilience of the nation and state. By strengthening so that religiosity is realized, Hindu women carry out their activities as a form of worship. There is also a double burden during this new normal, such as women must be able to become teachers, supervisors, script seekers, especially husbands who also experience adversity at work, intelligent Hindu women can carry out these roles

Keywords: family resilience; Hindu women; roles

## INTRODUCTION

Women are feminist figures who are labeled as class 2, patriarchal culture has placed women as subordinates. Likewise for Balinese women who are in such a position. Balinese women who incidentally are Hindu women cannot be separated from patriarchy because Balinese customs are patriarchal which places men as the number one super. Men as *purusa* and women as *pradana*. There is an *ardanareswari* concept that can be used as a foothold in understanding *womanhood* in Hinduism as the basis of Balinese culture.

In Hindu teachings, women occupy an honorable position, according to *Mānava Dharmaśāstra* III.56 mentions:

*Yatra nāravāstu pūjante*
*Ramante tatradevatāḥ,*
*Yatraitāstu na pūjyante*
*Sarvās tatrāphalaḥ kriyāḥ.*

Translation:

> Where women are respected, there the gods feel happy, but where they are not respected, there is no sacred ceremony in the family that is rewarded (Pudja & Sudharta, 2004: 105).

With such a description, it turns out that women are present to carry out the noble task of carrying out life to be with men to give birth to sons and daughters. In a difficult situation like today, namely the Covid-19 Pandemic, it turns out that women have additional jobs so that the work attached to them will never be separated from domestic tasks. Especially when working from home, school from home. The Covid-19 pandemic has brought a downturn in society. People lose their jobs, do business but, who buy nothing or trade more than buyers.

## DISCUSSION

Kompas 23 December 2020 wrote about the Double Burden of Working Women. The Covid-19 pandemic has caused many female workers to be laid off so that many of them work informally to cover the needs of their family life, selling food and drinks, and also online. Thus women experience an increased domestic burden related to household work during the pandemic.

As stated in the Kompas newspaper (23 December 2020) in the headline "Women at the Edge of the Spear in Critical Times" it is stated that women are the source of the nation's strength, therefore the commemoration of Mother's Day 2020 is a momentum to eliminate discrimination against women. During the COVID-19 pandemic, women are at the forefront of efforts to fight the epidemic through community service, health workers, business actors, workers, artists, students, and housewives who continue to ensure that their family members stay healthy. The Minister of Women's Empowerment and Child Protection (PPPA) stated that Empowered Women in Advanced Indonesia, women have valuable qualities. Women are able to move the hearts of many people together to achieve change. In this difficult situation of the Covid-19 pandemic, women are the guardians of the family. After 92 years, the main problem faced by women has not changed, namely the existence of social constructions that have been built due to the roots of patriarchal culture in Indonesia. Seeing this, women should not remain silent. It is time for women to be separated from the title of "vulnerable group"

Inequality experienced by women during the pandemic has consequences for women who are entrusted with roles in family resilience. Women have a role during the pandemic to create safe homes, prosperous families, become teachers, guides for worship, and take care of the institution of marriage. Activities centered at home during Covid-19 are a moment to strengthen family resilience. Maintaining family resilience means maintaining community resilience, ultimately maintaining the resilience of the nation and state.

Family resilience includes economic resilience, social resilience, psychological resilience and spiritual resilience. Economic resilience is the

ability to meet the basic needs of the family, namely clothing, food and housing. Social resilience is the ability to build positive interactions with the environment. Psychological resilience is the ability to build a positive self-concept so as to be able to take lessons from whatever events occur. Meanwhile, spiritual resilience is the ability to carry out religious law and make religious values a fortress and support for life in facing various challenges (Hibana, 2020).

There are 13 family resilience tips (kompas.com downloaded on December 25, 2020), one of which is to improve the function of religion and a religious person, obedience, and obedience to religious teachings. It was also written that it was necessary to strengthen family resilience during the Covid-19 pandemic by dividing the roles and functions of a good family.

The power of women cannot be underestimated. Women have many roles in influencing public policy, either directly or indirectly. Women become an alternative force when social politics in society is seen as experiencing a deadlock phase. The role of women cannot be underestimated, because of their central role in the family, where the family is the basic foundation of a nation and state. This was emphasized by Achmad Syarifudin, that women play a strategic role in the good and bad of a nation through their roles as mothers, wives, and children in families who are able to have an impact on society at a macro level (Susilowati & Hakiem, 2020)

Susilowati & Hakiem (2020) stated the role of women in the family. Women, especially mothers in a family, are benchmarks for a harmonious society, because most social problems originate from problems in the family. Dewi Nurul

Musjtari divides women into three roles and duties in the family, namely as mothers, wives, and as members of society. These three roles and tasks should be adapted to each situation and condition they face. In a pandemic situation, a mother is expected to be able to influence the awareness of family members about the dangers of Covid-19 and understand health protocols during the Covid-19 pandemic. If this is able to be implemented, then the level of violations of the PSBB policy will decrease and women have a role in society as well.

Hindu women have a role in delivering life for the family. Puspa (2019) stated that Hindu women have a role in the banten industry because it turns out that women get encouragement from their husbands to work even in the informal sector to get additional economic support for the family. A dual role was also played because domestic affairs still had to be carried out. If the woman has to do traditional work, then the women in the Banten industry will ask for permission to work during the day. Of course later wages will be reduced for working half a day.

Pampering children after the age of 10 makes children not independent, unable to withstand temptation. Family is the first education for the son before entering formal school. In *Nitisastra, II. 16* and *18, it is* stated "Raise children by pampering them until they are five years old, give them punishment (discipline education) for the next ten years. If he is an adult (16 years) educate him as a friend". The meaning of the sloka is not to spoil the child until the time is over. in life, and can't solve problems. Getting used to depending on parents causes the child's soul to become soft as an adult. Women in their domestic roles should be able to develop character education for their sons from an early age,

for example teaching children about manners/etiquette by emphasizing *Tri Kaya Parisuda,* namely thinking well, saying good, and doing good. This is very important because children begin to be introduced to older people, as well as guests who always have to be treated politely and respectfully. Teach and invite children to pray and pray before eating as gratitude to God for the gifts that have been bestowed. While sitting facing food the mantra is recited:

> *Om purnam adah purnam idam*
> *Purnat purnam udasyate*
> *Purnasya purnam adaya*
> *Purnam evawasisyate*

Translation:

> Om Hyang Widhi who is the most perfect and who makes this world perfect. You are eternal. I get enough food thanks to Your grace, I thank you.

Women who have become mothers are teachers in the family, while the family is an educational institution outside of school that aims to build a noble character for all family members, mothers and also referred to as teachers. As contained in the Vedas, according to Somvir (2001:166) that the position of women is so high. Without the presence of women, a household cannot be said to be a complete house, meaning that the housewife or woman is actually the house itself, the mother is the most important for the prosperity of the family so that the position of women in the household is the highest. Mother is in charge of the household.

The role of women or wives as supervisors, support and family assets is explained in the *Yayur Veda, XIV.22* as follows:

> *Yantri rad yantri - asi*
> *Dhruva - asi dharitri*

Translation:

> Women are the guardians of the family
> He's brilliant, he manages everything else
> And he himself runs the rules
> He is the capital (asset) for the family
> He's a family support

## CONCLUSSION

Such is the importance of the role of women in realizing family resilience, so family members must also make it happen. During the Covid-19 pandemic, the role of Hindu women was increasingly complex because they received additional tasks, namely family resilience, namely creating a safe house, a prosperous family, becoming a teacher, a guide for worship, and caring for the institution of marriage.

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# TRANSFORMATION OF BALINESE TRADITIONAL LAW
# IN THE NATIONAL LAW DEVELOPMENT

**By**
**I Putu Gelgel**

## ABSTRACT

The fact we see shows that the development of law (substance and structure of law) in our country is still running hobbled behind the dynamics of social and cultural life of the society. This fact is one of the sources of the chaotic face of law in Indonesia. By looking at these conditions, the transformation of Balinese Customary Law in the development of National Law really needs to be initiated, studied, and developed. The law should be built in line with the socio-cultural structure of our own nation, but still be able to accommodate the dynamics of its socio-cultural life in this era of openness. By that, Balinese Customary Law will be able to contribute to the development of National Law.

Keywords: Transformation, Balinese Customary Law, National Law.

## 1. Introduction

In today's era of openness, the Indonesian people have established relations with various nations in the world. The relationships have penetrated into various fields of life such as politics, economics, social and culture. This openness causes socio-cultural dynamics (changes) in the lives of Indonesian people. The dynamics of socio-cultural life are mainly caused by the rapid development of science and technology. The development of science and technology has hit various aspects of people's lives. The dynamics of this socio-cultural life should be followed (anticipated) by changes in the legal field. The development of national law should be adapted to the dynamics of the socio-cultural life of the community.

However, the reality we see is that the development of law (substance and legal structure) in our country is still limping behind the dynamics of social and cultural life of the people. This fact is can possibly be one of the sources that makes the face of the law in Indonesia chaotic. It is indeed very difficult for us to be able to decipher the causes of all the problems that befall our legal face because they are so accumulative and varied that makes themselves chaotic and unresolvable. However, this condition cannot be left alone, we must find a way out. The problem now is that we have to find the cause of the slump in legal development in Indonesia, as well as what solutions need to be done to overcome it. Can Customary Law contribute to overcoming the legal adversity?

## 2. The Fact on National Law Development

In the midst of the dynamics of socio-cultural changes in the lives of Indonesian people, the law (especially law enforcement) in general is still far from ideal. This discourse has become an open secret, almost all day the Indonesian legal scene continues to be criticized as the worst law in the world, confusing, annoying, untrustworthy and so on. From the decision of the South Jakarta District Court on the Gayus case, almost all public opinion voiced a similar reaction; bitterness, disappointment, despair, helplessness, and anger. This happens because the dynamics of legal development cannot be separated from political interests. Quite a lot we see in the legal process cannot be separated from political influence. For example, the Century Bank case and the Gayus case were strongly influenced by the political constellation in this country. The judiciary, which should be at the forefront of enforcing the law and creating justice indiscriminately, turns out to only serve a handful of people who are considered close to power. Therefore, it is natural for the public to think that our law is powerless, the law is used as nothing more than a sweetener. Many comments and terms given to the legal facts in Indonesia, among others, say it an abracadabra law, gradually and structurally chaotic law enforcement, fading legal ethics, missing legal professionalism, weightless legal products, less moving, dilapidated and corrupt with no integrity, unreliable law, the end of world of justice, and many other comments.

From an ethical and moral point of view, we can judge that the current condition of Indonesia is very sad by looking at the widespread practice of KKN (corruption, collusion and nepotism). Corruption is still an extraordinary crime in this country. Even though the People's Consultative Assembly (MPR) has mandated that the implementation be more aggressive in eradicating corruption, the practices of corruption, collusion, and nepotism have not subsided, in fact they have become rampant and prevalent. Kunto Wibisono said that there was a confusion of our legal vision and mission which gets worsen by differences, even conflicts in the strategy of solving a problem which actually led to things that were counter-productive. Law is no longer used as a means to distinguish or enforce truth and justice, but the law has become a commodity to be exchanged which is actually against truth and justice (Kunto Wibisono: 2004: 148).

If these KKN practices cannot be reduced and eradicated, then it is not impossible that the economic situation of this nation will worsen. The economic downturn will be able to bring up people's apathy which in turn fosters the mentality of breaking through quick and instantaneous income earning. KKN (especially corruption) has not only tun down the economic, but also the mental and personality of the nation.

## 3. The Failure of the Positivism Doctrine in the Development of National Law

The leading figures who give a fundamental emphasis on the doctrine of positivism are John Austin and Hans Kelsen (Lili Rasjidi, 2003: 119). The basic principles of the doctrine of positivism are:

1. A state legal system applies not because it has a basis in social life, not because it

originates from the soul of the nation, and neither because of the basics of natural law, but because it gets its positive form from the authorized institution.

2. The law must be viewed solely in its formal form; the formal legal form must be separated from the material law form.

3. Legal content is acknowledged to exist, but it is not legal science material because it can damage the scientific truth of legal science.

Kelsen emphasized that pure law must be cleaned of non-law elements such as politics, ethics, sociology, history, and so on. Its task is to know all that is essential and necessary for law and therefore to be free from everything that changes and coincides (Friedmann, 1990:169). The law is included in the law as a necessity (sollens category) not the law as a reality (category science). People obey the law because they have to obey the law as a state order.

In the midst of the socio-cultural dynamics of Indonesian society today, the implementation of the positivism doctrine which says that the law is objective, the law is certain and the law is neutral needs to be questioned because in practice, the law is in fact not objective, not certain, and not at all neutral. In this regard, Prof. Satjipto Raharjo said that the law is of pros and cons, the law or legal regulations alone are not completing themselves. There is hardly any evidence to support absolute legal capacity. The fall of President Soeharto, who was forced to step down by students in 1998, when viewed from the perspective of the positivist paradigm is unacceptable as it met no constitutional reference; there is not a single article justifying this action. However, the empirical fact is that Suharto stepped down from his presidential throne, and Habibie replaced him as president (Satjipto Rahardjo, 2003: 67). When the Democratic Party of Fight (PDI-P) held a congress in 1998 in Denpasar, Bali, it was possible to run safely and successfully without involving "pecalang" in guarding the congress. Likewise, in the Bali Arts Festival and in the Bali bombing case court, the "pecalang" played a very important role in maintaining security and public order, even though the regulations state that it is the duty of the police to secure the gathering of many people.

From the sociological facts above, it can be said that not all problems can be left to formal law alone, as the law or the state itself does not hold a monopoly. Empirically it is proven that the too positivistic law which is very formal-legalistic fails to produce a substantial justice, but is only able to produce procedural justice. The law in fact has not been able to anticipate the dynamics of the socio-cultural life of an increasingly open society. Therefore, it is time for us to question and change the positivistic paradigm which is very formal and legalistic with a more realistic legal paradigm that is in accordance with the socio-cultural structure of the Indonesian nation such as customary law (Hinduism).

## 4. The Transformation of Balinese Customary Law in the Development of National Law

In the dynamics of the community socio-cultural life and in the current state of legal downturn, the people's calls and demands for legal development are a must because legal products and their enforcement are increasingly moving away from the values of our nation's wisdom.

However, in carrying out the law in order to reach a desiderata (aspired) law, there must be a starting point to refer to as building himself, humans always use all their abilities to sort and choose, where to start and with what steps can be done. Humans will set the foundation as the starting point of what they consider good and right in the reality of life, the point of departure from reality (das sein) to desiderata (das sollen).

We have mentioned earlier that we use the chaotic atmosphere of our legal face and the current legal downturn as a starting point in organizing, repairing, and rebuilding the ruined and destroyed law. From this point we build, we make assumptions, review and prioritize the needs for the benefit of our future legal development, so that we can clearly determine what mission we want to carry out in the future legal development, what kind of law is desired (vision) so that the results achieved are in accordance with the objectives; the law should make us happy. The ultimate goal of a state of law is to make the lives of the people and this nation obtain justice, prosperity and happiness.

Therefore, legal development must be a policy that is prepared based on the needs of the community itself, compiled based on the socio-cultural dynamics of the community. The legal order that operates in society is basically the embodiment of the ideals of the law adopted in the community concerned into various positive legal rules, legal institutions and the behavior of the government bureaucracy and citizens (Arief Sidharta, 2000: 180). The need is not a momentary need but a total, comprehensive and systemic need. Therefore, the legal development policy must be a policy scheme that involves the participation of the community of various groups.

L.M. Friedman said that whether or not the law functions in managing development is largely determined by three components of the legal system: the material of legislation (legal substance), law enforcement (legal structure), and also legal awareness (legal culture). As a system, the law must be observed in the perspective of totality, which among the parts of the system is a unified pattern that covers each other. The three components in the legal system basically determine and influence each other.

Legal substance consists of primary law and secondary law. The primary law is the law of behavior, while secondary law is the law of how to enforce the primary one. The legal structure is a foundation and a real element of a legal system. Structure can also be said to be a permanent framework or an institutional framework of the legal system. Meanwhile, legal culture can be habits, views, ways of thinking and behaving, all of which can form social forces that move in their own way to approach (obey) the law or otherwise move away from (violate) the law (Friedman, 1980: 14).

In relation to this issue of legal function, Tallcott Parsons with his structural functional theory says that normative structures (values, norms, collectivities, and roles) are closely related to other functional sub-systems (patterns, community, politics/state and economy). Values are related to pattern maintenance, norms are identified as structural components of social communities, collectivities are related to politics/state, and roles are elements related to the economy (Parsons, in Roger Cotterrell, 1984: 87-88). According to him, every social system has four coercive functions. This means that every system must face and

must successfully solve problems: adaptation, goal attainment, integration, and maintenance of patterns/values. Adaptation is a behavioral function of organisms, goal attainment is a function of personality, integration is a function of social systems, and pattern maintenance is a cultural function. At the level of the social system, the function of adaptation is related to the economy, achievement of goals is related to government/politics, integration is related to law, and patterned maintenance is related to the family. This means that the adaptation function generates a response to the needs and the environment to achieve a goal, integration is very important in regulating relations between subsystems in a bond of cooperation and solidarity to achieve goals, guided by the pattern of values that exist in the system. This means that the law in carrying out its functions is also influenced by various other fields of life, such as politics, economics, and culture. Economics deals with adaptation, politics deals with the attainment of goals, and culture provides input on the values that are the basis and guide in carrying out these functions.

Another opinion on the effective functioning of the law, Eugen Ehrlich, the leader of the Sociological Jurisprodence school, said that the emphasis of legal development lies not in legislation nor in court decisions nor in legal science, but in society. In fact, the regulations that are applied in people's lives are real living laws, the law has a much wider scope than the norms created and applied by government institutions (Ehrlich, in W. Freidmann, 1990: 104). It means that the law will be effective it it reflects the values that live in society. Furthermore, Ehrlich emphasized that the living law or the law that actually lives in society, continues to evolve, always exceeding the rigid and immovable state law. So, Ehrlich's message is, state law should be in accordance or in harmony with the values that live in society. Do not let the legislators create laws that are contrary to the laws that live in society.

Barda Namawi Arief also said that a study of the legal system that lives in society is very urgent to be carried out in today's national law reform. This is because the national legal system, in addition to being able to support national development and the needs of international relations, must also be sourced and not ignore legal values and aspirations that live and develop in society. In conducting a study of the society values and aspirations, anthropological, sociological and philosophical studies are needed. With this study, it is hoped that the lost pearls of traditional cultural wisdom in the society will be found (Barda Namawi Arief, 1998:117).

From the theoretical framework above, in order to make the law function and obeyed by the community, the three components of the legal system, substance, structure, and legal culture, should be built in harmony with the law that lives and develops in Indonesian society (read customary law). The law will be able to function and succeed, if the legal provisions can accommodate the values and legal norms that live and develop in society so that people feel moved and feel they have the same and widest opportunity to play a role in development in their area. Customary law is actually still being lived and implemented in people's lives throughout the archipelago, such as the life of the Dayak, Javanese, Balinese, Batak, West Sumatran, Lampung, Toraja, Ambonese and other communities.

Empirical facts show that customary law norms in people's lives throughout the archipelago have enormous potential in the development of national law, both in the development of legal substance, legal structure, and legal culture. The potential of customary law often exceeds the role and capacity of formal law/government.

In resolving disputes, indigenous peoples in this archipelago have the potential for local wisdom that should be revitalized. The Balinese, for example, as well as other communities in Indonesia (Dayak Kaharingan, Tengger, Batak, Javanese) like the attitude of living in harmony and peace. Each individual must make every effort to maintain harmony and avoid conflict. Conflict resolution using formal justice mechanisms is not the best dispute resolution mechanism. The limitations of the judiciary in responding to people's aspirations and its only procedural emphasis can only resolve quasi-conflicts, not the actual disputes. The best dispute resolution is when the dispute is resolved between those who are in dispute peacefully and in a family manner facilitated by traditional leaders. This peaceful and familial settlement usually encourages an apology from the wrongdoer to the other party who was harmed.

In order for customary law to contribute to the development of national law in the midst of the current socio-cultural dynamics, policy steps in the development of national law need to be designed by:

**a. Transformation of the function and meaning of Balinese Customary Law in the Development of National Law.**

Customary law that lives and develops in Indonesian society needs to be reinterpreted in terms of its function and meaning in the development of national law, as in fact in the life of indigenous people, they still have wisdom in enforcing applicable rules in managing their lives fairly and with conscience. Law enforcement in the life of indigenous peoples is carried out in wise ways, far from attitudes of dishonesty, injustice, arrogance, and violence, so that the attitude of law enforcers in indigenous peoples always becomes a role model and is respected by the community. Through reinterpreting the function and meaning of customary law, it will be possible to find the values of wisdom that should be raised in the development of national law in the midst of social changes that occur.

**b. Transformation of Balinese Customary Law into Legislation.**

Transformation of the potential of customary law is important, because customary law norms such as those contained in customary "*awig-awig*" are very effective and functional in maintaining the people's peaceful lives because they are strictly adhered to, sometimes exceeding compliance with national law. This effectiveness and functionality can be implemented because customary law norms always prioritize justice, harmony, and peace, in addition to providing roles and opportunities for community members in the process of developing legal substance. In the rule of law *(awig – awig)* of indigenous peoples in Bali, for example, three aspects are regulated: 1) Sukerta Tata Parhyangan (harmony, peace, justice in managing religious life), 2) Sukerta Tata Pawongan (harmony, peace, justice in managing the relationship between fellow indigenous peoples), 3) Sukerta Tata Palemahan (harmony, peace, justice in managing the relationship between

indigenous peoples and their environment). The wisdom of customary law needs to be transformed into laws and regulations at the national and regional levels. At least the potential wisdom of customary law can be transformed into local regulations (Perda).

**c. Transformation of the principles of Balinese Customary Law in Dispute Resolution.**

In traditional village communities, conflict resolution using the district court mechanism is not the best dispute resolution mechanism. Indigenous people generally are reluctant to be involved in a conflict or dispute openly, therefore they try to prevent the dispute being handled in the district court. New disputes will be brought to court if all efforts for peace are not successful. In addition, this reluctance arises because of the limitations of the judiciary in responding to the aspirations of the community and its only precural emphasis, which is only resolving quasi-conflicts, not the actual disputes. This will be able to bring inner defects for both parties which results in a prolonged grudge.

Therefore, conflicts in traditional villages are resolved through negotiations between them with a mediation pattern by the customary village assembly. The parties will be more confident if the mediating person is someone who is known and understands the problems that occur, thus ensuring smooth negotiations. Dispute resolution through negotiations mediated by this assembly is carried out on a voluntary basis between the disputing parties. The parties are not forced to follow standard and rigid procedures. Negotiations carried out basically want to get a settlement or agreement that satisfies them.

The Traditional Village Council as a mediator or arbitrator who handles dispute resolution is not guided by procedural procedures as happens in the judiciary. The assembly acts as a mediator, providing direction, consideration and appropriate solutions for those in dispute by prioritizing the values of togetherness, kinship and harmony. The Assembly tried its best to resolve disputes in a wise and prudent manner, away from dishonesty, arrogance and violence by highlighting common interests and avoiding conflicts.

The use of customary law principles in dispute resolution is very important, for instance, the principles of peace and kinship. Settlement of disputes or conflicts in indigenous peoples is carried out peacefully and in family manner but still maintains the sense of justice and propriety of the community so that disputes can be resolved properly, harmoniously, peacefully, without leaving any inner wounds or grudges for the disputing parties. Meanwhile, dispute resolution through district courts, sometimes cannot fully fulfill the sense of justice and propriety. Besides the judicial process is too long and expensive. The best dispute resolution is when the dispute is resolved between the disputing parties quickly, peacefully, in a family manner, but still based on certainty, truth, justice, and propriety. Such a judicial way is something to be expected in this era of globalization.

**d. Transformation of Balinese Customary Law in maintaining security and order in development.**

Indigenous people use a persuasive and educative approach in maintaining security and order in their life order. Traditional Balinese security officers (such

as *pecalang*) are required to abstain from acts of violence, arrogance, and other repressive attitudes. On the other hand, they are required to appear sympathetic, and wise so that they are respected and become role models for the community. Thus, the security of the community and the existing development assets can be maintained. In addition, revitalization or utilization of customary law in maintaining the sustainability and security of development is very much needed in the development of national law.

## 5. Closure

By seeing the powerlessness of modern law in overcoming the chaotic face of law in Indonesia, the transformation of customary law in the development of national law really needs to be initiated, studied, and developed. The law should be built in line with the socio-cultural structure of our own nation, but still be able to accommodate the dynamics of its socio-cultural life in this era of openness. Philosophically, the norms of legal responsibility have similarities between customary law and the values aspired by national law based on Pancasila; the realization of the values of justice, benefit, welfare, and human happiness (the Indonesian nation). By implementing this, customary law will contribute to the development of law in our country in the midst of the dynamics of socio-cultural life.

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# Badung Regency Government Public Complaint Service: Community Accessibility to Public Services During The Covid-19 Pandemic

Yasintha, Putu Nomy 1) and Suwardani, Ni Putu 2)
1) Udayana University
putu_nomy@unud.ac.id
2) Hindu Indonesia University
suwardaniputu5@gmail.com

## Abstract

The goal of this study is to identify the type of public complaints service available in Badung Regency and how it is used by the community, particularly during the current epidemic. The mixed methods research method was applied in this study. According to the findings of this study, the Badung Government complaint service has two channels: SIDUMAS, a complaint service owned and created by the Badung Regency Government, and SP4N-LAPOR!, a product made by the central government, in this instance KEMENPAN-RB. Although the two complaint services perform equally well in practice, there are still issues, particularly in terms of integration. Another issue is that there is a lack of public participation in using this complaint service channel, therefore many people continue to use social media platforms to file concerns.

**Keywords:** Complaint Service, Public Service, Badung Regency

## I.    INTRODUCTION

One of a country's objectives in establishing excellent administration is to meet the interests of its citizens. A country must be able to be open and transparent to its citizens in the reform age. The government must be able to be transparent in this period of reform and democracy. Looking at the government's ability to offer efficient, effective, and responsible public services for the entire community is one way to determine how well it is performing. Of course, good public service must be responsive to local needs. One method to make public services more suitable is to give people a place to express their desires (Putri, 2019). Organizations in the public sector are increasingly using data to better their performance, provide greater citizen participation, and create greater levels of collaboration and openness in the era of digital governance (Reddick et al. 2015 in Ziadi, 2016).

One efficient strategy to fulfill the community's goals is to provide complaint services in government institutions. Many Indonesians are still unaware that the government is required to provide complaint services in every OPD. The provision of complaint services is governed by the Public Services Law No. 25 of 2009. The existence of complaint management has a number of advantages, including: (1) the community can submit complaints about service problems they are experiencing; (2) the organizer can identify weaknesses in the implementation of public services through the problems submitted;

and (3) it can serve as a forum for community participation in expressing aspirations to improve the quality of public services.

As one of the regencies in the province of Bali, the Badung Regency Government is also obligated to provide public complaint services. The Badung Regency government has had many complaint service channels in the past, including telephone service 112, the SIDUMAS (Community Complaints System), and the SP4N-LAPOR (National Public Service Complaint Management System – People's Aspiration and Online Complaints Service). In the implementation of government activities, a complaint mechanism like this is desperately needed, especially in Badung Regency (Mursalim, 2018). Holding online complaints for the goal of improving any existing public service is a good idea. Furthermore, this is a location where the values of accountability and transparency are implemented.

During the epidemic, public services will undoubtedly face challenges in their execution. The lack of direct meetings between Badung government officials and the people can lead to challenges with the delivery of public services. If not handled effectively, these concerns might tarnish the government's image in the eyes of the public (Kurdi, 2020). With the establishment of the Badung Regency Government's complaint service, it is hoped that it would serve as a venue for the government to get input for improving public services, as well as a means for the community to express concerns, complaints, and input.

The objective of this research is to determine how best to use complaint services in Badung Regency during the pandemic. The scope of this study is limited to online complaint services provided by the Badung Regency Government.

## METHODOLOGY

The descriptive qualitative research method was employed to solve this research question about the public service complaint system in Badung Regency during the pandemic. Analysis is used in qualitative research to uncover and present an overview of a phenomenon that occurs. This qualitative technique is utilized to obtain a description and picture of how the Badung Government is optimizing the use of the online complaint system during the pandemic.

A literature review of several papers from various journals, as well as documents that highlight the online complaint system, particularly in Badung Regency, was employed as the research technique. This study collects information in the form of words, sentences, or images rather than numbers. The stages of data gathering, data reduction, data presentation, and data verification were all used to conduct data analysis.

## RESULT AND DISCUSSION

### A. Badung Regency's Online Complaint System

It is critical for the government to be able to provide access to the public in order for them to express their ideas and grievances in a formal and transparent manner in order to achieve good governance. Providing an official complaint service channel is one of the ways to accomplish this. PAN-RB Ministerial Regulation Number 62 of 2018 concerning Guidelines for the National Public Service Complaint System regulates this.

Badung Regency already has an online complaint system in place that it uses to carry out its functions. The Badung Regency Government's online complaint service consists of the following:

1. Call Centre 112

    The service is used in an emergency by calling the number 112 and will be connected to the Emergency Call Center (Call Center 112) which was built by the local government.

2. SIDUMAS (Sistem Aduan Masyarakat)

    The SIDUMAS complaint application system was developed by Badung Regency's Diskominfo. The SIDUMAS complaint system is based on the Badung Regent's Decree No. 100/049/HK/2020 about the Badung Regency Government's Standard Operational Procedures for Handling Public Complaint Services.

    The SIDUMAS application can be accessed on the web at sidumas.badungkab.go.id or through Google Play and App Store apps. The public can use numerous functions of the SIDUMAS application, including Complaint Reporting, Complaint Monitoring, Comments & Responses, and Complaint Timeline.

Figure 1

SIDUMAS Website Layout



Source: https://sidumas.badungkab.go.id/
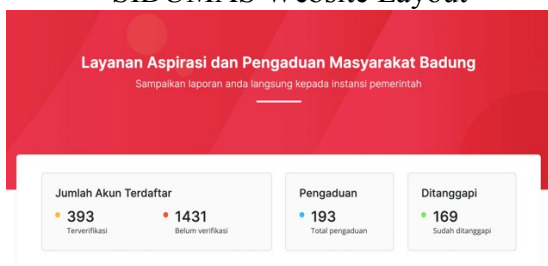
3. SP4N LAPOR (Sistem Pengelolaan Pengaduan Pelayanan Publik Nasional – Layanan Aspirasi dan Pengaduan Online Rakyat)

    The SP4N-LAPOR complaint application is an online service managed by the presidential staff office for people's aspirations and complaints. It was established as a national public service management system (SP4N) based on the Minister for Empowerment of State Apparatus and Bureaucratic Reform's Regulation Number 3 of 2015. This application is now being adopted by the Badung Regency Government and will be connected with other Badung Regency complaint applications. The integration is being carried out with the goal of centralizing all complaint data and making it easier to identify the types of complaints received, with the intention that this data can eventually be used to improve the public service system in each region.

Figure 2

SP4N-LAPOR Website Layout



Source: https://www.lapor.go.id/

**B. Monitoring and Follow-up on Complaint**

All complaints received by the Badung Regency system call center 112, SIDUMAS, or SP4N LAPOR shall be monitored and followed up on in accordance with the complaint's capacity. Monitoring can be grouped by the Badung Regency as a whole or by each Regional Apparatus.

Figure 3

Complaint Flow
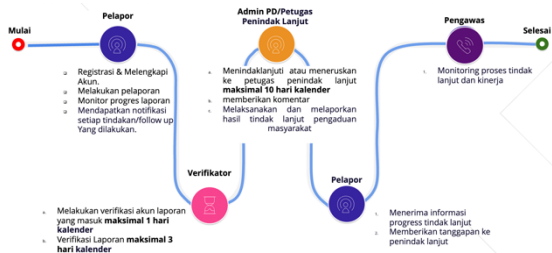


Source: FGD SP4N-LAPOR

The Regional Secretary, Inspectorate, and Regional Head shall be in charge of any incoming complaints. It will be tough for authorities in the OPD to ignore incoming concerns with such a monitoring system in place. This monitoring mechanism is critical to ensuring that the liaison officer follows up on every complaint received. Furthermore, monitoring will be able to ensure that each OPD's performance is optimal. A good monitoring system will result in good, orderly, and transparent governance.

## C. Implementation of Complaint Services in Badung Regency

### 1. Relative Advantage

In comparison to the previous method, the use of complaint service innovation in Badung Regency brings benefits, as complaints are now logged digitally and can be readily monitored and followed up on. With the contact center 112, SIDUMAS and SP4N-LAPOR, Badung Regency now has a one-stop service system that incorporates several OPDs.

The contact test between incoming complaints and the time the complaint is followed up is also shorter with this complaint service improvement (Shodiqien, 2018). As a result, it is envisaged that a faster response time will improve community satisfaction with the Badung Regency government's services.

### 2. Compatibility

In Badung Regency, the use of online complaint service innovation has been able to streamline and decrease the flow of public service bureaucracy. The use of information and communication technology can be used to implement government-provided public services and is also one of the smart city's implementations (Sari, 2020). Especially in the midst of the current Pandemic, where individuals will find it impossible to meet directly with government authorities, this online complaint tool will allow them to file grievances and responses more conveniently and swiftly. Furthermore, the public has access to track the status of complaints they have filed.

### 3. Complexity

The Badung Regency's online complaint system is designed to record all public complaints instantly and in real time. The use of this complaint tool places a strong emphasis on transparency. People who want to utilize the SIDUMAS and SP4N LAPOR! must first register and validate their information.

The SIDUMAS and SP4N LAPOR websites have been designed to be user-friendly so that anyone may use them effortlessly. People are hesitant to file complaints on this channel because registration and authentication are still required. The proof is that despite the fact that social media is not an official complaint channel and is merely a source of public information, many individuals nevertheless prefer to register their grievances through the Badung Regency government's official social media channel.

### 4. Triability

The use of online complaint handling with several different canal systems, such as emergency calls 112, the SIDUMAS integrated complaint system, and the SP4N-LAPOR national

integrated complaint system in one province, is extremely beneficial in accommodating the community's style in submitting complaints. Each channel takes a unique strategy that may be replicated by other regions, particularly those that have yet to develop an integrated, one-stop complaint system. It is intended that with the adoption of these numerous complaints services, residents of Badung Regency who require information, have grievances, or complaints would receive prompt and transparent solutions.

## 5. Observability

Both emergency call services 112, SIDUMAS, and SP4N-LAPOR employ an online and integrated complaint system to handle complaints in Badung Regency. The complaint service is packed interactively in a new system like this, making it easy for the public to utilize. Not only is the complaint management service in Bandung Regency simple to use, but it also allows the public to track the status of their complaints.

The online complaint service on the website has been designed to be user-friendly so that even regular people can use it for the first time. People who do not have access to the internet can still file complaints by dialling 112 for emergency assistance. They will be able to accommodate many types of people who have the ability, knowledge, and access to continue to lodge complaints with the various forms of complaint services.

## D. Complaint Handling Problems in Badung Regency

So far, the government of Bandung Regency has attempted to address all complaints received from the local population. Badung Regency's government has done so much outreach to the public, both directly and indirectly, through print, television, and online media, that the community now has access to a complaint

service. Furthermore, all OPD's websites, as well as the sub-district and village governments, have offered direct links to the SIDUMAS and SP4N-LAPOR channels.

However, despite the Badung Regency government's efforts, many individuals are still hesitant to use these services, preferring instead to express their desires and criticisms through Badung Regency social media. The Bandung Regency Diskominfo, which handles complaints directly and manages complaints service applications in Badung Regency, believes that there are still many members of the community who prefer to submit complaints or complaints via social media in the hopes that their complaints will be communicated and resolved quickly.

According to Mr. I Gusti Mayun Trisna Putra, the head of the public media section in the field of public information management, many people still believe that social media held by the Badung Regency government is one of the ways of public service complaints owned by the Badung Regency government. People currently believe that social media is a more participatory medium than the government's official submission route, thus they continue to use it.

Furthermore, many people are still unaware that the Bandung Regency government has a particular complaint service via which they can express their wishes, lodge grievances, and acquire information. Due to a lack of socializing, residents of Badung Regency prefer to register complaints or visit the government office directly. The Bandung Regency government, in this case the Bandung Regency Communication and Information Office, was responsible for the first socialization, which included a complaint service link on the websites of each sub-district government and village government. It's merely that the socialization is still being carried out by

Badung Regency's Diskominfo, and the sub-district and village governments have not carried out socialization on their own.

In every village in Bandung Regency, the empowerment of community information groups (KIM) as self-help organizations is still inadequate. So far, KIM has exclusively maintained the village government's social media accounts by covering village-related events. In fact, given KIM's vast potential, it might be employed as a village extension agent and a conduit for socializing grievances services in Badung Regency. Furthermore, because KIM operates on a limited budget, it lacks the necessary space to perform training activities autonomously.

**CONCLUSION**

Providing opportunity for individuals to adequately express their desires is one of the measures to establish effective government. The Badung Regency Government has endeavored to offer a complaint channel in order to facilitate the Badung Regency community's objectives and complaints.

The Badung Regency Government has offered the community with three complaint channels: contact center 112, SIDUMAS, and SP4N-LAPOR. The Badung government has attempted, either directly or indirectly, to socialize this service.

However, in general, there are still problems that hinder the optimization of the implementation of complaint services in Badung Regency. There are still many complaints that come in through unofficial channels such as social media, lack of socialization regarding complaint services, and lack of empowerment of Community Information Groups (KIM) in the village.

Secondary services in a region will not be able to function efficiently until they have been thoroughly socialized and strengthened from the ground up. Badung Regency already has a stron

foundation thanks to the existence of KIM, but this must be accompanied by a commitment from the Regency Government's leadership so that socialization and empowerment can take place at the village level, ensuring that no one in Badung Regency is unaware of the existence of an official complaint service.

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# THE INFLUENCE OF MACHIAVELLIAN TRAITS, WORK EXPERIENCE, AND PROFESSIONAL COMMITMENT ON THE ETHICAL DECISIONS OF TAX CONSULTANTS IN BALI: BELIEF IN THE LAW OF KARMA AS A MODERATING VARIABLE

Ni Wayan Yuniasih
Anak Agung Ketut Agus Suardika
Sang Ayu Putu Arie
Indraswarawati
*Faculty of Economic Business and Tourism, Hindu Indonesia*
*University*

## ABSTRAK

Indonesia merupakan negara yang sumber pendapatannya sebagian besar berasal dari pajak. Namun, rasio penerimaan perpajakan Indonesia saat ini masih berada dikisaran 11%, dimana rasio tersebut masih berada di bawah standar negara-negara ASEAN dan *Organisationion Economic Cooperation and Development* (OECD). Konsultan pajak merupakan profesi yang diharapkan dapat bersinergi mendukung penerimaan negara, namun juga harus melindungi kepentingan klien. Sifat *machiavellian*, pengalaman kerja dan komitmen profesional diduga mempengaruhi perilaku etis konsultan pajak. Namun penelitian menunjukkan hasil yang beragam sehingga penelitian ini menduga ada faktor lain yangmempengaruhi hubungan tersebut. Penelitian ini menguji pengaruh keyakinan hukum karma pada hubungan Sifat *machiavellian*, pengalaman kerja dan komitmen profesional dengan perilaku etis konsultan pajak di Bali.

Penelitian ini dilakukan pada 125 konsultan pajak yang terdaftar di Bali selama tahun 2020. Variabel penelitian diukur dengan indikator-indikator yang tertuang dalam kuesioner dengan skala likert 5 poin. Pengujian hipotesis dilakukan dengan *moderated regression analysis*. Hasil penelitian menunjukkan bahwa sifat *machiavellian*, komitmen profesional,dan keyakinan hukum karma berpengaruh pada keputusan etis konsultan pajak sedangkan pengalaman kerja tidak berpengaruh pada keputusan etis konsultan pajak. Keyakinan hukum karma tidak mampu memoderasi variabel sifat *machiavellian*, komitmen profesional, dan pengalaman kerja.

Kata Kunci:    Sifat Machiavellian, Komitmen Profesional, Pengalaman Kerja, KeyakinanHukum Karma, Keputusan Etis

**ABSTRACT**

Indonesia is a country whose source of income comes mostly from taxes. However, Indonesia's current tax revenue ratio is still around 11%, where the ratio is still below the standards of ASEAN countries and the Organization for Economic Cooperation and Development (OECD). Tax consultant is a profession that is expected to synergize to support state revenues, but must also protect the interests of clients. Machiavellian nature, work experience and professional commitmentare thought to influence the ethical behavior oftax consultants. However, studies have shown mixed results, so this study suspects that there are other factors that influence thisrelationship. This study examines the effect of belief in the law of karma on the relationship between Machiavellian traits, work experience and professional commitment with the ethical behavior of tax consultants in Bali.

This research was conducted on 125 tax consultants registered in Bali during 2020. Theresearch variables were measured by the indicators contained in the questionnaire witha 5- point Likert scale. Hypothesis testing is done by moderated regression analysis. Theresults showed that Machiavellian nature, professional commitment, and belief in the lawof karma affect the ethical decisions of tax consultants, while work experience has no effect on ethical decisions of tax consultants. The belief in the law of karma is not able to moderate the variables of Machiavellian traits, professional commitment, and work experience.

Keywords: Machiavellian Traits, Professional Commitment, Work Experience, Belief inthe Law of Karma, Ethical Decisions

## INTRODUCTION

Indonesia's largest source of income comesfrom taxes, but the current tax ratio is around 11% and is below the standards of ASEAN countries and the Organization for Economic Cooperation and Development (OECD). Tax contributions from taxpayers are expected to be maximized to support national development. Taxpayers are given the right to calculate and report their own taxes (self assessment system). However, in practice, taxpayers use the services of a tax consultant to fulfill their tax obligations. Tax consultants are faced with decisions that can determine the existence and future of the company, so for companies having a professional tax consultantis a non-negotiable necessity (Tofiq and Mulyani 2018). Massie (2017) argues that among other professions, tax consultants have more high ethical sensitivity. Tax consultants are faced with a dilemma where they have to comply with regulations but on the other hand have to think about the factors of rewards given by taxpayers and the continuity of their service business (Suardika, 2015).

Cash et al. (2007) state that tax consultants should continue to provide the best service they can to their clients, including tax deductions when it can be done in an ethical and legal manner and in the best interests of the client. Gupta (2015) finds that clients prefer a limited explanation of the implications of tax regulations regarding their tax dealings and theirobligations under tax law. Tan's study (1999) found that taxpayers, who arepredominantly small business owners, agree more with the conservative recommendations given by Tax Consultants.

Trevino (1986) states that a person's ethical decision making will depend on the individual factors of the person making the decision. Therefore, it is deemed necessary to examine the factors that can strengthen the ethical decision making of tax consultants, especially from individual factors. Larkin (1990) states that professional commitment isloyalty to the profession owned by individuals. Lord and DeZoort (2001) say that a professional with high professional commitment will behave in accordance with the public interest and will not undermine his professionalism.

Richmond (2001) found evidence thatindividual personality influences ethical decisions. Richmond investigates the relationship between Machiavellianism that forms a personality type called Machiavellian and ethical considerations with individual behavioral tendencies in dealing with ethical dilemmas (ethical behavior). The results of this study indicate that the higher the tendency of a person's Machiavellian nature, the more likely he is to behave unethically and the higher the level of ethical considerations of a person, the more ethical he will behave. Shafer andSimmons (2006) stated that someone who tends to use manipulative tactics and is less concerned with morals will engage in unethical actions in various situations. Noviari and Suaryana (2018) found that the higher the Machiavellian nature, the decisions made tend to be unethical.

Another factor that influences an individual's ethical behavior is work experience or the length of time a professional has worked. Experience also has an impact on everydecision taken by the Tax Consultant, so it is hoped that every decision taken is the right decision.

This indicates that the longer the tenure of the Tax Consultant, the better the Tax Consultant will be in making decisions. Dwi Harmana, et al. (2017) and Wirakusuma (2019) found that experience has a positiveeffect on ethical decision making of registered Tax Consultants in the Bali-Nusa Tenggara region. Research Budi et al. (2004) and Oktaviai (2006) on work experience give the result that there is no effect of work experience on auditor decision making. Experienced tax consultants tend to be bolder and faster in making decisions, given the experience they have in terms of taxation (Harmana et al., 2017).

In this study, the belief in the law of karmais used as a moderating variable because how to judge something, especially decision- making behavior, is ethical or unethical, regardless of the beliefs they hold (Hafizhah et al, 2016). Individuals who have faith in thelaw of karma are expected to improve morals and ethics in social life (Munidewi, 2017). In the Hindu concept, doing consists of three concepts, namely actions in the mind, actions through words, and actions through actions or behavior. These three will bring results for those who do, if the actions are good then the results will definitely be good, and vice versa (Parwata et al. 2020). Individuals who believe in the law of karma will act to manage their thoughts and emotions well to be able to make ethical decisions (Singhapakdi et al., 1996; Fraedrich & Ferrell, 1992; Aksiana & Sujana, 2019).

Based on the description of the background, this study wanted to examine the effect of Machiavellian nature, professionalcommitment, and work experience on the ethical decisions of tax consultants in Bali withthe belief in the law of karma as a moderating variable. This research is expected to provide additional references related to tax consultant ethical decisionmaking.

## LITERATURE REVIEW AND RESEARCH HYPOTHESIS

*Theory of Planned Behavior* (TPB) is a theory that explains a person's behavior or attitude caused by three determinants, namely: 1). Beliefs from behavioral outcomes and evaluation of behavioral outcomes, 2). Belief in the expectations of others and motivation to fulfill expectations, 3). Things that can inhibit and support behavior (Ajzen, 1991). Meanwhile, according to Ermawati (2018), TPB is a theory that contains a person's attitude inacting which always comes from motivation. This is in line with research conducted by Subekti (2016), someone who complies with this tax obligation considers the benefits of the tax itself and for the country.

Machiavellianism is defined as "a process in which a manipulator gets more of a reward than he would get when he did not manipulate, when others get less, at least in the short term" (Christie and Geis, 1970 in Richmond, 2001). Machiavellian personalityhas a tendency to manipulate others, very low appreciation of others. The results of the study (Noviari and Suaryana, 2018) found that the macheavellian nature of the tax consultant and the ethical culture developed by the tax consulting office had an impact on ethical decisions. From the description above, the hypothesis is stated as follows:

H[1]: Machiavellian nature affects the ethical decision making of Tax Consultants in Bali Province.

According to research by Made Gede

Wirakusuma (2019) and Harmana et al. (2017) show that the experience of tax consultants positively strengthens the relationship between idealism and ethical decision making. Experienced tax consultants tend to be bolder and faster in making decisions, given the experience they have in terms of taxation (Harmana et al., 2017). From the description above, the hypothesis is stated as follows:

H2: Work experience influences the ethical decision making of tax consultants in Bali Province

Professional commitment is loyalty to the profession owned by the individual (Larkin, 1990). Professional commitment is a positive attitude towards a profession to maintain the reputation of the profession. In particular, high professional commitment should encourage professionals to behave in the public interest and stay away from behavior that would harm or violate theirprofession. (Aranaya & Ferris, 1984). Yuliani's research (2011), found that professional commitment has a positive effect on ethical decision making. Based on the previous explanation, the hypothesis can be formulated as:

H3: Professional commitment has an effect on Tax Consultant Ethical Decision making in Bali Province.

Machiavellian personality (Christie and Gies, 1980) as a personality that lacks affection in personal relationships, ignores conventional morality, and shows low ideological commitment, a religious tax consultant can be seen from his attitude in complying with the tax code of ethics. Tax consultants will comply with tax regulationsfor fear of violating religion (Ermawati da Afifi, 2018). Karma Phala

here as the basic teaching of self-control is the main teaching to improve human morals and ethics in life in society. From the description above, the hypothesis is stated as follows:

H4: Belief in the Law of Karma strengthens the influence between MachiavellianNature on Ethical Decision Making of Tax Consultants in Bali Province

Mudassir (2016) found that work experience determines a person's ability to make ethical decisions. Tax consultants who have more work experience have more consideration in making decisions and tend to be more conservative. When an individual has experience and belief in the law of karma will make more ethical decisions. This study proposes the following hypothesis:

H5: The belief in the law of karma influences the relationship between work experience and ethical decision making of tax consultants in Bali

Professional commitment refers to thestrength of an individual's identification with theprofession. The law of karma as a basic teaching of self-control is the main teaching to improve human morals and ethics in social life. Handayani et al. (2017) It is explained that individuals who have faith in the law of karma will have confidence that all individual actions will not be separated from the right consequences in the future. The higher the level of belief in the law of karma from the tax consultant, the tax consultant can control his behavior and inhibit his bad behavior by avoiding unethical actions which in this case are related to decision making. Based on this framework, the

following hypotheses can be formulated:

H$_6$: Belief in the Law of Karma strengthens the influence between Professional Commitment on Ethical Decision Making of Tax Consultants in Bali Province.

## RESEARCH METHOD

The population in this study includes all Tax Consultants registered with the Bali Branch of the Indonesian Tax Consultant Association, amounting to 246 people. The sampling technique used in this research is purposive sampling technique, namely the technique of determining the sample with certain considerations, where sample memberswill be selected in such a way that the sample formed can represent the characteristics of the population (Sugiyono, 2009). The criteria usedas the basis for selecting sample members in this study are Tax Consultants who already have a Practice Permit from the Minister of Finance and Hindu Belief, the reason is that the teachings of the Law of Karma only exist in Hindu beliefs in Bali. Determination of the number of samples as shown in Table 1 below.

**Table 1 Population and Sample Table**

| No. | Information | Amount |
|---|---|---|
| 1 | Tax Consultant in Bali Province | 246 |
| 2 | Tax Consultant who does not yet have a Permit Practice from the Minister of Finance | (15) |
| 3 | Tax Consultant with Non Hindu Faith | (37) |
| | **Total Sampel Penelitian** | **194** |

Source: Research Data, 2021

The variables in this study can be defined andmeasured as follows:

1) Machiavellian nature

Machiavellian traits are personalities where individuals will use all means to achieve their own goals (Devi and Ramantha, 2017). Indicators in measuring Machiavellian traits in this study were adopted from the research of Usmany and Muhammad (2017) which consist of indicators: affection, low ideological commitment, ego, manipulative, and aggressive.

2) Professional Commitment

Professional commitment is a belief in and acceptance of the goals and values of the profession. Professional commitment can also be interpreted as a willingness to work seriously for the benefit of the profession and a desire to maintain the good name of the profession. (Brigita Maria Djohan, 2016). Indicators of professional commitment according to (Aranya, 1984: 5) namely, Awareness & voluntary attitude, Pride in the profession, Motivation, Sacrifice, Self-development,and Care for the profession

3) Work Experience

According to the Indonesian Dictionary (Depdiknas, 2005), experience can be defined as what has been experienced (lived, felt, borne, etc.). Elaine Johnson (2007) states that experience brings out one's potential. And work experience is the process of forming knowledge or skills about the method of a job because of the employee's involvement in the implementation of work tasks (Manulang, 1984: 15)

4) Ethical Decisions

An ethical decision is a decision that is both legally and morally acceptable to the wider community (Trevino, 1986). Ethical decisions are measured by indicators developed by Jones (1991) in Martana, Nurul, and Emi (2016), namely, moral issues, moral considerations, and moral behavior.

5) Law of Karma

Karmaphala means the result of one's actions. What he does, good or bad, that is what he enjoys in this life and in the future until he reaches the niskala realm (Subagiasta, 2007: 27). The indicators used are Personal, Unselfish, Relevance to all life, Fullness of appreciation of beliefs, Regularity of maintaining faith development, Associational, Ultimate Data analysis was carried out in several stages, namely instrument testing, classical assumption testing, and research hypothesis testing. The instrument test consists of validity and reliability tests. Classical assumption test consists of normality test, multicollinearity test, and heteroscedasticity test. The research hypothesis was tested using moderated regression analysis.

**RESULTS AND DISCUSSIONS**

Respondents in this study were all Tax Consultants in Bali Province who already had a Practice License from the Minister of Finance. Table 2 shows the rate of distribution and returns of questionnaires from Tax Consultants in Bali Province who already have a Practice Permit from the Minister of Finance and Hindu Belief.

**Table 2**
**Questionnaire Distribution Table**

| Information | Number of Questionnaires |
|---|---|
| **Distributed Questionnaire** | 194 |
| **Questionnaire that does not return** | (69) |
| **Incompletely filled out questionnaire** | |
| **Questionnaire that returns and can be processed** | 0 |
| | 125 |
| **Rate of return (*Response rate*) = 125/192 X 100% = 64,43 %** | |

Source: Research Data, 2021

Table 2 shows that the number of questionnaires distributed to the respondents were 194 questionnaires, which were returned as many as 125 questionnaires (response rate 64.43%). Sugiyono (2010) states that the minimum

sample size  that  isfeasible in the studyis          30, so this research is feasible to continue

**Table 3**
**Reliability Test Table**

| No | Variabel | *Cronbach alpha* | Information |
|----|----------|------------------|-------------|
| 1 | *Machiavellian nature* ($X_1$) | 0.875 | Reliable |
| 2 | Professional Commitment ($X_2$) | 0.854 | Reliable |
| 3 | Work experience ($X_3$) | 0.707 | Reliable |
| 4 | Belief in the Law of Karma ($X_3$) | 0.860 | Reliable |
| 5 | Ethical Decision (Y) | 0.700 | Reliable |

Source: Research Data, 2021

The reliability test was carried out on 125 respondents by calculating the cronbach alpha of each item in a variable which can be seen in Table 3. The instrument used in the variable is said to be reliable or reliable if it has a cronbach alpha of more than 0.60. The results of the reliability test showed that the Cronbach Alpha value for each variable was more than 0.60. Thus it can be concluded that all variables are reliable.

**Table 4**
**Validity Test Table**

| Variabel | Pearson Correlation | Decision |
|----------|---------------------|----------|
| **Variabel X1**<br>**Statement 1 s/d 15** | 0,805; 0,704; 0,423; 0,564; 0,524; 0,662; 0,543; 0,690; 0,598; 0,578; 0,623; 0,621; 0,383; 0,683; 0,581 | **Valid** |
| **Variabel X2**<br>**Statement 1 s/d 8** | 0,786; 0,622; 0,660; 0,788; 0,667; 0,622; 0,696; 0,774 | **Valid** |
| **Variabel X3**<br>**Statement 1 s/d 5** | 0,643; 0,773; 0,784; 0,750; 0,451 | **Valid** |
| **Variabel X4**<br>**Statement 1 s/d 7** | 0,762; 0,716; 0,803; 0,754; 0,713; 0,663; 0,758 | **Valid** |
| **Variabel Y**<br>**Statement 1 s/d 4** | 0,726; 0,645; 0,744; 0,784 | **Valid** |

Source: Research Data, 2021

The minimum limit is considered to meet the validity requirements if r = 0.3. So, to meet the validity requirements, it can be seen in Table 4. The questions or statements in the study must have a correlation coefficient > 0.3. The results of the calculation of the Pearson correlation value of each statement item in the questionnaire show that the calculation of the Pearson correlation value of each question item is >0.3. This means that all statement items in the questionnaire can be said to be valid. The results of multicollinearity testing to determine the correlation between independent variables can be presented in Table 5 below:

**Table 5**

**Multicollinearity Test Results**

| Variabel | Tolerance | | VIF | |
|---|---|---|---|---|
| | **Before Treatment** | **After Treatment** | **Before Treatment** | **After Treatment** |
| *Machiavellian nature* (X1) | 0.017 | 0.702 | 58.757 | 1.424 |
| Professional Commitment (X2) | 0.130 | 0.571 | 7.721 | 1.752 |
| Work experience (X3) | 0.020 | 0.935 | 49.667 | 1.070 |
| Belief in the Law of Karma (X4) | 0.014 | 0.582 | 69.139 | 1.719 |
| X1*X4 | | 0.390 | | 2.566 |
| X2*X4 | | 0.379 | | 2.636 |
| X3*X4 | | 0.873 | | 1.146 |

*Source: Research Data*, 2021

The initial multicollinearity test showed a problemso that corrective steps were taken using the first difference method. After data transformation, the test results show that the regression model does not contain multicollinearity. The statistical test results show that the significance value of the unstandardized residual is > 0.05, which is 0.925, so it can be concluded that the data used in this study were normally distributed. Heteroscedasticity testing was conducted to determine the similarity of the variance of each variable. The test results show that the regression equation does not experience heteroscedasticity problems. The test results are presented in Table 6 below:

**Table 6**

**Results Heteroscedasticity Test**

| Variabel | *t hitung* | Signifikansi |
|---|---|---|
| Machiavellian nature (X1) | 0.160 | 0.160 |
| Professional Commitment (X2) | 0.759 | 0.759 |
| Work experience (X3) | 0.643 | 0.643 |
| Belief in the Law of Karma (X4) | 0.349 | 0.349 |
| X1*X4 | -0.634 | 0.528 |
| X2*X4 | -0.146 | 0.884 |
| X3*X4 | 0.063 | 0.950 |

*Source: Research Data*, 2021

Testing the research hypothesis using moderated regression analysis with results as shown in Table7 below:

**Table 7**
**Research Hypothesis Testing Results**

| Variabel Dependen | Variabel Independen | Koefisien Regresi | *Standard Error* | t hitung | Signifikansi |
|---|---|---|---|---|---|
| Ethical Decision | Machiavellian nature (X1) | -0.070 | 0.024 | -2.883 | 0.005 |
| | Professional Commitment (X2) | 0.110 | 0.027 | 4.080 | 0.000 |
| | Work experience (X3) | 0.034 | 0.050 | 0.691 | 0.491 |
| | Belief in the Law of Karma (X4) | 0.130 | 0.039 | 3.322 | 0.001 |
| | X1*X4 | -0.002 | 0.006 | -0.411 | 0.682 |
| | X2*X4 | 0.001 | 0.005 | 0.237 | 0.813 |
| | X3*X4 | 0.004 | 0.011 | 0.341 | 0.734 |
| | Constant | -0,056 | F hitung | 17.030 | |
| | Adjusted R square | 0,477 | Sig. | 0,000 | |

*Source: Research Data, 2021*

From the regression results, it can be seen that the Adjusted R Square value is 0.477. This means that 47.7% of the variation in ethical decision variables can be explained by variables of Machiavellian traits, work experience, professional commitment, and belief in the law of karma. While the remaining 52.3% is explained byother reasons outside the research model. The Anova test or F-Test shows an F value of 17,030 with a significance value of 0.000 <0.05. Then theresearch model is considered worthy of testing andproving the hypothesiscan be continued.

The results of the t test indicate that Machiavellian traits have a negative and significant influence on ethical decision making. This means that if someone applies MachiavellianTraits, the more unethical decisions are made. In this case the tax consultant does not choose actions that are self-interested in achieving his goals. This is in accordance with previous researchby Hadi Kusuma, et al (2016), which showed thatMachiavellian nature had a negative effect on ethical decision making of tax consultants. Based on the results of the research, the second hypothesis has a significant result of <0.05 so that the first hypothesis is accepted, it can be seen from the regression coefficient value which has a positive direction of 0.110 which indicates that professional commitment has a positive effect on ethical decisions. This means that the higher the professional commitment, the better the ethical decisions. These results indicate that professional commitment has a positive effect on tax consultant ethical decision making. in accordance with indicators of professional commitment, namely, increasing knowledge, increasing professional skills, increasing

interpersonal skills, awareness of the profession, implementing tax consultant standards, increasing performance and analytical skills with professional commitment, the more ethical decisions are made. This is in accordance with previous research by Dwi Harmana, et al. (2017).

Based on the results of the research, the third hypothesis has a significant result of 0.491> 0.05 so that the second hypothesis is rejected. Thismeans that work experience has no effect on the ethical decisions of tax consultants. This is because mastery of the work they are accustomedto will make it easier for consultants to make decisions but the decisions made arenot always ethical. This result is not in line with the research conducted by Wirakusuma (2019) where experience strengthens the positive influence of the relationship between idealism and ethical decisions of tax consultants.

The results of testing the moderating variable of karmic legal beliefs show a significancevalue of > 0.005 for the three independent variables, so it can be concluded that karmic legal beliefs have no effect on the relationship between Machiavellian traits, work experience, and professional commitment with ethical decision making of tax consultants in Bali. This may bebecause the belief in the law of karma is a universal belief so that not only Hindu consultants believe in it. This

## CONCLUSION

The results of this study conclude that Machiavellian nature, professional commitment, and belief in the law of karma affect the ethical decisions made by tax consultants in Bali. Work experience has

no effect on ethical decision making, while the belief in the law of karma is not able to moderate all independent variables in this study. Future research is expected to be able to develop this research so as to obtain more robust results.

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**Appendix 1**
Research Questionnaire
**Research Questionnaire**
Below is a list of questions and statements regarding the respondent's identity which areintended to determine the Machiavellian nature, professional commitment and belief in the law of karma towards the ethical decision making of the respondents. Please answer in the space provided.

**Personal Identification**
**KKP name :**
**KKP address :**
**Position:**

a. Junior Consultant ☐                    c. Manager ☐

b. Senior Consultant ☐                    d. Owner/Partner ☐

**Length of Work as a Tax Consultant**

a. 1 – 3 Year ☐                           c. 7 – 9 Year ☐

b. 4 – 6 Year ☐                           d. ≥ 10 Year ☐

Put a checklist (√) on one of the answers to questions or statements that are considered most appropriate to your actual condition among the following options:

**STS = Strongly Disagree; TS = Disagree; N = Neutral ; S = Agree ; SS = Strongly agree**

1.  *Machiavellian* Traits ( X1)

| No | Question/ Statement | STS | TS | N | S | SS |
|---|---|---|---|---|---|---|
| Affection Indicator | | | | | | |
| 1 | I don't care about stories about my partner's difficulties in preparing tax reports, because I also have an equally important job. | | | | | |
| 2 | I'm busy with my own work, regardless of the surroundings. | | | | | |
| 3 | I don't help my friends with their work, without them asking for help first. | | | | | |
| Indicators of Low Ideological Commitment | | | | | | |

| | | | | | | |
|---|---|---|---|---|---|---|
| 4 | I follow the opinions of the companies I work for, if they don't match mine. | | | | | |
| 5 | Be silent without comment if any of my partners or leaders give different opinions from mine. | | | | | |
| 6 | My commitment to conveying opinions to clients will change from time to time if the client does not agree. | | | | | |
| Ego Indicator | | | | | | |
| 7 | I still take tax steps, even though my client doesn't agree with the steps I take | | | | | |
| 8 | I don't pay attention to requests for help from my clients, because I'm focused on the computer | | | | | |
| 9 | I don't care about the work targets of my co-workers, because I focus on my own goals | | | | | |
| Manipulative Indicator | | | | | | |
| 10 | I will not manipulate the data contained in thetax financial statements while carrying out my duties. | | | | | |
| 11 | I will hide my mistakes in preparing tax reports,for the sake of the client's confidence in my work | | | | | |
| 12 | I filled out my report time sheet, even though I wasn't really working at that time. | | | | | |
| Aggressive Indicator | | | | | | |
| 13 | I will work on the financial statements as quickly as possible, in order to earn the praise of the client. | | | | | |
| 14 | I'm happy when I take over my co-workers' work. | | | | | |
| 15 | If the boss needs a partner, I will quickly promote myself to take the job. | | | | | |

## 2. Work experience (X2)

| Statement | Alternative Answer | | | | |
|---|---|---|---|---|---|
| | STS | TS | N | S | SS |
| 1) My work experience helps me in running my profession. | | | | | |
| 2) The more often I take part in various kinds of tax training, the more I can improve my ability as a tax consultant. | | | | | |
| 3) I work in accordance with applicable work procedures. | | | | | |

| | | STS | TS | N | S | SS |
|---|---|---|---|---|---|---|
| | 4) With the skills and experience I have, I have the initiative in working. | | | | | |
| | 5) The more cases of clients that I help with their tax obligations, the more I understand the code of ethics ofthe tax consultant profession. | | | | | |

## 3. Professional Commitment (X3)

| Indicator | Question | Alternative Answer | | | | |
|---|---|---|---|---|---|---|
| | | STS | TS | N | S | SS |
| Awareness & voluntary attitude | 1) I have complied with the tax consultant's standards and code of ethics voluntarily | | | | | |
| Pride in profession | 2) For me, the tax consultant professionis the best profession compared to other professions. | | | | | |
| | 3) For me, the government, clients and parties from other professions should not put pressure on tax consultants. | | | | | |
| Motivation | 4) I want to do my best for the success of the tax consultant profession. | | | | | |
| Sacrifice | 5) It is not a problem for me to make financial and non-financial sacrifices to improve the role and image of the tax consultant profession in the eyes of the public. | | | | | |
| Self-development | 6) I subscribe to tax journals and other publications to continuously improve my ability to carry out my duties. | | | | | |
| | 7) I often attend and closely follow discussions in tax consultant meetings. | | | | | |
| Care for the profession | 8) If I behave unethically, it will resultin a decrease in public confidence in this profession. | | | | | |

**3.     Ethical Decisions ( Y )**

**In reading the scenario below, Mr / Ms as a Tax Consultant (Sujana). Then give your response to each decision taken by Sujana in each of these cases by placing an ailing mark (X) in the column listed below each case with the following choices:**

**STS     = Strongly Disagree**
**S        = Agree**
**N        = Neutral**
**TS      = Disagree**
**SS      = strongly agree**

**Case 1**

Sujana is a managing partner at KKP ABC. One day, a prospective client from PT. XYZ came. The client explains the obstacles he faces in carrying out tax administration, especially the conflict between the company's interests and the applicable tax regulations. Incidentally, this prospective client is an old friend of Sujana. Without clarifying the arrears or tax disputes faced by PY.XYZ, Sujana immediately decided to enter into a work contract, because the prospective client was an old friend of Sujana whose character Sujana knew well.

| STS | TS | N | S | SS |
|-----|-----|-----|-----|-----|
|     |     |     |     |     |

**Case 2**

When compiling the Annual Corporate Income Tax Return of PT. XYZ, Sujana found that there were costs that should have been the object of fiscal correction, but by PT. XYZ these costs were disguised as costs that were not objects of fiscal correction.

Sujana recommended to PT. XYZ to make corrections on these costs, but PT. XYZ considers the cost value is not material enough to be corrected, so it prefers to disguise the cost. Sujana does not want to accept the client's reasoning, and still maintains that the costs must be corrected fiscally.

| STS | TS | N | S | SS |
|-----|-----|-----|-----|-----|
|     |     |     |     |     |

**Case 3**

During the February 2015 tax period, PT. XYZ filed a restitution for the 2014 Corporate Income Tax overpayment amounting to Rp 500,000,000.00. Upon the submission of this restitution, the tax authorities conducted an examination to PT. XYZ. The results of the examination show that the amount of restitution granted according to supporting evidence is Rp. 400,000,000.00. PT. XYZ agrees with the figure, but procedurally, the tax authorities can still deepen their examination results for one year from the date of the letter of application for restitution. Because this inspection process is considered to take a lot of time, PT. XYZ asked Sujana to lobby the tax authorities to speed up the finalization of the examination process by offering a compensation to the examining team. Sujana agreed to PT. XYZ is because it assumes that there is no tax evasion process in the request.

| STS | TS | N | S | SS |
|-----|-----|-----|-----|-----|

**Case 4**

At one time, Sujana felt bored working at KKP ABC because she felt that her performance was not appreciated by other managing partners at KKP ABC. While working at KKP ABC, almost 40% of clients were obtained through Sujana's hard work. At the same time, Sujana's friend who is a managing partner at another KKP invited her to join, and considering the performance award above, Sujana accepted the offer. Because Sujana feels that 40% of the clients are the result of his hard work, he tries to lobby the clients to move to the new KKP where he works.

| STS | TS | N | S | SS |
|-----|-----|-----|-----|-----|

## 4. Belief in the Law of Karma (Z)

| No. | Question | STS | TS | N | S | SS |
|-----|----------|-----|-----|-----|-----|-----|
| 1. | I believe that whatever happens has a cause. | | | | | |
| 2. | I know that what happened today is the result of past actions. | | | | | |
| 3. | I know if I do any unethical deeds right now then I will never be at peace. | | | | | |
| 4. | I know if I can't hide the evil deeds even though I do good and I will still be punished for the evil deeds. | | | | | |
| 5. | I understand that I must bear the consequences of my actions, both good and bad. | | | | | |
| 6. | I know that momentary pleasures will not last and that performing good deeds will bring long term happiness. | | | | | |
| 7. | I am afraid that if I take an unethical path which means I willsuffer the consequences myself in the future. | | | | | |

**Notes**: Please recheck the answers on the questionnaire so that there are no unansweredquestions or statements.

# THE DILEMMATIC OF LEGAL PROTECTION OF BARONG DANCERS: WORKERS IN TOURISM ATTRACTIONS AND PRESERVATION OF CULTURE IN BALI DURING THE COVID-19 PANDEMIC

I Wayan Gde Wiryawan

*Mahasaraswati Denpasar University, Denpasar, 80233, Indonesia*
gdewiryawan@unmas.ac.id

## ABSTRACT

Barong Dance as one of the traditional religious arts dedicated to religious rituals has undergone a shift in function, namely to become one of the tourist attractions in the tourism industry in Bali. This causes the dualism of the position and responsibility of the Barong dancers themselves. This dualism includes the position of dancers as actors in cultural arts and also as workers in the tourism sector. The two positions have different rights and obligations. So, the focuses of the author's problem are 1) how are the rights and obligations of Barong Dance dancers as tourist attractions and Balinese cultural arts performers? and 2) how is the implementation of legal protection as tourist attraction workers against the dualism of the position of barong dancers? This research is a normative legal and law empirical study that examines the void of norms regarding the legal protection of barong dancers and the implementation of legal protection towards barong dancers. The legal material in this study consists of primary and secondary legal materials. The legal materials are collected through a literature study. Moreover, the implementation of the legal materials is examined through field study. The problem analysis was done qualitatively. The dilemma of the Barong Dancers as part of the traditional Villagers who must preserve traditional arts to support religious rituals is one of the reasons for the lack of protection for the rights of barong dancers as workers in tourist attractions who are not operating due to the Covid 19 Pandemic.

*Keywords:* Cultural Arts, Barong Dance, Workers, and Tourist Attractions

## I. INTRODUCTION

Cultural diversity is the wealth and identity of Indonesia. It is an investment to develop the nation and its civilization for achieving the national goal as stated in the Preamble to the 1945 Constitution of the Republic of Indonesia (hereinafter stated as 1945 Constitution), i.e., protecting all of the Indonesian people and the nation, improving commonwealth, educating the people, contributing to world peace based on the independence, eternal peace, and social justice. To achieve this goal, there should be a strategic move in form of cultural advancement through protection, development, utilization, and construction to realize the Indonesian society which is politically sovereign, economically independent and has a personality in culture.[1]

Ethnic, religious, and racial diversity with abundant natural resources

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[1] Marina, Liza, Sunarsi. Dessy, Kepastian Perlindungan Hukum Kesenian Tradisional Sebagai Ekspresi Budaya Tradisional Dalam Menunjang

Kepariwisataan Indonesia, Jurnal Industri Pariwisata, Vol 2, No. 1, Salatiga: Sekolah Tinggi Ilmu Ekonomia AMA, 2019, page. 28

is a potency for Indonesia that can be optimized to achieve global competitiveness by developing art and cultural diversity-based tourism. It could be used to gain foreign exchange which indirectly influences the existence of the art and culture of the people in Indonesia. This situation causes the Indonesians in two contradictive positions in which there is a social change that can be used for improvement, and the other side is causing backwardness and remoteness for other society members which is caused by the factor of attachment of culture/ customs, religion, and location.[2]

The contradiction of these sides makes the existence of customary community as the main support for the development of customs and culture in Indonesia to be very important. Constitutionally, the recognition of the state on the existence of customary community after the amendment of 1945 Constitution, is stated on Article 18B paragraph (2) which stated: "The state recognizes and respect the unity of customary community as well as their traditional rights as long as living and in accordance with the development of society and principle of The Unitary State of the Republic of Indonesia, which is regulated in a Law". In the international legal order, Indonesia has ratified Law No 11 of 2005 concerning Covenant Ratification on the Rights of Economy and Culture. Therefore, the state has an obligation to respect, protect, and fulfill the rights of the customary community.[3]

The existence of a customary community that is organized in Customary Village is highly effective in protecting the Balinese culture and art so it could be the main support for Balinese tourism which popularizes Bali as the global popular tourist destination with the concept of culture-based tourism or known as Cultural Tourism. The development of the Cultural Tourism concept aimed at creating a mutual relationship between tourism and Balinese customs, art, and culture as the foundation. Therefore, it cannot be denied that culture is a fundamental value for tourism in Bali,[4] which makes Bali a reputable tourist destination.

The Government of Bali Province has established the basis of implementing Cultural Tourism in Bali under the Regulation of Bali Province No 3 of 1991 concerning Cultural Tourism (hereinafter stated as *Perda* No 3/1991) which has been updated with Regulation of Bali Province No 2 of 2012 concerning Balinese Cultural Tourism (hereinafter stated as *Perda* No 2/2012), as a statement that development based on Balinese culture as a part on Indonesian culture. The development of Balinese culture aims at triggering the equality of business opportunity and gaining maximum benefit for the welfare of the community so the goal of tourism for Bali, not Bali for tourism could be realized.

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[2] Anggoro, Teddy, Kajian Hukum Masyarakat Hukum Adat Dan Ham Dalam Llngkup Negara Kesatuan Republik Indonesia, Jurnal Hukum dan Pembangunan Vol. 36, No. 4, Jakarta: Law Faculty of University of Indonesia, 2006, page. 487

[3] Mandasar, Zayanti, Politik Hukum Pengaturan Masyarakat Hukum Adat (Studi Putusan Mahkamah Konstitusi), Jurnal Ius Quia Iustum, Vol. 28, No. 2, Yogyakarta: Law Faculty of Islamic University of Indonesia, 2014, page. 228

[4] Wyasa, Putra. Ida Bagus, Bali dalam Gempuran Ideologi Asing, Bali Post, 10th January 2011, https://issuu.com/epaper-kmb/docs/bpo10012011, accessed on 15th August 2021

The complexity of the challenges in developing Cultural Tourism to achieve sustainability and competitiveness as well as minimalizing the negative effect has triggered the issue of Regulation of Bali Province No 5 of 2020 concerning Standard of the Implementation of Balinese Cultural Tourism (hereinafter stated as *Perda* No 5/2020), which deregulated many related regulations of Travel Business, Standard of Management of Tourist Attractions, and other regulations, which are further regulated by the Standard of the Implementation of Balinese Cultural Tourism based on *Tri Hita Karana* which is originated from cultural values and local wisdom of *Sad Kerthi*.

The existence of Balinese dance as one of the existing Balinese cultures has become one of the tourism attractions, which attract both domestic and international tourists to visit Bali and enjoy the mystical and religious traditional dance of Bali. One of the most attractive dances is the Barong dance. This is originally a sacred dance that is only performed in the temple as one of the religious ceremonies. Along with the development, considering the aspect of the creative economy to improve the welfare of the Barong dancers and the community, so this dance is commodified to be a commercial dance which is very attractive for the tourists.[5] The development of Barong dance performance in Bali makes this dance to be a highly potential income which triggered many openings of new Barong dance stages. Batubulan village has several performance stages which make Barong dance the icon of Batubulan Village. Further, there are more performance stages

such as in Kesiman Village, Cultural Park of Garuda Wisnu Kencana, Ubud Village, Cultural Village of Kertalangu, and others.

Barong dance as one of the tourist attractions which has become one of the tour packages triggers more professional management of Barong dance which involving the Barong dancers as the artist who conducts their rights and obligation based on the contract with the business owner of Barong Dance Performance Attractions for economic purposes. The good relationship of the interest of the business owner with the interest of Barong dancer as a professional artist as well as the interest of the dancer as the member of Balinese Customary Community who must preserve the art and culture of Bali has simultaneously caused the existence of Barong dancers in Bali.

The worldwide Covid-19 pandemic has smashed the Barong Dance Attraction as a part of the tourism industry. This pandemic has closed access for the domestic tourists and the policy of lockdown as well as travel band from some countries has blocked the international tourists. The head of Statistics Indonesia (hereinafter is stated as *BPS*), Suharyanto, has officially announced that cumulatively, from January to December 2020, the number of international tourists who visited Indonesia reached 4.02 million people. Comparing to the same period in 2019, this number is deeply decreasing, i.e., 75.03%.[6] Meanwhile, the number of international tourists who visited Bali in

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[5] Dewi, Purnama Anggraeni, Komodifikasi Tari Barong di Pulau Bali Seni Berdasarkan Karakter Pariwisata, Panggung Jurnal Seni Budaya, Vol. 26, No. 3, Bandung: ISBI, 2016, page. 224

[6] Badan Pusat Statistik (BPS), Dihantui Covid, Kunjungan Wisman Tahun Lalu Merosot Hingga 75 Persen, https://www.indopremier.com/ipotnews/newsD

January 2021 decreased 93.33% compared to December 2020. Comparing to January 2020, the number of international tourists who visited Bali decreased almost 100% (-99.998%).[7]

Consequently, Barong dance is not operating, so economically the dancers did not have income because this attraction has become the source of their income. Besides that, Barong dance did not have legal protection upon their rights as workers, because the Barong dancer as the main artist, performed not based on working relationship, since there is no aspect of working. Therefore, it can be said that the legal connection was based on Partnership which focusing on mutualism among the parties. This relationship was based on the consideration that the Barong dancers in conducting their obligation to perform was not merely as a job but also conducting their obligation to preserve Balinese art and culture as a member of customary Balinese society.

From the above description, it can be seen from two different sides, i.e., until now, factually the closing of Barong dance performance due to Covid-19 pandemic indirectly causes a problem by unfulfilled rights of the Barong dancer as partnership relation because this is considered as a logic consequence of their position which is not only a profession but also an obligation for a customary community member to preserve their culture and art. On the other side, within the framework of labor relations, this issue juridically has a potency of a legal dispute in terms of fulfilling the rights and obligation as well as legal protection upon the Barong dancer.

## II. Research Method

This study used the normative legal study method because there was an absence of a norm that regulated the protection of Barong dancers who worked in tourism attractions that are not based on work relationships. This study used the statute approach, conceptual approach, and analytical approach. The tracing of legal materials used documentation study technique upon primary legal materials, i.e., regulations that are indirectly and directly related to the topic of this study. Legal books, journals, encyclopedias, and other sources were used as secondary and tertiary legal materials. Furthermore, this study conducted study analysis by using qualitative analysis. The technique of legal material display in this study used the qualitative descriptive method, i.e., the presented data or legal materials were in form of verbal words, not in form of numbers[8] so the answer of the research problem could be described systematically and comprehensively based on the collected theory and legal materials.

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etail.php?jdl=Dihantui_Covid__Kunjungan_Wisma n_Tahun_Lalu_Merosot_Hingga_75_Persen__BPS &news_id=129595&group_news=IPOTNEWS&ne ws_date=&taging_subtype=PG002&name=&searc h=y_general&q=,&halaman=1, accessed on 29th July 2021

[7] Badan Pusat Statistik (BPS), Perkembangan Pariwisata Provinsi Bali Januari 2021,

https://bali.bps.go.id/pressrelease/2021/03/01/717 547/perkembangan-pariwisata-provinsi-bali-januari-2021.html, accessed on 29th July 2021

[8] Muhadjir, Noeng, Metodologi Penelitian Kualitatif. Yogyakarta: Rakesarisin. 1996, hlm. 2

## III. FINDING AND DISCUSSION

### A. The Rights and Obligation of Barong Dancer as Tourism Attraction and Artist of Balinese Culture and Art

Bali is a region with abundant cultural heritage both tangible cultural heritage and intangible cultural heritage which are originated from values, traditions, customs, and local wisdom living in the society. The popularity of Bali as a region with abundant culture and arts has gained positive images from foreign people who have visited Bali since the colonial era. They called Bali the Island of God, Island of Paradise ad Island of Thousand Temples which develop Bali to be a worldwide popular tourism destination.

The holistic relation among arts, customs, religion and ceremonies made culture and arts the identity of Bali. Therefore, government and Balinese people have the same interest to protect and preserve the Balinese culture and arts because this identity will refer to the images of a Nation.[9] Bali tourism which cannot be separated from the established Bali identity with its culture and arts should be considered that this development of Bali tourism would cause Bali to be a place of the struggle many kinds of types and forms of cultures.[10] Indonesia's Government officially has established Bali to be a tourism destination through Presidential Instruction No 9 of 1969.[11] With this establishment, there is a consciousness of threat upon the Bali culture and arts from the negative influence of global culture, so the government and Balinese people conducted many efforts to protect Bali culture and arts, including strengthening the institution of Customary Village as the spearhead.

The development of Bali culture and arts could not be separated from the existence of Customary Village which is based on Hinduism principles and normatively protected by Law No 6 of 2014 concerning Village (hereinafter stated as UU No 6/2014) which is specifically regulated in Chapter XIII Article 103 until Article 110, which mainly regulates the authority of customary village based on the origin rights of the customary village.

Customary village in Bali is an independent institution with its rights to establish regulation for their domestic affairs called as *awig-awig*, self-governing, as well as resolve legal issues within their area, both in form of customary dispute and violation.[12] The customary village which must preserve culture and arts always facilitates a community called *sekehe* which conducts art activities such as dance, traditional instrument orchestra, painting, sculpturing, architectural art, and so on. These activities are conducted to facilitate the creativity of the people of the customary village. The culture and arts are used as support in conducting religious ceremonies.

The substance of implementing *awig-awig* aimed at maintaining the dignity of

[9] Tilaar, H.A.R, Mengindonesia Etnisitas dan Identitas Bangsa Indonesia, Tinjauan dan Perspektif Ilmu Pendidikan. Jakarta: Rineka Cipta, 2007, hlm. 35

[10] Seramasara, I Gusti Ngurah, Seni Budaya Bali Dan Pergulatan Identitas Di Era Pariwisata Bali, 2019, http://repo.isi-dps.ac.id/3503/1/akan%20dikirim%20Lpm%20SENI%20PERG%20IDENTITAS.pdf, accessed 25th July 2021, page. 4

[11] Yoeti, Oka A, Pengantar Ilmu Pariwisata. Bandung: Angkasa, 1985, page. 56

[12][12] Griadhi, I Ketut, 1994, Karakteristik dari Otonomi Desa Adat (Suatu Kajian Teoritis), a paper in Seminar "Desa Adat dalam Pembangunan Daerah Bali", on lustrum VI and XXX Anniversary of Law faculty of Udayana University, pages 10-12

customary village based on the principle of Hinduism philosophy, i.e., Tri Hita Karana which is defined as three causes of well-being. These causes are the harmony of human-God relation, human-human relation, and human-environment relation. These three relations are formed in various social and religious activities holistically so there will be integration among arts, customs, religion, and religious ceremonies. It maintains the life and creativity of the culture and arts will always develop, grow and flourish within the customary village.

*Awig-awig* as the foundation in regulating people of the customary village becomes guidance or boundaries of the rights and obligation of the people. As the form of customary law, *awig-awig* has an important role in regulating people life as well as a filter for negative influence upon the people in the aspect of religion, culture, and social economy[13] Regulation concerning rights and obligations of the people within *awig-awig* is stated in a special chapter concerning People's Points (*Sukerta Tata Pakraman*) of which regulates about the right and obligation of the original customary villagers, Hindus immigrants from Bali, and non-Hindus immigrants who are called as *Swadarma Lan Swadikara Krama Wed, Krama Tamiu Lan Tamiu.*

Principally, the regulation of the rights and obligations of the customary villagers guarantees the sustainability of the existing cultural order. The obligation was established to conduct the existing order of the customs values with all of its supports such as culture and arts of the customary village. This obligation makes all of the villagers conduct their actions sincerely, which is called "*Ngayah*". Etymology, the word *ngayah* is derived from *ayah* which means doing a job for God, for the government, for a respected or noble person,[14] or as mentioned in many sources, *ngayah* means doing a job without reward or compensation.

The order of Balinese life could not be separated from Balinese dance which is divided into three groups namely (1) *wali* dance, i.e., a sacred dance which is only performed in *panca yajna* ceremony; (2) *babali* dance, i.e., dances which can be performed in *panca yajna* ceremony or performed for entertaining purposes; and (3) *balih-balihan* dance, i.e., Balinese dances which is mainly for entertaining people.[15] One of the *wali* dances as a religious ritual is the Barong dance. Barong is a symbol of God which is believed for its power in protecting the people, so Barong dance is sacred and only performed in a certain religious ritual by the customary village by involving their villagers who are capable of dancing the Barong sincerely or called as the obligation of *Ngayah.*

*Ngayah* has become an obligation for the villagers of the customary village or by Balinese Hindus within a religious activity. The tradition of *ngayah* is considered as a vertical relationship between humans and God because *ngayah* is originated from one of Hindu's teachings called *Catur Marga Yoga*, i.e., teaching develops behavior and attitude

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[13] Rindawan, I Ketut, Peranan Awig-Awig Dalam Melestarikan Adat Dan Budaya Di Bali, Jurnal Kajian Pendidikan Widya Accarya vol. 7 No. 1, Denpasar: Faculty of Teachers and Education Science of Dwijendra University, 2017, page 5

[14] Anandakusuma, Sri Reshi, Kamus Bahasa Bali: Bali-Indonesia, Indonesia-Bali, Denpasar: CV Kayumas Agung, 1986, page 13
[15] Titib, I Made, Teologi dan Simbol-Simbol dalam Agama Hindu, Surabaya: Paramita, 2003, page. 158

as a part of interacting effectively with God, social environment, and nature. Therefore, *ngayah* is identical with activity conducted within a religious or customary ceremony that is not aimed at gaining material reward. The regulated *ngayah* has trigger social reaction, which leads *ngayah* to be a self-consciousness in action based on sincerity and genuineness. Therefore, the *ngayah* of Barong dance is considered as an action based on our consciousness as the creation that was given the ability to dance by God. Focusing on sincerity and genuineness, *ngayah* is not only human consciousness to give, but also a consciousness of accepting sincerely.[16]

The development of Barong dance as a tourist attraction which is intended for commercial purposes, makes Barong dance performance be managed professionally for financial benefits. A Barong dance performance which is used as a tourist attraction for financial purposes in the perspective of employment law considers the relation between the dancer and owner of the Barong dance performance as a legal relationship between the employee and the employer which raises rights and obligations for each party. There is an obligation of dancing which is not only demonstrating movement skills but also must animate. The dancer should have the value, attitude, and skill of a dancer, i.e., responsible for the performed dance with the support of talent so the dance will be clear and be able to attract the attention of the audience.[17]

The relation between the dancer and owner of the Barong dance performance should be constructed as working relation which raises

an embedded right on the employee such as the rights of wages, rights of annual leave, rights of equality before the law, rights of worship based on their beliefs, and other rights which are regulated in the regulations concerning employment.

The different legal positions of Barong dancers as a party who is involved in tourist attraction and their position as Balinese artists based on different legal orders should be considered as a separated legal relationship with a different consequence of rights and obligation. The owner of the Barong dance performance should not use the obligation of the Barong dancer as a Balinese artist as well as a part of the customary village to preserve the culture and arts sincerely as a form of *ngayah* to be a reason of not fulfilling the rights of the Barong dancer as a part of the tourist attraction.

## B. Legal Protection for the Barong Dancer as an Employee of Tourist Attraction as well as Performer of Cultural Arts during Covid-19 Pandemic

The existence of tourism as the biggest industry in the world has created many opportunities and challenges for countries that are dependent on this industry. Indonesia as a committed country to develop tourism as a leading sector for improving national economy explicitly has stated on Strategic Plan of the Ministry of Tourism and Creative Economy and the Agency for Tourism and Creative Economy 2020-2024, which

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[16] Prabhawita, Kadek Shanti Gitaswari, Aplikasi Ngayah Dalam Karya Seni Mari Menari, Mudra Jurnal Seni Budaya Vol. 34, No. 2, Denpasar: Institute of Arts Indonesia Denpasar, May 2019, page. 200

[17] Gischa, Serafica, Nilai, Sikap, dan Keterampilan sebagai Penari, https://www.kompas.com/skola/read/2021/01/14/144556569/nilai-sikap-dan-keterampilan-sebagai-penari, accessed on 6th August 2021.

formulated the direction of policy and strategy of this Ministry that the final purpose is to improve the contribution of the tourism sector and creative economy upon the national economic resilience.[18]

Bali as a leading sector of national tourism development is well-known for its beauty of nature and culture. The religious system as one of the cultural elements is reflected in religious ceremonies which can be seen in daily prayers, regular ceremonies in a temple (*odalan*), wedding ceremonies, tooth filing ceremony (*metatah*), a ceremony of a new building (*pemelaspasan*), death ceremony (*ngaben*), traditional orchestra, dance, and sculpture become a magnet for tourists.[19]

The art system in Bali which is based on Hindus teachings is reflected in the concept of *Satyam, Shivam, Sundaram* (the truth, holiness, and beauty) because art is the symbol of Vedic teachings and the truth is reflected in art. It means that art has a value of honesty, sincerity, and genuineness. Performing art is a *yajna*, by which only with honesty the offering and *yajna* will be accepted by God.[20]

The existence of Balinese culture which is the main supporting factor of tourism development indirectly becomes one of the implementations of national development policy which mainly focuses on cultural development as national identity. The development of the tourism industry of Bali which is supported by culture and arts as the main support is highly realized by Balinese people. Tourism which is considered from the production factors such as capital, land, workforce, technology, and management could be highly contributing as a catalysator in improving the development and distribution of people's income.[21] Balinese culture and arts as the main support of tourism become the basis for developing Cultural Tourism. It is expected to contribute positively to the aspects of culture and tourism in Bali which is in line with the concept of tourism for Bali, not Bali for tourism. The goal of this concept is to have intensive and positive interaction between Balinese culture and tourism.

Cultural tourism as an ideology, soul, guidance of Bali tourism development, has been established in the fundamental policy of Bali Province Government through some regulations which are started with the issue of Regulation of Bali Province No 3 of 1974 concerning Cultural Tourism (hereinafter is stated as *Perda* No 3/1974) which is renewed by Regulation of Bali Province No 3 of 1991 concerning Cultural Tourism (hereinafter is stated as *Perda* No 3/1991) and then renewed by Regulation of Bali Province No 2 of 2012 concerning Balinese Cultural Tourism (hereinafter stated as *Perda* No 2/2012). The change of this foundation showed that the preservation, harmonization, and cultural development are the priority in developing tourism

[18] Kemenkraf dan Baparekraf, Rencana Strategis Kementerian Pariwisata dan Ekonomi Kreatif/Badan Pariwisata dan Ekonomi Kreatif Tahun 2020 – 2024, Jakarta: Kemenkraf/Baperaekraf, page. 12

[19] Salain, Made Suksma Prijandhini Devi, Perlindungan Hukum Terhadap Kebudayaan Bali Sebagai Sumber Daya Ekonomi Pariwisata, vol. 39, No. 1, Jurnal Kerta Patrika, Denpasar: Law Faculty of Udayana University, 2017, page. 2

[20] Suparman, I Nyoman, Transformasi Nilai Religiusitas Dan Estetika Dalam Pementasan Barong Dan Rangda Di Desa Moti, Widya Genitri, Jurnal Ilmiah Pendidikan, Agama, Kebudayaan Hindu, Vol. 6, No. 01, Sulteng: STAH Dharma Sentana Sulawesi Tengah, 2015, page. 67-69

[21] Parikesit Widiatedja, IGN. Kebijakan Loberalisasi Pariwisata, Kontruksi Konsep Ragam masalah Dan Alternatif Solusi, Denpasar: Udayana University Press, 2011, page. 20

which is finally able to raise the pride of the people of the culture even it is proven to be functional in the social-economy aspect. [22]

Barong dance is one of the top tourist attractions which involves customary villagers as the dancer who has two different roles and functions, i.e., as the member of the customary village and as a tourist attraction worker who has rights and obligations as they must have in industrial relation which emphasizes on professionalism. In the industrial relation, it has been realized that creating a good employment relationship is not easy although both parties are aiming at gaining well-being for both parties. Yet, both parties have different interests. The interest of the business owner is gaining profit as much as possible, while the interest of the worker is gaining wages. Therefore, mostly the business owner considers worker wages as a production cost that should be minimized because it will decrease the owner's profit. [23]

This interest conflict becomes a potency of legal embezzlement.[24] This condition is obviously seen in the arrangement of working relation in Barong dance as a tourist attraction, which involving Barong dancer who has two different roles of life in conducting their profession, i.e., as a member of the customary village with an obligation to preserve Balinese culture and arts sincerely (*ngayah*) and as an individual with the rights of having wages. This conflicting role becomes a potency of being

misused by the owner of Barong dance art performance to suppress the rights of barong dancers to gain more profits.

The legal relationship between the owner of Barong dance art performance and the Barong dancer should be based on employment relation which regulates reciprocal rights and obligation. Normatively, it has been regulated that the rights of worker always embedded for anyone who receive wages and other following rights which raises simultaneously when the worker binds him/herself to the employer to conduct a job. However, the relation between the owner of the Barong dance art performance and the Barong dancer is not based on employment relations. It is a partnership relationship that is conducted by the business owner and the worker. This partnership relation is legal embezzlement that occurs in the management of Barong dance tourist attractions.

A covid-19 pandemic causes the downturn of Bali's economy which mostly depends on the tourism sector. The closing of entrance access for the tourists as well as the closing of tourism destinations has stopped many businesses which are affiliated with tourism such as Barong dance tourist attraction. This situation caused the Barong dance could not perform which implied to the unfulfillment of their rights as a worker.

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[22] Harmini, A.A.Ayu Ngr dan Solihin, Peranan Desa Adat Dan Sekaa Taruna Dalam Menunjang Pariwisata Di Bali, Soshum Jurnal Sosial Dan Humaniora, Vol. 3, No. 3, Bali: State Polytechnic of Bali, 2013, page. 12

[23] Zulkarnaen, Ahmad Hunaeni dan Utami, Tanti Kirana, Perlindungan Hukum terhadap Pekerja dalam Pelaksanaan Hubungan Industrial, Jurnal Ilmu Hukum Vol. 3, No. 2, Bandung: Padjajaran University, 2016, page 407-427.

[24] Penyelundupan hukum adalah suatu perbuatan dengan tujuan untuk menghindarkan suatu syarat atau suatu akibat hukum tertentu yang tidak dikehendaki, ataupun untuk mewujudkan atau menciptakan suatu akibat hukum yang dikehendaki, dengan kata lain seseorang melakukan penyelundupan hukum dengan tujuan agar diberlakukan hukum yang lain dari hukum yang seharusnya digunakan. lihat pada. Bayu, Seto, Dasar-Dasar Hukum Perdata Internasional, Bandung: PT. Citra Aditya Bakti, 2001, page 45.

The partnership relation between the owner of Barong dance art performance and the Barong dancer which is not regulated in the system of employment regulation caused the Barong dancer is difficult to get legal protection as the consequences of the closing of Barong dance performance art. Government Regulations to assist the workers to get Wages Subsidy from the government to prevent the business owner to cut off the employee or assisting the laid-off employee, based on the criteria that the employee receive a wage and registered as an active participant of labor social security in *BPJS Ketenagakerjaan*[25] could not be accessed by the Barong dancer as the consequences of not being classified as an employee based on the requirement. Although, they could access other possible aids.

Legal embezzlement in the Partnership Relation which was established by the owner of Barong dance art performance and the Barong dancer caused the absence of a written work contract that regulates the rights and obligations of both parties. It has a legal consequence not only in terms of employment law aspect but also could be on the aspect of intellectual property law. The performance of Barong dance as a creation of the dance arranger and the dancer is protected by Law No 28 of 2014 concerning Copyright (hereinafter is stated as UU No 28/2014). The Article 16 paragraph (2) letter e stated that copyright could be copyright can be transferred by written agreement. Since there is no written Employment Agreement caused the absence of a clause mentioning that every creation produced by

the dancer belongs to the company. The absence of regulation that regulates the dancer as the creator and company as the copyright holder made the creation of the Barong dancer is legally not protected. This situation is the potential to cause legal disputes between the dancer and the company. The dancers could sue the company for the royalty of their creation because basically, the economic rights of creation belong to the dancer as the creator if it is not transferred to the company of Barong dance tourist attraction as regulated in Article 17 paragraph (1) of Law No 28/2014.

## IV.    CONCLUSION

A.    Customary Village in Bali has a crucial role in the development of culture and arts which are further used as a basis in developing Cultural Tourism. This village has a right to regulate their domestic affairs with *awig-awig* which explicitly regulates the rights and obligation of the customary villagers in a special chapter concerning People's Points (*Sukerta Tata Pakraman*). This regulation regulates the rights and obligations of the customary villagers called *Swadarma Lan Swadikara* of the villagers which are intended to sustain the existing cultural order of the Customary Village. Barong dance as one of the cultural manifestations which is the main support of religious activity will be conducted sincerely without asking for reward or compensation called "*Ngayah*". Barong dance is performed as a consciousness of the customary villager

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[25] Pemerintah luncurkan bantuan subsidi upah bagi pekerja, ini syarat penerimanya, https://nasional.kontan.co.id/news/pemerintah-luncurkan-bantuan-subsidi-upah-bagi-pekerja-ini-syarat-penerimanya, accessed on 10th August 2021

who is gifted the ability of dancing by God. On the other side, the development of Barong dance as a tourist attraction which is commercially intended caused the legal relationship between the owner of Barong dance art performance and the Barong dancer should be constructed as a working relationship which is a consequence on the rights of wages, rights of annual leave, rights of equality before the law, rights of worship based on their beliefs, and other rights which are regulated in the regulations concerning employment. The different legal positions of Barong dancers as a party who is involved in tourist attraction and their position as Balinese artists based on different legal orders should be considered as a separated legal relationship with a different consequence of rights and obligation.

**B.** Barong dance as one of the tourist attractions with commercial purposes which involve dancers from the customary village should be regulated in working relationship. However, the legal relationship between the owner of the Barong dance art performance and the Barong dancer was a partnership relation. It did not require the criteria of working relation which regulates the rights and obligation of both parties. It could be considered as legal embezzlement because there is no rule which regulates this relation. Therefore, there is no certainty of the rights and obligations of both parties. The Covid-19 pandemic causes the downturn of Bali's economy which mostly depends on the tourism sector. The closing of the Barong dance tourist attraction as one of the businesses affiliating to the tourism industry caused difficulty in constructing the legal protection for the Barong dancer as the consequence of partnership relation established by both parties. Barong dancers also could not be a subject of government policy for wages subsidy because they are

not classified as an employee who receives a wage and registered as an active participant of labor social security in *BPJS Ketenagakerjaan.* This partnership relation has a legal consequence not only in terms of employment law aspect but also could be on the aspect of intellectual property law. Barong dance art performance as one of the dancer creations is copyright that can be transferred with a written agreement, so the absence of written agreement in which the substance regulates every copyright produced by the dancer belongs to the company with all of its rights and obligation incurred. It means that there is no legal protection on the copyright of the Barong dancer in the Barong dance tourist attraction.

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# HARMONIZATION OF LEGAL DEVELOPMENT FOR CORRUPTION ERADICATION IN INDONESIA: An Alternative Strategy

*By*

*Ni Luh Gede Hadriani, I Putu Gelgel*

## Abstract

Harmony in legal development needs to be done in eradicating corruption in Indonesia. For this reason, planned actions by making use of the funds, resources and thoughts in eradicating corruption in all levels of society should be carried out in accordance with our shared expectations and goals. Besides, to minimize the number of corruption, the potential for anti-corruption values in religious teachings needs to be revitalized. Thus, it is expected that corruption in all levels of our society, can be prevented and eradicated to the roots. So that in the future it will not happen again.

**Keywords: Harmony, law, corruption**

## INTRODUCTION

*"Where justice is corrupted by injustice or truth is corrupted by lies, while the judge sees it, it will be destroyed... therefore justice should not be violated, violating justice will destroy ourselves"  ( Menawa Dharmsastra VIII, 14-15)*

After 22 years of reformation era, Indonesia is still the most corrupt country in the world, ranking 102, which is lower than Timor Leste. Corruption has been committed by the legislature and executive in this country, from echelon one officials to the smallest officials such as sub-distric heads and village chiefs, school principals, and even low-level employees. Nurdin Abdullah, the governor of South Sulawesi who was known free from corruption, was suprisingly involved in a corruption. Then, the social assistance case that ensnared the Minister of Social Affairs, J. Batu Bara and the Minister of Maritime Affairs, Edi Prabowo, was also involved in corruption, and many other officials in this country were involved in corruption cases.

Corruption is also commited by Hinduism officials, such as the former Regent of Jemberana Regency, former Regent of Buleleng Regency, and former Regent of Klungkung Regency. Recently, there has been a corruption carried out jointly by the State Civil Apparatus (ASN) in Buleleng Regency.

From a moral and ethical point of view, it can be judged that the current condition of Indonesia is so pathetic by looking at the practice of corruption that is increasingly occurring. Corruption is still an extraordinary crime in this country. Although, the People's Consultative Assembly has mandated the state administrators to be more aggressive in eradicating corruption, corrupt practices are not diminishing. Instead, the corruption cases are increasing day by day. We discuss more about corruption than leading and punishing the corruptors.

It is a difficult task to unravel the causes of all these corruption problems because the causes are so cumulative and varied. It forms a circle of problems that can never

be resolved. The most crucial difficulty is knowing the first steps to eradicate corruption in this nation. It seems that Prof. Dr. Romli Atmasasmita was true that: "Eradicating corruption is not as easy as cutting the grass. Eradicating corruption is like preventing and destroying the virus of a disease, namely a civil disorder. It is necessary to diagnose and infer as well as proper treatment so that the virus disease cannot only be prevented but in the future it will not be happen again (Romli Atmasasmita, 2004: 22). In the current situation, we are still difficult to expect the law enforcers to be able to eradicate corruption because the law is defeated by power. So, it is true that the postulate in the sociology of law says "in developing countries, when there is a clash between power and law, then power tends to win" (Satjipto Rahardjo, 2003: 58).

Looking at the real-world context, corruption in Indonesia is like a virus that has spread to all levels of society. So, let us make the starting point to organize, repair and rebuild the ruins of the values of honesty, truth and justice that have been destroyed. Because from this point we can unite what we want and what we dream in eradicating the corruption. The vision that must be carried out is; corruption that attacks all levels of our society must be prevented and eradicated to the roots, so that in the future it will not be infected again in Indonesia.

In realizing these desires and dreams, what mission do we want to carry out so that the results achieved are in line with expectations? One of the steps that must be taken in eradicating corruption is the harmonization of law development. This issue will be examined in this article.

# 1. HARMONIZATION OF LEGAL SYSTEM COMPONENTS: an initial step

If these corrupt practices cannot be reduced and eradicated, then it is not impossible that the economic situation of this nation will get worse. The financial crisis brought a domino effect, namely the emergence of apathy in the community, which in turn fostered the mentality of breaking through to earn instant income. Corruption does not only cause financial crisis, but also the mental and personality of the younger generation and the nation's culture will also suffer.

Before a human takes an action, he/she will set a foundation to stand on as the first step of what they think is good and right. In the reality, as explained by Liek Wilardjo about the process of the starting point from reality *(das sein)* to the expected condition *(das sollen)* (Like Wilardjo, 2003: 3). Through this, we are trying to start taking steps in organizing and compiling a harmonious legal system integration scheme as an initial step to eradicate corruption that is getting worse.

Then, Lawrence Friedman explained that the legal system includes: (1) the legal structure which is the moving parts in a system mechanism or facility that exists and is prepared in systems such as courts, prosecutors; (2) legal substance is the actual results issued by the legal system such as judges' decisions and laws; (3) legal culture is the public attitudes or values, moral commitment and awareness that drive the operation of the legal system, or the overall factors that determine how the legal system acquires a logical place within the framework of society's culture (Lawrence M. Friedman: 1990).

If a clear scheme has been found, the next step is to organize those components so that the legal development process can run harmoniously and focus more on substantial issues. Therefore, a mechanism for integrating legal development that cover all the components of the legal system above is required. The mechanism must also simultaneously go through strategic steps, starting from legislation planning, law making processes, to law enforcement which is built through community law awareness.

In a country, a statutory regulation is declared good if it is accompanied by a guarantee of good law implementation so that legal development will not be useless. Legal development must truly be able to realize justice for all Indonesian people (precepts 5), legal development must also be able to guarantee natural rights and human rights (precepts 1 and 2), and be able to guarantee the unity and sovereignty of Indonesian (precepts 3 and 4).

The implementation of legal development will run well if it is supported by law and law enforcers who have a foundation of values and norms that are sourced from Pancasila (Kaelan, 2001: 252). Pancasila as the base values have been fully implemented. However, Pancasila as goal-values has not yet been fully implemented. As goall-values, it is only the precepts of God and unity that have been implemented but the values of humanity, democracy and justice have not been implemented (Arief Sidharta, 2000: 184)

Therefore, a perception and a pattern that can drive renewal is urgently needed. The pattern is what Thomas Khun describes as a paradigm (Thomas Kuhn; 2002). This paradigm must be recognized as an important guideline for the harmonious direction of our legal development. This is because the various perspectives will naturally have implications for law enforcement practices, in this case law enforcement in eradicating corruption.

## 2.     HARMONIZATION OF LAW ENFORCEMENT'S MOVEMENT: an obligation

The failures of law enforcement agencies in implementing legal and trial programs have made many people distrust the rule of law. Both foreigners and Indonesia citizens know know that the law in Indonesia is very bad. Corruption can no longer be handled by the legal system in Indonesia. The fact is that Indonesia is one of the most corrupt countries in the world, but there are no corruptors.

Throughout the years, the law in Indonesia continues to be criticized as the worst law in the world. It is confusing, annoying, and untrustworthy and so on. This can be seen from the decision of the Supreme Court on the Akbar Tanjung case. Almost all Indonesian public opinion voiced similar reactions such as bitterness, disappointment, despair, helplessness and anger.

Many negative comments and jargons are given to the legal in Indonesia. Some said that the law in Indonesia is an Abracadabra law because the state of law enforcement was chaotic, legal ethic was starting to fade and legal professionalism was starting to be removed and abandoned gradually and structured (JE Sahetapy, Kompas: December, 2003), Furthermore, the others said that legal products Indonesia was not qualified, professional, does not move quickly, has a bad mental integrity and corrupt (Jurnal Keadilan, 2002, p. 1). Several people also shared their condolences for the bad law in Indonesia

(Suara Merdeka: February, 2004). There were also those who proposed to not believe in the law because the world of justice had ended (Kompas: February, 2004), and there were many other negative comments.

The judiciary, which should be at the forefront of enforcing the law and creating justice indiscriminately, turns out to only serve a handful of people who are considered to have power. Therefore, it is reasonable for the public to think that our law is powerless because the law is used as nothing more than a sweetener. The Supreme Court (MA) has demonstrated its failure to maintain law enforcement.

In the commercial court, there is a well-known lawyer who rarely loses the cases he handles. Furthermore, there is one well-known lawyer who has only lost once in the commercial court. The greatness of the lawyer cannot be separated from his ability to approach the judges of the commercial court. If the approach is successful, the wrong person can be justified and the right person can be considered guilty. Therefore, as stated by a senior lawyer, when a lawyer handles a case, the first thing to think about is not the legal basis, but who the judge that can be contacted and how to approach the judge. Thus, what is needed to become a great and rich lawyer is not extensive legal knowledge, but rather the ability to approach and trick to take advantage of opportunities in regulations (Jurnal Keadilan, Vol 2 No.6 tah.2002: 10).

Kunto Wibisono said that the confusion of our legal vision and mission followed by differences and contradictions in the strategy of solving a problem actually led to things that were counter-productive. Law is no longer used as a means to distinguish or enforce truth and justice, but the law has been used as a commodity to be exchanged as a means of payment to buy things that actually oppose truth and justice (Kunto Wibisono, 2004: pp. 148).

Starting from real fact, the opinion of Prof. Dr. Satjipto Rahardjo deserves approval. He said that law enforcers (police, prosecutors, judges and also lawyers) should unite together to uphold justice. It is like going to war, the troops and commanders should go to the battlefield together to win the war. The police, prosecutors, judges, and lawyers should be in one team, namely the Indonesian troops, not separated into prosecutors, judges, police or advocates, each of whom is busy securing their own field (Satjipto Rahardjo, Kompas, April 2004).

It is the right time and it should be that judges, police, prosecutors and advocates hain in hand in harmony to prevent and eradicate corruption that threatens this nation. If law enforcers can unite hand in hand in harmony and move to reform the law, I believe that corruption will gradually be eradicated from Indonesia.

So, we should have urged law enforcement officers, especially judges, to decide a matter fairly. Judges should not be merely a funnel of the law. Judges should not simply remember their interpretation that is required by law, without listening and looking at the dynamics of society. Judges should be able to show their greatness and authority by understanding and feeling the suffering of the people.

We need to encourage law enforcers to use their eyes and conscience in implementing the law intelligently and meaningfully. Thus, the law enforcers are not trapped in a dogmatic positivist way of thinking which is very thick with its formal and legalistic nature in which the law is only tampered rationally. Therefore, we must be brave to

change the way of thinking in such a way. This can be done in a more realistic way, in accordance with the social structure of the Indonesian nation, namely the legal paradigm that refers to the legal ideals of Pancasila.

It is tragic when the judge's decision does not dare to side with justice. In fact, our court wants to have the Court with the values of Pancasila and the judges have also been regulated by Pancasila and have been told how high the value of Pancasila is. Pathetic? Indeed. But this is a reality that we must admit honestly and try to rise from the downturn in our law that has occurred so far.

We also need to encourage the law enforcement officers who have the trust and legitimacy to carry out initial investigations, investigations, prosecutions, interrogations up to the execution of corrupt practices so that they are able to prove their ability and willingness to prevent and eradicate corruption, indiscriminately.

## 3. A LEADER WHO CAN CREATE HARMONY: indeed admired

Are the facts above enough? Apparently not yet. This still requires a leader who is able to direct, lead, unite and harmonize the legal development movement. This leader must give dedication and performance for the benefit of the people. He must start the reasonable movement and put morals as the central focus.

How important is the role of leaders in eradicating corruption? In a paternalistic society (model culture) like Indonesia, the figure of a leader is obviously very important. Neither jargons, law, nor rules can replace a leader. This is because a leader will be considered as the role model

that must be followed, observed and criticized. Therefore, exemplary behavior will be very efficient to unite harmonious steps in eradicating corruption in this archipelago.

The leader needed is a leader who is capable, pure, honest, and fair. It is only the person with aforementioned traits that will be able to become the leader in a society that is still thick with paternalistic culture. This is to direct the development of a harmonious law in order to prevent and eradicate injustice and dishonesty such as corruption, collusion and nepotism.

## 4. POTENTIAL ANTI-CORRUPTION VALUES IN RELIGIOUS DOCTRINE: need to be revitalized

One of the efforts in eradicating corruption in Indonesia is to revitalize anti-corruption values in the Hinduism such as: the values of honesty, caring, independence, discipline, responsibility, hard work, simplicity, courage, and fairness.

### a. Honesty

Honest means upright behavior, not lying, and not cheating. The values of honesty in Hinduism can be seen from the doctrine of *Tri Kaya Pari Sudha* (think good, say good and do good). In addition, the doctrine of *Catur Purusa Artha* also teaches to be honest in seeking *Artha* (wealth), to get wealth, a human must get it by *Dharma* (the right and honest way). If wealth is obtained in a way that deviates from the truth, then actually such a person has done something useless and sinful. Besides, the value of honesty is also seen in the doctrine of *Satya Wacana*, which teaches not to lie to anyone.

In the *Sarasamuscaya,* there is a doctrine of the *Karma Patha* which is about ten things that should not be done:

*Prawrettyaning manah rumuhun ajarakena, telu kwehnya, pretyekanya, si tan engin adengkya ri drebyaning len, si tan krodha ring sarwa satwa, simamituhwa ri hananing karmaphala, nahan tang tiga ulahaning manah kahretaning indriya* (The behavior of the mind is first described. There are three mental behaviors, namely, not being envious and jealous of the property of others; not being angry with any creatures; and believing in the truth of *Karma-phala*. Thus the three kinds of mental behavior are ways of controlling lust.) (Saracamuscaya, sloka 80).

*Nyang tanpa prawrettyaning wak, pat kwehnya, pratyekanya, ujar ahala, ujar apregas, ujar pisuna, ujar mitya, nahan tang pat singgahaning wak, tan ujarakena, tan angen-angenan kojaranya* (These are four things that are not appropriate to say, namely dirty words; rude words; slanderous words; and lying words. These four words are to be avoided, not to be said and not even to be thought about.) (Saracamuscaya, sloka 81).

*Nyang tan ulahakena, syamati-mati, mangahal-ahal, si paradara, nahan tang telu tan ulahakena ring asing, ring parihasa, ring apatkala, pangipyan tuwi singgahana jugeka* (This is the behavior that should not be done, which is not allowed to kill, steal, and have an affair. These three things absolutely can't be done, both when making fun, urgency, even in a dream don't do these three things.) Saracamuscaya, sloka 82).

**b.      Discipline**

Discipline means obedience to the rules. A disciplined life does not mean having to live like a military pattern in a military barracks, but a disciplined life is being able to organize and manage the time as well as possible to complete tasks. The benefit of a disciplined life is that you can achieve your life goals more efficiently.

The value of obedience in Hinduism can be seen in the Artharva Veda which states that: "…you should work with sincerity, discipline and honesty. If you work with sincerity, discipline, and honesty, the results of your work will be abundant a thousand times…" (Atharva Veda.III.24.5)(Atharva Veda.III.24.5).

Discipline is also based on the doctrine of Tri Kaya Parisudha. It is the doctrine that teaches Hindus to do actions that; 1) *Manacika Parisudha* which means having a pure/good mind (for example: not being envious of other people's property, accepting the result of their actions, compassion for all creatures); 2) *Wacika Parisudha* means having a good speech (firm, not lying, not rude, keeping promises). It means that human must be disciplined in speaking; 3) *Kayika Parisudaha* means doing the right thing, one should do the deed according to the rules outlined.

**c.      Responsibility**

Responsibility is the state of being obliged to bear everything. The Law of Karma is the value of responsibility in Hinduism. The Law of Karma states that humans act according to their *Dharma* and according to the position they occupy. Every action is believed to bring results from his actions, either good results or bad results. At the time of death, the human soul is still full of the results of the actions carried out during his life. Likewise after they are reincarnated (reborn). Hindus strongly believe that if they do well then in the reincarnation, they will be reborn in a

better level than the previous one. If bad deeds are done, then the reincarnation will be even worse and can even be reborn as an animal. They believe that humans will live continuously in changing circumstances according to their karma.

According to Hinduism, the law of Karma can be classified into 3 types, namely; 1) *Sancita Karma*, which is the result of human actions in previous lives that have not been fully enjoyed and is still the seed that determines the present life, 2) *Prarabda Karma* is the result of human actions in their current life without the rest, 3) *Kriyamana Karma* is the result of human actions that cannot be enjoyed at this time and must be accepted in the life to come. This means that all good and bad actionS will have consequences not only in this life, but also the afterlife or even in their reincarnation as a human.

### d.    Caring

Caring means paying attention. The value of caring is very important for a person in life in society.In Hinduism, the doctrine that prioritizes caring is *Catur Paramitha*. It consists of *Metri* (willing to help), *Karuna* (compassion/empathy), *Muditha* (gentle, honest, kind-hearted), and *Upeksa* (selfless). Another doctrine related to the value of caring is *Tat Twam Asi,* which is a doctrine that views the universe as a subject and object of life, personified like humans. We live to live in mutual respect and devotion to every creature as God's creation.

### e.    Independence

Independence can be interpreted as a process of maturation by not depending on others to do their duties and responsibilities. With independence, a person is required to carry out all responsibilities with his own efforts and not others.

*...inaka nikang bhuwana kabeh, ya ta donira nimitaning janma*
(To prosper the world. That is the purpose of His incarnation) (K. Ramayana, I:2).

*... ksaya nikang papa nahan prayojana*
(To eradicate poverty. That's what you have to work on) (K. Ramayana, XXIV:82).

*Tapah swadhyayayeswarapranidhanani kriyayogah*
(*tapa* means 'to endure, to strive'; *swadhyaya* means 'self-employment'; and *Iswara pranidhana* which means 'devoutly devoted to God' is a form of yoga practice) (Yogasutra, II:1).

### f.    Hard work

Hard work is based on a will that creates associations with determination, perseverance, endurance, clear goals, work power, determination, self-control, courage, fortitude, determination, energy, strength, masculinity and unyielding. Whenever a person is full of hope and belief, he will become stronger in carrying out his work.

Working hard is important in order to achieve the results in accordance with the target. However, working hard will be useless without knowledge.

***Utsaha ta larapana, karyyasing pahapagehen,***
*sampay tan gawayakena, ring satwa dhama ya tuwi*
(Work is the way. Every job should be done diligently. Don't do anything negligent even to the lowest creatures) (K Ramayana, III:59).

### g. Courage

Courage is very important to achieve success. Courage will be more developed when accompanied by confidence. To develop an attitude of courage in defending the belief, a human must consider various issues as well as possible. Deep knowledge creates a feeling of self-confidence. Wherever and under any conditions, fast decisions must often be made and must be implemented quickly as well. One of the best opportunities to make an opinion or the best possible judgment is in silence where human can think without being disturbed.

*Gogtabhidam gowindam wajrabahum,*
*jayantam ajma pramrnantam ojasa,*
*imam sajata anu wirayadhwam,*
*indram sakhyayo anu sam ramadhwa*

(The destroyer of the enemy's victorious defenses on earth, armed with lightning (wise and sharp words), follow God (*Indra*) folks! And show your heroic spirit, dear friend. Go forward simultaneously with His blessing (Rig Weda X.103:6)

### h. Fairness

Based on the literal meaning, fair is equal, not impartial. The character of fairness needs to be nurtured from the early years so that people can learn to consider and make decisions fairly and correctly.
The establishment of *Rta* (law) is the cause of justice which is one of the pillars of dharma. Six dharmas:
*Satyam brihad rtam ugram diksa tapo*
*brahma yajnyah prithiwim dharayanti*
(*Satya* means truth; *Rta* is a great and firm law or justice; *Diksa* is holiness; *Brahma* means prayer; *Tapa* is discipline or hard work; and *Yajna* which means sacrifice

that upholds the earth) (Atharwa Weda, XXX.I:1

### i. Simplicity

A simple lifestyle should be developed since childhood. With a simple lifestyle, every child is accustomed to not living extravagantly but living according to his ability and being able to meet all his needs. Needs are often identified as mere wants. Though the needs are not always in accordance with the desire and vice versa.

The principle of simple living also avoids a person from excessive desires.

*Aparigraha sthairye janma kathamta sabodhah*
(Staying firmly in the *aparigraha* (simplicity), then comes the correct understanding of the why and how of birth) (Yogasutra, II:39)

### 5. CONCLUSION
Harmonization of legal development will be able to direct us on a path to reform the mindset of all components of the nation including the legislative, executive, and judicial and community circles, in eradicating corruption. The legal must be able to function as a means or tool in eradicating corruption, and can guarantee a balance of interests and a sense of justice for all parties, which in turn can prosper life in society.
In order to make this happen, we must take planned actions by utilizing funds, resources and thoughts so that our hopes and journey in eradicating corruption that attacks all levels of society can be carried out in accordance with our shared hopes and goals. Besides, to minimize the corruption, the potential values of anti-corruption in religion need to be revitalized

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# Law, Ethics and Politics in Comparative Perspectives.

By
I Wayan Sedia
Faculty of Cultural Studies, Udayana University

## ABSTRACT

**Law, Ethics and Politics in Comparative Perspectives.**

Law, ethics and politics are interrelated. In Indonesia, law, ethics and politics are an integral part of the life of the nation and state originating from Pancasila as the basis of the Indonesian state. Every political policy that is made is always based on regulations, appropriate values and aspirations that develop in the community. Related to this background, the following problems can be formulated, how is the planning and implementation of political policies related to political ethics and the applicable legal system. The purpose of this paper is to find out the process of planning and implementing policies carried out by the state apparatus.

The writing method in this journal is a qualitative method. The collected data is then analyzed and presented in a narrative manner. The approach is carried out in an interdisciplinary manner, studied from several theories and then linked to the reality that occurs in society. To dissect the relationship between law, ethics and politics, the author uses two theories, the first is Derrida's theory of deconstruction, and the second is Giddens's theory of agency and structure. According to Derrida, that the meaning of a sign is uncertain and final, there are other hidden meanings. Likewise with a policy made by public officials. Then according to Giddens, agents and actors have a relationship of interdependence, not values and resources without agents.

According to the results of the analysis of the data obtained, many public policies are not in accordance with political ethics and public aspirations as well as violations of law in the implementation of public policies, such as abuse of authority and corruption during the COVID-19 pandemic. If this is allowed to continue, it will widen social, economic and political distances which in turn will be able to damage the life of the nation and state. Increasing unemployment, poverty and increasing crime. Chaos will occur everywhere, society will be divided, conflicts between groups and diversity will be the difference that separates them.

**Keywords; law, e thics and politics**

**PRELIMINAR**

**1.Introduction**

In the preamble of the 1945 Constitution, paragraph IV, the purpose of the state is to protect the entire Indonesian nation and the entire homeland of Indonesia, promote public welfare, educate the nation's life and participate in carrying out world order based on freedom, eternal peace, and social justice.

The achievement of common goals is designed, formulated, and agreed upon by all elements. The prevailing system in Indonesia stipulates that the design of goals through legal instruments is strongly influenced by political forces through the arrangement of party interests that will shape policy products. According to Mahfud MD, the struggle of interests through political parties resulted in 2 (two) options, namely through political compromise or through political domination. Political domination occurs when the battle is colored by the greatest political power. In line with Mahfud MD's view, Satjipto Rahardjo admits that there is only one option, namely that legal policy-making processes show the dominance of political decision-making. The law-making process actually involves academics and legal experts but is only positioned as a party that provides recommendations in order to formulate a framework of problems and is not part of the decision-making process regarding issues. Ethics as a branch of philosophy on human behavior. This paper analyzes human behavior in relation to life. patriotic. As is known, one of the characteristics of philosophy is critical, because it is related to applied ethics, so we are required to think or be critical of the reality of factions in society. This paper examines the relationship between law and ethics and the position of law and ethics in legal politics in the country.

Formulation of the problem

Based on the above background, the following problems can be formulated:
1. What is the relationship between law and ethics?
2. What is the relationship between law and ethics in legal politics?

**Body of Essay**

1. The relationship between law and ethics

Pancasila is a source of ethics as the basis for the creation and implementation of the 1945 Constitution, including four amendments. The First Amendment of the 1945 Constitution was carried out in the MPR General Session 14-21 October 1999 The Second Amendment of the 1945 Constitution was carried out in the MPR Annual Session 7-18 August 2000 The Third Amendment of the 1945 Constitution was carried out in the MPR Annual Session 1-9 November 2001 The Fourth Amendment of the 1945 Constitution was carried out in the Annual Session MPR 1-11 August 2002.

Likewise in making regulations and other political decisions related to the public interest. Law and ethics are one unit that goes hand in hand, harmoniously in the life of the state. It is very wrong if policy making is not based on ethics that have been lived and understood by the community. Of course the planning that has been made will experience obstacles and challenges in its implementation.

Legal Understanding

Law in Indonesia in the view of B. Hestu Cipto Handoyo is the final activity of public policy which includes the legislative process. The output of these activities is that laws and regulations (Laws) are made to be

ratified so that these public policies are publicly binding. The legislative process is a battle of political interests between political parties in the parliament building. Mahfud MD. Mahfud MD formulated legal politics as an official legal policy or (policy) regarding the law that will be enacted, either by making new laws or by replacing old laws, in order to achieve state goals as stated in the Preamble of the 1945 Constitution.

Definition of Ethics

Morals are teachings or discourses, standards, a collection of rules, both oral and written about how humans must live and act in order to become good human beings. Ethics is a branch of philosophy that is a critical and fundamental thought about the teachings and views of these moral views. Ethics comes from the Greek "ethos" which means character or custom and the origin of the word moral is the same as the word ethics from the Latin "mos" for singular and plural "mores" which also means custom or way of life. From these two words, ethics and morals show the customs/guidelines on how to act with the approval or practice of a group of people. Morals and morality are actions that are being judged, while ethics are used to study a system of values or codes. In Jimly Asshiddiqie's view, ethics is a branch of philosophy that discusses behaviorright and good in human life. Ethical philosophy does not only place questions on right and wrong, but more than that, it includes issues of good and bad.

Referring to the understanding of law and ethics above, there is a very close relationship between law and ethics. Every legal product made in the form of statutory regulations must refer to ethical values in Pancasila which are sourced from religious values. In the formulation and planning of legal products, it is inseparable from the tug of war between interested parties, especially political parties. Domination will certainly occur to achieve personal and group interests behind the interests of the state. Every legal formulation and planning must be based on ethics so as to avoid disharmony in society, arbitrariness and irregularities in its implementation. This condition causes the development goals to improve welfare will not be achieved so that it will give birth to rejection and upheaval from the community. Formulation of legal policies is a big task for the executive and legislative branches that combines ethics and values that live and develop in society. Then it is the executive as a state institution that is obliged to carry out with advocacy from legal institutions such as the prosecutor's office and court.

2. The position of legal and ethical relations in legal political policy

Law is a product of political policies carried out by the elite, both executive and legislative. A policy taken must be in accordance with the conditions and capabilities of a country. Good policy planning is planning that pays attention to ethics, social and environmental conditions. There are three characteristics in common in legal politics, namely basic policies that contain the direction where the law will be taken, made by the authorities (authorities), law making is done by choosing the values that develop in society that are mutually agreed upon and then poured into legal norms to rule out the law. joint behavior, and is constituendum which contains the ideal law or legal ideals that will be enforced. Apart from these five equations, there are several aspects of legal politics that are special in terms of the

understanding conveyed by these experts, including what was conveyed by Mochtar Kusumaatmaja which was not stated by other legal experts. Mochtar emphasizes that the development of law or legal politics is the same as renewing ways of thinking, attitudes, and values that develop in society. The author interprets that Mochtar Kusumaatmaja's opinion is based on the driving reasons for the development of law. In addition, Siti Soetami also has a different view where one of the things in legal politics is the existence of written legal requirements to guarantee legal certainty. The difference in views is understood in the context of making law which is a mutual agreement where the authority is given to the legislature

## CLOSING

The formulation of legal politics policy is an attitude to choose what develops in society in accordance with ethics, then selected according to priorities and harmonized with our constitution (UUD 1945) and then poured into legal products. long, medium and short term development in one year.

Meanwhile, the relationship between ethics and law can be seen from 3 (three) dimensions, namely the dimensions of substance and container, the dimensions of the relationship, the breadth of its scope and the dimensions of human reasons to obey or violate it.

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# Virtual kite festival, Pada Situasi Pandemi Global Sebagai Salah Satu Kontruksi Budaya Baru Dalam Menjaga Ketahanan Tradisi Melayangan di Bali

I Gede Varga Danis Whara

Program Magister Kajian Budaya, Universitas Udayana, Denpasar Timur 80232. Kota Denpasar, Bali – Indonesia. vargadaniswhara@gmail.com

Pandemic global tentunya menjadi siatuasi terberat yang harus kita lalui bersama-sama. Banyak yang menjadi imbas atau yang terdampak dalam situasi pandemic global seperti sekarang ini. Kelangsungan Budaya tentunya salah satu yang sangat terdampak pada situasi pandemic global saat ini. Indonesia memiliki beraneka ragam kebudayaan, khususnya di Bali terdapat suatu budaya atau *tradisi melayangan* yang dimana penikmat atau pencintanya yakni disebut *Rare Angon*. *Tradisi melayangan* di Bali biasanya dilakukan tiap musim kemarau tiba yakni bertepatan pada bulan juni hingga oktober. Sebelum adanya pandemic global seperti saat ini, para *Rare Angon* dapat melakukan aktivitas *melayangan* di satu titik tertentu dan banyak juga bisa ditemui festival layang-layang tradisional Bali. pada saat situasi pandemic global saat ini kegiatan *melayangan* tidak dapat berlangsung seperti musim sebelumnya dikarenakan adanya suatu pembatasan kegiatan yang bersifat menimbulkan keramaian. Pandemic global tentunya yang menjadikan dasar atau yang melatar belakangngi adanya virtual kite festival pada *tradisi melayangan* di Bali, dikarenakan munculnya ide –ide kreatif dari rekan – rekan *Rare Angon* agar tetap dapat mengeksistensi budaya *melayangan* di Bali walaupun hanya secara virtual yang diaplikasikan melalui media social Instagram dengan cara mengunggah foto dan video layang-layang yang di ikut sertakan dalam virtual kite festival tersebut.

*Kata Kunci : Virtual,tradisi melayangan, pandemic global*

## PENDAHULUAN

Indonesia adalah negara yang memiliki beragam budaya, bahasa, dan agama. Tak hanya itu saja, Indonesia juga dikenal dengan keindahan alam yang menakjubkan beserta rempah-rempah maupun fauna dan floranya (Kristanto, 2015). Permainan tradisional juga termasuk kedalam warisan budaya Indonesia. Di Bali terdapat salah satu permainan tradisonal yang diaplikasikan kedalam media layang-layang tradisonal bali atau sering juga disebut dengan tradisi melayangan. Permainan tradisional merupakan bagian dari tingkah laku manusia yang juga merupakan bagian kebudayaan. Kebudayaan adalah keseluruhan kompleks yang didalamnya termasuk ilmu pengetahuan, kepercayaan, kesenian, moral, hukum, adat istiadat dan kemampuan lain serta kebiasaan manusia sebagai anggota masyarakat. Permainan tradisional merupakan warisan nenek moyang kita, warisan dari para leluhur kita, sehingga dengan melestarikan permainan, juga melestarikan sebagian kebudayaan nenek moyang kita (Isniwarti, 2017). permainan tradisional hakikatnya tercipta sebagai hasil kebudayaan dari masyarakat setempat yang ada dan tumbuh dimasyarakat dan diwariskan secara turun-temurun. Tradisi *melayangan* sangat menarik dan seru saat memainkannya, juga memiliki nilai-nilai positif dalam kehidupan sehari-hari. Beberapa nilai positif yang didapatkan pada tradisi *melayangan* yaitu melatih kekompakan, kebersamaan, gotong royong hingga saling

menghargai. Layang – layang tradisioal bali tentunya menggunakan dan terbuat dari alat-alat sederhana seperti kayu, bambu dan sebagainya. Tradisi *melayangan* dikenal sebagai permainan rakyat yang merupakan sebuah kegiatan rekreatif yang tidak hanya bertujuan menghibur diri tetapi juga sebagai alat memelihara hubungan sosial serta untuk menambah budaya bangsa kita. Budaya *melayangan* pada masyarakat Bali bermula dari sebuah permainan masyarakat yang sangat sederhana, Tradisi *melayangan* telah terjadi secara turun temurun yang diwariskan oleh masyarakat Bali. Festival Layang-layang Bali pertama kali dilakukan pada tahun 1979 bertempat di Subak Tanjung Bungkak Denpasar. Setelah hampir seperempat Abad festival Layang-layang masih mendapat sambutan yang luar biasa dari masyarakat ( supringacir 2012 diakses.8 september 2021 ). Tradisi *melayangan* di Bali masih sangat eksis keberadaannya hingga saat ini dan setiap musim layang-layang tiba banyak ditemukan berupa event-event atau festival layang-layang tradisional Bali baik itu lokal hingga internasional. Layang - layang dan juga tradisi *melayangan* sangat erat kaitannya dengan cerita *Rare Angon*, dipercaya bahwa Dewa Siwa dalam manivestasinya sebagai *Rare Angon* merupakan Dewa Layang-layang (Yogi2012). Pada musim layangan atau setelah panen di sawah *Rare Angon* turun ke Bumi diiringi dengan tiupan seruling bertanda untuk memanggil sang angin. Bagi Masyarakat Bali layang -layang mempunyai nilai kesungguhan yang menonjol dan bukan sebagai benda kosong tanpa nilai, Masyarakat Bali percaya bahwa Layang-layang mempunyai badan, Tulang dan Roh ( Bengkel Redaksi 2013 diakses, 8 september 2021). Pada tahun 2019 akhir sampai tahun 2020, dunia dilanda pandemi besar yaitu virus covid-19 (Setiati & Azwar, 2020). Adanya pandemi global seperti yang kita ketahui, kehidupan sosial masyarakat

mengalami kendala dikarena virus ini menyebabkan terbatasnya interaksi sosial masyarakat. Siatuasi Pandemi memaksa beberapa negara termasuk Indonesia membatasi interaksi dan hubungan antara manusia didalam lingkungan masyarakat, dengan kebijakan ini orang-orang dibatasi untuk berdiam diri dirumah saja dan membatasi intraksi dengan orang lainnya. Sehinga aktivitas *melayangan* menjadi terdampak dan tentunya para *Rare Angon* sangat tidak bisa menerima keadaan tersebut, karena kebiasaan melayangan sudah menjadi candu didalam diri para *Rare Angon* yang dimana tiap musimnya bisa dengan bebas menerbangkan layang-layang kesayangannya. pandemi Covid-19 telah menyebabkan perubahan pada berbagai aspek kehidupan. Perubahan ini ditunjukkan oleh sikap dan perilaku masyarakat yang menyesuaikan dirinya dengan adanya pergeseran sosial sesuai dengan keperluan, keadaan, dan kondisi yang baru (Widaty, 2020). Dengan demikian secara tidak langsung munculah sebuah ide-ide kreatif dari para elite- elite *Rare Angon* yang dimana menggagas sebuah Virtual Kite Festival agar bisa tetap eksis menjalankan dan mejaga tradisi melayangan di masa pandemic global ini. Walaupun hanya secara virtual yakni, melalui media social Instagram dengan teknisnya yang mengunggah foto dan video layang-layang yang ikut serta dalam Virtual Kite Festival tesebut. Para *Rare Angon* tentunya sangat antusias dan bisa menerima hal tersebut hingga saat ini virtual kite festival masih sanggat banyak keberadaannya begitu juga peminatnya.

**METODE**

Penelitian ini menggunakan Teori perubahan social dari William F. Ogburn dalam menganalisis masalah. Menurut William F. Ogburn perubahan sosial adalah perubahan yang mencakup unsur-unsur kebudayaan baik material maupun

immaterial yang menekankan adanya pengaruh besar dari unsurunsur kebudayaan material terhadap unsur-unsur immaterial. Kebudayaan materiil adalah sumber utama kemajuan. Aspek kebudayaan non-materiil harus menyesuaikan diri dengan perkembangan kebudayaan materiil, dan jurang pemisah antara keduanya akan menjadi masalah sosial. Menurut Ogburn, teknologi adalah mekanisme yang mendorong perubahan, manusia selamnya berupaya memelihara dan meyesuaikan diri dengan alam yang senantiasa diperbaharui oleh teknologi ( Henslin,2006:223). Teori ini digunakan untuk mengetahui perubahan budaya *melayangan* yang didukung oleh kemajuan teknologi pada pandemic global yang terjadi saat ini.

Metode yang digunakan dalam penelitian ini adalah kualitatif yang sifatnya deskriptif, menggunakan analisis, mengacu pada data, memanfaatkan teori yang ada sebagai bahan pendukung, serta menghasilkan suatu teori. Dengan menggunakan metode penelitian kualitatif, penulis dapat menjelaskan fenomena yang terjadi di masyarakat secara mendalam, terstruktur secara jelas dan juga dapat mengumpulkan data secara lengkap. (Sukmadinata, 2006) menjelaskan penelitian deskriptif adalah suatu bentuk penelitian yang ditujukan untuk mendeskripsikan fenomena-fenomena yang ada, baik fenomena alamiah maupun fenomena buatan manusia. Fenomena itu bisa berupa bentuk, aktivitas, karakteristik, perubahan, hubungan, kesamaan, dan perbedaan antara fenomena yang satu dengan fenomena lainnya (Moleong, 2007).

Penelitian deskriptif tidak hanya terbatas pada masalah pengumpulan dan penyusunan data, tapi juga meliputi analisis dan interpretasi tentang arti data tersebut. Data yang dikumpulkan berasal dari naskah, artikel, wawancara, foto, dokumen pribadi, lapangan, dan sebagainya.

Penelitian kualitatif dilakukan pada kondisi alamiah dan bersifat penemuan. Dalam penelitian kualitatif, peneliti adalah instrumen kunci. Oleh karena itu, peneliti harus memiliki bekal teori dan wawasan yang luas jadi bisa bertanya, menganalisis, dan mengkonstruksi objek yang diteliti menjadi lebih jelas. Penelitian ini lebih menekankan pada perubahan budaya.

Penulis menggunakan penelitian kualitatif betujuan untuk menggambarkan dan menganalisa suatu keadaan atau status fenomena secara sistematis dan akurat mengenai fakta dari perubahan budaya *melayangan* selama pandemic global yang menjadi latar belakang adanya Virtual Kite Festival.

## HASIL DAN PEMBAHASAN

### Latar Belakang Munculnya Virtual Kite Festival Pada Situasi Pandemic Global

Situasi pandemic global yang terjadi pada akhir 2019 lalu hingga saat ini merupakan sebuah permasalahan yang cukup serius pada tradisi *melayangan* di Bali yang tentunya dialami atau dirasakan oleh para *Rare Angon* . Adanya suatu kebijakan-kebijakan baru serta batasan-batasan tertentu yang dibuat oleh pemerintah mengingat adanya pandemic global yaitu adanya suatu batasan atau melakukan kegiatan yang menimbulan kerumunan. Sehingga akvitas *malayangan* di Bali tidak bisa berlangsung sebagai mana mestinya yang dimana, pada setiap musimnya para *Rare Angon* menyiapkan beberapa amunisinya untuk di ikut sertakan pada festival layang-layang yang biasanya diselenggarakan pada pantai Padang Galak dan pantai Mertasari. Beberapa titik yang biasanya dipakai untuk uji coba layangan dan sekaligus menjadi tempat diadakannya festival layang-layang seperti pantai Padang Galak dan pantai Mertasari pada

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siatuasi pandemic global saat ini di tutup dikarenakan adanya suatu kebijakan yang melarang keras adanya suatu kegiatan yang bersifat menimbulkan keramaian. Dengan adanya rasa ketidak puasan dari rekan-rekan *Rare Angon* karena adanya suatu pembatasan untuk malukukan aktivitas *melayangan* di lokasi atau arena yang biasanya digunakan selama bertahun-tahun tentunya, membuat mereka berfikir lebih serius untuk menyiasati dampak yang telah diberikan dari pandemic global tersebut. Para *Rare Angon* tentunya menemukan sebuah alternative yang bisa di gunakan untuk menjalankan hobi mereka yakni melalui media social baik itu dari aplikasi Zoom dan Instagram. Lewat dunia virtual tersebut para *Rare Angon* membuat sebuah inovasi baru yakni Virtual Kite Festival. Dalam Virtual Kite Festival tentunya mengkategorikan layangan tradisonal bali baik dengan bahan kain maupun plastic untuk finishingnya *( bebean, pecukan dan janggan),* dan layangan kreasi baru ( *celepuk*/ burung hantu cuting, *celepuk* airbrush dll). Teknis dalam Virtual Kite Festival tersebut tentunya dengan cara mengirim foto dan video layangan terbaik yang memang siap untuk di lombakan pada panitia penyelenggara lomba dan setelah peserta mencapai target maksimal barulah ditentukan tanggal untuk penilaiannya dari pihak panitia atas persetujuan dewan juri dengan cara menayangkan foto maupun video layang-layang peserta Virtual Kite Festival secara live streaming melalui media social Instagram. Keberadaan Virtual Kite Festival Sangat berbeda dengan Festival layang – layang yang di kenal pada umunnya dan secara tidak langsung merubah budaya tradisi melayangan di Bali karena, sebelum terjadinya pandemic global seperti saat ini festival layang-layang di Bali sanggat meriah sehingga para

penikmat maupun peminatnya sangat antusias ketika diselenggarakan Festival layang –layang dan Melibat ratusan orang bahkan lebih, baik itu dari pihak penyelenggara, peserta dan penikmat layangan tradisional Bali yang datang ke tempat Festival untuk sekedar menyaksikan Festival layang –layang.

**Berkembangnya Virtual Kite Festival Pada Situasi Pademic Global**

Sebelum berkembang pesatnya Virtual Kite Festival tentunya terdapat perbedaan pendapat dari para rekan *Rare Angon* terhadap adanya Virtual Kite Festival dikarenakan, Virtual Kite Festival di angap kurang Relevan untuk dijadikan sebuah alternative dalam dunia layangan tradisional Bali. Banyak juga yang berpendapat bahwa Virtual Kite Festival jika dilakukan dengan terus-menerus secara tidak langsung akan menghilangkan tatanan dari tradisi melayangan dikarenakan teknis dan pengaplikasiannya sangat jauh berbeda dibandingkan dengan festival layang-layang sebelumnya dimana dalam festival layang-layang sebelumnya yang menjadi salah satu indicator dalam penilaian selain bentuk layangan tentunya lebih banyak mementingkan teknik bermain, ketangkasan dalam menurunkan layangan, memposisikan layangan sehingga bisa aman pada saat menerbangkan sampai menurunkan layangan dan kekompakan peserta pada saat bermain. Baru bisa dikatakan layangan tersebut sempura di udara. Beberapa indicator tersebut yang tidak dapat kita temukan pada Virtual Kite Festival karena dalam Virtual Kite Festival tidak dapat menampil teknik bermain hanya sekedar mengunggah foto beserta video layangan yang ikut dalam Virtual Kite Festival. Namun dengan demikian virtual Kite Festival hingga saat ini masih terus dilakukan dan semakin banyak peminatnya dikarenakan fakumnya festival layang-

layang yang biasanya diselanggarakan pada setiap musim layangan tiba. Virtual Kite Festival secara tidak langsung merupakan sebagai wadah alternative bagi para *Rare Angon* untuk masuk dan bisa menikmati festival layang-layang pada situasi pandemic global saat ini walaupun hanya melalui media virtual. Banyak juga yang beranggapan dalam Virtual Kite Festival merupakan sebuah jalan instan pada festival layang-layang tradisional Bali yang dimana tidak perlu berpanas-panasan dan banyak menghemat biaya ketika mengikuti Virtual Kite Festival. Ketika mengikuti festival layang-layang yang normal sebagai mana mestinya tentunya kita bermain di bawah terik sinar matahari dan tentunya banyak mengeluarkan biaya baik untuk transportasi dan komsumsi dikarenakan dalam mengikuti Festival layang-layang 0ffline tentunya banyak memerlukan masa dikarenakan dalam menerbangkan layangan dengan kelompok atau team. Antusias dan rasa kecintaannya terhadap budaya melayangan oleh para *Rare Angon* membuat Virtual Kite Festival menjadi Berkembang dan semakin banyak peminatnya sehingga, hampir setiap sekaa atau komunitas layangan di Bali menyelenggarakan Virtual Kite Festival dan hingga saat ini hampir tiap bulannya terdapat 3 sekaa atau komunitas layangan yang manjadi penyelenggara Virtual Kite Festival.

**SIMPULAN**

Pandemic global tentunya telah merubah kebiasaan yang dilakukan oleh para *Rare Angon* yakni aktivitas *melayangan* yang dilakukan ketika tibanya musim layang-layang di Bali. Para *Rare Angon* tetap berfikir optimis untuk bisa melakukan aktivitas *melayangan* demi menjaga warisan tradisi *melayangan* ini, walaupun adanya suatu batasan tertentu akibat dampak dari pandemic global saat ini yang dimana adanya suatu kebiajakan yang melarang keras adanya kegiatan yang nantinya akan menimbulkan kerumunan. Para *Rare Angon* tentunya mampu memikirkan suatu ide-ide kreatif yang menjadi suatu gebrakan baru untuk keberlangsungan dan menjaga budaya *melayangan* sehingga tidak fakum begitu saja ketika adanya pandemic global seperti saat ini. Virtual Kite Festival merupakan suatu gagasan alternatif yang bisa dijadikan suatu media pengaplikasian untuk melakukan aktivitas *melayangan* di Bali. Selain itu Virtual Kite Festival juga secara tidak langsung mengedukasi para *rare Angon* yang dimana media sosial tentunya memiliki peran penting pada era digital saat ini dan sudah seharusnya media social dapat dimanfaatkan karena media social dapat memiliki jangkauan yang sangat luas dan secara tidak langsung dapat memperkenalan budaya atau tradisi *melayangan* ke jenjang yang lebih luas lagi. walaupun hanya *melayangan* secara virtual melalui media social Instagram tentunya, para *Rare Angon* sangat antusias dengan adanya Virtual Kite Festival pada masa pandemic global saat ini yang dimana dalam Virtual Kite Festival menjadikan salah satu hiburan baru dan sekaligus dapat menjaga ketahan dan ketutuhan budaya atau tradisi *melayangan* di Bali.

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# The Meaning and Function of Traditional Woven Fabrics in Dusun Sade, Rembitan Village, Central Lombok

**Ni Putu Diandra Aprillia Andina**

*Program Magister Kajian Budaya, Universitas Udayana, Denpasar Timur 80232.*
*Kota Denpasar, Bali - Indonesia*
Diandraod.andina@gmail.com

**Abstract.** Lombok Island has a variety of traditional cultures, one of the traditional cultures on the island of Lombok is the existence of traditional woven fabrics in Dusun Sade. Dusun Sade is a hamlet that has a variety of characteristics, starting from traditional houses, traditional clothes and habits of its inhabitants who still hold cultural values and traditions. Dusun Sade also has a characteristic where as a place for producing quality local weaving with traditional manufacturing methods that have been passed down from generation to generation from their ancestors. Each woven fabric in Dusun Sade has a different meaning and function depending on the fabric motif. There are 7 motifs of woven cloth in Dusun Sade, namely a)Selolot, b)Kembang Komak, c)Tapok Kemalo, d)Ragi Genep, e)Batang Empat, f)Kain Bereng Hitam, and g)Krodat. There are some of the people of Dusun Sade who do not understand the meaning of their own local woven fabrics, usually those who understand the meaning of the woven fabric motifs are the weavers or the next generation of weavers who will learn the meaning of each motif. From the description, this study aims to find out about the meaning and function of woven fabrics in Dusun Sade and to find out why there are some people in Dusun Sade do not know the meaning of woven fabrics in their own area considering that traditional woven fabrics in Dusun Sade are not only a cultural heritage but also as a support for the local community's economy.

*Keyword*: *Woven Fabric, Dusun Sade, Traditiona*

## 1. Introduction

Indonesia is an archipelago consisting of various tribes. Tribal diversity in Indonesia makes this country has unique culture, customs, beliefs, history, and natural beauty. Lombok Island is one of the islands that are part of Indonesia which also has a diverse cultural heritage. One of the cultural heritage that becomes an attraction on the island of Lombok is the existence of a traditional weaving culture which is passed down from generation to

generation by a tribe in Lombok called the Sasak tribe. Sasak tribe has a population of approximately 90% of the total population of Lombok. Other groups such as Bali, Sumbawa, Java, Arabs, and Chinese, are groups of immigrants. Until now in Lombok which is famous is the Sasaknya tribe there are various kinds of regional cultures, which are regional assets that need to be preserved as relics of ancestors. Sasak culture not only belongs to Lombok, but is included in Indonesian culture. (Proyek Inventarisasi dan Pembinaan Nilai-nilai Budaya NTB, 1992:332)

Lombok Island is divided into 4 districts and 1 city, namely West Lombok Regency, Central Lombok Regency, East Lombok Regency, North Lombok Regency and Mataram City. Central Lombok Regency has a popular tourist attraction, namely Dusun Sade. Dusun Sade is one of the tourist hamlets located in Pujut subdistrict, Central Lombok Regency. This tourist hamlet offers sasak cultural attractions in the form of typical house architecture, local community habits and the most in demand by tourists is traditional weaving and its manufacturing process. Traditional woven fabric in Sade Hamlet has many motifs that of course the motif has its own meaning. Through traditional woven fabrics we can also see the richness of cultural heritage that is not only seen from the techniques, various patterns and types of fabrics made. However, it can also be known various functions and meanings of cloth in the life of Indonesian people that reflect customs, culture, and cultural habits, which boil down to the identity of indonesian society. (Proyek Inventarisasi dan Pembinaan Nilai- nilai Budaya NTB, 1992 : 332)

Traditional woven fabrics from Dusun Sade are generally very attractive, both in color and in products. The uniqueness of Dusun Sade woven fabric compared to other woven fabrics in the Lombok area is the materials used to produce woven fabrics derived from nature there is no mixture of chemicals, such as the yarn they use comes from cotton, which they then spun themselves using tools that are still traditional. While in terms of color, the famous Dusun Sade woven fabric will not fade even though it is often washed. (Proyek Inventarisasi dan Pembinaan Nilai-Nilai Budaya, 1991). Dusun Sade also has a characteristic where as a place of quality local weaving production with traditional manufacturing methods that are passed down through generations from their ancestors. Woven fabrics in Dusun Sade have an interesting line motif. At first the ornamental variety of Dusun Sade weaving is only striated, but with the development of the times, the ornamental variety of Dusun Sade weaving has developed with the influence of the results of weaving craftsmen from other areas in the Lombok area that they market in the Dusun Sade. Dusun Sade woven fabric is also known for its ornamental variety that has its own symbolic meaning in each ornamental variety according to the beliefs of the locals, which involves a hope for the maker and weaver. (Proyek Inventarisasi dan Pembinaan Nilai-Nilai Budaya, 1991).

Based on the description above, we can see that the Dusun Sade has many characteristics in the processing of woven fabric both from the material used from nature, and has the meaning and function of each variety of weaving. But many people in Dusun Sade do not understand the meaning of the woven fabric of Dusun Sade. Even cloth weavers do not necessarily understand the meaning and symbol of each motif, because many of them only follow the movement of the pattern of making woven fabric without knowing the meaning of the fabric motif. From this explanation, this research was conducted to find out the meaning and function of various woven fabrics along with the manufacturing process, and to find out the reasons behind the lack of local people's knowledge about their own cultural heritage, namely traditional woven fabrics of Dusun Sade.

## 2. Literature Review

There are several studies have been conducted related to the woven fabric of Dusun Sade which is used as a reference for researchers in making papers and this research. The first is research journals was conducted by Trisna Nurmelsarah, I Gede Sudirtha and Made Diah Angendari with the title "Tinjauan Tentang Tenun Tradisional Dusun Sade Desa Rambitan Kecamatan Pujut Kabupaten Lombok Tengah" which resulted in the process of making weaving with traditional tools, ornamental variety / weaving motifs from Dusun Sade and the development of ornamental bodies / weaving motifs of Dusun Sade. This research became a reference to find out the development of

Dusun Sade woven fabric since long ago until now.

The next journal is a research journal conducted by Nur Kumala Sari and Saptono Nugroho under the title "Dampak Sosial Budaya Pengembangan Dusun Sade Sebagai Dusun Wisata di Kabupaten Lombok Tengah" with the results of research that explains about socio-cultural changes that occur in the Dusun Sade shows that the culture of the community is not weak. Although there are many changes from time to time, the culture there is not destructive and the local identity is not lost even though it is wrapped with tourism activities. This research becomes a reference to find out how the management of Dusun Sade to be an ideal management reference as a Tourist Hamlet on the island of Lombok.

The last research journal is a research journal conducted by Dr. Edy Herianto, M.Ed, Muh. Zubair, M.Pd, L.Erlan Julianto. S with title "Kontribusi Pengembangan Pariwisata Budaya Terhadap Sosial Masyarakat" with the results of research that explains that the people of Dusun Sade as a community that holds firm culture as well as a tourist location that always develops existing tourism in accordance with the times but adapted to the norms considered right by Dusun Sade. This research journal has the aim that the local government will better support Dusun Sade tourism by improving tourism facilities and infrastructure so that the next generation of Dusun Sade people still maintain their culture as tourist attractions. This research is a reference to find out the development of the times that can be accepted by the people of Dusun Sade,

considering that the people of Dusun Sade are people who hold firm to their culture and customs.

## 3. Methodology

Data on traditional woven fabrics of Dusun Sade, Pujut Subdistrict, Central Lombok, were obtained using qualitative research methods. The main purpose of qualitative research is to understand social phenomena or symptoms by focusing more on a complete picture of the phenomenon than detailing it into interrelated variables. This type of qualitative research is the study of empirical phenomena, such as case studies, personal experiences, life history, interviews, observations, history, interactions and visual texts as well as message content that describes routines and problems and meanings of individual lives.

The technique used to analyze and present the data in this research is the descriptive analysis method, namely by explaining the data and facts collected from the literature then analyzing the research objectives the writer wants to achieve.

## 4. Result and Finding

Dusun Sade is one of the hamlets located in Rambitan Village, Pujut Subdistrict, Central Lombok Regency. Originally this hamlet began to be inhabited in 1070 AD. The word Sade has the meaning of medicine, this is because in ancient times people who want to do spiritual activities such as clearing the heart and soul will come to the hill referring to the hamlet of Sade. Dusun Sade is also a hamlet that still maintains the Sasak Tribe. Sasak people in Sade Hamlet has a distinctive in the taming of woven fabrics with very traditional tools and materials used to produce weaving are also obtained from around their environment. Based on these characteristics, the people of Dusun Sade can make their hamlet into a tourist hamlet.

### 4.1. Socio-Cultural Conditions in Dusun Sade Before Becoming a Tourist Hamlet

a. Livelihood

Before becoming a tourist hamlet, the people in Dusun Sade mostly worked in the agricultural sector. Local people in the hamlet of Sade depend on their lives from agricultural products to meet their daily needs. Usually they cultivate rice fields that are planted using a rain system. This is because the rice fields in Dusun Sade have not used an irrigation system, so people can only harvest once a year.

b. Organizational System

Ore becoming a Tourist Hamlet, when it comes to the organizational system in Dusun Sade it will lead to a community-level system of government led by *Jero keliang*. *Jero keliang* is a designation for the head of the hamlet chosen based on the lineage. However, although elected for generations, the selection of *Jero keliang* in Dusun Sade still puts forward deliberation. The duties and functions of *Jero keliang* are:

- Implementation of bureaucracy in Dusun Sade under the government of the village head.
- The establishment of customs as well as the chairman of the custom, usually assisted by a government

that is still simple and local, communal organizations that exist at the community level of Sade Hamlet, namely *Bebanjar*.

c. Language

One of the media of verbal communication is language. Each region must have a different language, this shows that each region also has a different culture. One of the languages spoken in Dusun Sade or better known as Sasak tribe is Sasak. The people of Dusun Sade know two dialects of the language, namely:

- Base Jamak (Daily Sasak Language)
  *Base Jamak* is one of the dialects of sasak language that belongs to the language of coarse sasak. Usually *Base Jamak* is used by the people of Dusun Sade to communicate with fellow residents in the hamlet.
- *Base Dalem* (Fine Sasak Language)
  *Base Dalem* is a dialect of sasak language that is fairly smooth or more polite. Usually this type of sasak language will be used to communicate with indigenous figures or in sasak known as *Dengan Toaq*. In addition, the subtle sasak language is also used to communicate when there is a marriage ceremony called *Sorong Sera Haji Krame.*

The people of Dusun Sade before the development of tourism is still simple, only presenting the atmosphere of community settlements only, people who struggle in the field of tourism are still very minimal and tourism support facilities are also still very lacking so that visits from tourists are still very few. Nevertheless, the people of Sade remain optimistic in maintaining their indigenous culture. After the improvement of road access by the government, tourism in Sade Hamlet began to make improvements. The community together began to improve to build the hamlet of Sade.

Along with the passage of time and the development of the times, the number of tourists in Sade Hamlet and the desire of tourists will also grow. As is the case with existing facilities in a tourist location, must be able to support the wishes of tourists. In developing a tourist area, of course, you must pay attention to the potential and tourist attractions that exist. As stated by (Marpaung, 2000) is :

"The thing to note is that in the development of a potential tourist attraction must be done research, inventory, and evaluation before tourist facilities are developed in a particular area. This is important so that the development of existing tourist attractions can be in accordance with the wishes of the potential market and determine the appropriate and appropriate development".

## 4.2. Socio-Cultural Conditions in Dusun Sade Post Designated as Tourist Hamlet

a. Livelihood

It must be recognized that tourism is one of the sectors that provides the need for jobs when compared to other sectors. The establishment of Dusun

Sade into a tourist hamlet was then able to attract people to dock to the tourism sector. Therefore, there is a transformation from the agricultural sector to the tourism sector. (Pitana & Diarta, 2009)

The presence of tourism opens up a variety of jobs, ranging from tourism services and tourism accommodation businesses. Likewise, the development of tourism in Dusun Sade that brings changes such as the transformation of work from the beginning of the community in agriculture to turn into having a job in the field of tourism. The transformation of existing work in the hamlet of Sade includes:

- Local Guide
  Local guides in Dusun Sade are tasked with driving tourists around to see the original life of the Sasak Tribe. Tourists will be introduced to the history, traditions and uniqueness that exist in the hamlet of Sade when they do tracking. Through this way tourists are easier to learn about local wisdom that exists.
- Craftsmen, Weavers and Weaving Sellers
  Women in the Dusun Sade generally have the ability to weave. They are usually required to be able to weave when they reach the age of 10 years. Therefore, there are many varieties of weaving produced by women in Sade. The presence of tourists who visit the hamlet of Sade provides an opportunity for them to sell weaving products as souvenirs typical of Sade.

The variety of woven ornaments in Sade Hamlet is also diverse. The usual woven ornamental variety is *Selolot*, *Kelungkung* , batang empat, *Ragi Genep* and others. In addition to selling weaving, the local community also sells handicrafts such as bags, bracelets, necklaces and key chains typical of Sade. They also provide souvenirs for tourists so as to benefit from the proceeds of these sales.

- Painting Sellers
  In addition to local guides and craftsmen, local people who have the ability to paint also open a simple painting gallery in their homes. They make paintings to be displayed and enjoyed by tourists. The painting can also be purchased if there are tourists who are interested. This is one of the ways local communities in Sade take advantage of the status of Sade Tourism Hamlet.

b. Organizational System

After the presence of tourism in Dusun Sade there is complexity in institutions at the community level. With the development of tourism makes the distribution of jobs in Sade has their own specialty. This is due to the need for a more specialized organizational structure to organize tourist activities in Sade. The following are some of the organizations in Sade Tourism Hamlet:

- Sade Tourism Hamlet Manager
  The manager of Sade Tourism Hamlet has the task of regulating bureaucracy and management in

Dusun Sade, including internal and external management related to the government.

- Tourism Conscious Group

The Tourist Conscious Group in Dusun Sade is named Terune Wisata. Terune in Sasak means male. The whole group is all male. The main task and function of this group is to realize the vision and mission of Sade Tourism Hamlet as a pilot hamlet that holds firm to the local cultural philosophy.

c. Language

Since the tourism there is a lot of interaction between the local community in Sade with tourists who come. Interaction in particular occurs more intensively between tourists and local people who work as local guides and souvenir sellers.

After becoming a tourist hamlet the use of foreign languages became commonly heard in the midst of the community in Dusun Sade. The number of foreign tourists who visit makes people must be able to master foreign languages to communicate with tourists. Foreign tourists who dominate the Sade Tourist Hamlet come from Europe and Asia. The prominent use of foreign languages can be seen from local guides. They are not only fluent in Sasak and Indonesian, but they can also master foreign languages such as English, French and Japanese. Changes in the use of language in Sade is one of the impacts caused after Dusun Sade became a tourist hamlet.

## 4.3. Tourism Development in Dusun Sade of Rembitan Village

Tourism development is very important for tourist areas. With a development will be able to contribute to the social community. As for some forms of tourism development that have been carried out in the Dusun Sade Rembitan, including:

a. Preservation of Cultural Arts

This form of tourism development in Dusun Sade is cultural preservation such as traditional music preservation, weaving craft preservation and physical preservation of buildings. The hamlet of Sade and in Rembitan Village in general has begun to preserve the traditional sasak music that is the drum beleq. This drum drum is usually used when there is a community wedding in Dusun Sade. In addition, the average society, especially women, must be able to woven because this woven is inherited hereditarily so that the existence of this woven is not lost and from this woven they can get additional income. The preservation of buildings is also considered in the hamlet of Sade such as the shape of the house and other forms of traditional buildings. This is the main attraction for tourists who visit this Dusun Sade.

b. Tourism Area Promotion

The development of a tourism, especially cultural tourism such as Dusun Sade, is also inseparable from the promotion carried out. The promotion in question is promotion through print media or through electronic media such as the internet. With the promotion, the developments carried out in Dusun Sade will be easily known by tourists. Without

promotion, the attraction of a tourist location will not be easily known by tourists.

c. Social Society
- The economy of the community

  The economy of the community is still dominated by agricultural products because the majority of people who do work as farmers and professions in the field of tourism are used as community side jobs. But almost the entire community of Dusun Sade runs the side job for reasons to increase the economy. In addition, there are several people who work outside of the Sade area, of course, it is done to meet their economic needs.
- Community Association

  The daily association of the people of Dusun Sade is still very awake, between the people of one another still respect each other and every dispute between the communities is always resolved familially. The Dusun Sade is still very firmly holding the customary values, such as when made rules regarding the prohibition of using kecimol and only allowed to use the Gendang Beleq of the community as a whole comply with the rules. In addition, harmony between citizens and cooperation in various things is also still at the end of the community. The dress code of everyday society there are no binding restrictions as long as the way to dress is good and polite.
- Contribution of Tourism Development to Social Change

  Tourism development that occurs in the tourism area will provide a good contribution for the community although it is very unlikely that it will also provide bad contributions for the community as happened in Dusun Sade Rembitan village.

### 4.4. Process of Making Traditional Woven Fabric in Dusun Sade, Rambitan Village, Pujut, Central Lombok Regency

The woven fabric produced by weavers in Dusun Sade is a simple weave because the tools used are still very simple and the materials used to produce beautiful woven fabrics they can get from around their surroundings. As for some of the tools used to make woven fabrics as well as the process of making woven fabrics that will be explained as follows.

a. Traditional Tools of Woven Fabric Making

  Tools used to make woven fabrics include:
- Golong, which is a tool used to remove cotton seeds that will be spun into woven yarn.
- Pebetuk, which is a tool used to soften cotton that will be spun.
- Pelusut, which is a tool used to separate cotton so that when spun does not clot.
- Pintal, which is a yarn spinning device consisting of children contents and directions.
- Ajung, a tool used to flatten the thread that has been spun.
- Gedongan, which is a traditional loom that uses by way of the speaker sits then weaves on the thigh.

b. Process of Making Dusun Sade Weaving

The initial stage in the process of making woven fabric is the manufacture of woven yarn by spinning yarn, which consists of cotton harvesting, cotton drying, separation of cotton from its seeds using traditional tools (Golong), the process of smoothing cotton by using (Pebetuk), spinning preparation by making cotton in the form of rollers (Pelusut).

- Thread spinning process

The initial process of spinning yarn is cotton separated from the seeds using a Golong tool, then after the cotton is separated from the seeds, cotton is smoothed by using a Pebetuk tool, then after the cotton is smoothed then cotton is rolled on a Pelusut so that the cotton is easily spun, after the cotton is rolled then the cotton begins to be spun into thread with a Pintal tool, cotton that has been spun and ready to be stained first flattened with a flatter.

- Coloring process

At the stage of the coloring process, the color of the thread determines the design of the fabric. The coloring process is as follows:

➢ The materials prepared are:
  - Threads that are ready to be colored
  - Noni root skin
  - Deciduous leaves
  - Water
➢ The Dipping Process
  - The first step to the staining process with noni root first the noni root is pounded finely then the result of the collision is mixed with water and then squeezed to take the juice from the noni root.

- The second step is that the emaric leaves are pounded finely then mixed into the juice of noni root and then mixed well.
- The third step is after the material is mixed evenly and the thread that is ready to be colored is inserted into the color solution sambal kneaded and stirred to be flat. Thread immersion is done 24 hours (1 day) for one side of the thread then flipped to the next side and immersion is done for 24 hours (1 day).

➢ Red Staining Process with heat techniques include:
  - Threads that are ready to be colored
  - Dry or wet noni root skin
  - Jangau skin
  - Betel lime
  - Gambir leaves

➢ Immersion process
  - The first step to the process of coloring noni With heat techniques that first the skin of noni root and jangau skin is cleaned then dried until dry and then pounded until smooth.
  - The second step is, the material that has been finely ground mixed with boiling water With a ratio of 1 handful of jangau skin: 3 handfuls of noni root skin: 3 hot water for the size of 1 medium bucket.
  - The third step is, after the ingredients are mixed evenly then the thread that is ready to

be given the color is then dried in the heat of the sun (at night the thread is lifted, and the next day it is dried again until the color solution is completely absorbed on the thread).

➢ The process of Black Coloring (tarum) includes:

The materials used are:

- Old tarum leaves
- Betel lime
- Yarn

➢ Dyeing process

- The first step is that daunt arum is cooked first until the color of the leaves turns black or blue after which the leaves are removed.
- The second step is that the arum leaf water is mixed with lime betel sambal stirred until the color of the water turns black.
- The third step is, after the water color of the arum daunt becomes black, the thread is ready to be dipped in the solution for the process of thread staining, the dyeing of the thread must be done repeatedly until it gets a good color (usually until the repeat is repeated).

➢ The process of yellow coloring (turmeric) includes:

The materials used are:

- Threads that have been ngaos
- Turmeric
- Gandis bark
- Water

➢ Dyeing process

- The first step is turmeric that has been cleaned shredded or pounded finely and the bark of gandis itself thin or can also be pounded until smooth.
- The second step of the turmeric and gandis bark is put into one in a pot that has contained water and then cooked to boil.
- The third step after the solution boils the yarn can be inserted into the dye solution and let stand for 20 minutes until the sambal re-educates stirred so that the color is flat. After that the thread is lifted and dried until dry.

• The process of granting

Weaving work is done by women. Based on the type of tool used, the process of weaving can be divided into two, namely: *Gedog* weaving and ATBM weaving. *Gedog* weaving equipment is entirely made of wood and is still traditional. At the time of weaving, the weaver must sit with both legs parallel to the front, while this tool is supported above the weaver's thigh. Called *Gedog* weaving because each weaver closes the thread across the line of threads outstriding the sound of "dog-dog-dog", which results from the clash of wooden looms.

➢ *Gedog* weaving artisans do their work in their respective homes. Below are the procedures for weaving stages, among others:

➢ *Ngelos* is to group the thread into a pelenting. By way of the thread

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rolled on the pelenting, then moved back on a thread regulatory tool. In this process also the yarn is given a booster using warm rice instead of kanji so that the yarn is easier when woven.

➢ *Menghani* is the process of determining the ornamental variety, as well as the length and width of the fabric. By wrapping the thread on the tool, according to the predetermined size.

➢ *Nyujuk* or *Nyusek* Suri is to arrange the lungsin thread and the pendulum gun the process of inserting lungsin thread into the comb looms by inserting each strand of thread in the cracks of the fiber with the injecting device in accordance with the specified.

➢ Roll is a thread that has passed through the previous stages then rolled. After that can be done the process of weaving to produce a cloth.

c. Ornamental Variety and Meaning of Each Variety of Ornamental Traditional Woven Fabrics Dusun Sade, Pujut, Central Lombok Regency

Dusun Sade Woven Fabric has a variety of ornamental weaving in the form of line variations that are typical of Dusun Sade weaving. The woven fabric of Dusun Sade includes:

• *Selolot* Ornamental Variety

*Selolot* ornamental variety has a green stripe motif that symbolizes coolness, this cloth is used for pedestal on corpses, they believe that *Selolot* cloth will give a sense of comfort and comfort to someone who died.

• *Kelungkung* Ornamental Variety

*Kelungkung* ornamental variety has a red stripe motif that symbolizes courage, this fabric is used for belts at the event of death. They believe that the cloth can give determination to the families left behind.

• *Tapok Kemalo* Ornamental Variety

*Tapok Kemalo* ornamental variety has a white line motif and black base color and red fabric fringe, believed to convey sympathy to people. The cloth can be used as a cloth at the death ceremony and combined with a curvature cloth as a belt.

• *Batang Empat* Ornamental Variety

*Batang Empat* Ornamental Variety has a line motif in dark green and black base color, this fabric is believed to give a cool taste to the corpse at the time of bathing.

• *Ragi Genep* Ornamental Variety

This *Ragi Genep* Ornamental Variety has a white line color and a maroon base. This woven fabric has two words, namely yeast which means spice while genep which means complete, so the so-called ornamental variety of *Ragi Genep* is an ornamental variety that symbolizes the completeness of the spiritual soul because this woven cloth is only used during the curvature ceremony.

• *Kembang Komak Batang Empat* Ornamental Variety

This *Kembang Komak Batang Empat* variety consists of having the meaning of a woman who always makes men want to have it. The function of this woven fabric is: used for handover funnels when proposing to a girl.

- *Berang* Ornamental Variety (Black)

This *Berang* ornamental variety is a plain black woven fabric that symbolizes a person's toughness. This cloth is used during the ceremony by the men.

- *Bebasak* Ornamental Variety

*Bebasak* ornamental variety has the meaning of sincerity, chastity, and sincerity of heart that can be seen by the cloth. There are 2 functions owned by this woven fabric, namely: submission to tell the girl that her child was kidnapped for marriage and this weaving function is also used to wrap the corpse, which we know as a shroud.

- *Tuntang Balik* Ornamental Variety

This ornamental variety means that one will not succeed if there is no past. This cloth is used to attend wedding ceremonies.

- *Sabuk Antang* Ornamental Variety

This Ornamental Variety of *Sabuk Antang* is used specifically for women because it is believed to provide a soul alignment effect for women who use it so that when they are faced with a problem can be resolved wisely. This *Sabuk Antang* is also one of the typical Sade weaving that is used as souvenirs by tourists who visit the hamlet of Sade because it has a motif that writes "SADE" on weaving.

- *Umbak* Ornamental Variety

*Umbak* which means sling, this woven fabric is the woven fabric that is most considered sacral because this woven fabric is made only at the time of the mosan ceremony for 3 weeks and the manufacturing process is only done on Saturdays during the ceremony. This cloth is used for Lempot and is believed to make a child not whiny at the time of wearing this *Umbak*.

d. Development of Traditional Woven Fabrics in Dusun Sade, Pujut, Central Lombok Regency

- Development of Ornamental Varieties of Traditional Woven Fabrics of Dusun Sade

Dusun Sade woven fabric was originally only plain weaving, namely *Berang* weaving and *Bebasak* weaving, then one of the residents of Dusun Sade was given instructions by their ancestors through a dream to make striated patterned weaving that is only made at the time of the mosan ceremony which is a ceremony that is only done if there is a family that has children and will be blacked out, the ceremony takes 3 weeks and during which time it will be done weaving that is done every Saturday during the day. The ceremony is named *Umbak* Woven fabric whose use is believed until now is to hold small children so as not to cry.

Then the residents of Dusun Sade which is also a weaving crafter began

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to develop weaving that was not only done at the time of the ceremony but could be done as desired. The woven fabric motifs they make remain the same, namely striated motifs such as *Umbak* weaving which they named The *Sabuk Antang* Woven Fabric used by the women of Dusun Sade and *Tapok Kemalo* Woven Fabric for men or women.

Then after weaving the *Sabuk Antang* and *Tapok Kemalo* Woven Fabric felt by the residents of Dusun Sade is not perfect because only the motif of the line with one direction that we know with striated motifs, then the weaving is developed into a woven fabric that can be used as a cloth or sarong with a different line motif that has a combination of two directions of lines to form a box motif and has a different meaning on each woven fabric. They made this two-way line motif inspired by woven fabrics from other regions that had first experienced the development of diverse motifs marketed in Sade Hamlet and the residents of Sade Hamlet managed to create a different woven fabric with large box motifs and small box motifs, namely *Selolot, Kelungkung* , Batang Empat, Ragi Genep, dan Kembang Komak Batang Empat.

The motifs of the woven fabric are all almost the same, namely line motifs but what distinguishes is the color of the woven fabric. The people of Dusun Sade only produce these motifs because the residents of Dusun Sade want to maintain the characteristics of Sade Hamlet weaving that has a line motif.

e. Development of The Process of Making Traditional Woven Fabrics of Dusun Sade

In the 19th century the weaving hamlet of Sade began to produce naturally processed weaves ranging from spinning yarn, staining yarn, and weaving yarn into a piece of cloth using traditional looms. At that time the resulting weaving only woven plain black and plain white only because the thread used the spinning itself. For the process of spinning yarn from the past until now is still maintained naturalness that is made of cotton even though there are currently ready-made yarn produced by the factory.

In the process of coloring yarn is what has developed in terms of staining techniques, namely staining techniques on noni basic materials that in ancient times the weaving craftsmen in Dusun Sade only know the heat staining technique only by boiling all thread dye material. Along with the development of the times and technology, the craftsmen get a new technique from University of Jakarta students who at that time did research to color yarn without boiling noni-based dye material, namely by mashing smoothly all the material then put in a bucket that has contained water and then the yarn is ready to be put in a bucket that has contained the dye material. The results of the student experiment were finally successful and the craftsmen were interested in using the technique for yarn staining to date.

## 5. Conclusions

- The socio-cultural impact that occurs on the community of the Dusun Sade leads to a positive impact. If before the existence of tourism the community only worked in the agricultural sector, then after the tourism community had the opportunity to work in the tourism sector. Similarly, with the existing organizational system, before tourism developed the Sade community only knew community-level social organizations such as Bebanjar. However, after tourism develops the Sade community has a social organization that specializes in functions for tourism activities such as tourism village managers and tourist conscious groups.
- Socio-cultural changes that occur in the Dusun Sade show that the culture of the community is not weak. Despite the changes, their culture is not destructive and local ethnic identity is not immersed in the shadow of tourism activities.
- The people of Dusun Sade as a community that holds firm to the culture as well as a tourist location always develop existing tourism in accordance with the development of the times adapted to the norms that are considered right by the Hamlet. Some of the tourism development carried out by Dusun Sade include the preservation of drum music and the preservation of sasak weaving crafts.
- The process of making weaving in Dusun Sade with traditional tools starts from the process of spinning yarn, staining the desired yarn, and weaving.

- The variety / motif form of weaving itself has begun to develop following modern times while maintaining its cultural value.
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# The Use of Code Mixing in Arja Performing Arts in Bali for Existence in the Age of Globalization

I Made Ariawan, S.S

Program Magister Kajian Budaya, Universitas Udayana, Denpasar Timur 80232. Kota Denpasar, Bali – Indonesia. awandek143@gmail.com

The development of science and technology has greatly influenced the development of art and culture, especially in Bali. Along with the development of the era and the changing mindset of the people, causing traditional art to experience backwardness because it is considered something that can not be enjoyed by all groups. One of them is the art of *Arja* dance where the use of language, storylines, and performance packaging is still based on an *Arja* dance standard that uses Balinese, traditional songs even with a storyline that still seems monotonous.

To support the existence of *Arja* dance, the artists carry out innovation to maintain the existence of *Arja* dance, namely the use of code-mixing or inserting foreign languages and even social languages that are often used by young people today. In this study, the analytical descriptive method will be used, namely by describing events, events or symptoms that are currently happening. From this, two questions will be underlying in this paper, namely what is the purpose of using code-mixing when viewed from the social, economic, and cultural aspects. From this research, it is hoped that later it will be able to educate the public and artists to innovate to maintain traditions and traditional arts to maintain their existence in globalization.

Keywords: Code mixing, Language, Globalization.

## 1. Introduction

Bali has various kinds of cultural arts heritage such as dance, traditional music, literature, traditional games and many more. One of them that we will discuss is the art of performing arja dance where this dance is a combination of oral literary arts combined with dance performances where this arja dance is a performing art that has plays or stories that usually use local languages and traditional songs. Along with the development of the era, the art of arja dance is starting to get less attention because it is considered something less attractive by the younger generation because it uses language that seems standard and difficult for ordinary people to understand. Arja dance indirectly changes and adapts to the times.

Recently, code-mixing is often used in the performing arts of arja dance. Kridalaksana (2008:40) states that code mixing is the use of language units from one language to another to expand language style or language variety. According to Chaer (2010: 114), code mixing is a main code or basic code that is used and has its functions and autonomy. Other codes involved in the speech event are only fragments without any function or autonomy as a code. According to Chaer (2010:115) quoting Thelander's opinion, code mixing is a speech event of clauses or phrases used consisting of hybrid clauses and hybrid phrases, and each clause or phrase no longer supports function individually. The form of code mixing according to Chaer (2010: 116-117) is in the form of basic words, phrases, and clauses, all of which are elements contained in syntactic analysis, namely an analysis of the relationship between linguistic signs and the things they mark or an analysis of meaning or meaning in language.

The influence of code mixing used in arja dance performances causes the merging of different languages so that it is easier for the audience to understand. The use of Indonesian, social languages and even foreign languages aims to attract fans of the art of arja dance. Code mixing has a very big role in the development of the art of Arja dance performances, all of which

aim to be able to compete in the midst of the onslaught of foreign cultures which are very easy to find and imitate. In addition, code mixing uses languages that can not only be understood by one community in an area, but the use of code mixing aims to enable arja dance artists to be able to attract fans from people outside the region and even foreign tourists.

## 2. Literature Review

There are several studies that have been conducted regarding the use of code mixing First, the research conducted by I Putu Yuliawan in his thesis entitled "Code mixing in the arja waksidakumba dance in 2016. This research focuses on the use of code mixing in the performing arts of arja dance which focuses research on the use of language aspects. This research is very helpful for researchers who also discuss the use of code-mixing, but in this study will focus more on the intent and impact of the use of code-mixing in the traditional performing arts of arja dance.

Both studies were conducted by Nelvia Susmita in a study entitled Code Switching and Code Mixing in Indonesian Language Learning at SMP Negeri 12 Kerinci. This study focuses on the use of code switching and code mixing so that it is closely related to the study of code mixing in the art of arja dance that will be studied.

## 3. Methodology

This research is classified into qualitative research, while the method used is descriptive method. Qualitative research is research based on the philosophy of postpositism, used to examine the condition of natural objects. Data analysis is inductive/qualitative, and qualitative research results emphasize meaning rather than generalization. In this study, the researcher applied the type of qualitative research. It is intended to examine the condition of the object experienced. This approach is used because the data collected is in the language used by the arja dance artists which are often used in traditional performing arts in Bali.

In qualitative research, the research instrument or tool is the researcher himself. According to Sugiyono (2012:306) qualitative research is a human instrument that functions to determine the focus of research, select informants as data sources, collect data, assess data quality, analyze data, interpret data, and draw conclusions from the findings. Data collection techniques are the most strategic step in research because the main purpose of research is to obtain data. Without knowing data collection techniques, researchers will not get data that meets the data standards set. Data collection techniques in this study include observation (listen), recording techniques (video), and field notes.

## 4. Result and Finding
### 4.1 Factors Causing Code Mixing
#### 4.1.1 Habit Factor

There is a habit of using mixed vocabulary either in order to emphasize words or reduce the possibility of word errors. The habit of using more than one language in communication allows a person to appear to have good skills in the use of many languages. In arja dance performances, we also often encounter this because in arja dance performances we usually use Balinese language, but because of the dancer's habits, we often encounter Indonesian mixing in the arja dance dialogue.

#### 4.1.2. Vocabulary Mastery

Mastery of vocabulary greatly affects the way a person communicates when he has to use standard or regional languages. Lack of vocabulary mastery causes someone to take another language that is more general in nature to cover unknown vocabulary. The Balinese language adopts a lot of words from Indonesian because of a new term or new words that appear but in Balinese there is no such word. Therefore, mixed languages are often found because they adopt common and familiar languages so that they can be understood by most people.

### 4. 1.3. Humor

The use of code-mixing is also influenced by a person's sense of humor who often uses new terms aimed at making jokes or ridicule. Social language is often inserted in the use of a language so that when there is use of code mixing, the atmosphere does not seem stiff and boring. One of the words that we often hear for jokes and ridicule is for example the word "baper, alay, PHP and others". The use of code-mixing also shows a person's sense of humor, where when talking will not be fixated on one language but the existence of other language relationships to make it easier to understand and melt an atmosphere.

### 4.2 Purpose of Code Mixing
### 4.2.1. Cultural Preservation

The use of code mixing plays an important role in the sustainability of traditional arts, one of which is the art of arja dance. Mixing the Code is used to attract the interest of the audience, who along with the times have experienced a decline due to the influence of foreign cultures. With the existence of code mixing, it is hoped that it will be able to change the impression of being rigid and standard in the performing arts of arja dance, therefore it can indirectly attract the interest of generations to be interested in appreciating the art of arja dance.

### 4.2.3 Socio-Economic

Preservation of culture in the midst of the era of globalization aims to maintain an existing cultural heritage. Preservation of Cultural Arts also aims to attract tourists, therefore the preservation of culture in the midst of globalization greatly affects the economic factors of the community. The mixing of codes that made Arja dance began to develop so that Arja dance is often performed not only at a sacred level but nowadays more towards commercial and entertainment. The more people who are interested, they will be able to increase the income of the arja dance artists. Even the use of different languages is able to boost the popularity of art to foreign regions and even abroad.

### 5. Conclusions

The use of code-mixing really has an impact on the preservation of the art of arja dance because the existence of code-mixing is able to change a standard and rigid impression in traditional performances. On the other hand, the existence of code mixing caused by habit, vocabulary mastery and sense of humor is the basic cause of code mixing. The purpose of using code-mixing is outside of the preservation of arts and culture, but also aims to increase popularity which will have an impact on economic value and also more

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relations, not only in a certain area but also in regional areas and even abroad.

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# SYMBOLIC *NGABEN* AS THE POWER IDENTITY OF THEELITE PURI AGUNG UBUD

I Gusti Ngurah Guna Wintara

*Program Magister Kajian Budaya, Universitas Udayana, Denpasar Timur 80232. Kota Denpasar, Bali-Indonesia.*

[wahedi74626@gmail.com](mailto:wahedi74626@gmail.com)

## ABSTRACT

The problem, there is still limited research on cultural practices in the form of the *ngaben* puri tradition in Baliwhich is used as the identity of power by the puri elite itself. This study of symbolic ngaben as the power identity of the elite Puri Agung Ubud is important where the practice of the *ngaben* ritual in the puri is not justa religious ritual like Balinese people in general, but the ritual is very thick with the meaning of power seen from material elements, splendor, and the majesty of the ritual. Elite uses *ngaben* as a symbol to dramatize theruling class over culture in the social construction of society. In analyzing this research, three main questions will be discussed in this paper as follows. How did the elite of Puri Agung Ubud make *ngaben* rituals as an identity of power?. To be understood comprehensively, qualitative research methods are used to understand the phenomena of what is experienced by research subjects, such as behavior, perception, motivation, action, and others. This study also uses a qualitative approach in explaining the symbolic *ngaben* as the power identityof the elite Puri Agung Ubud. This study uses the theoretical framework of cultural capital by Jean-Claude andPierre Bourdieu (1986). Through this analysis, it is hoped that we can better understand how the elite of Puri Agung Ubud uses cultural capital, one of which is *ngaben* as a medium that performance shows the power identity of the elite puri.

*Keywords: Symbolic Ngaben, Power, Elite Puri Agung Ubud*

## I. PRELIMINIARY

The procession of the dead (*Ngaben*) is a form of respect and sincerity of family members for those who have died (Sahabat Lokal, 2019: 1). In Balinese culture, this procession has a ritual meaning as the burning of a corpse. The *Ngaben* procession in the structure of Balinese society certainly has differences but the meaning is the same, suchas the example of *Ngaben* at Puri Agung Ubud.

In the religious rituals of the Puri Agung Ubud family, the meaning of power inthis context is always thick, it can be seen from one of the traditions, namely *Ngaben*. Rituals that spend a lot of capital and a long time almost always have a prologue from setting up, building a cremation tower, collecting all offerings, planning a festival, and so on. And the epilogue tidying up the cremation site, cleaning up the remains of theburning (Geertz, 2017:198).

The procession in this ritual is not justan aesthetic excavation, but rather a celebration of the domination of the upper class in the social construction of society. Competition to stage the production of cultural capital that is owned makes *ngaben* a universal phenomenon and

shows how thecharacter of the castle who died, but his statusremained forever. This ritual performance also makes the people (Balinese) call it *'karyagde ratu'*, or 'the king's massive work (or celebration). A kind of devotion to religion, where service work and worship activities become one and the same thing (Geertz, 2017:199).

The emergence of a historical contextin the religious activities of the puri elite makes the community have a territory and spiritual bond. Hegemony and a political aspect in the cremation reflect the elite as actors who are affiliated with the ritual of power. Elites make their cultural symbolic to dramatize as the ruling class over culture. The meeting of cultural, social, economic, and political capital makes the circulation of elite power so massive, and can be transformed according to the interests and goals of the elite itself. Elite manages the *ngaben* symbolic as a crucial expression of carrying out its legitimacy and political organization that requires the elite to be able to maintain the power they have.

**Formulation of the Problem**

Based on the explanation of the background of the problem above, the researcher can detail a problem, while the problem that can be detailed by the researcher is as follows: How is *ngaben* symbolic as the identity of the elite power of Puri Agung Ubud?

**Scope of Problem**

The researcher limits the research to find out the symbolic transformation of *ngaben* as the identity of the power of the elitePuri Agung Ubud.

**Research Purposes**

Based on the limitations of the problem above, the purpose of this study is to describe and find out the symbolic *ngaben* as the identity of the elite power of Puri Agung Ubud.

**Benefits of Research**

The research benefits consist of two sub-sections, the first is theoretical benefits, and the second is practical benefits.

## II. LITERATURE REVIEW

The first literature review examines the thesis of the work Wintara (2020) entitled *Network Elite Puri Agung Ubud dalam Aspek Religius, Ekonomi, dan Politik.*

The second literature review examines the thesis of the work Tejawati (2017) entitled *Pembertahanan Identitas Puri Di Era Global (Sebuah Kajian SejarahSosial).* The third literature review examines the thesis of the work Suartawan dan Panuju (2019) entitled *Strategi Komunikasi Politik Tokoh Puri Ubud Dalam Mempertahankan Eksistensi dan Tradisi Bali.*

**Theoretical Basis**

This research uses the theory of cultural capital based on the work of Cultural Repoduction and Social Repoduction by Jean-Claude Passeron and Pierre Bourdieu.Bourdieu (1986), Cultural capital is a symbolic form and interprets how humans engage with one another. Cultural capital is created when values, traditions, beliefs, and language become material for other capital. Cultural capital has three sub-types namely: embodied, objectified, dan institutionalized (Behadin, 2013:1-4).

Cultural capital according to Bourdieu in (IPLBI, 2019:1), was born from the thought of "cultural studies", which states that there is a social space called the field where capital works to create and control power relations. In a social construction, hegemony and power dominate an action which has a strong influence on something that is religious.

Cultural capital is attached to elements of tradition or a value of customs in a community group. The existence of cultural capital has an aspect that emphasizes the running of power which produces a realm to form a relationship. A development in the dimension of the religious aspect also emphasizes indicators that focus onmaintaining the identity of the power that is built. From traditional power, cultural capital can be transformed into religious capital because these two aspects have a concreteform of power structure.

Cultural capital can be interpreted as a source of culture, and those with upper class backgrounds have different cultures and havelevels of aspect, capital, process, and symbol. Symbolic roles, customs, traditions, and religion provide an object which in this role can give birth to a pragmatic level of power. The practice of cultural capital is inseparable

from the existing power relations and has linksto economic capital, social capital, symbolic capital, or political capital.

**Draft**

This research is also supported by three concepts, namely the concept of cremation, the concept of power, and the concept of elite. The concept of cremation, explains the cremation ceremony of Hindus inBali. *Ngaben* ceremony, a ritual carried out to return the ancestral spirits to their original place. *Ngaben* in Balinese has a subtle connotation which is often called *palebon*. *Palebon* comes from the word *lebu* whichmeans *Prathiwi* (land). Palebon means to make *Prathiwi* (ash). There are two ways to make the land, namely by burning (*ngaben*) and planting into the ground (*metanem*). The philosophy of *ngaben* in general is *PancaSradha*, namely the five basic frameworks of Hinduism, namely: *Brahman*, *Atman*, *Karmaphala*, *Samsara*, and *Moksa* (Kesrasetda: 2021:1).

The concept of power, in general, power is the ability of an actor to influence, sothat his behavior becomes in accordance withthe wishes of the actor who has power. Poweralways takes place between at least two parties, so there is a relationship between two or more parties (Budiardjo, 2008: 59-60).

Harlod D. Laswell and Abraham Kaplan also define power, where Power is a relationship in which one person or group is able to determine the action of antoher in the direction of the former's own ends (Budiardjo,2008: 60).

The concept of elite, those who can reach the center of power are always the best,they are known as the elite. Elite are people who have succeeded in occupying highpositions in society. The existence of the elite is determined by the extent to which the elite is able to maintain its position and influence in the midst of people's lives, Where is the pattern of life that will continue to change (Bottomore, 2006: v). Elite groups are usually defined asmembers of a society, who are respected, rich and have power. Elite is a superior minority group at the top level of society, who has the ability to control activities and in some cases have influence in the

decision-making process (Yusron, 2009: 68).

## III. RESEARCH METHODS

Qualitative research methods are research that intends to understand the phenomenon of what is experienced by the research subject, for example behavior, perception, motivation, action, and others. (Moleong, 2007: 6). This study uses a qualitative approach in explaining the symbolic *ngaben* as the power identity of the elite Puri Agung Ubud.

The qualitative approach according to Sugiyono in (Yanah, 2014:37) is a research procedure that produces descriptive data in the form of written or spoken words from people and observable behavior. Using primary data and secondary data.

By considering the above and limiting the research, the research location and the unit of analysis in the study were determined purposively to be carried out at Puri Agung Ubud for the elite of Puri Agung Ubud.

In this research using a purposive technique, sampling technique of data sources with certain considerations. Researchers consider the selected informants to master and understand and know information about research according to Sugiyono in (Sudjatmika, 2017: 2).

Data collection techniques, researchers used two data collection techniques, namely, data from interviews, and observation data. In data analysis techniques, according to Bogdan and Biklen in (Herwaman, 2017:62) qualitative data analysis is an effort made by working with data, organizing with data, sorting it into manageable units, synthesizing it, looking for and finding patterns, finding what is important and what is learned and decides what can be shared with others.

In this study the data analysis technique used is data analysis techniques according to Miles and Huberman (Praditia, 2009), in (Wintara, 2020:34-35) the technical data analysis includes the following steps, the first is (*data reduction)*, which is a process of summarizing, selecting the main things, focusing on the important things, looking for themes and patterns. The second is the presentation of data (*data display*), namely the preparation of a collection of information that gives the possibility of drawing conclusions and drawing actions. In this study, technically the data that has been organized into a data analysis matrix is presented in the form of narrative text, images, tables, and photos. The presentation of data is done by describing the findings in interviews with information and presenting documents as supporting data. And the last one is (*Conclusion drawing/verification*). Conclusion drawing and verification are carried out continuously throughout the research, namely from the beginning of entering the research location and during data collection.

## IV. DISCUSSION
### History of Puri Agung Ubud

History of Puri Agung Ubud (Suartawan and Panuju, 2019), in (Wintara, 2020:5), Tjokorda Gde Agung Sukawati was the last king of Ubud to be crowned in 1917. Tjokorda Gde Agung Sukawati (1917-1978) was a king of Ubud whose services were beyond measure. Invaluable in building the mandani civilization in Bali. This king lived with a vision that surpassed the thoughts of the people of his time. After

his death, leadership shifted to Tjokorda Gde Agung Suyasa. He was determined to be a ruler of the castle without being crowned like a royal government because it was no longer a kingdom. The death of Tjokorda Gde Agung Suyasa in 2009, made the leadership of Puri Agung Ubud return to Tjokorda Gde Putra Sukawati as an escape. The existence of the Puri Agung Ubud family, which was originally located in Puri Agung Ubud, has now spread widely in the Ubud area to build the castle as a place to live.

**Symbolic Ngaben as the Power Identity of the Elite Puri Agung Ubud**

The symbolic meaning of *ngaben* is an important object where behind the ritual there is a power context that accompanies the symbol. From the symbol of *Bade*, *Lembu*, and other ceremonial facilities have a high level, different from other communities. The symbols made show grandeur and size, in contrast to ordinary people who carry out ceremonies in an ordinary way without any too prominent splendor. This procession is associated with the struggle for defense or the struggle for status as a class that has power, capital, and hegemony. .

This ritual is transformed into power in the cultural aspect of the elite, because the spaces for this ritual procession are located in the castle, which is where this location has a strong historical value of the meaning of belief in noble values. The community, whose implementation in the *ngaben* procession is interesting and well-choreographed, gives the castle an expressive power that does not exist as a cosmos, the elite as the authority of the gods, can produce it themselves (Geertz, 2017:197).

The symbolism of the existing cultural capital interprets how the elite can create a commodification, seen from the Ngaben, which was originally a cremation ritual, could become a cultural industry behind which is very thick with material elements. Religious and spiritual powers also support the defense of this identity.

The important cultural capital used by the elite is not the content of the procession of ceremonial activities, but the fact that the elite is in a position of power to mobilize human resources to produce extraordinary and great performances. A society that is spiritually bound shows its loyalty to the elite or as a political integration (Geertz: 1992:134).

The existence of support from social capital used by the elite is used as a way of giving strong influence and following directions according to the wishes of the elite itself, because this relationship was already established during the royal era, where territorial needs were assisted by the community, and currently the relationship continues to intertwine but there are differences, form in the relation.

In addition to social capital in the context of this research, there is also economic capital. This economic capital is used as one of the most important ways to show identity as the ruler of the economic order of the surrounding community. This economic capital is a source of elite power, where ownership of assets in the form of land, tourism assets, and others becomes a strong element of capitalism within the elite. The existing economic capital is used in the implementation of this *ngaben* which costs a lot from the beginning of the procession to the completion of the *ngaben* procession. The impact of *ngaben* in the

castle is also seen from the economic aspect, where the tradition brings many tourists to witness the *ngaben* procession and has a good impact on the surrounding community.

From cultural capital, social capital, and economic capital can also be transformed into political capital. This elite political capital is associated with community organization, as well as strong hegemony. This cremation procession became an elite strategy to show the identity of the upper class status. The political capital of the elite is also to maintain the traditional power that has existed from ancient times, and in modern times as it is today, its existence must be maintained.

Political capital in cremation itself can become a strong network which in the process always shows the relationship between actors, society, and so on, especially those who have interests. Elite in hierarchical lineage structure, very flexible but still systematic, on which the actual distribution of political authority rests.

The elite status of the castle underlies legitimacy, while the relationships that are maintained or built into a concrete social form how the political aspect is always correlated with all the aspects that accompany the power. The implementation of the Ngaben at Puri Agung Ubud is very grand and grand as well as the most aggressive strategy of the castle elite to assert the status of the noble class and gain legitimacy from the community.

**v. CLOSING Conclusion**

Based on research results it can be concluded that the symbolic *ngaben* at Puri Agung Ubud is inseparable from the elements of capital used by the elite as the identity of their power. Elite uses cultural capital as the main element that shows the practice of power, as well as transforming it into several forms of capital, namely: social capital, economic capital, and political capital.

The symbolic of the *ngaben* in the castle also knows how there is no element of power in these symbols seen from the splendor and capital that is spent in the procession. The symbolic cremation becomes the capital of elite power as one of the axes of maintaining identity in the social construction of people's lives. The symbolic relationship of *ngaben* with the community cannot be separated from the hegemony of a strong elite from all aspects.

Status as the ruling class in the social order makes the elite very aggressive in maintaining its identity, especially in symbolic *ngaben*, and status is the basis of elite power.

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# The Development of the Bali United Football Club and the Implications on the Life of the Community of Gianyar Regency

I Putu Satria Prayoga, S.s

Curtural Studies Magister Program, Udayana University, Denpasar Timur 80232. Kota Denpasar, Bali –Indonesia. Satriaprayoga07@gmail.com

## Abstract

Since 1979 a football club from Bali has always experienced ups and downs in a short time. In 2015, the emergence of the Bali United football club attracted the attention of the public. Within 4 years the Bali United club was able to make history by making Bali the island of national champions. In addition to its achievements, the existence of Bali United also has a big impact, namely increasing local revenue or PAD in Gianyar Regency. Of course, this is accompanied by the success of the Bali United club. According to the IDX, Bali United's asset value was recorded at Rp550.06 billion, an increase from the last December 2019 record of Rp542.80 billion. This study will discuss 1) the strategy for developing the Bali United football club, 2) the internal and external supporting factors for the development of the Bali United football club, 3) the implications of the development of the Bali United football club for the people of Gianyar Regency. In this study, qualitative research methods are used, namely research that produces descriptive descriptions by clearly explaining the answers to the problem formulation based on field data. Data collection techniques used are research, interviews, and literature study. The discussion of this research is to describe the strategies used by Bali United, namely sponsorship, business, e-sports to advertising or endorsement. Then the internal and external supporting factors for the development of the Bali United football club and the implications for the development of the Bali United football club in the economic, social, cultural and identity fields.

*Keywords: Development, Strategy, Internal, External, Implication*

## Bab I PRELIMINARY
### 1.1 Background

Often we hear that the Bali island is nicknamed because of its natural beauty, customs and cultural diversity. The various nicknames that are pinned on the island of Bali in fact do not make Bali a perfect island. The dazzling beauty is inversely proportional to the sports field when compared with other regions in Indonesia. One of them in the realm of national football. Bali's strength in the realm of round skin is very much different when compared to Jakarta which has Persija, Bandung with Persib, and Surabaya with Persebaya. While other regions are competing in the development of their regional pride clubs, Bali must be struggling to have a solid and reliable club. Every club that is expected to bring the island of Bali as a champion has had its ups and downs. The island of Bali often has to swallow the bitter pill because of the crisis of football clubs that can be competed in the national arena. With the various ups and downs of clubs owned by Bali, finally

the dream of becoming a champion island can be realized in 2019 when the Bali United club is able to win the Shopee Liga 1 Indonesia.

Before the era of the Bali United club, every regency/city in Bali had its own union name. The names of the unions are: Persekaba (Badung) which was founded in 1980, PS Bangli (Bangli), Persibu (Buleleng), Persegi (Gianyar), Persada (Jembrana), Persika (Karangasem), FSK (Klungkung), Perst (Tabanan ), and Perseden (Denpasar) which was established in 1979. However, for the record, Persekaba has merged with Yahukimo FC (Yahukimo Regency) so that it was named Persekaba Yahukimo FC. Later, there will also be Persikimo (Yahukimo) which is different from Yahukimo FC. In addition, for the record, Square, which had changed its name to Persegi Bali FC, finally "died" because of sanctions by FIFA. Therefore, in its development, the names PS Badung and PS Gianyar emerged. Those are the Perserikatan teams in Bali Province. (www.novanmediaresearch.wordpress.com/ accessed on September 8, 2021)

Perserikatan is the oldest football competition in Indonesia. This competition was held from 1931 to 1994. In 1994 Perserikatan was merged with the Galatama competition to become Liga Indonesia (Ligina). Initially the union was the main competition but in 1979, with the presence of Galatama, Perserikatan became only a second-class competition. In this era, there were many clubs that still exist, such as Persib Bandung, Persija Jakarta or PSMS Medan. Bali also has clubs that were born in this era such as Caprina Denpasar and Bali Yudha.

Caprina Bali FC which competed in Galatama in the 1983/1984 season. The club is owned by a businesswoman, Herlina Kasim. The history of this club begins with the Galatama I competition in 1979-1980 there was a club called Jailolo (Ternate). Then became Caprina Jailolo (Ternate). Finally became Caprina (Denpasar). Caprina itself is an acronym for Capricorn Herlina.

During its development, Caprina became a participant in the 1983 Galatama Division I and was promoted to Galatama IV/1983-1984. After that, Caprina was dropped before Galatama V/1984 was held because until the specified time limit had not yet determined her new homebase, also because she was involved in a bribery case and was sentenced by PSSI. (www.novanmediaresearch.wordpress.com/ accessed on September 8, 2021)

Then in the 1980s a club called Bali Yudha FC emerged. This club is managed by Mayun Samirana. Bali Yudha competed in the Galatama V competition in 1984. This was the first and last time for Bali Yudha FC. The presence of Bali Yudha FC at Galatama V in 1984 only filled the void of clubs from Bali. Bali Yudha only competed for one season and ended the competition as caretaker and then chose to resign in 1985. (www.novanmediaresearch.wordpress.com/ accessed on September 8, 2021)

In the 1990s Bali had a football club called Gelora Dewata (Gede). The club was founded by entrepreneur HM Mislan in 1989. The club then started competing in the 1991/1992 Galatama competition. The inaugural season in the semi- professional competition, the club is ranked 8th out of 20 participating clubs.

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In the 1992/1993 Galatama, Gede ended the competition in fifth place out of 17 clubs. During the 1993/1994 Galatama, the competition was divided into two regions and Gede joined the eastern region and took second place under Pupuk Kaltim Bontang (PKT). They also qualified for the top four and made it to the final. In the final match, Gede against Pelita Jaya Jakarta but lost, 0-1, while playing at Sriwedari Stadium, Solo, July 8, 1994. At that time, Gede was coached by the late coach duo Suharno and Sutrisno. In that same year, Gelora Dewata performed well. His highest achievements were in the form of winning the Galatama League Cup VI/1993 and winning the PHRI Cup I/1994. (www.skriptoria.wordpress.com/ accessed on 8 September 2 021)

In the first edition of Ligina in 1994/1995, Gede was in the Eastern Conference and their final position was in fifth place. The club also failed to qualify for the last eight. Entering Ligina 2001, Gede underwent five matches and then moved to Sidoarjo. Gede was purchased by the Sidoarjo Regency Government (Pemkab) and then has a new name Gelora Putra Delta (GPD). Then changed to Deltras (Delta Putra Sidoarjo), who at that time played in the Indonesian League Main Division. (www.skriptoria.wordpress.com/ accessed on September 8, 2021)

In the early 2000s, the Persegi Bali FC and Perseden Denpasar clubs emerged. Persegi Bali FC is the result of the merger of Persegi Gianyar with Bali FC that competes at the top level of the Indonesian League. The team which has the nickname Kuda Jingkrak (Prancing Horse) was only able to survive for two seasons in the 2005 and 2006 seasons, before finally in 2007 Persegi Bali FC officially resigned due to financial difficulties. Meanwhile, Perseden Denpasar in 2003 succeeded in being promoted to the Premier Division of the Indonesian League. However, at the end of the 2003 season Perseden had to be relegated to the Indonesian League One Division. In 2016, Perseden managed to win in League 3. Now, Perseden is still appearing in League 3 after in 2019 only being able to reach the second round. (www.bola.com/ accessed on September 8, 2021)

In 2011, Bali also had a club that brought hope to be able to compete on the national football stage. The club is Bali Devata, which is coached by a Dutch coach, Willy Scheepers. Bali Devata competed in the Indonesian Premier League (LPI) which at that time was the brainchild of the Indonesian Football Rescue Commission (KPSI). At that time there was dualism within PSSI so that leadership dualism, league dualism and national team dualism also emerged. Of the two choices, Bali Devata is competing in KPSI's LPI. (www.detiksport.com/ accessed on September 8, 2021)

In the 2011 LPI tournament, Bali Dewata was only ranked seventh in the standings. These results were obtained from eight wins, five draws and five defeats, with a final point of 29. (www.wikipedia.com/ accessed on September 8, 2021). However, the LPI competition was stopped midway due to the illegal status of KPSI and LPI. After that, Bali Devata adrift. To compete in official competitions PSSI must have a license. Meanwhile, the license when competing in LPI is no longer valid as all kinds of KPSI are not recognized.

Therefore, Bali Devata must join (merger) with a club that has an official PSSI license. Finally, Bali Devata was able to merge with the Persires, Rengat, Riau club and changed its name to Persires Bali Devata. (www.belogoblok.blogspot.com/ accessed on September 8, 2021)

The description above adequately reflects the condition of Balinese football, which has experienced ups and downs of achievement at the national level. There are opinions that say, the problems faced stem from funding problems. (www.balipost.co.id/ accessed on September 8, 2015) This is because almost 90 percent of football clubs in Indonesia are funded by the State Budget (APBD) although some are funded by the private sector. Likewise with the Balinese club. The Bali Club is also funded by the APBD. In contrast to those funded by the APBD, clubs funded by the private sector can be more advanced, because the private sector is better at managing and paying attention to their clubs. (www.balipost.co.id/ accessed on September 8, 2021)

The condition of the Bali football field, which has experienced ups and downs, is further exacerbated by the Minister of Home Affairs Regulation No. 1 of 2011, so as of January 1, 2012, football clubs may no longer be funded by the APBD. (www.bola.net/ accessed on September 8, 2021) This makes clubs in Indonesia look for their own way to earn income. Meanwhile, Bali at that time was still very limping towards the national championship because there were no professional clubs that competed in the top competition of Indonesian football. Then in 2015 a club called Bali United Pusam F.C. appeared. (formerly named Persisam Putra Samarinda). This club is an Indonesian football club, which is headquartered at the Captain I Wayan Dipta Stadium, Gianyar Regency, Bali Province. This club was formerly a combination of two clubs, namely the Indonesian Football Association of Samarinda (Persisam) which was a former Perserikatan team and Putra Samarinda from Galatama. In the 2008-09 season, they had won the Indonesian League Main Division. On December 19, 2014, Putra Samarinda moved Homebase to Bali and changed its name to Bali United.

After officially bearing the name Bali United, Pieter Tanuri's ambition to make Bali United a professional club began. Several important steps were taken. One of them, long-term homebase contracts. Captain I Wayan Dipta Stadium has a 15-year contract. The long-term contract was carried out in order to be able to renovate the stadium to become an international standard. In addition to developing an international standard stadium, the Bali United club also built a megastore in the area around the stadium and officially opened it to the public in 2016. In the ongoing development process, sponsors are starting to look at and collaborate with Bali United. Slowly but surely the sponsors who support Bali United are increasing and the finances of this club are becoming more stable. (www.Jawapos.com/ accessed on September 8, 2021)

The more sponsors and the more stable Bali United's finances have, it certainly makes it a successful club. The existence of various sponsors makes Bali United increasingly have a place in the national arena. The name Bali United which is increasingly soaring turns out to have a big impact on the Gianyar district. Various impacts have been felt directly by Gianyar

Regency such as in the social, economic, tourism and cultural fields. One of the big impacts with the growing development of Bali United in Gianyar is the increase in Regional Original Income (PAD) of Gianyar Regency as recognized by the Regent of Gianyar I Made Mahayastra. Although there is no mention of the range of the increase in PAD caused by the euphoria of Bali United, of course this will greatly affect development in Gianyar Regency. As previously stated, Bali United even signed a 15-year long-term contract for the Captain I Wayan DIpta stadium to be renovated massively and according to international standards.

In addition to the development of facilities, the increase in sponsors has also made Bali United bring in quality players to strengthen the team. Slowly but surely, Bali United managed to become a new force in Indonesia. BU's first breakthrough was recruiting a cold-handed coach, Indra Sjafri. The former architect of the U-19 national team is already famous for his foresight in nurturing young players. He also applied this in the "Tridatu Army Troops". Keeping old players like the stars Bayu Gatra, Fadhil Sausu and Wahyu Kristanto, the Bali United club did not forget to bring in new players. One of the players of Balinese descent, Amadeus Suropati, was brought by Indra for this season. Former Persipura goalkeeper Yoo Jae Hun and other South Korean defender Dae Won Ha were also brought in. Not to forget that several former U-19 national teams were successfully brought in, such as Yabes Roni, Awan Setho and Ricky Fajrin, who were also brought in by Indra Sjafri. (www.bola.com/ accessed on September 8, 2021)

Indra Sjafri said Bali United has a development projection stage, namely the first year of 2015 is the preparation of the team framework. The second year of team maturation and the third year then talk about achievements. Furthermore, after the third year, Bali United must have become an established club both technically and managerially. Only then, in the fourth year, can become a team that is already established and ready to become a club that is reckoned with with achievements in national football. (www.kabarnusa.com accessed on September 8, 2021)

The project became a reality. In 2017 Bali United brought in several star players, namely Irfan Bachdim, Marcos Flores, to Sylvano Comvalius. This season, Bali United, coached by Widodo Cahyono Putro, holds the status of "champion without a crown". Because, the points are the same as the champions of Liga 1 Bhayangkara FC. Only lost head-to-head by Bhayangkara. (www.Jawapos.com/ accessed on September 8, 2021) Bali United management does not give up. Various innovations were made to make Serdadu Tridatu the most professional team in Indonesia. In addition to beautifying I Wayan Dipta Stadium and building a cafe there in 2018, Bali United also opened a stadium tour service. Even though in 2018, Bali United did not do very well by only being ranked 11th.

And in the fifth year or in 2019, Bali United conducted an IPO (initial public offering). The year 2019 was also a point of success for Bali United with coach Stefano Cugurra Teco by winning the league thanks to 19 wins, seven draws and eight defeats in Shopee Liga 1 2019. Since 2015 the name of Balinese football has begun to be known and taken into account in

Indonesia. . Previously, Balinese football clubs had never won at the national level until finally Bali United succeeded in bringing Bali Island for the first time to become a champion island which the community was very proud of.

## 1.2. Formulation of the problem

Based on the background, we can see that there is a problem that needs to be studied more deeply, namely there is a correlation between the development of the Bali United club which is so massive in private that it contributes a lot to Gianyar Regency even though it does not receive the club's operational funds from the government. Based on the foregoing to be able to be a conclusion, in this study the following research questions will be asked:

1. How is the development of the Bali United football club in Bali?
2. What are the internal and external factors that make the development of the Bali United football club rapidly?
3. What are the implications of the development of the Bali United football club for Gianyar Regency?

## 1.3. Objectives and benefits

### 1.3.1. Research purposes

The objectives of this research include:

1. Knowing the development of the Bali United football club.

2. Knowing the internal and external factors of the Bali United football club which contributed to the successful development of the Bali United football club.

3. Knowing the implications that arise from the development of the Bali United football club to the Balinese people.

### 1.3.2. Benefits of research

The benefits of this research include: Academically add substance to research on cultural studies, especially regarding football in Bali.

1. Contribute to students about writing Football in Bali in a community that uses a cultural studies methodology.

2. Improving students' abilities in writing essays

## 1.4. Research methods

In this study, the data to be taken are qualitative data types. Because in this study the data to be extracted comes from a statement of words or a picture of something that is expressed in the form of an explanation in words or writing.

## Bab II RESULT
## 2.1. Bali United Football Club Development Strategy in Bali

Bali United is the only club that completely overhauled its headquarters. At the Captain I Wayan Dipta Stadium in Gianyar, Bali United built a merchandise center with an area of 1000 square meters. There is also a cafe for hanging out to a modern playground for children. Industrial football is really being maximized. So it's not surprising that in the 2018 season, there were 25 sponsors who worked with the club as long as this corn. The modern management branding applied by Bali United is very effective, both for Balinese people and companies.

So it's not surprising when Bali United received an award from PSSI in the form of the "Most Developing Club Award 2018" or the football club with the fastest progress in Indonesia. Bali United is truly

extraordinary. This achievement seems to want to be followed by League 1 clubs. Persib Bandung and PSM Makassar are two former teams that have learned about stadium development. There is also, PT Putra Sleman Sembada (PSS) as the manager of PSS Sleman wants to learn from Bali United.

Sales and Brand Activation Bali United, Raymond Diaz explained in detail how to develop Bali United. The extraordinary step taken by the management was to rent a stadium owned by the Gianyar Regional Government for 15 years. With this collaboration, Bali United did not hesitate when developing the stadium which was once the headquarters of the Gianyar Square. Raymond also said that Bali United's management did not close this strategy. In fact, the door was opened wide so that clubs in Indonesia would both learn about football development.

Raymond also explained in detail how Bali United's journey was. The development of industrial football is carried out in stages. Start developing media, such as websites, television and radio. Then the merchandise sales center, from initially 250 square meters on March 19, 2016, has now become 1000 square meters. In every home game, Bali United's sales turnover of knick-knacks can reach Rp 50 million. While daily sales reached Rp 5 million to Rp 10 million. The statistics on the number of spectators for Bali United in the two seasons of Liga 1 have always been in the top ranks. (Bolaskor.com accessed on September 8, 2021)

Because of that, club management can carry out their duties properly so that coaches, staff and players do not have to bother with the problem of salary arrears as

is commonly faced by a number of other clubs. This salary issue has always been in the spotlight in the Indonesian football climate to this day, and Bali United is trying to minimize the problem. Many people appreciate the excellent work of club management at Bali United. Because, good management turns out to have a good impact on players who have to focus from match to match and don't have to take care of small things outside of the technicalities that have nothing to do with the game.

Not only that, Bali United is aware that currently they are competing in the football industry which inevitably has to maintain the club's financial health. For this reason, Bali United is trying to take a step further to develop the football business in the modern era by changing the management of the club from a private company to a public company. The team, nicknamed Serdadu Tridatu, became the first football club in ASEAN and Indonesia to be listed on the stock exchange. It was noted that the share price of PT Bali Bintang Sejahtera Tbk (BOLA), the owner of the Bali United football club in December 2019 was at a low trend at the level of Rp. 340/share when it closed minus 3.41% after Bali United managed to secure the 2019 Liga 1 title.

Not to mention, when it comes to sponsors, Bali United has a number of sponsors who will accompany them through this season's competition. Talking about sponsors, interestingly, Bali United is noted to have helped financially a number of football clubs in the country. In a prospectus document released by PT Bali Bintang Sejahtera, the manager of Bali United, on June 10, 2019, it was noted that Bali United had an important role in financially assisting League 1 and League 2 clubs. It

was explained that PT Bali Bintang Sejahtera has several subsidiaries, in including PT Kreasi Karya Bangsa.

For the record, almost 90 percent of the company is owned by PT Bali Bintang, while the remaining 10 percent is owned by Yabes Tanuri, who is the shareholder and founder of Bali United. The document states that PT Kreasi Karya Bangsa, which has been operating since April 1 2018, is engaged in the sports advertising agency business. This season, the services of PT Kreasi have been used by a number of League 1 and League 2 clubs to search for advertisements. There are at least four League 1 clubs that use the services of PT Kreasi namely Arema FC, PSIS Semarang, PSS Sleman, Semen Padang; plus two Liga 2 clubs namely PSMS Medan and Celebes FC.

One of the main sponsors who are the same and certainly not foreign and attached to the jerseys of three League 1 clubs such as Arema, PSIS, and PSS is Indofood. It turns out that the main task of PT Kreasi Karya Bangsa in the prospectus document for the three clubs is indeed only to connect one sponsor, namely Indofood. For your information, the owner of Indofood, namely Anthony Salim (Salim Group), and Corsa/Archiles, namely Pieter Tanuri, have shares in Bali United. Indofood itself disburses funds worth IDR 6 billion per year for Arema, a value that is almost the same for PSIS and PSS Sleman. In addition, PT Kreasi Karya Bangsa also carries out its duties in managing sponsors for Semen Padang, namely PT Multistrada Tbk products such as Achilles and Corsa tires. (assumsi.co accessed on September 8, 2021)

## 2.2. Internal and External Factors of Bali United Development
### 2.2.1 Internal factors
### 1. Business Management

Since it was first introduced in 2015, Bali United has often innovated in the business field, which most other Indonesian football clubs have not done. Although only six years old, Bali United immediately transformed into a top club in the Indonesian League. In fact, not infrequently many parties assess the club nicknamed Serdadu Tridatu as the most professional club in Indonesia today. Bali United's business innovations have succeeded in bringing in significant income for the club's finances from various lines of business. On the other hand, so far many clubs in Indonesia have only relied on finances from sponsors. In fact, there are a number of clubs in Indonesia that still depend on the local government budget budget. Bali United's business innovations include:

### A. On the stock exchange

Bali United officially took the floor on the Indonesia Stock Exchange on Monday (17/6/2019), its share price immediately skyrocketed to auto rejection or ARA. Bali United is said to have raised IDR 350 billion in fresh funds from the initial public offering (IPO). The company released 33.33% of its shares at an offering price of Rp175 per share. When it was first opened on the IDX, BOLA's share price immediately skyrocketed 69.14% to Rp296 per share. As a result, the stock price of BOLA immediately hit the ARA. Bali United is also reported to have oversubscribed or oversubscribed about 110 times, in line with the high interest of investors to own the shares.

## B. Merchandise Store (Bali United Mega Store)

Merchandise or knick-knacks have become part of football itself. Clubs usually trade knick-knacks that fans can later get. Not only in Europe, in Indonesian football itself there are several teams that have knick-knacks shops. In contrast to most which are actually managed by supporters or fans, the Bali United team's knick-knacks shop is an official point of sale that is managed by the club. It was named Bali United Store and is already operating and undergoing several renovations. The official souvenir shop for the Bali United team was just inaugurated on June 9, 2017. You can find the Bali United Store under the south stand of the Captain I Wayan Dipta Stadium, Gianyar, Bali.

The player issue version of the Bali United team shirt, sold for 400 thousand rupiah. Meanwhile, the type of replica is sold at a price of 180 thousand rupiah. Usually knick-knacks shops only sell t-shirts, but at the Bali United Store, you can find many types of t-shirts. Starting from sleeveless tanks, polo shirts, short-sleeved or long-sleeved shirts, to other shirts that have beautiful designs. The average price ranges from 100 to 180 thousand rupiah. As for the jacket, it's not just the type of hoodie that's being sold. There are varsity jackets, tracksuits, and parachutes. The price ranges from 325 to 350 thousand rupiah.

For other trinkets that are usually sold are key chains or clocks. At the Bali United Store, there are many other unusual knick-knacks, one of which is a metal or plastic drinking tumblr with a typical Bali United design. On average, key chains are sold at a price of 30 to 45 thousand rupiah, while this tumblr type drinking place is sold starting at 89 thousand rupiah per piece.

## C. Bali United Playland & Bali United Café

Bali United Café and Bali United Playland are new innovations offered by Bali United to its fans. The two places were inaugurated at the same time on June 5, 2018 which began with a melaspas ceremony. Bali United Café is a place where fans can watch Bali United matches at the stadium directly and close to the field. This concept is taken from Manchester's Old Trafford stadium where the club Manchester United competes. Visitors can enjoy the match directly and closely while enjoying the food provided.

Meanwhile, Bali United Playland is a children's playground that contains various kinds of children's games, such as ball pools, slides, and so on. Both are located side by side in the area west of the Captain I Wayan Dipta stadium. This place is open from 11.00 WITA to 20.00 WITA, whether there is a match or not.

## D. Bali United TV/Bali United Radio

Bali United TV is a video streaming channel owned by Bali United. This channel can be found on the YouTube video streaming platform. Through this channel, Bali United diligently uploads their activities, such as match highlights, practice, or videos of activities outside the field in the form of sponsorship activities and others. Meanwhile, Bali United FM is a sports radio station that broadcasts on a frequency of 106.9 FM from the city of Denpasar. At this station, you will hear interviews with famous athletes and their biographies, as well as commentary on matches and competitions.

## 2. Player Purchase

The process of recruiting football players has several ways. First with the so-called transfer. A player transfer is the transfer of a football player from the current club to a new club. Usually this transfer involves money in the transactionprocess. The terms of how much the buying club pays to the selling club also vary. Some buy the rest of the contract,some buy the entire contract, meaning the buying club pays all costs that have been or will be incurred by the selling club either for salaries or bonuses. There are also those that include a buy-out clause in a player's contract. This buy-out clause means the costs that must be incurred by the buying club, which costs have been determined in advance bythe selling club and are usually stated in the contract with the player. So the player may move if anyone is willing to pay for the fee.

However, the transfer process is not commonly carried out by football clubs in Indonesia. The reason is because as mentioned above, the transaction involves money in the process. As has also been explained, there are still not manywho are able to be independent after the prohibition of the APBD for football clubs. The club doesn't want to spend double, for the transfer and for his salary. What is common is to recruit players whose contracts with their old clubs have expired, so that they do not have to pay and will only bear their wages while playing for the club.

Bali united did the same thing, either when it was still called Persisam or when it was changed to Bali United in 2015. Many players have come in and out of Bali United. In 2015, at the beginning of its formation, Bali United still retainedplayers from Persisam such as Bayu Gatra, Lerby, Sutan Samma and Fadil Sausu. Bali united also added players by recruiting former U-19 national team players who shone in 2013 such as Awan Setho, Ricky Fajrin, and Yabes Roni.In addition, there are also experienced foreign players, namely Yoo Jae Hoon and additional defender Dae Won Ha. Not to forget there are also the names of Balinese players such as Ngurah Komang Arya and Nengah Sulendra. All of them are recruited without transfer fees and only Down Payment (DP) contracts.

A new breakthrough was made by Bali United in 2017. The first star-labeled player was recruited by Bali United, namely Irfan Bachdim. This transfer made all teams begin to take into account Bali United in the Indonesian footballscene. In the same year, Bali United recruited the best and most successful player ever recruited, namely Sylvano Comvalius. In 2017 he managed to become the top scorer of the Indonesian league by breaking Peri Sandria's recordwhich has survived since 1994 by scoring 37 goals in a year. The surprise was not over, in the middle of the season Bali United also brought in Stefano Lilipaly, which made Bali United the first and only club to date to recruit playersby transferring money to Lilipaly club at that time SC Cambuur. Unfortunately, it is not stated how much money BaliUnited spent at that time.

After that, along with the rapid development of Bali United's business, star players from the national team began to arrive such as Wawan Hendrawan, Taufiq and not to forget the naturalized player Illja Spasojevic. The foreign playerswho were brought in were also no less popular. Brwa Nouri is the most expensive player in the Indonesian league today. His market value

is IDR 7.28 billion, although this has dropped from when he was recruited in the middle of the 2018 season, which was IDR 11.3 billion. With such a classy squad, currently Bali United is the club with the highest market value in Indonesia with a total of IDR 83.43 billion. (Bola.com accessed on September 11, 2021)

### 3. Player Spirit

Murray (Setiadarma, 2000, p. 73) states that motivation is a person's effort to master his task, achieve maximum results, overcome obstacles, have a better performance than others, and be proud of his abilities. Athletes who try to show their best game must have achievement motivation. Motivation for achievement can sometimes decrease for various reasons. One way to increase the achievement motivation of athletes is by providing incentives. Deci (Satiadarma, 2000, p. 80) incentives given to athletes are an award with the aim of encouraging and generating motivation in improving athlete performance. The incentives in question include prizes such as bonus money, trophies, or other awards.

Bali United players were also promised bonuses/incentives several times. For example, in 2017, when Bali United were about to win the Indonesian league. Bali United CEO Yabes Tanuri said he would give a bonus to the Bali United team if they became champions. Even though in the end we know that in that year Bali United failed to win. Then in 2018, after the 2018 Presidential Cup final, Yabes Tanuri also promised a bonus of IDR 2.2 billion to the Bali United team who won second place.

Not only from the CEO, bonuses can also come from outside, for example from the governor of Bali I Wayan Koster who promised a bonus to the Bali United team after winning the 2019 Indonesian league. It is not known how many, but of course it will make Bali United players more motivated to continue to excel.

### 2.2.1. External Factors

### 1. Sponsor

Sponsor is a form of support for events, activities, or parties. Usually this form of support is given in the form of money, but it can also be in the form of grants or loan assets. The purpose of investing in private companies for sponsors is to create demand as well as gain profits from trading publicly. Not only that, sponsors can also be given for the sake of the company's sustainability, including in Indonesian football. Since football in Indonesia is prohibited from using the APBD for financing, sponsors are the hope of clubs to obtain operational funds. Bali United is also a club that desperately needs sponsors to develop.

The rapid development that is currently happening at Bali United cannot be separated from the large number of sponsorship supports. For the 2021 season, which has just started, Bali United has 19 sponsors. Bali United's sponsors include Indofood, Smartfren, Wuling Motors, Buana Capital, KukuBima Ener-G! Plus Vitamin C 1000, PT. Bank INA Perdana Tbk, CBN Fiber, Indomie, OVO, Mills, MS Glow For Men, Intersport by Men Have Tastes, Vidio, Alderon, AdaKami, YCAB, Guinness Bola, Torabika, and BOS Workshop. It is not stated how much each contract value from these sponsors is. But Yabes Tanuri said he opened the door wide for sponsors to come, with prices varying from IDR 200 million to IDR 500 million.

## 2. Balinese Community Support

It has been six years since Bali United has emerged as a new color in Indonesian football, especially on the Island of the Gods. The club that was founded after buying the Persisam Putra Samarinda license has really become a new force in the Indonesian League. The quality of the team owned by Bali United also brought in so many supporters, which were increasing day by day. At first there was only Semeton Dewata, but now there are at least five big fan bases. Besides Semeton Dewata, there are Basudewa Curva Sud, Brigaz Bali, North Side Boys, and Bali United Hooligans. The number is not small, such as Semeton Dewata Bulldog (SDB). The head of SDB, Ketut Subudi, said the number of members reached 200 people for those who had a Membership Identity Card (KTA).

They are all united in supporting Bali United wherever they compete. The furthest away day recorded was when Bali United traveled to Chiang Rai United's headquarters in Thailand during the preliminary round 2 of the Asian Champions League. The second furthest awayday was when Bali United silenced Tampines Rovers at Jalan Besar Stadium in Singapore in the preliminary round 2 of the Asian Champions League last season with a score of 3-5.

Over time, creativity began to show. There are at least three Bali United mascots made by fans. It should be noted, these mascots are not the idea of Bali United's management, but are the fans' own creativity. They are Jalbo (Jalak Bola) belonging to NSB12, Cebol (Celuluk Bola) belonging to Semeton Dewata, and Wabol (Waraha Bola) Basudewa Curva Sud.

During matches, these fans usually have and sing several songs/chants to encourage the players. They are always in unison and sing together for the players. At certain moments, the fans also often insert choreography in the form of mosaics with certain shapes and writings. This is of course very interesting to see both in person and through television. And the most important thing is that Bali United fans have the slogan "No Ticket No Game". This means that only those who have tickets can watch in the stadium. The fans know the importance of this ticket for the survival of Bali United itself. At least about 15,000 people will come to the stadium during the match.

## 3. Facilities

Supporting facilities are also very influential for the Bali United team. Without adequate facilities, the players will not play optimally. One of the facilities at the Captain I Wayan Dipta stadium. The revitalization of the Captain I Wayan Dipta Stadium has been going on for seven months to prepare for the U-20 World Cup, 2023. The stadium, which was first built in 2004, has undergone many changes.

Changes that can be seen from the Captain I Wayan Dipta Stadium include the addition of rooms on the west side of the stadium, including four changing rooms on the north and south sides. Each dressing room is equipped with facilities such as massage rooms, soaking tubs, showers, toilets, and shoe washing areas. There is also an indoor practice field on the west side, the addition of a media room, and changes to the match equipment room. The western stands are equipped with a capacity of 5,000 seats in accordance with the requirements of the upcoming U-20 World

Cup. Stadium lighting with a capacity of 500 to 2,400 LUX according to FIFA standards. There are also 23 bench seats available for each team that competes. There are also additional four seats in reserve from each side available.

Bali United also has a mess located in the Sunset Road area, Kuta. This mess for players has facilities ranging from rooms, kitchens, swimming pools, and table tennis tables for players to relax or just relax their muscles. Recently, Bali United also has a homeground located on Purnama Beach, Gianyar. On this seven-hectare land, four training fields, offices, and a mess hall will be built.

## 2.3. Implications of Bali United for the Government and Society of Gianyar Regency

Not only for Bali United itself, the positive impact was also felt by the Gianyar regency. The economic sector in Gianyar Regency was also lifted with the presence of Bali United. Since the 2008 season, the local government no longer disburses funds for professional clubs. All clubs are then forced to compete to innovate. There are many clubs that end up falling. On the positive side, there are also clubs that are born with new innovations. Clubs are no longer sourced from local government funds. On the contrary, the Regional Government feels that the Regional Original Income (PAD) is increasing.

This fact is experienced by Gianyar Regency. Since the arrival of Bali United, which is headquartered at the Captain I Wayan Dipta Stadium, Gianyar, Gianyar has received many positive things. Dipta Stadium that few people knew before, now many people know. The name of Gianyar Regency echoes nationally, even internationally. PAD is getting better, people are proud to be in Gianyar, as said by the Regent of Gianyar, I Made Mahayastra. This PAD comes from the long-term stadium rental conducted by Bali United. Not just wearing it, Bali United also beautifies the stadium that was once the headquarters of the Gianyar Square. (indosport.com accessed on September 8, 2021)

Captain I Wayan Dipta Stadium has been the home of Bali United for more than six years. This Gianyar Regency Government asset is leased by PT Bali Bintang Sejahtera which is known to be worth IDR 547 million per year in 2018. The rental value includes a number of buildings in the Dipta Stadium which are now used for cafes and shops. The income from the shops belongs to Bali United. In designing the cooperation agreement, the Gianyar Regency Government conducted comparative studies in various regions in Indonesia. After considering the initial conditions of the stadium, it was finally decided the value was IDR 547 million per year. Gianyar Regent, I Made Mahayastra, said that it will go directly to regional income and be transferred to the APBD. (Balipost.com accessed on September 8, 2021)

## Bab III CLOSING
## 3.1. Conclusion

Bali United is a football club in Bali, which is the new name of the club which was originally called Persisam Putra Samarinda. Persisam moved from Samarinda due to financial difficulties and the presence of a new football club in the city of Samarinda. The owner, Harbiansyah, sold the club's ownership to

a businessman named Peter Tanuri who later moved the club from Samarinda to Bali and changed its name to Bali United. In the hands of Peter Tanuri, Bali United has become a highly respected club and an example for football clubs in Indonesia. Excellent management has made Bali United quickly able to compete with other clubs in Indonesia. Even in 2019 Bali United managed to win the Indonesian League.

There are internal and external factors related to the rapid development of Bali United. These internal factors include good business management. Bali united made several business innovations to get club revenue. Among them are the construction of the Bali United Café, the Bali United Mega Store which sells various kinds of knick-knacks, there is also the Bali United Playland for children, and streaming channels or stations. Then after the business is successful, many star players begin to arrive which can certainly improve the quality of the team. In addition to other motivational star players in the form of prizes and bonuses are also very influential. That way the players will be able to play well and win.

External factors also have a big influence on Bali United. By working with many sponsors, your finances will become healthier and there will be no annoying problems such as salary arrears. Then the fans also play an important role for Bali United. Without their support, players will not perform optimally, so they cannot win. In addition, the proceeds from the sale of spectator tickets are also very helpful for the club to survive. Finally, qualified facilities. Without comfortable facilities, players will always feel burdened to win. So they must be given maximum care in order to compete with the maximum as well.

This is not only good for Bali United but also has a positive impact on the Gianyar Regency Government as the stadium owner. The proceeds from the stadium rental to Bali United will definitely increase regional income. In addition, the presence of many supporters during matches certainly generates other income in the form of income from parking vehicles at the stadium. Communities around the stadium also benefit from this in the form of income from selling Bali United knick-knacks to selling food around the stadium.

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# The Profession Change of Tourism Workers When Affected by the COVID-19 Pandemic in Ubud District,Gianyar, Bali.

Ida Bagus Kadek Rizky Arisman,

Cultural Studies Master Program, Udayana University, Denpasar 80114.

Kota Denpasar, Bali – Indonesia. Gusrisky22@gmail.com

## Abstract

Ubud community generally relies on the use of tourism industry as a source of livelihood.The impact of the presence of Covid-19 pandemic has caused the profession in the tourism sector to be increasingly marginalized due to the activity restriction and the closure of tourism destination centers by the central government. The decrease in tourist arrivals and the development of the tourism industry which is getting worse has resultedin the average worker in the tourism sector to be threatened with layoffs. The purpose of this study is to find out the community's efforts, especially the workers in the tourism sector. The location of this research is in the sub-district of Ubud by targeting people whowork as tourism industry players such as guides, hotel/restaurant staff, and others. The methodology to examine this research is by using qualitative research method and by using data collection techniques with field observation, interview, and data analysis. Based on the observation of researchers, the former tourism workers are still productive enough to earn some income according to the current condition, but in different industries. Their efforts are switching professions, for example the catering profession turning into a rice seller, guide turning into online transportation staff, such as gojek or grab drivers. All forms of standardization are an effort to stabilize the economy for tourism workers who have been laid off during the ongoing COVID-19 pandemic.

*Keywords: profession, tourism, covid-19 pandemic*

## 1. Introduction

The social change of society is faced with the current surrounding conditions, by constantly comparing the previous situation with the present which results in a social dynamic. Basically, changes in society in social and cultural aspects will always develop and make adjustments when circumstances are not conducive to undergoing the previous culture. This phenomenon has occurred because of the emergence of the Covid-19 pandemic which almost regulates or manages all social activities in the world. Quoting from the article https://www.alodokter.com/covid-19, Covid-19 is a disease that began in China in 2019 and is caused by the severe acute respiratory syndrome coronavirus 2 (SARS-CoV-2). Covid-19 can cause respiratory system disorders, ranging from mild symptoms such as flu, to lung infections, such as pneumonia. Its rapid spread has made several countries implement policies to impose lockdowns to prevent the spread of the Corona virus. In Indonesia, the government implemented the policy of Enforcing Community Activity Restrictions (PPKM) to suppress the spread of this virus. So that restrictions on community activities indirectly resulted in tourism in Bali experiencing a slump. In general, Balinese people have already clung to the tourism industry as a livelihood, so that the existence of PPKM due to the dangers of this virus has resulted in the

community's economy being destroyed. This causes people who live in the tourism object environment to makeadjustments or standardization to shift their profession to be independent and no longer hold on to the tourism industry. Tourism is a phenomenon that is able to change the morals of individuals and groups in society pragmatically because the phenomenon of tourism can have various impacts on the people who accept it. Tourism has an important role in various aspects such as economic and socio- cultural. In general, an area that has tourism objects is experiencing social changesvery quickly, this is caused by interventions that come from internal factors and external factors of the community it self. (Saryani, 2015 : 347).

One of the people in Bali who really took advantage of the results of the tourism industry before the entry of the pandemic in Indonesia were people who lived in the Ubud sub-district. The people of Ubud have traditionally used income from the tourism sector more than agricultural products. Although Ubud is still classified as having a fairly wide potential of rice fields, these rice fields have a function as a tourist attraction and as a complement to tourism facilities. People in Ubud no longer prioritize agricultural products but for the charm of the view so that tourists are comfortable choosing accommodation in the Ubud area. However, when the pandemic lasted, the beauty of the charm of tourism in Ubud became deserted by visitors due to the program of limiting activities around the tourism object environment. This has directly resulted in the people in Ubud, who are dominantly dependent on the tourism industry, experiencing professional changes to anticipate the problem of the pandemic. The

people of Ubud have been seen to have independent productivity in various ways and in a different industry than before. Therefore, the writing of this scientific paper will focus on the socio- economic conditions of the Ubud community before the pandemic and what efforts the Ubud community has made in standardizing their profession when tourism is experiencing a slump which will then be presented with minimal data.

## 1. Literature Review

Previously there were several studies related to this study, such as : First, the research entitled "The Relationship of Work Motivation with Professional Transfer Decision Making from Employees to Gojek Drivers" written by Hardianti in 2016. The thesis research by Hardianti focuses on the motivation of employees to change their profession. The higher the work motivation, the lower the tendency of employees to make decisions to change professions. The similarity of Hardianti's thesis topic with this study is that it has similarities in studying a decision to change professions in the field of work, but these two topics have different paradigms.

Second, the journal entitled "Evaluation of the Impact of Tourism on the Socio-Economic of Local Communities" was written by Hamzah, etal in 2018. The purpose of this study is to determine the impact of the development of Borobudur temple tourism on the local community of Borobudur Village. The study by Hamzah has similarities with the topic the author is studying, namely having similarities such as the target community of informants who receive benefits from the impact of sustainable tourism. Then these two topics have differences in the current social

situation, where the COVID-19 pandemic is a cause and effect of the willingness to shift the profession of tourism sector workers.

Third, the journal with the title "Analysis of Semiotics Meme 'Professions That Can't Work From Home' During the Covid-19 Pandemic" was written by Widiastuti, et al in 2020. The study finds how the memes in the analysis represent a perceived flaw in the Work From Home policy when the policy is directed to several types of professions in Indonesia, as well as it is a form of political critique. What this third research has in common with the topic of study by the author is that it has similarities to people who have been marginalized by their profession during the pandemic. Where as we know the prospect of tourism workers is to provide comfort and service for visitors who come, all things regarding services in tourism management are carried out directly and cannot be done online or through "Work From Home". Furthermore, these two studies have different methods, namely Widiastuti's research using the Semiotics paradigm while this study uses the Anthropology paradigm.

## 2. Methodology

This study used qualitative methods by Sugiono (2017). According to sociologist Sugiyono, qualitative research methods are research methods based on postpositivism or enterpretive philosophy, used to examine the condition of natural objects, where the researcher is the key instrument, data collection techniques are carried out by triangulation (a combination of observations, interviews, documentation), the data obtained tend to be qualitative, the data analysis is inductive/qualitative, and

the results of qualitative research are to understand the meaning, understand the uniqueness, construct phenomena, and find hypotheses, especially regarding the profession transfer of the Ubud community when the tourism industry slumped due to the Covid-19 pandemic.

## 3. Result and Finding
## a. Socio-Ekonomic Situation of Ubud Community Before Pandemic

Ubud Indigenous Village is a tourism area known since the 1930s by putting forward the concept of a tourist village. The situation of Ubud Indigenous Village with all its contents is a great potential that is perfect by bringing together traditions and cultures that are strong characters of the ubud indigenous village community. (Suputera & Mahagangga, 2016: 30). The tourists not only visit to see the attractions and local culture that exist but also many who stay or stay in homestays or residences. The activities of residents in this area in addition to being in the agricultural sector are also many involved in the tourism sector (Mantra & Kutanegara, 1990: 75). Seeing the development of Ubud tourism that has always increased from a long time, resulting in public confidence to learn about hospitality management and increased understanding of foreign languages so that the profession of employment in the tourism sector is always increasing. Below will be presented by the community according to livelihood.

| No | Mata Pencaharian | Jumlah (Jiwa) | Persentase % |
|---|---|---|---|
| 1 | Tidak Bekerja/Belum Bekerja | 2.079 | 18 |
| 2 | Sektor Pariwisata | 3.521 | 41 |
| 3 | Pedagang/Pengusaha/Pengrajin | 2.436 | 21 |
| 4 | Petani/Buruh | 1.828 | 16 |
| 5 | Karyawan Perusahaan Swasta | 1.473 | 13 |
| 6 | Pegawai Negeri Sipil/ TNI/POLRI | 80 | 1 |
| 7 | Pensiunan | 26 | 0 |
| | **TOTAL** | **11.443** | **100** |

Source : Ubud District Government 2019

Population data according to livelihoods above has very clearly shown that the profession in the tourism sector becomes the main income income of local people. In livelihoods in the tourism sector, it can be categorized with various aspects of the profession such as hotel employees, restaurant employees, tourist attraction cleanliness employees, villa drivers, gardeners, transfortation rentals, and conventional taxis. Various professions in the tourism sector are the source of livelihood of the local people of Ubud generation now because young people in Ubud after the completion of their upper secondary education majority to continue college in the department of tourism both tataboga, front office, and hospitality management. But when the pandemic takes place when viewed logically, the tourism profession does not have the opportunity for a career because all community activities experience restrictions. Therefore, the people of Ubud who are based in this profession have various efforts to continue to live a productive life during the pandemic.

**b. Ubud Community Efforts in Standardization of Professions During Pandemic**

Tourism is an industry that has very promising prospects in the future. Pariwiata activities do not know the space and time to be carried out. The rapid development of tourism is often not followed by a community mindset towards the social impacts that will occur in an area that is used as a tourism destination. The impact usually concerns local cultures that tend to experience commodification or experience extinction due to the influence of foreign cultures entering tourist villages. However, currently the charm of tourism has been deconstructed because of the pandemic that hit the world community and directly makes the profession in the field of tourism marginalized such as hotel and restaurant employees get a letter at home or experience layoffs. Quoting from the https://radarbali.jawapos.com/ page, according to the latest data in the Gianyar Labor Office, there are 721 workers affected by layoffs. Most are in the tourism sector. Of the 721 workers laid off, 241 were male and 480 were women. The largest wave of layoffs occurred in April-May 2020. There are a number of factorsto these layoffs. Some of them have already

expired and some companies have closed.

The efforts of the people of Ubud in shifting their profession is by meansof standardization of their profession by utilizing work experiences in accordance with previous fields of work. For example, a head kitchen has experts in the field of cooking in a restaurant at a time when tourism is still growing but since tourismis paralyzed due to a pandemic, people who previously had the position of head kitchen switched their profession as food traders on the roadside during the pandemic. In addition, it can be seen from the people who previously struggled in the conventional taxi profession or hotel drivers, at this time choosing to switch professions as online motorcycle taxi staff and grab. Next a man who previously worked as a security in a villa, now switched professions as a construction worker. The whole example of the above profession transfer can be said to be a temporary transfer of the profession caused by social conditions in the present thatrequire them to switch professions with efforts to standardize or utilize their knowledge in each field of previous work so that the goal of society can still run a productive life in the pandemic period. This indirectly makes the people of Ubud can reduce their sense of dependence from the tourism industry.

## 4. CONCLUSION

Ubud village is a village that has the charm of cultural tourism both in environmental and cultural aspects. Tourism in Ubud has started to grow rapidly starting in the 1930s. Seeing the development of tourism in Ubud has been so long, resulting in its people directly utilizing this development as a livelihood, namely as workers in the tourism sector such as hotel employees and other tourism facilities. However, since being affected by the covid-19 pandemic tourism in Ubud experienced uncertainty in the process of its development in the future. This resulted in people in Ubud having to give up their profession in the world of tourism in order to still be able to live a productive life and not rely on the tourism industry anymore as the Bali Governor hoped. Their motivation to switch professions intends to keep stabilizing their economy with efforts to standardize previous professions into simpler professions such as for example being food traders, construction workers and some switching professions as onlinemotorcycle taxis. Any transfer of this profession will indirectly be a change in the social and cultural aspects of the local, especially in the livelihoods of the community.

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# Pancasila as the Foundation for Strengthening the Valueof Local Wisdom at Sukawati Art Market

Dewa Made Mega Prawira, S.Sos [a],[1]*

[a] Faculty of Arts, Udayana University, Jalan Pulau Nias No. 13, Denpasar, 80113, Indonesia
[1] megaprawira90@gmail.com *
* Corresponding author

**Abstract.** Sukawati as a tourist destination is famous for the Sukawati Art Market which sells various kinds of souvenirs to take home by domestic and foreign tourists. The survival of the valueof local wisdom in the Sukawati community in the Covid-19 pandemic condition is very dependenton the economic cycle at the Sukawati Art Market which sells a variety of souvenirs that are not only from Sukawati Village. But there are also those from Java and Lombok. In the process of interaction between traders and tourists, it certainly causes various impacts. Therefore, Pancasila asan ideal basis in an effort to strengthen the value of local wisdom is very important in maintaining community integration in Sukawati Village. In this study, we will discuss: (1) the condition of the culture of Sukawati Village in surviving the Covid-19 pandemic; (2) the form of interaction between the Sukawati Village community towards traders from outside Sukawati Village; and (3) the meaning of the interaction of the Sukawati Village community towards traders from outside Sukawati Village. The concepts that will be used in this research are Pancasila, Values, Local Wisdom, and the Art Market. The theories that will be used are Theodor Adorno's Cultural Industry Theory, Jurgen Habermas' Theory of Communicative Ratio and Enlightenment, and Nimkoff and Ogburn's Social Integration Theory. The method used in this study is a qualitative analysis method using data collection techniques by means of observation, interviews, and literature study.

**Keywords**: Pancasila, values, local wisdom, Sukawati Art Market

## 1. Introduction

Tourism is one of the sectors that the government relies on to earn foreign exchangefrom non-oil and gas income. The role of tourism in national development, apart from being a source of foreign exchange earnings, also contributes a lot to other fields. The benefits oftourism that can be felt by the community include creating and expanding business fields, increasing community and government income, encouraging the preservation of the environment and national culture, strengthening national unity and so on [3].

Sukawati Art Market is located in Gianyar, Bali, which is on Jalan Raya Sukawati, in early 1983 several craftsmen who doubled as traders who branded their crafts to Denpasar, precisely in Balun Village, were often brought under control by security officersfrom the local government, who eventually became acung traders. The group tried to collectthemselves and then conveyed this to the Sukawati Village and District because most of the traders came from the Sukawati area.

The Covid-19 pandemic, in the process takes a long time for recovery and requires people to enter a new life order which is more often called the new normal era. The survival of the value of local wisdom in the Sukawati community in the Covid-19 pandemic condition is very dependent on the economic cycle at the Sukawati Art Market which sells a variety of souvenirs that are not only from Sukawati Village. But there are also those from Java and Lombok. In the process of interaction between traders and tourists, it certainly causes various impacts. Therefore, Pancasila as an ideal basis in an effort to strengthen the value of local wisdom is very important in maintaining community integration in Sukawati Village. Therefore, in this study will discuss: (1) the cultural condition of Sukawati Village survives the Covid-19 pandemic; (2) the form of interaction between the Sukawati Village community towards traders from outside Sukawati Village; and (3) the meaning of the interaction of the Sukawati Village community towards traders from outside Sukawati Village.

## 2. Literature Reviews

There are several literature studies related to this research, including:

In the study of the concept of Pancasila, entitled " Implementasi Pancasila Sebagai Pandangan Hidup Bangsa Indonesia Dalam Kehidupan Sehari-Hari ", it is emphasized that the values of Pancasila consist of the characteristics of Indonesian society in general which are formulated conceptually. In this study, we want to see the implementation of Pancasila values in the interactions of traders in the Sukawati Art Market [6].

In a study entitled "Interaksi Sosial Pedagang Kaki Lima di Pasar Puan Maimun, Kabupaten Karimun, Riau " shows that social interaction creates positive and negative relationships between traders in Puan Maimun Market which makes them closer, a sense of togetherness between traders which creates harmony in the community between them the better [4].

Based on the results of the study entitled "Interaksi Sosial Sebagai Pembentuk Pasar Seni Sukawati Menjadi Identitas Kota Gianyar " shows that the people of Sukawati Village mostly make a living as artists and traders. Sukawati Art Market can become the identity of Gianyar City because of its economic potential [9].

## 3. Research Method

The theories that will be used are Theodor Adorno's Cultural Industry Theory, Jurgen Habermas' Theory of Communicative Ratio and Enlightenment, and Nimkoff and Ogburn's Social Integration Theory. The method used in this study is a qualitative analysis method using data collection techniques by means of observation, interviews, and literature study.

## 4. Results
### 4.1 Sukawati Village Cultural Conditions Survive in Covid-19 Pandemic Conditions

According to Wirateja [8] the economic aspect in tourism development efforts greatly affects various sectors, from small, medium to large scale, where one sector affects each other. This is able to motivate the economy in the districts and municipalities, which in turn can create employment opportunities and can prevent population migration to one place by optimizing the natural and cultural resources of the region.

Cultural conditions in the Sukawati Art Market are influenced by several indicators including accommodation, accessibility, tourism information, infrastructure, and the superstructure, which are increasing in number and developing along with the increasing number of tourist visits to the Sukawati Art Market. Therefore, the Sukawati Art Market is declared to be quite potential as a cultural tourism object. The attraction of Sukawati Art Market is that it sells various kinds of Balinese works of art. While the cultural attractions they have include the nuances of people's lives that are still simple, friendly to newcomers, and polite in speech. This is a motivating factor for tourists to visit the Sukawati Art Market, based on the cultural attraction in the Sukawati Art Market which is a tourist destination, steps must be taken to explore, maintain and develop the culture of the area of cultural attractions in tourism. This is because one of the motivations of tourists is to see something that is rare, has an original personality, and is fascinating [2].

Based on observations, there are hundreds of art traders gathered to sell various handicrafts, ranging from wooden statues, paintings, t-shirts, shorts, bags, sandals, rattan bags, and so on, with unique and Balinese shapes and motifs. Sukawati Art Market has been known to foreign countries as a shopping tourist destination or as a souvenir center in Bali. Not only foreign tourists, domestic tourists to local people also shop at the market. As is known, the Covid-19 pandemic has also impacted the economy in Bali due to declining tourism activities and restrictions on mobility, which were implemented by the government to control the spread of Covid-19. The Covid-19 pandemic has affected the income of

traders. One of them is Bu Gusti Ayu, who has been selling for seven years on the third floor area. This clothing merchant took a deep breath, thinking about his fate ahead. It has been more than a year that he has faced a lack of buyers. If this condition went on any longer, he would not be able to cope with the difficulties that would lie ahead. The hope is that tourism will reopen, so that art market traders can again earn a living. Health protocols have also been carried out properly, such as using masks and hand sanitizers at every trader. The hope is that tourism will reopen, so that art market traders can again earn a living. Health protocols have also been carried out properly, such as using masks and hand sanitizers at every trader. The hope is that tourism will reopen, so that art market traders can again earn a living. Health protocols have also been carried out properly, such as using masks and hand sanitizers at every shop.

According to Adorno and Horkheimer's Theory of Cultural Industries, the monopoly power of all mass culture looks very much identical, and the outlines of its framework begin to look very contrasting [1]. Based on this theory, the Sukawati Art Market is a centre for selling mass-produced handicrafts. There are various mass-produced souvenirs such as: shirts, pants, and bags with uniform models. Therefore, the need for creativity in developing a creative craft industry in order to increase the value of these goods.

## 4.2 The Form of Interaction of the Sukawati Village Community towards Traders from Outside Sukawati Village

The people in Sukawati Village are mostly craftsmen. Where these activities are very influential on economic life, social and

cultural activities in the area. So, to market all handicrafts from the community, especially Sukawati Village, the Sukawati Art Market was established as a center for selling works of art such as: sculptures, paintings, silver, clothes, woven and so on. Therefore, the social interactions that occur in the community make the Sukawati Art market the identity of the Sukawati art area which is an "Art Village".

There are two conditions for the occurrence of social interaction, namely the existenceof social contact and the existence of communication [5]. The form of interaction betweentraders and buyers at the Sukawati Art Market. The similarity of the type of merchandise and the place makes it more common for traders to carry out social interactions. The relationship is in the form of social contact, it can be seen when traders meet face-to-face and shake hands in the morning when the market opens between fellow traders.

Communication also occurs, not when face to face, but also by telephone. Every trader's behavior in interacting can be expressed in social action. That the action is related to the individual, as an actor who carries out social interaction with a purpose. The purpose of thetraders to interact, none other than to promote the Sukawati Art Market so that fellow traders look more harmonious. Interaction has also been considered as a habit of traders ineveryday life at the Sukawati Art Market.

Based on Habermas' Communicative Ratio Theory and Enlightenment, Habermas argues that criticism will only advance on the basis of "communicative ratio" which is understood as "communication praxis or communicative action". He emphasized that society is essentially communicative and what determines social change is not merely the development of the forces of production or technology, but a "learning process" in a practical-ethical dimension [7]. Sukawati Art Market is one of the typical Balinese handicraft markets, where many souvenir traders communicate with buyers and communicate from one trader to another. Therefore, all forms of interaction that occur between traders and buyers cannot be separated, because the interaction process certainly needs a learning process that is in accordance with the times. The Covid-19 pandemic situation encourages traders to collaborate with online merchants or online shops to help their business.

The origins of the merchants' residences also varied, some from Lombok, Bone, Celuk,and Sukawati. Generally, the traders come from Sukawati Village. Migration of traders from the city of origin also has a specific purpose, namely to do a better job than before [4]. The origin of the traders also affects the length of sale. There are traders who sell for 15 years, namely since the establishment of the Sukawati Art Market, and the rest for 10-13 years. One of the shops that sells souvenirs at the Sukawati Art Market is the Cahaya Palm Store which is owned by Mrs. Komang, who sells bags made from palm leaves (Arecaceae) from Bone, Gianyar which has been selling since 10 years ago. He feels that sales during the pandemic have greatly decreased from 2020 due to the Implementation of Restrictions on Community Activities.

### 4.3 The Meaning of the Interaction of the Sukawati Village Community towards Traders from Outside the Sukawati Village.

According to Ogburn and Nimkoff integration is a bond based on norms, namely because group norms are the

elements that regulate behavior, by making demands about how integration is successful if community members feel that they have succeeded in filling each other's needs, if some kind of consensus is reached on social norms, if the norms are long enough and do not change [6]. Implementation of values Pancasila as the basis and ideology of the Unitary State of the Republic of Indonesia is an agreement together and used as a contemplation of the soul. The following is the meaning of the interaction of the Sukawati Village community towards traders from outside Sukawati Village as a form of implementing Pancasila values.

In accordance with the first precept, namely the Oneness of the Almighty, every Hindu trader always makes offerings at the kiosk or shop every day so that his wares are always in the protection of the Almighty. In accordance with the second precept, namely Fair and Civilized Humanity, every trader at Sukawati Art Market in serving buyers looksvery friendly and uses polite language towards tourists who want to shop. In accordance with the third principle, namely the Indonesian Unity, interaction activities between traders and buyers at the Sukawati Art Market are monitored quite well. Cooperation in terms of trading at the Sukawati Art Market is included in spontaneous cooperation, meaning that there is no prior order. In accordance with the fourth principle, namely Democracy Led by Wisdom in Deliberation /Representation, the traders at the Sukawati Art Market are members of the Sukawati Art Market Technical Implementation Unit organization. In accordance with the fifth principle, namely, Social Justice for All Indonesian People, the traders selling souvenirs are quite competitive with other traders.

## 5. CLOSING
### 5.1 Conclusion

Sukawati Art Market is a mass-produced center for selling handicrafts. There are various mass-produced souvenirs such as: shirts, pants, and bags with uniform models. Therefore, the need for creativity in developing a creative craft industry in order to increasethe value of these goods.

Sukawati Art Market is one of the typical Balinese handicraft markets, where many souvenir traders communicate with buyers and communicate from one trader to another. Therefore, all forms of interaction that occur between traders and buyers cannot be separated, because the interaction process certainly needs a learning process that is in accordance with the times. The Covid-19 pandemic situation encourages traders to collaborate with online merchants or online shops to help their business.

The meaning of the interaction of traders at the Sukawati Art Market is to establish arelationship between traders and buyers based on the values of Pancasila as a form of integration between traders and buyers.

### 5.2 Suggestion

The Sukawati Art Market can be used as a model for the souvenir market in Indonesia, because the traders in the Sukawati Art Market trade according to the values of Pancasila amidst differences. The role of the Gianyar local government in providing supporting facilities, one of which is a comfortable Bali Metro Bus stop.

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# DAMPAK GLOBALISASI TERHADAP MAKNA TENUN IKAT MASYARAKAT KEPULAUAN SOLOR

EVANSIA LETE LEIN (2180211009)

Mahasiswa Program Studi S2 Kajian Budaya, Udayana Balileinlette@gmail.com

Pulau solor adalah sebuah pulau yang terletak di kepulauan Nusa Tenggara Timur, yakni di sebelah timur pulau Flores. Pulau ini dibatasi oleh selat Lewotobi di barat, selat Solor di utara, selat Lamakera di timur, serta Laut Sawu di selatan. Secara administratif, pulau solor termasukwilayah Kabupaten Flores Timur, Provinsi Nusa Tenggara Timur, Indonesia. Pulau ini merupakan satu di antara dua pulau utama pada kepulauan di wilayah Kabupaten Flores Timur.Pulau Solor sendiri terdiri dari tiga kecamatan: Solor Barat, Solor Timur, Solor Selatan. Nusa Tenggara Timur terkenal memiliki kekayaan tenun ikat dengan beraneka ragam motif dan ragam hias. Demikian juga dengan pulau Solor di Kabupaten Flores Timur memiliki tenunan khas yang lebih dikenal dengan senawe dan kewate. Senawe merupakan sarung khusus untuk kaum laki-laki, sedangkan kewate adalah kain sarung tenun khusus untuk kaum perempuan. Kedua jenis tenunan ini memiliki berbagai motif khas yang membedakannya dengan jenis tenun ikat yang ada di Wilayah Nusa Tenggara Timur. Berbagai motif tenun ikat masyarakat kepulauan solor antara lain: kehawe ( belah ketupat), lego ( garis lurus), klepi, rue. Warna dasardari tenun ikat senawe (laki-laki) adalah warna merah sedangkan kalau warna dasar dari kewate( perempuan ) adalah warna hitam. Sedangkan pewarna dasar dari pembuatan tenun ikat ini kalau asli dari bahan alam yaitu kalau warna hitam itu bahan dasarnya to'u, sedangkan warna merah dari tanaman kelore (mengkudu). Yang mengerjakan atau yang menenun pada umunyadi masyarakat kepulauan solor itu perempuan karena sesuai kebudayaan masyarakat flores timur (Lamaholot) pada umumnya tingkat kematangan atau tingkat kelayakan seorang perempuan lamaholot sebelum menikah atau dipinang salah satu persaratannya yaitu harus bisamenenun. Karena kalau tidak bisa menenun atau belum bisa menenun berarti seorang perempuan lamaholot belum bisa menikah atau dipinang. Mengapa demikian karena bagi perempuan lamaholot di kepulauan Solor, menenun juga merupakan harga diri dan harkat perempuan, karena menenun menjadi bekal wajib keterampilan bagi perempuan. Selain untukmembantu suami mereka secarah finansial, tenun ikat juga dijadikan sebagai mas kawin perempuan. Jadi perempuan menenun di masyarakat Solor bukan hanya menghasilkan produkkerajinan yang dapat membantu mereka secara perekonomian saja, tetapi juga bentuk penghargaan terhadap diri serta harkat dan martabatnya. Kain tenun ini biasa di gunakan oleh masyarakat di kepulauan Solor pada upacara-upacara adat, upacara kematian dan upacra meminang. Tetapi dengan adanya perkembangan Zaman, dan pengaruh westernisasi, budaya tenun ikat perlahan-lahan mulai memudar, tersisa beberapa ibu-ibu tua yang masih setia menjalankan terdasi tenun ikat. Jarang sekali terlihat gnerasi muda dalam hal ini perempuan muda menekuni tenun ikat, mereka lebih banyak menekuni hal-hal moderen lainnya. Dan lebihdisayangkan lagi proses menenun yang alami sudah tidak terlihat lagi, banyak yang lebih sukamembeli benang jadi di toko dan pewarna jadi di toko. Ketimbang menggunakan pewarna asliyang katanya akan memakan waktu yang lama dan harus melalui proses yang panjang untuk bisa mengasilkan benang.

Kata kunci: Dampak globalisasi dan makna tenun ikat

# THE GLOBALIZATION IMPACT ON THE MEANING OF COMMUNITY WOVEN INSOLOR ISLANDS

EVANSIA LETE LEIN
(2180211009)

Cultural Studies Master's Degree Program Students, Udayana
Balileinlette@gmail.com

Solor Island is an island in Indonesia's East Nusa Tenggara archipelago, east of Flores. The island is bounded on the west by the Lewotobi strait, on the north by the Solor strait, on the east by the Lamakera strait, and on the south by the Sawu Sea. Solor Island is administratively located in Indonesia's East Flores Regency, East Nusa Tenggara Province. This is one of the two main islands in the East Flores Regency archipelago. The island of Solor is divided into three districts: West Solor, East Solor, South Solor.

East Nusa Tenggara is famed for its abundance of ikat weavings including a variety of motifs and decorations. Similarly, the island of Solor in East Flores Regency is recognized for its characteristic weaving known as senawe and kewate. Senawe is a men's sarong, whereas kewate is a women's woven sarong. These two types of weaving have a variety of different motifs that set them apart from the ikat styles seen in East Nusa Tenggara. For the people of the Solor Archipelago, various ikat motifs include the kehawe (rhombus), lego (straight line), klepi, and rue. Males wear ikat senawe (red), while females wear kewate (black). Meanwhile, the base dye for this ikat is derived from natural sources; specifically, black is derived from to'u, while the red color is derived from the Moringa plant (noni). In general, women who weave in the Solor Archipelago community are women since, according to the East Flores community's (Lamaholot) culture, one of the prerequisites for a Lamaholot woman prior to marriage or being wooed is that she be able to weave. Because if you are unable to weave, a lamaholot woman is unable to marry or be wooed. Why is that? Because weaving is also a source of pride and dignity for lamaholot women in the Solor archipelago, as weaving is a necessary provision of skills for women. Apart from assisting their husbands financially, ikat weaving is also employed as a form of dowry for women. Thus, women weavers in the Solor community not only create economically viable handicrafts, but also a sense of self-worth and dignity. This woven cloth is frequently utilized by the Solor Islanders in traditional ceremonies,funerals, and marriages.

However, as the Age developed and the impact of westernization increased, the ikat culture gradually diminished, leaving just a few elderly women who diligently continued the tie weaving. It is uncommon to see younger generations, namely young women, involved in ikat weaving; they are more interested in other modern pursuits. Furthermore, it is regrettable that the natural weaving process is no longer visible; many people prefer to purchase finished yarn and dyes in stores. Rather of employing natural dyes, which are reported to take a long time and require a lengthy procedure to manufacture yarn.

Key words: The globalization impact and the meaning of ikat weaving

## 1. INTRODUCTION

The unrestricted globalization of culture, which has reached every corner of the globe,has resulted in cultural shifts in traditional societies, from closed to open societies.

Globalization of culture has resulted in the blurring of ethnic and local cultural boundaries. This aims to demonstrate how cultural globalization has resulted in the elimination of boundaries because of technological sophistication and growing human knowledge, aided by the globalization of information in the form of communication media every nation's culture. The objective of modern cultural globalization is to address the many changes occurring in the cultural dimension of local communities. Local community groups are the primary targets of cultural globalization's unavoidable flow. The author here refers to the local community group as Edmund Kee-Fook Chia stated, namely every cultural individual whose customs are confronted with values and norms that are jointly agreed upon and accepted, and who then have the obligation to live up to these values and existing norms. The shared habits, values, and norms of a community group define it from other community groups. Globalization processes occur periodically and can alter mindsets, behavior patterns, interaction patterns, and even the values and norms that govern a local community.

Weaving is achieved through the manipulation of horizontally directed threads (weft threads) in stretched or vertical strands (warp threads) on non-machine looms. Woven fabric made with traditional equipment contains important

and noble meanings. Nevertheless, when we handle and wear traditional woven fabrics, it's as if we're poring over a sheet of historical documents from the individuals who produced them. Although woven cloth is an inanimate material, it is a living testimony to a civilization, revealing one side of it (Erni, 2003:17). Indonesian woven crafts are classified according to the techniques used to create beautiful patterns, including Songket Weaving, Ikat Weaving, Double Ikat Weaving, and Jumputan Weaving. The origin of this craft stems from the region in which it grows and develops. This is demonstrated by the variety of ornaments present in each woven piece, which reflects the development of natural life and the people who created it, Arby (1995 : 15).

Arby, (1995:8) the term 'Weaving Ikat' was coined about 1900 by an Indonesian ethnographer from the Netherlands, GP Rouffaen. Rouffaen investigated how ornaments are made and colored and determined that this fabric is created by tying sheets of thread together in such a way that the process of dyeing or coloring creates a decorative pattern according to the existing bond. Rouffaen derived the name of this technique from the Malay term "Ikat," therefore "Weaving Ikat." Ikat's presence in people's lives has a significant economic, social, and cultural importance. These values are reflected in the behavior and habits of the people of East Flores, particularly those of the Solor archipelago. Women are typically responsible for the creation of Ikat weaving. Women's position will be determined by their ability to weave. Every woman who is skilled in weaving is believed to have a higher status than those who are not. The male is willing to offer as

much dowry or belis as demanded at the time of the proposal if the woman is skilled in weaving. Additionally, it is considered thatweaving Ikat lends an air of strength to an action. This can be observed in a mother's gift of cloth to her child who would travel overseas. Woven fabric can also serve as a source of pride for an individual or a family. This is evident when a person or family is visited by overnight guests. The host is responsible for providing a blanket or other product of his weaving trade to use as a cover for the body when sleeping or feeling cold. This is a source of pride for the host (Arby, 1995:22). Weaving is a woman occupation or craft that is passeddown from mother to daughter. This work is a contribution by women to their parents, husbands, children, and families, assisting in meeting family needs while demonstrating the radiance of art imprinted in the wife or daughter. People who see it will believe it is easy work because it is done in their spare time, yet weaving is a demanding task that takes months, if not years, to complete. According to tradition, there is a weaving process that takes around 10 (ten) years and is only used during special occasions.

Based on the description above, the formulation of the problem are:

1. What is the meaning of ikat weaving for lamaholot women, especially in the peopleof the Solor Archipelago?
2. How is the traditional and natural process of ikat weaving
3. The impact of globalization on ikat weaving on the people of the Solor Archipelago.

With the objective of explaining the influence of globalization on women in the Solor archipelago community and the significance of Ikat weaving. This is an ethnographic studyemploying a qualitative approach. Ethnography is the study of culture in its natural state.

## 11. DISCUSSION

### A. THE MEANING OF WEAVING IKAT FOR LAMAHOLOT WOMEN

East Flores' wealth of ikat weavings (lamaholot) is a truth. For generations, weaving has been an integral part of the Lamaholot people's history and existence in East Flores. Many mythologies and folklores mention weaving as a previous practice for the Lamaholot women of East Flores.

The statue of "The Weaver" from Ile Bura District, which became a hot topic of discussion inthe world community several years ago and is now housed in the Australian National Gallery,is a significant proof of East Flores' weaving tradition. The sculpture, which represents a mother weaving while breastfeeding her kid and was named the masterpiece of a sixth-century sculpture in 2006, explains East Flores' long history of weaving. The statue, which is believed to have been created between 556 and 559 AD, reveals the fascinating history and interaction of East Flores' ikat-woven civilization in the past. A swatch of woven cloth encases him in a world. As a cultural work, it explains the community's existence. Seeing woven cloth entails looking deeply into the awareness structure and even the collective subconscious of the East

Flores Lamaholot community. Thus, woven cloth should be an effective object of study for human and social studies. The procedure itself is already a valuable and meaningful cultural activity. Particularly the product. They all preserve the people's logic and ideal-rational views. Behind the outer physical manifestation of a woven piece of cloth are abstract principles, mechanisms, and regulations. The traditional weaving motifs express the East Flores people's cosmology, origin story, and religiosity. Humans, animals, and plants are shown figuratively, abstractly, or schematically by showing the whole or a part of it. This is the language of pictures: reality, knowledge, and our true 'literacy'. When compared to ethnic tattoos from Lewolema and carvings on traditional houses, the motifs and decorative motifs of East Flores woven fabrics exhibit an extremely ancient and Austronesian pattern. Its purpose is to depict the cosmic forces, the life-creating forces.

For example, in the Lamaholot wedding tradition, the bride and groom are greeted with woven cloth draped across their shoulders. The imposition of designs and ornamentation on woven cloth has its own symbolic value. Flying cotton patterns inspire promise for growth and development, as well as brightness and happiness. The mayang lontar motif, which produces palm wine, is a fertility symbol. Pray for the newlyweds' fruit (offspring) to be sweet (and beneficial). The body is wrapped in layers of woven cloth in the tradition of death. Certain motifs act as a shield, a guide, and a guide. Remove all obstacles and offer a safe prayer to the eternal realm.

The Ula Age design, for example, is a symbol of hope on woven fabrics from Lewolema, Ile Mandiri, and Demong Pagong. Originating in a farm-field culture. Millions of insect caterpillars that emerge a few weeks after rice is planted die and transform into rich fertilizersthat promise doubled results. Thus, when wearing a sarong with a rice pest caterpillar motif, the user is reminded not to lose hope and to constantly hope for a better life. Adonara's Niwanmotif is a representation of strength and toughness. Life must be built on strong joints, anchoredin the depths, and based on noble principles.

Solor's Kelisin motif highlights the value of sincerity and purity in life. As with an arrow, which must be focused, calm, and straight in order to reach its target. Avoid splitting the heart. The Lakin Puhun and Uba Goe motifs from the Ile Bura District represent the critical importance of women's health, fertility, and chastity, as well as men's strength, for the continuation of a healthy and strong generation that will form the backbone of Lewotana. The Larantuka District's Blooming Flower motif is a representation of love and hope.

Not only do motifs serve a purpose, but color selections do as well. For example, black in the Wulanggitang weaving symbolizes protection from evil, red symbolizes courage, and yellow symbolizes the glory of health and intelligence. That is only a sampling of the motifs and decorations seen in East Flores. In the past, weaving skills were used to assess a woman's quality and dignity. Weaving is fundamentally an outward-directed activity. Knitting understanding, weaving awareness, sharpening the mind and heart. Thus allowing one's virtues to come through. Tranquility, patience, understanding, and gentleness all contribute to the development of virtue and the highest quality labor for others. Weaving is a priceless legacy from

previous cultures.

## B. THE NATURAL TRADITIONAL WEAVING PROCESS

One region in each of NTT's 21 regencies/cities may feature over five traditional wovenfabric motifs. The price is determined not by the motive, but by the manufacturing method and the materials used to transform yarn into woven cloth. Weaving lamaholot begins with the collection of cotton flowers, the separation of cotton seeds, the smoothing of cotton in two stages, the spinning of the yarn, the weaving, and the process continues until a piece of cloth or sarong is formed. Weaving is a skill used by Lamaholot women, particularly those from the Solor Islands during the dry season. The initial process of weaving is finding and collecting materials. The women in my hometown, including my mother, plant a dye plant during the rainy season. The plant is referred to as tau'ng in the local dialect (tarum). Seeds and leaves ofvarying sizes. This plant is seeded about a month before the rainy season ends. For several days, the leaves, seeds, and stems of this Tau'ng plant are steeped in an earthen pot. After the foam and gas havedissipated, the water is a dark blue-blackish black color. The yarn is soaked in dye water madefrom the tau'ng plant. Previously, the women harvested cotton, dried it, and separated the seeds using an utensil called a mallo in the Lamaholot language. Following the separation of the cotton seeds, the cotton refining process begins. Separating cotton seeds is referred to as ballolelu, and the instrument is referred to as mall'o. The women work in groups, smoothing the cotton using a bamboo bow, string gewang, and a V-shaped bamboo stalk. This is referred to as buhu lelu.



*Figure 1: cotton plant*



*Figure 2: process of separating cotton from seeds*



*Figure 3: cotton refining proces*



*Figure 4: yarn spinning proces*

The second stage is smoothing the cotton. Following the second stage of refining, the cotton is rolled into an ellipse and the

women spin yarn from this roll using a tool called tenure; the process of spinning cotton yarn is called ture lelu. Following the ture lelu process, enter the puduh kape and wige kape portions and move the cotton yarn using tenure, a bamboo tool formed like an aingin windmill. Following that, the thread is rolled into large strands and soaked in the tau'ng plant dye water.

Yarn Spinning process. After a few days of soaking, the spools are dried in the sun. It is not immediately utilized or woven after drying and drying. Must initially be stored in an epo container constructed of woven palm leaves. Close tightly to prevent the odor from spreading. Additionally, the threads keep their color.

This procedure of storage takes one growing season. For instance, the process from cotton to yarn and then to woven yarn takes around a year.

This must be done to ensure that the yarn's basic color remains durable and that the yarn retainsits strength and does not break easily when woven. To create the motif, the dyed thread is divided into many parts and tied with a mashed gewang rope called ketebu'. Concentration and accuracy are required when creating this motif. The bond must be strong, secure, and neat. After it is tied, it is dipped again in the dye water to create a motif when the gewang is opened.Following that, simply weave. The weaving process is commonly referred to as tani tenane. Ittakes a long time since it must be done meticulously to preserve the thread density, the neatness,the motif, and the fabric's strength.



Figure 5: This ready-made sarong is exclusively for men(senawe).



Figure 6: This ready-made sarong is exclusively for women(kewate).

## C.  IMPACT OF GLOBALIZATION ON IKAT WEAVING

The rapid flow of information and communication technologies has actually resultedin a decline in cultural preservation values. The development of 3T (transportation, telecommunications, and technology) resulted in a diminished demand for local culturepreservation. The younger generation now prefers to use current things on their own. Forinstance, many choose to wear levis pants to traditional ceremonies and funerals rather than asarong.

## 1.2 CONCLUSION

Social and economic changes have altered the role of women in the weaving process. Village women no longer grow cotton, and as a result, cotton management expertise and traditional yarn spinning equipment have been lost. The requirement for woven yarn is met bythe use of factory yarns and yarn dyes generated from plant materials. Exactly the same thingoccurs throughout the weaving process. Some women who were once able to weave can no longer do so. They are more inclined to purchase woven and textile products from others to wear. Today, only a small percentage of girls retain an interest in learning and weaving. Theyexplain why this occurred in a variety of ways. Because they are assisting their husbands in the garden, caring for their children, attending school, and already living in the city, they are unable to weave. Additionally, changes occur in the social role of women in society, which iscurrently decreasing. This is demonstrated by the diminished social function of the woven fabrics created by women. For example, its function in paying dowry, thanksgiving, and customary fines that require the exchange of woven fabrics with a particular meaning or significance has been superseded by the exchange of money or other assets. With the alterationin the social status of weaving, it impacts the existence of women.

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# THE IMPACT OF GLOBALIZATION IN MAINTAINING THE ORAL TRADITION OF SUSUANO I BARU FOLK CHANTS IN THE MIDST OF ITS COLLECTIVE COMMUNITY LOCATED IN MOROSI DISTRICT OF KONAWE REGENCY

ROSA DAMAYANTI TAMBI

Program Magister Kajian Budaya fakultas ilmu budaya , Universitas Udayana, Denpasar Timur 80232. Kota Denpasar,
Bali - Indonesia
rosadamayantitambi@gmail.com

## ABSTRACK

The impact of globalization in maintaining the oral tradition of singing the Susuani I Baru folk in the midst of the owner's community located in the morosi subdistrict of Konawe regency. The problem in this study: 1) what is the new singing of the people of Susuano I Baru? 2) How is the practice of the oral tradition of the singing of the Susuano I Baru folk in the life of the owner's community? 3) How to maintain the oral tradition of singing the new people in the midst of globalization?. This form of research is qualitative research using data collection techniques through observation, interviews and documentation studies of perpetrators of the oral tradition of singing the new susuano i as well as documentation as a result in the form of photos, audio visuals, and videos. The informant determination technique used in this study is snowball sampling conducted to get the next informant based on information from previous informants to obtain the necessary data and use data analysis techniques by miles and huberman namely data reduction, data presentation, and conclusion withdrawal. Based on the results of research from the problem of the impact of globalization in maintaining the oral tradition of singing the Susuano I Baru folk in the midst of the owner's community which is condemned by the morosi of Konawe regency. The singing of the Susuano I Baru folk is one part of the belief of the community to reject generally and especially the rejected community in the morosi subdistrict of Konawe regency to avoid supernatural creatures or evil spirits in the opening of new land. Susuano I Baru folk song is a folk song sung at the time of the opening of a new land accompanied by a gambus musical instrument and sung by one person commonly called pa gambusu. The practice of oral tradition of Susuano I Baru folk singing in the life of the community is the community rejects very the banal tree that in the singing of the Susuano I Baru folk, the banal tree is the place or house of the supernatural creatures and the spirits of the guards of the area or locations around it that cannot be disturbed and eliminated what else is violated by uncistituted which will cause death for the perpetrator who violates the rules that must be obeyed. When you're around a banning tree. The way to maintain the oral tradition of Susuano I Baru folk singing in the midst of the current era of globalization is to maintain the sustainability and sustainability of speakers or their heirs to stay awake, while maintaining the existence of oral traditions of Susuano I Baru folk singing in the community, namely by the introduction of tradition early on, the role of government by using the power it has, involving all levels of its collective society to contribute in the preservation of the tradition. san the song of the Susuano I Baru folk.

Keywords: oral tradition, folk song, globalization, Susuano I Baru

## 1.    Introduction

Folklore is the English word folklore. This word is compound, derived from two words folk and lore, folk equals the meaning of collective (collectivity). According to Alan Dunders, folk is a group of people who have physical, social and cultural characteristics, so they can be distinguished from other groups. The characteristics of the identifiers can be tangible: the same skin color, the same hair shape, with the same religion. But what is important is that they have one tradition, a culture that they have inherited for generations, at least two generations, which they can acknowledge as belonging to him. In addition, the most important thing is that they are aware of the identity of their own group (dundes, 1965:2).

Folklors have identifying characteristics such as (a) their spread and inheritance orally; (b) traditional; (c) there are (exist) in even different versions; (f) have a use (function) in its collective joint life; (g) prelogical; (h) collective property; and (i) it is generally plain and innocent (Danandjaja, 1994: 3). Broadly speaking folkloric forms can be classified into 3 categories, namely oral folklore (verbal folklore), partially verbal folklor (partly verbal), and non-verbal folklore, the

term oral tradition is a synonym of oral folklore (Brunvand, 1968:21)

Oral traditions are materials produced by peoples of the past (traditional), in the form of speech, resam customs or practices. Includes folklore, folk singing, dances, games, equipment or objects such as buildings, walls and so on (Taylor 1963: 34). Oral traditions live and develop in each collective community as well as one of the ethnic groups in southeast Sulawesi that inhabits several mainlands of southeast Sulawesi including kendari, konawe, south konawe, north konawe, and kolaka, namely

the Tolaki tribe. One of the oral traditions in the form of folk singing that still exists in the midst of the collective community, especially condemned by the morosi of Konawe regency is the singing of the people of Susuano I Baru which still survives but has been forgotten by its own kolketif community because of the era of globalization that is increasingly advanced along with the sophistication of technology that supports our ease to access all information, habits and outside cultures that increasingly cannot be contained again at the pace of the middle people in the present. Susuano I Baru folk song is a folk song that tells the story of a new man who wants to open the farmland that was originally a wilderness filled

with freedom because of its thickness and jungle until the people around him are afraid to enter the forest because many do not return, New who had a tragedy with his father until the day he was expelled from the house and area where his father lived because he did so. The offence that his father did not approve of was marrying a woman he liked but did not approve of by his father. Only went as far as he could to fulfill the will of his father who no longer wanted to see Baru and even considered him dead, after his search finally found a fertile wilderness of his land that he could serve as a place to live and live onwards in the forest that he wanted to open for farming.

Baru believes this is the only forest that he can work on to continue his life after his expulsion, after deciding to live in the forest by doing farming to continue his life to keep going. Baru insisted on continuing with his plan to clean up the land that he would use for planting until he was on a very large banal tree of banal trees that live around the large banal tree but Just continued the

clearing of the land, the occupants of the large banal tree came out and the wrath met Baru because it was disrespectful and arbitrarily cut down the tree that ended with a fight between magical creatures that occupy the forest that is he lived in the big-ringed with Baru which resulted in his death Because it violates the rules that should not be violated, namely cutting down ban banant trees without asking permission and giving offerings to move and ask the forest to be worked on and with new death along with the death of the forest dwellers who inhabit the place to be used new, after the death of New along with the creatures that inhabit the forest also finally formed an area called lahimbua that entered the government of north konawe until now.

Folk singing above is a form of oral tradition that revolves around a person named Baru, sung accompanied by a traditional musical instrument called Gambusu (gambus). Oral tradition has many benefits and life lessons to be used as a guide to life by the collective community but because of the weakness of this oral tradition that is passed down orally for generations without involving the text causes setbacks, weaknesses and is very sensitive to its continuity in its collective society and also oral traditions are always underestimated by many people because it seems rigid and primitive. Because this thought is already alive and inherent in today's modern society that results in the extinction and oblivion of oral traditions by its own collective society because it cannot be balanced with human life that is always dynamic, advanced and developed. Nor is it balanced between cultural education, tradition as self- identity and technological progress in the age of globalization which is more likely to expose very vulgar to outside cultures that eventually result in them forgetting the oral traditions they have in this case folk singing. Based on the background of the above problem, the research problem can be formulated as follows:

1. How is the practice of the oral tradition of susuano I Baru folk singing in the daily life of its collective society?
2. How to maintain oral traditions in the midst of the era of globalization in order to survive and maintain the continuity of its heirs?

## 2.    Literatur Review

There are several studies that have been done on folk chanting and its globalisation impact are:

First, a study conducted by Amaluddin 2010 under the title "Bugis Folk Song: The Study of Form, Function, Values, and Preservation Strategies". Based on the results of the study, found forms of folk chant Makkacaping and Elong, which serve as a medium of social criticism in bugis society and contain philosophical, religious, and social values.

Second, the study conducted by Demak Magdalena P. Silaban 2014 with the title "Oral Tradition of Children's Folk Singing in Toba Community in Lintongnihuta District of Humbang Hasundutan Regency". Based on the results of the study, it was found that lullabies and children play the same functions as entertaining, educating children, to be a means of coercion of social norms and social control, and also to strengthen fraternal bonds.

Third, the research conducted by Drs. Gatut Murniatmo, Noor Sulistyobudi, SH, Drs. Ambar Adrianto, Dra. Sitti Munawaroh, Drs. Sumarno 1996/1997 with the title "The Impact of Globalization Information on The Socio-Cultural    Life    of    People    in

Yogyakarta Special Region". Based on the results of research, it was found that basically information has power, both constructive and destructive. This depends on the ability of the community (= recipient) in utilizing the information in a proposed manner.

## 3.    Methodology

This form of research is qualitative research using data collection techniques through observation, interviews and documentation studies of perpetrators of the oral tradition of singing the new susuano i as well as documentation as a result
in the form of photos, audio visuals, and videos. The informant determination technique used in this study is snowball sampling conducted to get the next informant based on information from previous informants to obtain the necessary data and use data analysis techniques by miles and huberman namely data reduction, data presentation, and conclusion withdrawal.

## 4.    Result and Finding

Susuano I Baru folk song is a folk song from the Tolaki tribe that developed in the midst of its collective community for generations, especially in morosi subdistrict, konawe regency. Susuano I Baru folk chant has begun to be forgotten by the speaker community itself therefore currently the original speaker of Susuano I Baru folk chant left one person who has reached the age of elders who no longer has a potential heir because of the lack of interest of his collective community to continue the continuity of the song.

4.1        The    Practice    of    Oral Tradition of Susuano I Baru Folk Singing in the Daily Life of Its Collective Society Susuano I Baru folk song is a folk song that has many values, meanings and guidelines of life that can be used and applied in the daily life of its collective society, which describes the high value of the sublime that makes it a self-identity in the life of its collective society. The practice that is still maintained to this day from the singing of the people of Susuano I Baru in the midst of its collective community, namely the Tolaki tribe, especially in morosi subdistrict, konawe regency, namely:

1.  In the life of the Tolaki tribe is very good at the banning tree until now because the belief of the collective society is in accordance with the events that befell The New who finally faced death because it did not appreciate the existence of other creatures that of course live and develop like human life in general that cannot be disturbed or eliminated. So the Tolaki tribe believes that in every life on this earth it is the right of every creature to continue to coexist by respecting each other and maintaining the boundaries of life even if it is with the life of supernatural beings who believe they are creatures that always exist and coexist with human life even though it is not in the forest or in the area of bann trees.

2.  In the life of the Tolaki tribe until now still use offerings to open new land that will be used as plantation land, rice fields, etc., which makes them have to cut down trees in the land they will work on, will be given offerings to appreciate and respect the existence of creatures that occupy the area they will use.

4.2      How to Maintain Oral Traditions In The Midst of The Era of Globalization In Order to Survive And Maintain the

Sustainability of Its Heirs

1. Introduction to Oral Tradition Early on Maintaining a tradition in one collective group is the responsibility of the collective group itself, without the awareness of its collective society to maintain the continuity of the inheritance of the traditions it has will cause extinction in the future of globalization today.

The steps that must be taken are to raise awareness early on in children for the introduction of the culture and traditions they have so that modern cultural education and education in this case technological advances in the era of globalization obtained outside the home and school always run a draw so as not to cause blindness about the culture and traditions it has. Children realize early on that the culture and traditions they have are identities that they cannot forget because tradition and culture are a DNA that cannot be removed even if a person has left and left where he was born, that identity will never be lost because it is a trait that has been embedded in him from birth.

With the introduction of traditions, cultures and habits early on will stimulate the child's brain to remember every event that has been seen, heard, and taught since it was still in children's age, because at the age of children is the place to introduce the traditions, habits, and culture of the brain in childhood still has a lot of storage memory and will be stored in childhood that will always be used as material to reminisce about its final past. Yes, without realizing he applied in every movement of life that he lived remained within the guidelines of his traditions.

Which even by nostalgically will set them back on a time when they saw and heard oral traditions in this case folk singing, they would find out and relearn them which will unwittingly increase curiosity because oral traditions are passed down orally without involving texts that they cannot find anywhere other than meeting the original speakers in person.

2. The Influence of The Government to Use Power in Maintaining Oral Traditions The role of the government is needed to maintain and preserve oral traditions, especially in morosi subdistrict, konawe regency, over the power that the government has this can produce some regulations that can benefit the oral tradition of susuano I Baru folk chants. Using government power is the strongest and most effective way to do, so that oral traditions always run and survive the survival of its heirs such as:

a. Issue a regulation on the oral tradition of susuano I Baru folk chants so that it is always performed at every government event involving the community as its audience in order to build the sensitivity of its people to always remember and run susuano I Baru folk chants from the district level to the village level.

b. Issue a regulation for each school within the scope of konawe district to introduce and play oral traditions, especially Susuano I Baru folk chants from the level of sd, junior, high school and so on.

c. Involving organizations to participate in maintaining oral traditions, to realize the organization that the ormas movement is not only for the sake of the intended position but also the organization is obliged to maintain the preservation of traditions, culture, habits that it has, especially the oral tradition of

Susuano I Baru folk singing.

d. Involving all levels of society in the scope of konawe regency to always maintain and maintain the oral tradition of singing the Susuano I Baru people in the midst of the current era of globalization that is all within the range of progress and ease to obtain everything just by using technology.

Some of the above ways are to fully involve the government over the power that has to move every layer of its society from the district government level to the village, from the level of government apparatus to the entire peasant level is the reach of power owned by the government to make a new breakthrough towards the preservation of oral traditions as the identity of the collective community.

## 5. Conclution

The conclusions of the problem and the above results are:

1. Some collective communities still run and know it, and the practices of the oral tradition of susuano I Baru folk chants are still attached and used as guidelines for life in carrying out community life in the midst of an increasingly advanced era of globalization. It's just that the lack of attention from the younger generation as a successor in the future life to keep the existence of oral traditions of susuano I Baru folk singing to survive even in the current era of globalization.

2. Utilizing the power possessed by the government to issue local regulations that can benefit oral traditions in order to survive in the midst of its collective society and survive the survival of its heirs in the current globalization.

3. Resuscitating today's young generation that oral tradition is a dynamic tradition and can develop with the times in the current era of globalization, oral tradition is not something that is like the picture in modern society that says oral tradition is something rigid and primitive to study.

4. With the role of government that comes with all the local regulations that can be issued through the power it has can save oral traditions from extinction, every small and large step of government plays an important role in the continuity of the heir to the oral tradition itself in order to continue to follow the progress of the globalization era.

5. New buzz and a major government overhaul will break the stigma that oral traditions cannot stand side by side, walking together with the progress of the current era of globalization that is too advanced in everything, and it is not as a reason for us to lose in the face of the era of globalization that will even be further advanced in the years to come.

6. To save the oral tradition from extinction is to use the power of the government that is very dominant in every presence in the community with this will also break the stigma of society that the power possessed by the government is always misused for the stigma of a person and his elite group only.

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# The Role of Traditional Knowledge in The Community of The Tenganan Traditional Village as A Conservation of Natural Resources

I Gede Ngurah Arya Tresna Dharma

*Cultural Studies Master Program, Udayana University, Denpasar 80114. Kota Denpasar, Bali – Indonesia.ngurah707@gmail.com*

ABSTRACT

This study examines the role of the Tenganan Pegringsingan Traditional Village community in preserving the natural resources around them. The role referred here is the form of traditions and traditional knowledge that are used to support the preservation of natural resources as a source of daily livelihood for the people of Tenganan Pegringsingan Traditional Village. This study uses a qualitative approach. The method used in this study is document review. The result of this research is that the people of Tenganan Pegringsingan Traditional Village have practices and traditions in preserving natural resources as their source of life. Three practices have been practices by people of Tenganan Pegringsingan Traditional Village such as Neduh, Tumpek Uduh, and Wana Kerti

*Keywords: traditional knowledge, neduh, tumpek uduh, wana kertih*

## 1. Introduction

2020 was an unprecedented year for the world's population who experienced a once-in-a- lifetime global pandemic [1]. The novel Coronavirus (2019-nCoV, officially known as SARS- CoV-2 or COVID-19) was first reported in December 2019, as a cluster of acute respiratory illness in Wuhan, Hubei Province, China, from where it spread rapidly to over 198 countries. It was declared as a global pandemic by WHO on 12th March 2020 [2]. The COVID-19 Pandemic resulted in global lockdowns, succeeded by unprecedented economic shocks and human society weathering an existential crisis. The crisis further magnified by the already existing drastic environmental challenges including the impacts of climate change, land degradation, growing water shortages and the loss of important plants and animals, puts millions of lives and economies at stake [3].

There is a misperception that nature is "getting a break" from humans during the COVID-19 pandemic. Instead, many rural areas in the tropics are facing increased pressure from land grabbing, deforestation, illegal mining and wildlife poaching [4]. Pandemic driven health and socio-economic outcomes have increased pressure on forests. To ease their growing vulnerability, many indigenous peoples and local communities, as well as returning migrants and urban workers, have retreated deeper into the woods to seek food, fuel, shelter, and protection from the risks of COVID-19. As more and more vulnerable people have turned to forest products and forest resources as a coping mechanism, these ecosystems are beginning to show signs of stress [5]. This area is for food security and livelihoods, particularly for small food producers. Just as land is critical to smallholder households for their food security and livelihoods, secure land and natural resources tenure rights are necessary

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for these households to enjoy sustainable livelihoods and development. Land rights are vital not only for securing the right to food but also as a social, economic, cultural and spiritual resource, underpinning value and power for rural households. Land tenure laws, regulations and policies determine how land and natural resources, including agricultural lands (for grazing, growing crops and other agricultural purposes) are used, controlled and transferred, or inherited, and how decisions are made about such matters. Experience has shown that land and natural resources that have not been recognized through formal legal tools are not protected effectively in the face of certain threat [6].

Natural resources to indigenous peoples include land, forest, agricultural areas, and rivers and coastal areas, in which land is central and often understood to encompass all-natural resources collectively. Traditional communities have a close relationship to land and resources and see themselves as part of the whole ecosystem. Natural resources are significant not only as a means of production but also as part of indigenous peoples' spiritual and cultural traditions, central to their identity as peoples. Indigenous knowledge, innovations and practices on natural resource management are little understood by outsiders yet are highly complex systems, closely interlinked with other indigenous systems [7]. It tends to be collectively owned and takes the form of stories, songs, folklore, proverbs, cultural values, beliefs, rituals, community laws, local language, and agricultural practices, including the development of plant species and animal breeds. Sometimes it is referred to as an oral traditional for it is practiced, sung, danced, painted, carved, chanted and performed down through millennia. This knowledge is mainly of a practical nature, particularly in such fields as agriculture, fisheries, health, horticulture, forestry and environmental management in general [8]. Through their deep understanding of and connection with the land, indigenous

communities have managed their environments sustainably for generations. In turn, the flora, fauna and other resources available on indigenous lands and territories have provided them with their livelihoods and have nurtured their communities [9].

One of the indigenous peoples who are unique in their attachment and relationship with nature and its contents is the Tenganan Pegringsingan Traditional Village community. Tenganan Pegringsingan Traditional Village take location between Amlapura and Denpasar regency. Geographically, the Tenganan Pegringsing traditional village area can be divide into three complexes, namely: the sedentary pattern complex, the plantation complex, and the rice field complex. This sedentary pattern complex is included in the official village of Tenganan which consists of five official banjars, namely 1) Banjar Tenganan Pegringsingan 2) Banjar Gunung 3) Banjar Tenganan Dauh Tukad 4) Banjar Kangin and 5) Banjar Kauh. And the traditional village of Tenganan Pegringsingan consists of three traditional banjars, namely: the Kauh traditional Banjar, the Middle customary Banjar, and the Kang in Banjar (Banjar Pande). Then from the plantation complex, according to Monograph data, the plantation area of the Tenganan Traditional Village is 3,685,287 ha consisting of coconut trees (246 ha), coffee (1300 ha), cocoa (14,287 ha), cloves (1,975 ha), and vanilla (150 ha). This plantation takes place in the hills to the East, North, and West. The rice fields that are the third complex takes place far outside the village behind Kangin hills and Kaja hills [10].

The various natural resources within the area of the Tenganan Pegringsingan traditional village make the people have very sensitive habits, especially in nature conservation practices along with the resources in it. The Tenganan Pegringsingan community is a community that considers itself as part of nature because they live heavily dependent on nature. So that protecting and preserving nature is something they must do as part of

maintaining the continuity of daily life. Therefore, based on the explanation above, this research focuses on problems related to the practices carried out by the Tenganan Pegringsingan traditional village community in the form of rituals in preserving nature.

## 2. Literature Review

There are several studies that have been conducted regarding traditional knowledge. They are: First, a research which was conducted by Rohana Ulluwishewa, Nick Roskruge, Garth Harmsworth, and Bantong Antaranwith the tittle 'Indigenous knowledge for natural resource management: a comparative study of Maori in New Zealand and Dusun in Brunei Darussalam.' The result shows in both Maori and Dusun, natural resource indigenous knowledge can be classified into three categories for resource management. First, indigenous knowledge of the spatial and seasonal distribution of plants and animal resources. Maori timetabled mahinga kai (food gathering activities) according to the seasons, the nature and position of the moon, and resources available in any given area to provide their optimal seasonal harvest times. The Dusun also relied on their indigenous knowledge for sustainable harvest, for example, they knew the ground pigeon were abundant during the fruit season (July–September) in Pulau Bua (fruit groves), and flying foxes flocked for nectar during the flowering season (April–May). They knew the particular fruit trees which attract pigeon and flying fox. For instance, while fruit trees such as Sadaman and Ambarakit attract pigeon, Mitus, Parapa Natu, Bangkol and Rambutan attract flying fox. Second, For Maori and Dusun this practical IK base developed over centuries of learning and inter-connection within the natural environment largely through observance and interaction. In both Maori and Dusun communities, the harvesting of natural resources was never 'free for all' which could lead to various forms of unsustainable harvesting. Instead, harvesting rights were strictly regulated by customary rules. For Maori ''harvesting rights were clearly delineated and were passed down within families and tribes usually from father to son more or less a property or customary use right within well-established guidelines. Likewise, among Dusun too, only the local people had the exclusive right to harvest natural resources. Members of each extended family who lived in an Alai Gayoh (big house in which an extended family live) had the right to harvest plants, birds, fish and other animals in their territory, which was well defined. Third, the cultural practices of rahui, tapu and noa are still used today to control and sustain resource use among Maori communities. In contrast, there were no formal taboos of this kind among the Dusun. Nevertheless, whenever they noticed any unusual decline in the population, condition, or productivity of useful plants, animals, birds, and fish, their natural reaction was to reduce the number of visits they made to certain places (e.g., landforms or ecosystems) for harvesting. They commenced harvesting again only after a resource was deemed to be fully recovered. Many Dusun, especially elders, still usethis cultural practice to sustain their resources [11].

Second, a research which was conducted by Enrique Salmón with the tittle 'Kincentric Ecology: Indigenous Perceptions of the Human-Nature Relationship' The result shows kincentric ecology pertains to the manner in which indigenous people view themselves as part of an extended ecological family that shares ancestry and origins. It is an awareness that life in any environment isviable only when humans view the life surrounding them as kin. The kin, or relatives, include all the natural elements of an ecosystem. Indigenous people are affected by and, in turn, affect the life around them. A cultural model of kincentric ecology is presented that illustrates indigenous relationships with the natural world. The cultural model

of nature includes humans as one aspect of the complexity of life. In terms of indigenous land management techniques, interactions resulting from kincentric ecology enhance and preserve the ecosystems with which indigenous people have lived for centuries. Indigenous land management systems reflect the kincentric relationship that indigenous cultures maintain with their natural resources. It must be mentioned that when ecologists, land managers, environmentalists, and conservationists speak and write about endangered species and their potential loss, they rarely mention the loss of human cultures that work to enhance their homelands[12].

Third, a research which was conducted by Vincent Itai Tanyanyiwa and Mercy Chikwanha with the tittle 'The Role of Indegenous Knowledge Systems in The Management of Forest Resources in Mugabe Area, Masvingo, Zimbabwe.' The result shows the majority of people still recognize that there are rules and regulations governing forest resources management in Mugabe Communal Area save for the youth. The Mugabe Community believes that most sacred forest products are associated with ancestral spirit habitation and rainmaking. People perform various traditional ceremonies under such trees. Mismanagement of sacred forest resources in any way is highly prohibited under the indigenous knowledge approach. The people believe that the area would receive a curse from the ancestors, if anyone mismanages the sacred forest resources. The sacredness of products can helpin conserving natural resources. However, the survey revealed that the elders (40 years and above) are the only group who generally respect traditional rules and regulations. There is generally lack of knowledge on how the indigenous knowledge has generally caused mismanagement of forest resources in the area and the approach would not punish one who ignorantly mismanages the environment [13].

## 3. Methodology

This research categorized as the qualitative research that used a document review. Document review is a means of assisting researchers in collecting data or information by reading letters, announcements, meeting minutes, written statements of certain policies and other written materials. The of data that used in this study is secondary data. Secondary data is data in the form of data that is already available and can be obtained by researchers by reading, seeing or listening. This data usually comes from primary data that has been processed by previous researchers. Secondary data used in this study is secondary data in the form of text such as documents, announcements, letters, banners [14].

## 4. Result

In the tradition of the Tenganan Pegringsingan Traditional Village community, there are three types of traditions or rituals that are carried out as part of its aim to maintain harmonization between humans and nature and their contents around them. These three traditions consist of the Neduh, Tumpek Uduh, and Wana Kertih traditions [10].

Table 1. Ritual of nature conservation in Tenganan Pegringsingan Traditional Village

| No | Tradition | Function |
| --- | --- | --- |
| 1 | Neduh | The Neduh ceremony is a ritual carried out to Ida Sang Hyang Widhi Wasa so that the plants and the harvest will thrive and be abundant [10] |
| 2 | Tumpek Uduh | This ceremony is in the context of worshiping God in his manifestation as Dewa Sangkara as the god of plants [15] |

| 3 | Wana Kertih | Wana Kertih Ceremony is a ceremony thataims to maintain and preserve the forest called Jirayo Vanani guarding the wilderness [16] |
|---|---|---|

The Tenganan Pegringsingan community is one of the Bali Aga communities in Bali. Bali Aga is a group of people who live in the mountainous (inland) area of the island of Bali. The inhabitants of Bali Aga are often also referred to as "Wong Bali Mula" namely the original Balinesepeople (Bali Mula), who inhabited the island of Bali ahead of the inhabitants of Bali Plain [17]. Their existence as part of the nature around them makes them understand the importance of maintaining the existence of nature and its contents as one of their daily sources of livelihood.

The Neduh ceremony referred to in the Tenganan Pegringsingan traditional village is a ceremony carried out to Ida Sang Hyang Widhi Wasa so that the plants planted grow fertile and the harvest is abundant. This ceremony is carried out three times, namely: (1) Neduh Kuskus I, which is a ceremony carried out after the rice is 2 weeks old, (2) Neduh Kuskus II, the ceremony iscarried out when the rice is 4 weeks old, and (3) Neduh Wengi, which is a ceremony utilizing a Neduh held on Sasih Karo (in August) at night, namely at 24.00 (midnight) [10].

Then there is the Tumpek Uduh ceremony. The tumpek bubuh or tumpek wariga ceremony in Balinese society, which is held on Saniscara Kliwon Wariga day once every 210 days, can be considered as an effort to preserve the environment. This ceremony is in the context of worshiping God in his manifestation as Dewa Sangkara as the god of plants. The purpose of Hindus attending the ceremony today is to express gratitude to Ida Sang Hyang Widhi Wasa in his manifestation as Bhatara Sangkara, that he has created plants and pleaded that the plants could reproduce well and be useful for humans. At the same time, it is also requested that the plants bear good and abundant fruit so that when approaching Galungan it can be used as a means of offering ceremonies on the Galungan holiday [15].

The last one is Wana Kertih. Wana Kertih is one part of Sad Kertih which is a Hindu teaching in Bali that can be traced to its source in the Balinese Puranas. Wana Kertih means efforts to maintain the sanctity and sustainability of the forest. The forest in the Bhuwana Kosa VIII 2-3 lontar is said to be a source of purification of nature with Patra (plants) and Pertiwi (soil) being the melting pot of all the dirty things in this world [18].

## 5. Conclusion

The Tenganan Pegringsingan Traditional Village community as one of the Balinese Aga communities has had various forms of rituals that play a role in maintaining a harmonious relationship between the Tenganan Pegringsingan community and nature and its contents around them. The people of the Tenganan Pegringsingan Traditional Village who are part of nature carry out the ritual as an effort to preserve culture and nature to be enjoyed by their future generations.

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# Betawi Ethnic: Critical Discourse Study

Ajeng Widjaya Pangesti

West Denpasar, Denpasar City Regency 80113, Bali Indonesia ajengwidjaya@gmail.com

## ABSTRACT

Jakarta and its surroundings, commonly known as Jabodetabek (Jakarta, Bogor, Depok, Tangerang, Bekasi) are inhabited by many Betawi ethnic groups. According to Ridwan Saidi, a Betawi culturalist, said that the Betawi ethnicity did not appear suddenly, but had existed since prehistoric times called "Proto Betawi". The Betawi ethnicity is famous for its unique customs and traditions. This research is interesting to study because the Betawi ethnicity appears quite often in the mass media in Indonesia, but their appearance is often depicted with stereotypes that tend to be. In fact, this stereotypical depiction with a fairly high intensity of broadcasting can make the existence of the Betawi ethnic, who are few and many who have been displaced from their land of origin, namely Jakarta, become increasingly marginalized. Discourse regarding the emergence of Betawi ethnicity when, what, and how this ethnicity developed, with the discourse study method, this type of discourse is called critical discourse. That is, a discourse that critically uncovers the meaning or intent behind phenomena or events that develop in society, such as social problems, and this time the problem focuses on the discourse of the Betawi community about the Betawi ethnicity itself. Previously, the success of the Betawi ethnic group in the colonial period had a higher class and social status than other natives, in contrast to what happened in the post-independence period. In the post-independence era, the outdated label was so attached to the Betawi ethnicity.

Keywords: Jakarta, Betawi, Ethnicity, Critical Discourse Studies

## I. Introduction

The city of Jakarta, which is the capital city of Indonesia, has become a meeting place for all ethnic groups from various regions in the archipelago who have contributed to the development of the city of Jakarta, both in the pre-colonial, colonial and post-colonial times. The city of Jakarta also has an important meaning for foreign nations who have left history in this place. Thus, Jakarta developed from the interaction between various ethnic cultures in the Archipelago Region with almost all of the world's high cultures, namely India, China, Islam and Europe (Haris, 2007:1)

It is common knowledge that Jakarta is a city dominated by the Betawi ethnicity, and the Betawi ethnicity is the original inhabitants of the city of Jakarta. However, it is different from other ethnic groups in various cities in Indonesia, such as Sundanese, Javanese, and Balinese, where each ethnic group dominates its territory. Meanwhile, the Betawi ethnicity has been slowly marginalized from the city of Jakarta. The Betawi tribe is an ethnic group in Indonesia whose residents generally live in Greater Jakarta and its surroundings. (Knorr, 2014: 91). They are descendants of residents who have lived in Batavia (the colonial name for Jakarta) since the 17th century.

It is said that the Betawi ethnicity has an identity that changes over time, related to the social conditions that underlie it. The triumph of the Betawi ethnicity in the colonial period, which had a higher class and social status than other natives, was presented in reverse to what happened in the post- independence period. In the post- independence era, the outdated label was so attached to the Betawi ethnicity. Meanwhile, during the reformation period, the discourse on the abolition of the outdated label of Betawi children was presented through a new identity, namely students.

The discourse about the Betawi ethnicity that the Betawi ethnicity is marginalized due to social shifts that over time as well as the growth and development that occurred in the city of Jakarta has made the Betawi ethnic even more marginalized. The question of when did the Betawi ethnicity arise and the discourse on the increasingly marginalized ethnicity is increasingly intense, and even the Betawi ethnicity is no longer the ethnicity that dominates the city of Jakarta.

## II.    Theoretical Review
### A.    Critical Discourse Analysis

Discourse analysis is a study of the function of language as communication (Brown, G & Yule, 1984; Rahmini, 2011). Eriyanto (2009) also adds that discourse analysis is the practice of using language to describe an object by linking the ideology in it. Critical discourse analysis also explains (1) about the dominant sources of and social welfare in the form of criticism of linguistics.
(2) Critical discourse analysis also explains cultural and sociological developments with the aim of describing the linguistic dimensions of discourse on social and cultural phenomena, as well as the changing processes of recent modernity (Lukman, 2006; Jorgensen, 2007; Rashidi N and Souzandehfar M, 2010).

The Social Cognitive Approach is an approach developed by Teun A. Van Dijk. Van Dijk and friends raised issues of ethnicity, racism, and refugees in analyzing the news in European newspapers in the 1980s. Then Van Dijk found that cognition is an important element in the production of discourse. The production of discourse will involve a process of social cognition. Van Dijk's analytical model is also known as social cognition. According to Van Dijk, discourse consists of several elements, namely: 1) Thematic, 2) Schematic, 3) Sematic, 4) Syntactic, 5) Stylistic, 6) Rhetorical.

In addition, the important characteristics of critical discourse analysis according to Van Dijk as quoted by Fauzan (2014) are in the form of action, context, history, power, and ideology.

## III.    Research Methods

This study uses a qualitative method that is decisive in the selection of sources based on the ability to explain the existing problems. In addition, qualitative methods allow

researchers to dig deeper into the issues raised (Horrison, 2009: 104).
The analysis technique used is content analysis. This technique is carried out in several stages. The first step is to analyze using certain symbols according to Van Dijk's theory. The second stage is to classify the data with certain criteria. The third stage is to make predictions based on certain criteria or theories (Bungin, 2010). The research begins with the identification, classification, and interpretation of data. The research uses a discourse analysis model of Teun Van Dijk which in practice looks at social phenomena in society (Eriyanto, 2009).

The method is used to analyze the discourse that develops in the community from various sources, print media and social movements, regarding the Betawi ethnicity. Where the Betawi ethnicity as a native of the city of Jakarta is widely discussed but the population is increasingly marginalized.

## IV.    Discussion and Results
### A.    Ethnicity and Betawi Identity

Who is the real Betawi ethnicity? According to Shahab, it is estimated that the Betawi ethnicity was only formed in the 19th century around 1815-1893. This assumption is based on a study of the demographic history of the Jakarta population released by Lance Castle, an Australian historian. The study stated that during the Dutch colonial period, the government always conducted a population census based on the nation or ethnic group. There are no records of the Betawi ethnic group in the Batavian population census data in 1615 and 1815. The Betawi ethnicity emerged as a new category in the 1930 population census data. In that census, the number of Betawi ethnicity was recorded at 778,953 people and became the majority of the population of Batavia at that time (Castles, 2007: 24).
In 1619, when the Dutch captured Jayakarta and established Batavia as their main base of operations in the East Indies, this area located in the central part of the north coast of West Java was a sparsely populated area and was flanked by two sultanates, namely Banten and Cirebon. For security reasons, the authorities of the City of Batavia did not encourage residents from the interior (which they called "Javanese" – regardless of whether they were Central Javanese, East Javanese, or Sundanese) to settle in and around the city. On the other hand, for

two centuries the city's population had been filled with residents from areas far from Batavia. Jan Pieterszoon Coen initiated this policy by encouraging the Chinese as well as the conquered Bandanese to settle in Batavia (de Haan, 1935: 371).

The other free residents were "Moors" (Muslims from South India), Malays, Balinese, Bugis, and Ambonese. However, the population in old Batavia was generally far less than that of the slaves. At first, the Dutch brought these slaves from the South Asian region, namely the Coromandel Coast, Malabar, Bengal, and from Arakan in Burma. Gradually – especially after the East India Trading Company gave up its base in Arakan (1665) – the Archipelago became the main source of slaves. In subsequent developments, Sumbawa, Sumba, Flores, Timor, Nias, Kalimantan, and Pampanga in Luzon contributed to the supply of slaves. However, the main sources that consistently supplied slaves were Bali and South Sulawesi (de Haan, 1935: 349; Lekkerkerker, 1918: 409).

Due to the low level of health in Batavia, especially in the 18th century, it was necessary to increase the population from outside the Batavia area continuously. In the last quarter century of the eighteenth century 4,000 slaves were imported annually, and in Raffles' time only a quarter of slaves were born here (de Haan, 1935: 350).

This explains why some community groups in Batavia disappeared quickly if new immigrants did not arrive. This loss can also be called the result of the mixing process of race and culture that occurred in the Old Batavia era. This "melting pot" process is driven by large differences in sex ratios. On the one hand, Europeans, Chinese and perhaps most of the free immigrants who came from distant areas were men. Meanwhile, on the other hand, most of the slaves, especially those from Bali (although rarely all), were women. Slaves from the Indian subcontinent before coming to Batavia already had mixed identities and used Portuguese as their lingua franca. They are sometimes called Toepassen (from Hindustani dubashya, which means translator (Drewes in Schrieke, 1929: 139).

The freed slaves, most of whom were Christian, were called Mardijkers (derived from the same root as the Indonesian word "Merdeka"). They were an important element in the population of Batavia in the 17th and early 18th centuries. The description of the ethnic composition of Batavia in three periods, namely 1673 (DaghRegister, 1674, Batavia: 1902: 27-30), 1815 (Raffles, 1830:270), and 1893 (Encyclopaedie van Nederlandsch Indie, The Hague/Leiden, nd , Vol. I. p.140). By the end of the 19th century, Indonesia's diverse ethnic groups had lost their identity. They were replaced by a new ethnic group, namely the Batavians (Betawi or Jakarta natives). Based on Raffles' statement that most of the slaves in 1815 came from Bali and South Sulawesi and none came from the Javanese. It is clear that the population of Indonesia in this city at that time the majority came from the islands outside Java, and especially from Eastern Indonesia. In Ommelanden (a hinterland just on the outskirts of Batavia), the population of Eastern Indonesians is smaller, but overall the numbers remain large (Lekkerkerker, 1918: 418).

Therefore, genetically, people from Eastern Indonesia have the greatest contribution to the formation of the new ethnic group. On the other hand, the culture that forms the ethnic group, namely Islam and the Malay language, comes from (Indonesian) West. At first, it seemed likely that the Portuguese dialect of the Mardijkers would survive as the lingua franca of the Batavian population, even though Eastern Indonesia had replaced the role of South Asia as the main source of slaves. Even in the mid-18th century, the position of the Portuguese language used by the Mardijkers was so strong that official First Author et.al (Title of paper shortly) government instructions to the wijkmeesters (village heads) were printed in that language (de Haan, 1935: 407). However, around the beginning of the 19th century the use of the Portuguese dialect began to disappear rapidly, replaced by its increasingly powerful rival, "Omong Jakarta" or Betawi Malay. H.N. van der Tuuk believed that low-level Balinese was the basis of the Jakarta dialect, but Lekkerkerker (1918: 410-413) believed that the Jakarta dialect was Malay with several forms and many words from Balinese, Javanese, Sundanese, Arabic, Chinese, and the Netherlands. The same thing applies to Christianity which once dominated in the early days, when the Mardijker, Papanger (people from Pampanga in Luzon and Mestizo (Christians) were a significant part of Batavian society. the next period, most of the slaves and freed slaves and the free settlers in Batavia were Muslims, or if they came from non-Muslim

areas, like the Balinese they would immediately convert to Islam (Lekkerkerker, 1918: 418). -420).

It is almost impossible for Balinese to bring their religion or social structure into their new environment. Because these Balinese came as slaves, they were forced to leave much of their culture behind. Only a small number of Balinese were influenced by the less serious Dutch attempts to convert them to Christianity. They were mainly slaves who worked on the private land owned by Cornelis Chastelein in Depok, an area located in the southern part of the border of Jakarta City. To this day, their descendants retain their distinct identity (Lekkerkerker, 1918: 419-420). The Mardijker people in the late 18th century were known as "Indigenous Christians" or "Portuguese" (interestingly they were Indians and not native Indonesians, although they used the name and Portuguese language a few of them were of Portuguese descent). Some of them may have been absorbed into the Indo- European group, while others became Muslim and entered the Betawi population. A small group of Christian communities at Tugu Selatan Tanjung Priok, according to the 1930 census report, consisted of descendants of the Mardijkers (Department of van Economicsche Zaken, 1935: 18.) Meanwhile, the Papanger people gradually became Muslims, thus eliminating their identity as a separate group. Free people in Batavia who came from various ethnic groups generally resided in the villages (wijken) provided for them. They live under the protection of the village chief, who is called Major, Captain, and so on. Events such as the appointment of a Javanese to head the Bugis Village at the end of the 18th century and the reorganization of the militia based on region rather than ethnic group in 1828 reflected the diminishing of ethnic identity in Batavia. A Batavian report from 1799 still describes the different occupations, clothing, and characteristics of the Malays, Javanese, Balinese, Mardijkers, Bugis, and Makasars. But a quarter of a century later, C.S.W. van Hogendorp only mentions "the people of Makasar, Bali, and India (originating from other islands in the archipelago, and generally referred to as Malay). They are so fused with the Javanese that they have adopted a lot of Javanese customs and habits".

In the mid-19th century Van der Aa noted that although there were various population groups, they "have lost much of the original character of their predecessors, and it seems that through trade and intermarriage have merged into a society. And since about that time they were considered a separate group. In 1923, Mohammad Hoesni Thamrin founded Kaoem Betawi as a tribal organization (such as Pasundan, Ambon Union, Minahasa Association and so on), based on the population of the original Jakarta population.

## B. Betawi Ethnic is Marginalized

In 1930, the Betawi people became the main group in Jakarta. At that time, the ratio of Betawi people to immigrants came to 64% compared to 36% (Siswantari as quoted in Prabowo, 2003). Currently, the Betawi population is a minority group in Jakarta. The number of migrants living in Jakarta is now larger than the Betawi people (Prabowo, 2003). The rapid flow of urbanization from various regions in Indonesia that flows into Jakarta is the cause.

Kanumoyoso (as quoted in Castles, 2007) states that the flow of urbanization occurs because Jakarta has developed into a metropolitan city that has no equal in Indonesia. The various opportunities offered by Jakarta are magnets that attract thousands of newcomers who are urbanized every year, flowing into the capital city. Jakarta and its satellite cities such as Bogor, Tangerang and Bekasi are favorite destinations for migrants because of their relative advantages in economic, political, social and cultural aspects. This advantage has been strengthened by deregulation and promotion of non-oil and gas export industry development in recent years (J.M. Nas & Kees Grijins, 2007).

Urbanization resulted in a comparison of the percentage of the number of Betawi people with immigrants in 1961 to 22.9% compared to 77.1% (Siswantari in Prabowo, 2003). The wheels of the times continue to spin, causing the flow of urbanization in the reform era to become increasingly difficult to stop. Statistical data from Shahab (in Prabowo 2003) shows that the Betawi people are still a minor community, both in terms of population size and the distribution area of residential concentration areas. In this era, the total population of Betawi people in every municipality in DKI Jakarta does not exceed 35.5% percent. This fact can be seen in the following table.

Table 1.

| Total Betawi Population in Each Municipal Area in DKI Jakarta | | |
|---|---|---|
| **Municipal Territory** | *Population Percentage* | *Areas of dominant population and areas ofconcentration of Betawi* |
| | | *people (in ercent)* |
| West Jakarta | 31% | Districts with predominantly Betawi people from the total population of ethnic composition: Kebon Jeruk (41.6%) and Kalideres (40.3%) |
| | | The sub-districts which are concentrated areas of the Betawi people from the total area: Cengkareng (21.1%) and Kalideres (21.2%) |
| North Jakarta | 18,7% | Districts where the population is predominantly Betawi people from the total population of ethnic composition: Kepulauan Seribu (82.3%) |
| | | District which is the area of concentration of Betawi people from the total area: Cilincing (27.8%) |
| Sounth Jakarta | 35,5% | The district with the dominant population is Betawi people from the total population of ethnic composition: Jagakarsa (46.7%) |

Sumber: Shahab, dalam Prawobo (2003)

The table above shows that currently the Betawi people are a minority group, both in terms of population size and area of residence. The remnants of the Betawi community now live further away from the capital and now they are residents of suburban areas of Jakarta such as Marunda, Teluk Naga Tanggerang, Bekasi, Cijantung, Clilitan, Condet, Pasar Minggu, Tanah Abang, Kebon Jeruk, Kebayoran Lama. In fact, the majority are more accurately said to have resided in the West Java region such as: Cileduk, Depok, Parung, Bojong, Ciputat, Cinere and Sukabumi Ilir (Emot Rahmat Taendiftia, et al 1998). Several ethnic groups that now inhabit Jakarta together with the Betawi people include: Javanese (35.16%), Betawi people (27.65%), Sundanese (15.27%), Chinese (5.53%) ), Batak people (3.61%), Minangkabau people (3.18%), Malays (1.62%),

Bugis (0.59%), Banten people (0.25%), Banjar people ( 0.10%), and other ethnicities (6.48%) (Prabowo, 2003). Living in a multicultural society causes Betawi people to have the potential to engage in intercultural contact. Cultures that are in contact can influence other cultures, change is the consequence, this phenomenon is commonly known as acculturation.

In fact, the results of several previous studies (see Ahmad, 2000; Budiati, 2007; McCarthy, 2003; Melalatoa, 1993; Prabowo, 2003; Shahab 2008) show that in this process the role of the Betawi people is more playing on the side of groups that acculturate following the dominant culture. . Contact with other cultures and the participation of the Betawi people in the acculturation process caused them to experience various cultural First Author et.al (Title of paper shortly) transformations in the group (macro-social) structure, especially in economic behavior and the implementation of traditions.

### C.    Discourse in the Media

Betawi people tend to sell land ownership rights. This habit causes the land ownership of land that is usually used for farming as a manifestation of cultural activities is now dwindling and cannot be relied on as a guarantee of life. As a result, they "swerved" to switch to economic activities engaged in services. However, the type of work in the service sector that they are currently engaged in still raises concerns because it lacks strategic economic value, it is difficult to guarantee the survival of the next generation. Some of the alternative jobs occupied by the Betawi people include: motorcycle taxi drivers, small traders, rented businesses, housemaids, masseurs, tomb guards. Until now, it is very rare for Betawi people whose work is considered capable of contributing to the development of modern society (Budiati, 2007).

This process of assimilation resulted in the Betawi people insisting on the preservation of their own culture. They agreed to adopt a modern lifestyle, a lifestyle that is often regarded as an image of the superiority of immigrants in the eyes of the Betawi people. In the end, the original form of the Betawi cultural tradition was eroded because it had no selling power and there were no enthusiasts to preserve it (Shahab, 2008).

It does not end there, the experience of the Betawi people in realizing their cultural characteristics in acculturation also raises its own problems that cause them to be judged as an innocent and backward society. In terms of stereotyping, it seems appropriate to say that today the mass media have a major role in degrading the characteristics inherent in the identity of the Betawi people amid the diversity of Jakarta's ethnic composition.

The mass media exposes more negative Betawi stereotypes as entertainment commodities, these stereotypes seem to be embedded in Betawi identity. Just look at some soap operas with a Betawi theme, for example: Wong Cilik, OJekri, Pepesan Blank, Small-Small So Manten, and Bule Betawi as well as the popular comedy show Bajaj Bajuri. Betawi people in soap operas are often shown their stupidity because they are uneducated, lazy, innocent and have no insight to progress. Meanwhile, Betawi people who are highly educated and insightful are not exposed because they are considered the same as other modern people from various ethnic groups (Shahab in www.opensubscriber.com/baraya sunda, 25 June 2006).

In Van Dijk's theory, the discourse of mass media has a major influence on the ethnic acculturation that occurred in Betawi, the element of power from the presence of immigrants, then the formation of a new ideology due to the urbanization process that occurred in Jakarta, cultural modernization and changes in social behavior that made the Betawi ethnic even more marginalized. Jakarta city.

## D. Critical Discourse Studi on Betawi Ethnicity

In this case, it relates Van Dijk's theory of critical discourse with cultural phenomena that occur especially in the city of Jakarta where Van Dijk explains that the characteristics of critical discourse studies are action, context, history, power, and ideology.

1)     Action

The main character in critical discourse analysis is discourse as an action. That is, when giving a discourse, someone will express his meaning through language with the aim of informing, commanding, influencing, persuading, and following what he wants. When someone makes descriptive writing, he will describe the discourse in detail so that those who read will get a clear explanation of the object being described. In the context of the discussion of the Betawi ethnicity, the actions taken by the people of Jakarta are indirectly late in cultivating and making the Betawi ethnic even more marginalized

2)     Context

Critical discourse analysis in addition to studying the language (text) itself, elements outside the language (context) must also be studied. According to Sobur quoted by Fauzan (2014) discourse consists of text and context. Text is not only words printed on sheets of paper, but also all kinds of communication expressions, speech, music, pictures, sound effects, images, and so on. Context is all situations and things that are outside the text, such as participants in language, situations when the text is produced, its intended function, and so on. The focus of discourse analysis is to describe text and context together in a communication process. Based on the explanation above, discourse can be formed based on context and can be interpreted in certain conditions and situations. Furthermore, Eriyanto (2001) explains that the context is divided into two, namely: (1) based on gender, age, education, social class, ethnicity, and religion; (2) certain social settings, such as place, time, position of speaker and listener or physical environment. Furthermore, Van Dijk, Fairclough and Wodak as quoted by Fauzan (2014) say that critical discourse analysis includes context within the scope of background, situation, history, power, and ideology. The context of the setting and the situation in critical discourse analysis can be equated with the context of the situation, the context of the background knowledge, the background of any knowledge in pragmatic discourse analysis. Thus, linguists can explain the implied meaning of an explicit conversation.

The context here is presented as a participant, who is positioned as the Jakarta community and the Betawi ethnic community itself which is included in the education group and social group. Betawi ethnicity in public discourse is often known as underdeveloped ethnicity, with depictions that are often broadcast by the media that the Betawi ethnic community has low educational standards.

3)     Historical

In addition to aspects of action and context, there are historical aspects that need to

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be taken into account because discourse cannot be understood without including these aspects. Betawi ethnicity has a fairly long history starting from the origin and various traditions attached to this ethnicity. Where in the past the Betawi ethnicity had a high social strata, in contrast to current conditions, the existence of urbanization, globalization, and acculturation that occurred made the Betawi ethnicity have a smaller population.

4) Power

An aspect that is no less important to distinguish between discourse analysis and critical discourse analysis is the aspect of power. Eriyanto (2001) said that the discourse that is made in the form of writing, speech, and others, does not just happen naturally, but it is a manifestation of a power struggle because the aspect of power is one form of the relationship between discourse and society. Discourse views the aspect of power as a control. Power is closely related to the dominant group. The dominant group will usually dominate the weaker group or the marginalized group. This can happen, according to Van Dijk (in Eriyanto, 2001) because usually the relations, knowledge, and experience of the dominant group are better and more numerous than the weak or marginalized groups. This implies who is allowed to speak and who must listen and agree. Jakarta is now no longer dominated by the Betawi ethnicity, but many ethnic groups from other cities have united and resided in Jakarta, here making the Betawi ethnic group which used to be the dominant ethnic group in Jakarta but has now become an ethnic minority in Jakarta

5) Ideology

In critical discourse analysis, the ideological aspect is the main study. Eriyanto (2001) says that writing, speech, and others are manifestations of certain ideologies. Ideology is formed by the dominant group which aims to reproduce and legitimize the existence of that group. That is, the dominant group influences and informs the public that their existence and power are legitimate.

With the ideology will form a group identity that is not the same as other groups. Discourse is not something that is neutral, presented as it is because every discourse will appear someone's ideology to dominate and fight for influence. In the case of the Betawi

ethnicity who are increasingly becoming a minority, this cannot be separated from the influence of ideology, where the ideology of globalization, cultural acculturation, First Author et.al (Title of paper shortly) modernization that has occurred in Jakarta, and also Jakarta which is a metropolitan city in Indonesia, here makes the Betawi ethnicity increasingly marginalized.

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# The Characteristic Value of Rodat Traditional ArtMovement in Bali

1st Rustiani Erwn Yuni Astiti

*Cultural Studies Udayana University Denpasar, Indonesia*

*rustianierwinyuniastiti@gmail.com*

*Abstract*— Rodat art is one of the traditional arts among Muslims. This art developed along with the tradition of commemorating the Prophet's Birthday. This traditional art is a combination of tambourine, jidor, and gong music. The dance movement that characterizes this art is the continuous movement of the hands, body, and other body parts. So it's not just dancing, Rodat has its own philosophy. Rodat art is also developing in Bali. One of the areas that developed this dance is the Gelgel Islamic Village, Denpasar. This art has existed since the Bugis and Malay ancestors settled in Bali. Until now, the art of Rodat is still in demand by the public. This is because this art has a unique character. So this study aims to examine the characteristics value of Rodat art movement that explain the differences this art with other traditional art. This study uses a qualitative descriptive method. This research uses interview and literature review data collection methods.

*Keywords—Rodat Art, Characteristic Value*

## I.    INTRODUCTION

Bali is one of the islands in Indonesia which is known for its thick customs and traditions. Not only its beautiful nature, Bali is famous for its religious culture. However, this does not rule out the possibility of a culture other than Balinese culture that has existed for a long time. The existence of immigrants who have settled for a long time from various tribes and cultures has caused other cultures to grow along with Balinese culture in several areas. This culture comes from Malay, Bugis, Javanese, with various cultural and religious backgrounds.

The existence of a new culture in an area gives birth to unique and striking cultures. The contrast of cultural differences does not prevent the growth of a new culture. So do not be surprised if there are cultural products that are different from the majority of existing cultures. In Bali, there is a culture that has grown for a long

time which comes from other regions. This cultural product has a islam context. One of the cultural products with islam nuances is the art of rodat.

According to Koentjaraningrat (1999) there are main contents of a culture, namely language, knowledge system, social organization, living equipment system, technology, livelihood system, religious system, art.[1] Rodat art is an art originating from Bugis Malay. This art is included in the type of dance. Rodat Dance is a Bugis performing art presented in a traditional aesthetic concept by a group of teenage male dancers accompanied by Kedencong and Jidur music.[2] Until now, Rodat dance still survives and is in demand by the public even though it is in the midst of a society with a hindu religious culture.

Rodat dance in Bali originated from Gelgel Village as the first Islamic village. The village is predominantly Muslim which produces various kinds of art, one of which is Rodat dance. Indeed, the art of

Rodat depicts a line of Islamic soldiers/warriors heading to the battlefield to defend the truth to expel the invaders from the archipelago. The Rudat line consisted of commanders, guards / line heads, troops, soloists /singers, and musicians. Rudat art is a harmonization of motion art, sound art, and percussion. Loaded with values that combine religious values, ethical values, aesthetic values, patriotism values, values of togetherness and harmony.

Dance as an art form has a lot of diversity and uniqueness. Rodat dance has its own uniqueness so that until now the Rodat dance is still in demand by the Muslim community in Bali. Its uniqueness is in the repetitive movements, namely the movement of turning hands, body, and other body parts. Because of its uniqueness, this study aims to examine the characteristic values of the Rodat dance in Bali. So this study aims to get to know more about the traditional art of Rodat dance considering the lack of research that has been done related to this art.

## II. LITERATURE REVIEW

### A. Traditional Arts

Culture is the whole pattern of explicit and implicit behavior obtained through symbols that are finally able to form something unique to human groups, including its manifestation in material objects.[3] The elements of culture that can be found in all nations in the world are seven, which can be called the main content of every culture, namely, language, knowledge systems, social organization, living equipment systems, technology, livelihood systems., religious system, art.[4]

Art is a complex of ideas, ideas, values, norms, and rules in which the complex activities and patterned actions of humans

in society are usually in the form of human-made objects.[4] Cultural arts is a skill in expressing aesthetic ideas and thoughts, including realizing the ability and imagination of views of objects, atmosphere, or works that are able to create a sense of beauty so as to create a more advanced civilization.[5] So that traditional art is art that is born, grows, and develops in a society that is passed down continuously or passed down from generation to generation.

### B. Dance

Dance is a form of cultural art. Dance is a beautiful form of movement, born from a body that moves, rhythmically and has a soul in accordance with the aims and objectives of dance. Dance is an expression of the human soul which

is expressed with beautiful rhythmic movements.[7] Dance is a product of culture so that its nature, style, and function cannot be separated from the culture that produces it.[5]

According to Parani (1975) there are two main elements of dance, namely motion and wirama as the basic material of a dance. So it can be concluded that dance is rhythmic movements, either partially or completely, of the limbs consisting of individual patterns, or groups accompanied by certain expressions or ideas. Dance is a combination of patterns in space that are arranged or woven according to certain time-filling rules. Dance is a spontaneous movement that is influenced by strong emotions. Dance is a combination of beautiful and rhythmic movements arranged in such a way that it gives pleasure to the performer and the listener. Dance is a well-trained movement that has been carefully arranged to express behavior and taste.[9] Dance has complementary

elements, namely musical accompaniment, theme, fashion, make-up, place, and lighting arrangement.[7]

According to Soedarsono, traditional dance that is magical and sacred is an expression of the human soul which is dominated by the will so that the dance contains human interests. Traditional dance movements have symbols with deep meanings based on the values of the community. Dance movements are part of a ritual that is not danced carelessly. Therefore, in dance, the emphasis is on 'taste', both the motivation for the movement that comes from 'taste', as well as the expressions that are raised by dancers that can only be enjoyed by the audience through 'taste'.[11] The technique in certain dances is an interpretation of the values that exist in society which are manifested in movements that have standard rules.[10]

The element of motion consists of two kinds of parts, namely the element of motion and the element of attitude. The two parts of the movement element are carried out by four sub-systems consisting of the head, body, hands and feet sub-systems. The element of motion is the smallest unit or unit that will form a larger part or also known as a motion motif.[12]

## C. Character Value

Characteristics is a term that can be used to express the characteristics of an object. Etymologically, the term characteristic is taken from English, namely characteristic, which means that it contains distinctive characteristics. Characteristics reveal the distinctive properties of an object. Character can be considered as the values of human behavior related to God Almighty, oneself, fellow human beings, the environment, and nationality which are manifested in

thoughts, attitudes, feelings, words, and actions based on religious norms, laws, etiquette. , culture, customs, and aesthetics.[13]

*The Indonesia Heritage Foundation* formulates several forms of character that must exist in every individual of the Indonesian nation, including love for God and the universe and its contents, responsibility, discipline and independence, honesty, respect and courtesy, compassion, caring, cooperation, confidence, creativity. , hard work and unyielding, justice and leadership, kindness and humility, and tolerance, love of peace and unity. Character is a characteristic possessed by an object or individual. These characteristics are genuine and rooted in the personality of the object or individual and are the engine that drives how a person acts, behaves, and responds to things.

## III. METHODS

The method used in this research is qualitative method. Data obtained through interviews, observation, and documentation. The data analysis used in this study refers to the analysis of Milles & Huberman (1994) namely the data analysis process that is used simultaneously starting from the process of collecting data, reducing, clarifying, describing, concluding and interpreting all information selectively.

## IV. RESULT AND DISCUSSION

1. Rudat Art in Gelgel Klungkung Village

Gelgel village is one of the Islamic villages in Bali. The location is in Klungkung regency, Bali. Gelgel village is very thick with Islam but does not leave its Balinese culture, in other words, the values of Islamic teachings become a reference in their daily lives but do not leave their

culture. One culture that has never been extinct and even still exists today is the Rudat art culture or better known as the Rudat dance.

Rudat art can not be separated from the history of the existence of the first Muslim in Bali around the 15th century, namely the Muslims of Kampung Gelgel. The existence of the Muslim population in Kampung Gelgel Village started with 40 soldiers who were the accompaniments of the King of Klungkung when they returned from Java after attending a meeting of the kings of the archipelago. The 40 soldiers who were brought from Java were all Muslim. In accordance with their duties as soldiers, they also become Dalem servants in charge of protecting the king. They were all given a place to live in Gelgel Village, which was not far from the center of the Gelgel kingdom (Klungkung). This indicates how close the king's relationship with the 40 soldiers was. They are even considered like brothers, "semeton diving". Over time, Kampung Gelgel has developed, both in terms of numbers and activities. They develop activities in various sectors such as religion, economy, and arts and culture. One of the cultural arts developed by the ancestors of Gelgel Village which is the blood of the soldiers is Rudat Art. In fact, Rudat Art depicts a line of Islamic soldiers/warriors heading to the battlefield to defend the truth to expel invaders from the archipelago. The Rudat line consisted of commanders, guards / line heads, troops, soloists / singers, and musicians. Rudat art is a harmonization of motion art, sound art, and percussion. Loaded with values that combine religious values, ethical values, aesthetic values, patriotism values, values of togetherness and harmony.

2.  Music Element

Music is an important thing in the art of Rudat. Music itself functions as an accompaniment to the Rudat dance.

a   Percussion

Percussion instrument as an accompaniment to the art of Rudat. In the art of Rudat using 8 flying pieces, 1 tenor drum and 1 whistle used by the commander.:

i.   Whistle

The whistle serves to give a command or signal to the Rudat dancer.

ii.   Drum tenor

Is a tenor percussion instrument that is always used on Rudat.

iii.   Terebang

There are 3 types of terebang used in the art of rudat. The first is that the largest terebang is round, the diameter of the surface covered with skin is 40 cm, the height is 15 cm, and the back diameter of the surface that is not covered with skin is 22 cm, called Terebang Indung. Second is terebang bansing. The diameter of the skin covered surface is 36 cm, the height is 15 cm, and the back diameter is 19 cm. Third is terebang kitimpling. Terebang kitimpling is measuring the surface diameter skin-covered front is 30 cm, the height is 12 cm, and the back diameter is 17.5 cm.

The music players in this Rudat dance are usually male and are not age restricted. It can be teenagers, adults, or old people, but more of the older people play because they are more reliable in playing music.

b   Vocals

Vocals in Rudat's art are usually made by someone who has mastered and is used to singing Rudat's songs. The chanting of the song uses Indonesian,

Arabic, or Balinese language which contains advice, prayer and praise to Allah, sholawat to the prophet Muhammad SAW, and motivational songs in Arabic, Indonesian and Balinese.

3. Elements of Motion

The element of motion in the Rudat dance is the basic movement of the martial art of pencak silat, namely parrying, holding, throwing and hitting. Other movements are merely symbols for aesthetic purposes. The Rudat art movement is more about cohesiveness, cooperation and uniformity.

Rudat art consists of 40 players with 1 person as a commander, 2 guards or line heads, 32 people as soldiers, 2 singers and 10 people as musicians. In Rudat there are three forms of initial movement, the second movement is respect, the third movement is the core movement (pencak silat) and the fourth movement is the closing movement.

a First Move

The initial movement was marked by soldiers entering the stage accompanied by the music "*thalaal Badru*" in a neat line.



*Figure 1 First Move*

b Second Move (Tribute)

The reverence movement is the early movement of Rudat. Starting from the soldiers entering the stage accompanied by the prayer song "*yaa Asyiqol*" in a neat line

led by the commander Rudat. Followed by saluting the leader with a respectful gesture and a sitting motion while bowing.

c Third Move (Pencak Silat)

The third movement is the core movement of Rudat. In the third movement, the soldiers perform the basic movements of pencak silat, namely the movement of the upper tide, the middle tide, the

**TABLE I SECOND MOVE**

| No. | Motion Photo | Decsription | Meaning |
|-----|--------------|-------------|---------|
| 1. |  | Soldiers enter the stage and salute A soldier must respect his leader. Which is addressed with the attitude of a soldier saluting | A soldier must respect his leader. Which is addressed with the attitude of a soldier saluting |
| 2. |  | Soldiers sit and salute A soldier is ready to obey any orders from their leader. | A soldier is ready to obey any orders from their leader. |

lower tide and hitting. The movement was also accompanied by two songs, namely the shalawat song "yaa asyiqol" as proof of love for the Prophet Muhammad and the song "yaa Rabbana" as proof of love for Allah. The pencak silat movement, namely:

## TABLE II THIRD MOVE

| No. | Motion Photo | Decsription | Meaning |
|---|---|---|---|
| 1. |  | Soldiers demonstrate themovement of parrying, hitting and holding whichis the basic Movement of pencak silat | A soldier must master the basic technique of pencak silat to defend themselves from enemyattacks |
| 2. |  | Movement of turning body | In the movement of turning the body, soldiers are divided into 3 parts, namely the movement of turning the body towards the north, towards the south and towards the front, namely Facing their highest leader. This movement has the intention that a soldier is ready to maintain security from all areas in Bali and must also aintain the security of the community and leaders. |
| 3 |  | Movement of turning the body with hands up | A soldier in addition to maintaining security does notforget to pray to be given safety byAllah SWT. |
| 4. |  | The movement of holding hands tightly between fellow soldiers | Holding hands Means that cooperation and compactness arethe main keys in achieving success,the success in question is beingable to repel the invaders and gainIndonesian independence. |

d     Fourth Move (Closing)

The fourth movement is the closing movement where the Rodat dance ends. In this movement, thesoldiers returned to their place under the command of the commander and did not forget to salute the leader.



*Figure 2 Fourth Move*

4. Characteristic Values in the Rudat Dance Movement The character values found in Rudat's art refer to the opinion of Muchlas Samani et al (2012). These valuesinclude the following.

## TABLE III CHARACTERISTIC VALUE

| No. | Value | Characteristic Value |
|---|---|---|
| 1. | Proud to be Indonesian | There are movements that take from the Pencak Silat tradition as a treasure trove of Indonesian traditional arts |
| 2. | Mutual cooperation | It is found in all lined up movements, which show togetherness, neatness |
| 3. | Tolerance | Found in the pencak silat movement |
| 4. | Politeness | Movement on Rudat, not erotic, not vulgar, not inviting lust, but as a martial flower, and a symbol of worship |
| 5. | Humble | Contained in the movement of hands upand poetry about the oneness of Allah |

| | | |
|---|---|---|
| 6. | Obey | Shown in the Movement they are respectful and sit with their heads bowed following the commander's Movement |
| 7. | straightforward | It is contained in simple movements, easy to learn, not dangerous, but still interesting and has a characteristic. |
| 8. | One word and deed | Poured in singing together and moving together. |
| 10. | Cooperation and cohesiveness | Poured in the movement of soldiers holding hands and standing side by side with the intention that a soldier must |

## V. CONCLUSSION

Rudat art is an art that comes from Bali but still breathes Islam in it. The art of Rudat depicts a line of Islamic soldiers/warriors heading to the battlefield to defend the truth to expel the invaders from the archipelago. Rudat art is an art that cannot be separated from the Gelgel community, which is proven in almost every Islamic religious activity. Rudat is always displayed.

Music in Rudat art uses syir that contains religious values, namely love and obedience to Allah SWT and the prophet Muhammad SAW as well as motivational values. The movement on Rudat begins with the initial movement, namely soldiers entering the stage, followed by the second movement, namely the movement of respect. The third movement in the Rudat art is the core movement, namely the

pencak silat movement and is closed with the fourth movement, the soldiers line up neatly leaving the stage.

Rudat art has a very important position for people's lives because in it there is a source of value in cultural education and national character. These values are the value of pride, mutual cooperation, obedience to Allah and the Prophet Muhammad as outlined in the Movement and syir, the value of respect for the leader, humility and cooperation.

Thus, through Rudat's art, we can not only get to know art textually, but we can also know the values held by the supporting community.

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# Ngerebong Ceremony Dinamics In Kesiman VillageDenpasar City 1999-2019

Ni Made Odi Tresna Oktavianti
Kesiman Village, Denpasar City 80237, Indonesia
odioktavianti@gmail.com

**Abstract.** This article discussed about Ngerebong ceremony is an oral tradition which is interpreted as a sacred ritual for the people in the Kesiman Traditional Village, Denpasar City. The Ngerebong ceremony is held every six months, to be precise every eight days after Kuningan Day. Until now, the Ngerebong ceremony which involves many parties and cultural components is still carried out by the Kesiman Traditional Village community. This is a challenge for the people of the Kesiman Traditional Village who do not shut themselves off from the influence of modernization. The purpose of this research was carried out to find out and understand the problems associated with the implementation of the Ngerebong ceremony for the people of the Kesiman Traditional Village. The research, which is located in the Kesiman traditional village, was conducted using qualitative methods and analyzed using the habitus theory. The problems studied include (1) what factors cause changes in the implementation of the Ngerebong ceremony?; (2) what is the function of the Ngerebong ceremony for the people of theKesiman Traditional Village?; (3) what are the implications of the Ngerebong ceremony for the people of Denpasar City? The results showed that (1) the people of the Kesiman Traditional Village saw that they had to continue to carry out the Ngerebong ceremony because in their life it was motivated by religious ideology, conservation ideology, power ideology, and cultural ideology that made them obey the traditions they already had; (2) along with the times, the people of the Kesiman Traditional Village carry out the Ngerebong ceremony lively but still in accordance with the stages, traditions and customs they already have; (3) the implications of the implementation of the Ngerebong ceremony in the current global era for the people of the Kesiman Traditional Village appear to directly touch the characteristics of their life, strengthening the quality of cultural values and togetherness for all people in facing the challenges of cultural change in the global era.

**Keywords:** Ngerebong, Kesiman, and sacred rituals.

## I. Introduction
### History of Pura Agung Petilan

Pura Agung Petilan commonly called Pura Pengrebongan is the place for the Ngerebong ceremony. Pura Agung Petilan is a temple as well as a heaven which is the guardian of all the people of the Kesiman Traditional Village. Pura Agung Petilan is a center for major religious ceremonies for the people of the Kesiman Traditional Village. Regarding the inscriptions containing the existence of Pura Agung Petilan, it has not been found until now, but information obtained from several informants stated that PuraAgung Petilan is very closely related to the existence of Pura Dalem Muter which is located on Jalan Soka on the east side of the Ayung River and the castle which locatedin the Banjar Kedaton Kesiman area, both of which have

a big role and share in the existence of Pura Agung Petilan.

Ida Nararya Oka Pemayun, as Panglingsir Puri Pemayun Kedaton Kesimanprovided a series of information and added that the word "petilan" in the name of Desa Kesiman Petilan comes from the prefix "pa" with the root word "tila" and is given the suffix "an", after going through various In the process of word formation, the word "patilan" was born, then to facilitate pronunciation it was changed to "petilan". The root of the word "tila" means to plant seeds or seeds such as moles, base in the sea and "patilan" means a place to plant seeds or seeds. The term "great" means big and also hasthe literal meaning of a king. Pura Agung Petilan is a large sacred place as a place for a king to plant seeds or seeds in the form of concepts and ideas. Anak Agung Ngurah Gede Kusuma Wardhana, as Penglingsir Puri Kesiman sharpens the meaning of Pura Agung Petilan. According to him, Pura Agung Petilan was a place designed by the leaders at that time, as a form of effort to save the royal government system, if the royal government system was no longer used in this republic.

I Wayan Turun, a chronicle writer, stated that Arya Wang Bang Pinatih in the Kerthalangu Kingdom who made Pura Dalem Muter, was defeated by Dukuh Pahang in Caka 1527. Many people and relatives of Arya Wang Bang settled on the west side of the Ayung River such as Banjar Batanbuah and Kedaton. The move of Arya Wang Bang Pinatih from Kerthalangu to Sanur leaving his people confused was the initiative of Ki Bendesa Sugriwa who reported the situation to Puri Pemecutan to appeal to the leadership who would continue the leadership of Arya Wang Bang Pinatih. Ki Bendesa Sugriwa's

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request was granted, the next leader of Arya Wang Bang Pinatih was Kiayi Pemayun. Kiayi Pemayun founded a kingdom located on the eastern edge of the Ayung River named Tegal Kuwum. He also continued the rituals that were usually carried outat the Dalem Muter Temple made by Arya Wang Bang Pinatih who were supported by the people of Arya Wang Bang Pinatih, who still lived on the west bank of the Ayung River, such as Banjar Batanbuah, Banjar Kehen and Banjar Kedaton.

During the rainy season, the Ayung River often experiences very large floods, which makes it difficult for the devotees on the west side of the Ayung River to carry out rituals at Dalem Muter Temple. After a while, Kiayi Pemayun wanted to move from Tegal Kuwung to build a castle on the west bank of the Ayung River. He then founded Puri Kedaton which was supported by the people of Arya Wang Bang Pinatih. He also made a view to the Dalem Muter Temple when the Ayung River overflowed. The place of worship is called pailehan, because the piodalan ceremony at Pura Dalem Muter is held at the payawangan place. The place of worship was later called Petilan. Likewise, the castle occupied by Kiayi Pemayun is called Pajogan Patilan.



I Gusti Ngurah Made Kesiman Punggawa District Kesiman at 1927 s/d 1 May 1954 Documentation by I Gede Anom Ranuara (2015)

The government structure below the patih level is the punggawa. A courtier is obliged to help the king in the field of government, sometimes can also help in the affairs of customs and religion in the area under his control. Viewed from the point of view of the hierarchy or line of command, a king can directly give orders to a courtier, and vice versa a courtier is directly responsible to the king. This causes the position of the retainer in traditional society is quite high. The position of retainer is generally occupied by noble families from the Kshatrya caste and sometimes also from the Brahmin class. The authority of a courtier in running the government and managing his territory gets full power from the king, especially in terms of deciding cases related to customs and religion. Appointment and dismissal of a retainer lies in the hands of the king. The prevailing custom in the traditional system of government is that the appointment of a courtier is not solely based on skill, but heredity which is one of the important aspects in his election. Therefore, it often causes rebellions and civil wars that sometimes spread in society.

During the leadership of Kiayi Pemayun, many parhyangan were built and restored as a means to awaken and motivate the community's sense of devotion, including the people of Arya Wang Bang Pinatih. He built merajan as a place to worshiphis ancestors named merajan holy. Pura Agung Petilan as a place for the Dalem Muter Pengawangan which is arranged and perfected or permanently equipped with a canopy.



Ngerebong Ceremony at Agung Petilan Temple Documentation by Ni Made Odi Tresna Oktavianti (2 May 2021)

Pangilen or Ilen-Ilen as a series of Ngerebong ceremonies which were previously only carried out during the rainy season which caused the Ayung River to flood, after Pura Agung Petilan was completed in 1937 was established, publicly published or patented the implementation of the Ngerebong ceremony at Pura Agung Petilan by I Gusti Ngurah Made Kesiman, or familiarly called Ida Bhatara Punggawa Kesiman. From 1927 to May 1, 1954 he was the Head of the Kesiman District. The ceremony is carried out like the piodalan at Pura Agung Petilan which uses the concept of a god or gods arranged like a king, even though the wantilan which is located in the middle mandala is still temporary or still has a clangsah roof and has a hibiscus tree pole. Wantilan was only completed one year later, in 1938 to be exact.

Not long after, the sanctuary to Dalem Muter was then made permanent by several undagi from Kesiman, including Kak Rieh from Banjar Kedaton, Kak Bir from Banjar Abianbadan and Kak Sakur from Banjar Ceramcam assisted by each of the banjars who were responsible for the bricks and

finishing the walls.

Pura Agung Petilan is divided into three mandalas, namely the main mandala, madya mandala and nista mandala. In the main area of the mandala, there are three main buildings, namely Gedong Mandara Giri or Gedong Agung, Gedong Dalem, then Gedong Manca Desa and Gedong Pangerok. The Main Mandala is also equipped with two Bale Tajuk, Bale Murdha, Bale Gaduh which functioned as Linggih Ratu Ayu or Barong, two Pelinggih Penglurah, Linggih Ratu Ayu or Barong, Bale Gong and Bale Pemaksan which functioned as mebat and religious places. At Madya Mandala there is a Panggung Panggungan made of bricks, Wantilan, Bale Agung, Bale Kulkul and the Kesiman Customary Village Office. At Nista Mandala is Jalan Wr.Supratman on the south side and Jalan Noja on the west side.

## 1. Literature Review

There are several studies that have been conducted regarding digital literacy in Ngerebong Ceremony Dinamics In Kesiman Village Denpasar City 1999-2019. They are. First, research on the work of Relin in his dissertation entitled "The Defense of the Ruwatan Tradition in the Era of Modernization in Javanese Society" in 2011, which states that the implementation of ruwatan which is believed by the people in Java can eliminate life's misfortunes, rejecting reinforcements, especially avoiding threats from Bhatara Kala. On the other hand, this study examines the reality of the dynamics of the Ngerebong ceremony, its functions and implications for the community in the Kesiman Traditional Village. Relin carried out his research in Java in 2011, while this research was carried out in the Kesiman Traditional Village, in 2021.

The next research is a book entitled Theology of Symbols in Hinduism by I Made Titib. In the book there are several information related to this research, namely describing the meaning, meaning, form and function of symbols and sacred areas, sacred buildings, Panca Yadnya ceremony facilities, sacred offerings and guardian dances. In addition, in this book Made Titib provides quite a lot of information about iconology and symbols in Hinduism.

Then the research of Renawati's work in her dissertation entitled "Mrateka Marana Rat Pests as Farmers' Socio-Cultural Practices in Bedha Tabanan Village" in 2012, revealed that (1) the practice of farmers in dealing with rat pests in Bedha Village on a social scale ideologically in the form of belief traditional, communalism, and common welfare (socio-economic); (2) the form of Mrateka Merana is carried out from catching and robbing rats en masse to cremation, ngoras and slicing coupled with pecaruan at Puseh Bedha Temple and at Yeh Gangga Beach. The whole series of ceremonies is called ngelanus. After the ngelanus ceremony, a few days later it is done the remembrance ceremony, which is a ritual of expressing gratitude to God. Themrateka languishing ceremony is said to be different from the cremation ceremony, because the meaning of the mrateka merana is that the rat pest is said to consist of theological meanings, sustainability, natural fertility, safety, peace of mind, and the meaning of hyperiality. Based on the research written by Renawati with this research, it appears that both of them are studying similar material objects. They both study oral traditions that are still being carried out from generation to generation and are still sustainable. However, if you look closely, you will see that there are differences between the two studies. The

difference can be seen in the objective material, formal object, location and year of implementation of the two studies.

Renawati studied "Mrateka Miserable Pests of Rats", while this study examined "The Dynamics of the Ngerebong Ceremony in the Kesiman Traditional Village, Denpasar City in 1999-2019". The formal object of Renawati's research is on the wisdom of farmers' practices in preventing rat pests, while this study examines the factors that are the factors of changes in the implementation of the Ngerebong ceremony, their functions and implications for the community concerned. The material objects of the two studies also seem very different. Renawati examines the mrateka languishing ritual, while this study examines the Ngerebong ceremony. This difference can also be seen in the location and year of the research. Renawati conducted research in the Bedha Tabanan Village in 2012, while the Ngerebong ceremony research was carried out in the Kesiman Traditional Village, Denpasar City in 2021.

## 2.      Methodology

The method used in this research is the method and technique of collecting and analyzing qualitatively. The data collected in the form of comments and historical reality using interview techniques, observations, and literature studies, then the results of the data were analyzed descriptively critically. This research was conducted in the Kesiman Traditional Village, which is an area that historically has a close relationship with the existence of the Ngerebong ceremony. Nevertheless, the Ngerebong ceremony which has now become a hereditary tradition in the Kesiman Traditional Village in its role as one of the cultural heritages of Denpasar

City will be discussed critically based on the dynamics of its reality, without being limited to what is in previous research. The reason is due to the fact that the Ngerebong ceremony still has many confused perceptions from various parties.

Data originating from background problems, interviews, field notes, documents and so on are described and described critically so that they can provide clarity on the reality or actual reality of the existence of a culture that is a hereditary tradition. In this qualitative research, also using a philosophical approach based on the purpose of this study, namely to reveal the real reality of the Ngerebong ceremony in Kesiman Village. It is undeniable that the Ngerebong Ceremony is full of philosophical meanings. Especially when an interview was held about the existence of the Ngerebong ceremony with several community leaders, it seemed that they were still lacking in philosophical understanding. It seems that some people see the existence of the Ngerebong ceremony more from the aspect of its existence, which is always routinely carried out from generation to generation.

This research was conducted in the Pura Agung Petilan Pengrebongan Traditional Village of Kesiman, East Denpasar District, Denpasar City. This location was chosen because Pura Agung Petilan is a temple that is used as a ceremonial center in the Kesiman Traditional Village, not a structural functional temple like temples in general in Bali. The Ngerebong ceremony is only held at Pura Agung Petilan, while in other places there is no such thing. The Ngerebong ceremony held at this location is very unique, so it is interesting to research and study. Thus, it is in this location that scientific research and assessment of the Ngerebong ceremony is carried out.

Besides, this location is very easy to reach, making it easier to conduct research, both in terms of time, cost and effort.

## 3. Result and Finding

### 3.1 Ngerebong Ceremony at Pura Agung Petilan

The Ngerebong ceremony is a sacred ritual in the Kesiman Traditional Village which is held on Redite Pon Wuku Medangsia eight days after the Kuningan Holy Day. The Ngerebong ceremony is often rumored by the public as the "galungan" of the Kesiman community because of its excitement. The Ngerebong ceremony is the implementation of weak ngereh in the Kesiman Traditional Village.



Nyanjan Ngerauhang or Ngereh Procession Documentation by Ni Made Odi Tresna Oktavianti (2 May 2021)

The word Ngerebong is an onomatopoeia, which is an imitation of sound. The word Ngerebong is formed from the words "ngereh" and "bong". Borrowing the theory of Prof. Dr. I Nyoman Suarka in his dissertation on the Kidung Tantri Pisacaharana, stated that the term kidung is formed from the words "ding" and "dung", "i" or ulu in Balinese. The head symbol and the tribal "u" or in Balinese means the foot symbol. The word "bong" in Ngerebong is formed from "ba" and "ung", "a" or ang as a symbol of akasa and "u" or ung as a symbol of pratiwi, as a union of vowels "a" and "u" to become "o" or "ong" which means voice sandhi in Balinese. Ngereh is a magical procession by chanting mantras asking the holy spirit to remain residing in Tapakan Rangda or Barong. Karehen means to be first or foremost. Ngerebong is a magical procession of uniting akasa with pratiwi.

Ida Pedanda Gede Ngurah, who is also a former puppeteer, said that in the art of puppetry Ngerebong is a gender accompaniment song for wayang characters when romance and female puppet characters go out or dance. The Ngerebong ceremony is a sasolahan in terms of behavior, movement and activity in a religious ritual. The Ngerebong ceremony comes from the word "ngarebuang" which is a ceremony toneutralize and cleanse the universe or purify the universe. This panyudhamalan is strengthened by the presence of white hairy barong and goak or black hairy barong and poleng sudhamala cloth or black and white poleng papetet. The Ngerebong ceremony also means doing rotating activities.

The Ngerebong ceremony is the process of uniting the akasa and pratiwi, then followed by rotating dancing or activities that end with panyudhamalan or neutralizing the universe. The Ngerebong ceremony is carried out with nine stages of activities, namely:

1. Nyanjan Kaluwur.
2. Nyanjan Marerauhan Rangda and Barong or Ngereh.
3. Ngerebong or around the stage while dancing Rangda, Barong and Pepatih Darat.
4. Nyanjan Marerauhan Prakulit.
5. Ngerebong or around the Stage with

Poleng Papetet or Sudhamala cloth whiledancing.

6. Malejar or Mawayang Wife and Lanang.
7. Ngurek or Ngunying.
8. Mabyasa.
9. Great Tabuh or Ngincung.

The Ngerebong ceremony involves the entire courtship along with Tapakan Barong and Rangda in the Kesiman Traditional Village, plus Tapakan Barong and Rangda in Kesiman District. The Kesiman District area in question is starting from the eastern part namely Pakraman Bekul Village, the southern part namely Singgi Sanur namely Pakraman Sawangan Village Nusa Dua Badung, Pakraman Pemogan Village, the western part is Suci, Jero Gede Gerenceng, Pakraman Village Denpasar and the northern part is Pakraman Ubung Village. . The involvement of many footprints which are the unen-unen of Ratu Dalem in the implementation of the Ngerebong Ceremony makes the Ngerebong ceremony a form of the Ngusabha Dalem ceremony. The implementation is in the afternoon from 16.00 WITA until finished. Looking for the time of the password or what is called Cepuk Poleng Sudhamala Ngilen Ngerebong.

The Ngerebong ceremony is the last pangilen held at Pura Agung Petilan Kesiman. Ngerebong is held every six months or 210 days, to be precise on the day of Redite Pon Medangsia or eight after the Kuningan Holy Day. Pengilen Ngerebong involves all sites throughout the Kesiman District, in addition to the sesuhunan or sites in the Kesiman Traditional Village. The Ngerebong ceremony is held in the afternoon around 16.00 WITA, but the preparations have started from the morning. Ngerebong is synonymous with galungan for the Kesiman community, because when Ngerebong the atmosphere is very lively. The excitement occurred because of the involvement of various components of society from traders, foreign tourists, domestic and babotoh. The Ngerebong ceremony is also called weak ngereh in the Kesiman Traditional Village because the procession is carried out before sunset. Ngerebong consists of three stages, including the following:

1. Ngilen Ngereh is a procession asking for the holy spirit to come down and resideat the sites of Rangda and Barong and Ngereh Ba (Ang or Akasa), Ung (Ung or Pratiwi) which is the procession of uniting akasa and pratiwi. At 16.00 WITA after obtaining permission from Jero Mangku Gede Dalem Muter, Pundut Rangda and Barong began preparing their equipment and wearing clothes according to their respective duties. After everything is ready, Ratu Ayu and Barong, Pundut interpreter, Pepatih and Accompaniment all take positions in front of Gedong Agung, with the sitting position and posture of Pundut Rangda in front of the matimpuh, Ratu Ayu ngadeg, Pepatih and Pangiring cross-legged, while Sarikan Batur prepares the serving panuwuran or ngerauhang, then followed by offering worship and ngelungsur wangsuhpada. The next procession is the Nuwur Juru Pundut Rangda led by Penarikan Batur, after the Juru Pundut kerauhan or katapak followed by the patihs of each site, followed by nedunang tapakan Rangda and united to the Juru Pundut. This procession of unification of the footprints with the Pundut interpreter is called Ngereh Ba Ung (Ngerebong). Tapakan as a symbol of Ba (Akara or Akasa), while the crazed Juru Pundut is a symbol of Ung (Ukara or Pratiwi), while Nuwur or Ngerauhang is Ngerehang.

Prosesi Ngereh Ba Ung atau Ngerebong di Pura Agung Petilan Dokumentasi oleh Ni Made Odi Tresna Oktavianti (2 Mei 2021)

2.       At 17.15 WITA, the next ceremony is dancing accompanied by the Pepatihs at any time Ngurek or Ngunying around Gulung Panyugjug on the Stage in Madya Mandala, precisely in front of Kori Agung or east of wantilan three times, moving Prasawia or counterclockwise, when it ends it moves past the back of the stage to the Main Mandala or offal. The Ngilen Ngerebong procession was preceded by Ratu Rangka from Tohpati, Ratu Rangda of Bekul Village, Ratu Ayu or Barong Tohpati or white hair, and Queen Ayu Barong Bekul with black or Goak hair side by side, Queen Rangka Dajan Tangluk, Queen Rangda Dauh Tangluk, Queen Rangda Dangin Tangluk , Ratu Ayu Barong Dangin Tangluk without body or Prarai, Ratu Rangda Suci Pakraman Village Denpasar, Queen Rangda Pamogan Village Pakraman South Denpasar, Ratu Ayu Barong Pamogan Village South Denpasar, Ratu Rangda Traditional Village Sawangan Bukit Kuta Selatan Badung, Ratu Ayu Barong Traditional Village Sawangan Bukit Kuta Selatan Badung, Queen Rangda Singgi Sanur South Denpasar, Queen Rangda Kebonkuri Kesiman, and finally

Queen Ayu Barong Kebonkuri Kesiman with white hair side by side with Queen Ayu Barong Singgi, South Denpasar, Denpasar with black hair or Goak. During the Ngilen Ngerebong or Pangider Bhuwana, in the wantilan, Tabuh Rah or cockfighting is held as a form of neutralizing the bhuta. The Ngerebong ceremonial procession can also be called Ngarebuang, which is a symbol of cleansing the world, seen from the presence of white or Sudha and black or Mala in Ratu Ayu Barong, which is the beginning and the last. Ngilen Ngerebong this stage is accompanied by Baleganjur Kebonkuri Kesiman.



Prosesi Ngilen Ngerebong Menari atau *Ngider Bhuwana* Dokumentasi oleh Ni Made Odi Tresna Oktavianti (2 Mei 2021)

3.       At 17.20 WITA, Nuur or Marerauhan Prakulit is the next Ngerebong ceremony procession. Nuur at Utama Mandala is held when the Ngerebong Rangda and Ratu Ayu ceremony processions at Madya Mandala are in progress. The Nuur or Marerauhan procession is the same as in the Ngilen Pangebekan and Pemagpagan processions,

but at Nuur Ngerebong there is an addition, namely Nuur Ratu Sedan Mas Mataram who is accompanied by Ratu Mangku Bumi as Ulu Cepuk Poleng Papetet Kesiman, as well as Pangruran and Sarikan who are in charge of carrying kris, aruk, mace and tamiang during Ngider Bhuwana. Nuur or Marerauhan also has the same function, namely a procession of personalizing the nature of God or Ida Sang Hyang Widhi Wasa from Nirguna Brahman or Impersonal God to Saguna Brahman or Personal God. After everyone was dressed or Mapangrangsuk, Ratu Agung Dalem Muter Manca Desa and Penampa, all of them sat at the Murdha Hall, in the Mandala Main Court to prepare Cepuk Poleng Papetet Kesiman which was used as a means for Marerebu Bumi or Ngarebuang or Ngerebong. The tip of the Cepuk Poleng Papetet Kesiman was tied around the neck of Ratu Mangku Bumi, followed by the Queen Sedan Mas Mataram, followed by the Sedan Salak Dalem and Pangerob, until the Cepuk Poleng Papetet Kesiman was all stretched out. This Cepuk Poleng Papetet Kesiman is included in the Wastra Wali category, namely Wastra Wali Poleng or Poleng Sudhamala, which has multiple functions. Sometimes the Wastra Poleng is worn by people in connection with the Dewa Yadnya ceremony, especially by a prominent person in a certain temple under the coordination of the Pemangku or other main officers. This indicates that the temple in question has an awesomeness, which is to provide protection for its people. Likewise with Cepuk Poleng Papetet Kesiman as a means to neutralize the universe in order to obtain harmony and prosperity. The term Nyelem Utihang in Bali means the powerful, formed from the words Selem and Putih which unite to become Poleng.



Ratu Mangku Bumi, Ratu Sedan Mataram Dengan Cepuk PolengDokumentasi oleh I Gede Anom Ranuara (2015)

## 3.2 The Form of Ngerebong Ceremony at Pura Agung Petilan

According to the form contained in the concept, the Ngerebong ceremony is included in a dynamic form, because in the Ngerebong ceremony there are forms of action or motion so that the Ngerebong ceremony is carried out. In this case, it is also emphasized that there is a physical form in the form of an upakara or Bendatenan used in the Ngerebong ceremony procession. In symbol theory, it is stated that there are four levels of symbols, namely as follows:

1.   Construction Symbol

The construction symbol is a form of belief and is usually the core of a religion, this can be seen in the belief of the Kesiman Traditional Village community in carrying out the Ngerebong ceremony, where the Ngerebong ceremony is a religious tradition inherited from generation to generation by the Kesiman Traditional Village community and is a form of religious ceremonies to be performed.

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2. Evaluation Symbol

   The symbol of evaluation is a moral judgment that is full of values, norms and rules. These values and rules serve as basic guidelines for the Kesiman Traditional Village community in carrying out the Ngerebong ceremony.

3. Cognitive Symbols

   Cognitive symbols are knowledge, where the knowledge contained in the Ngerebong ceremony can be understood and used to carry out social life.

4. Expression Symbol

5. The symbol of expression is the expression of feelings. To express a sense of devotion to God Almighty, in the implementation of the Ngerebong ceremony, the offering is used as a means.

The shape of the offering is a symbol of the embodiment of Ida Sang Hyang Widhi Wasa or God Almighty with His various manifestations. Banten is also intended as a medium or means of expressing the devotion of Hindus to Ida Sang Hyang Widhi Wasa to ask for safety, prosperity and harmony in life. Based on the symbol of the manifestation of God Almighty in the Ngerebong ceremony, Banten is a manifestation of God Almighty as God Giriputri, God Girinatha, Lord Vishnu, Lord Brahma and Ista Dewata. Of the several manifestations of God Almighty in the Ngerebong ceremony, the most emphasized offering is addressed to Dewa Giriputri and Dewa Girinatha or Ratu Agung Dalem Muter, because the term Dalem Muter in the culture of the Kesiman Traditional Village community is the king who determines life, welfare and harmony in society.

At Pura Agung Petilan, this historical event of the glory of King Kesiman at that time was combined with the theology of Mandara Giri Screening whose embodiment was full of socio-religious values in the form of the Ngerebong ceremony in the Kesiman Traditional Village. The holding of the Ngerebong ceremony for the people of the Kesiman Traditional Village is to ask for His grace to get eternal happiness for the ancestors and prosperity, safety and harmony for all the people of the Kesiman Traditional Village. Besides offerings as a means of devotional service to Ida Sang Hyang Widhi Wasa, for a more perfect offering or yajna in the Ngerebong ceremony, it is accompanied by puja saa or sasontengan recited by Panglurahan or Panyarikan in delivering each offering. Japa, mantra and puja are the main elements in Hindu religious ceremonies, where there is a ceremony or yajna there will definitely be mantras and pujas. Mantras and pujas are said in a rhythmic or rhythmic voice that can also be heard by others around them, while japa is a speech that resonates in the heart, so it can only be heard by oneself.

I Made Murda as Sarikan Batur Dalem Muter Kesiman said that in carrying out the Ngerebong ceremony in the Kesiman Traditional Village, it was generally led or led by Panglurah or Pengarikan or also called Prakulit or Pemangku who used kampuh poleng and was not led by Mangku Gede or Pandita as usual. at other Balinese Hindu ceremonies or yajnas. According to the wisdom of the previous ancestors that only Prakulit or Pemangku directly lead or muput the Ngerebong ceremony. The sasontengan spoken by Parakulit or Stakeholders in the Ngerebong ceremony are as follows:

Singgih Ratu Agung Luwuring Dalem

Playing kairing for the Manca, Pangerob, taler of Putu sedaya's relatives, Ledang Paduka Bhatara Macecingak, puniki permas mix Bhatara ngaturang canang apetik sari, squeeze pejati then sarining panyanjan katur ring, Bhatara. Kirang langkung the rules of filial piety, Your Majesty Bhatara, Agung Rena Sinampura Lungur Titian, Your Excellency Bhatara's barracks. Sasampune katur sarining canang apetik sari mangda ledang, your majesty Bhatara, makes you feel good and feel sick.

It means:

O Almighty, the highest queen, Dalem Muter, accompanied by the Manca, Pangerob, as well as all of her children and grandchildren, would you please see, this servant of Yours is offering a cymbal as a flower, squeeze a pejati, as the essence of panyanjan is presented to -Your. More or less offerings

## 5. Conclusions

The Ngerebong ceremony is an oral tradition which is interpreted as a sacred ritual for the people of the Kesiman Traditional Village, Denpasar City. The tradition is held every six months, eight days after the Kuningan Day to be exact. Until the current global era, the Ngerebong ceremony which involves many parties and socio-cultural components is still carried out by the community in the Kesiman Traditional Village. This is a challenge for the people in the Kesiman Traditional Village who do not close themselves off from the influence of modernization.

The results of the study show that until now the people of Kesiman Traditional Village view that the Ngerebong ceremony is very important for their lives because it is believed to be able to maintain the balance and preservation of

one of the hereditary cultures in Denpasar City. Togetherness in carrying out the Ngerebong ceremony shows that the Kesiman Traditional Village community has an equally strong view of life, meaning about history and an understanding of the balance of nature. Its long duration and there are no problems because during the Ngerebong ceremony, it can be interpreted socially as the consistency of respect for the community for religious ideology in the Kesiman Traditional Village is very high. As a sacred ritual practice, the people of Kesiman Traditional Village seem to believe more in what they believe. His belief in the existence of supernatural powers outside of his life has been reflected in the social structure. This belief can continue to be well engraved in the collective memory of the Kesiman Village community because the belief has been internalized through demonstrative behavior such as the Ngerebong ceremony. In order to avoid internalization, religious leaders and elders intensely carry on these cultural values by requiring residents to be directly involved in a series of Ngerebong ceremonies which are carried out in accordance with the traditions, religious norms, and customs of the Kesiman Traditional Village.

As local wisdom, along with the development of the era, the Ngerebong ceremony is believed to be able to organize people's lives in maintaining peace. In addition, it can protect the collective life of caring for the environment through peaceful socio-cultural mechanisms in order to obtain safety, health, and welfare of life. The Kesiman Traditional Village community carries out the Ngerebong ceremony as the times progress gradually in accordance with the traditions and customs that have been owned for a long time. As a

hereditary tradition, the Ngerebong ceremony which is passed on by oral tradition is interpreted as important by the community. Its long duration indicates how important the Ngerebong ceremony is for the survival of the people of theKesiman Traditional Village. The Ngerebong ceremony which is held every eight days after the Kuningan Day is interpreted to have special meaning for the community related to the elements of belief, power politics, social, aesthetic and economic, both centralized and spread. As a sacred ritual, the Ngerebong ceremony has an implementation process that is full of religious meaning.

Since the beginning of preparation, the peak of implementation, until the end of the implementation, the Ngerebong ceremony has different meanings according to the context, space and time of the ceremony. The implementation of the Ngerebong ceremony which is seen as a religious event involves many sacred symbols, such as offerings, purification ceremonies, and puja mantras. In addition, the implementation of the Ngerebong ceremony also involves local authorities, both traditional and formal institutions, as is the involvement of the Denpasar City Government. Therefore, in various phases of its activities, the Ngerebong ceremony becomes a cultural event in addition to having a religious meaning, rejecting reinforcements, social, economic but also having a political meaning.

The implications of carrying out the Ngerebong ceremony along with the times for the people of the Kesiman Traditional Village seem to directly touch the characteristics of their lives, strengthening mechanical solidarity and organic solidarity, as well as the quality of cultural values for the spirit of togetherness in facing the challenges of change along with the times. When the Ngerebong ceremony was carried out by the residents of the Kesiman Traditional Village, it seemed that it resulted in increasingly intensive social interactions, both interactions between villagers and their environment. Togetherness is a sign of the form of social integration between members of farmers and non-farmers. Through social integration, it can be seen that the markers of the relationship of the Tri Hita Karana community of the Kesiman Traditional Village to God, fellow humans, and the environment. In that context, the implementation of the Ngerebong ceremony seems to have implications for strengthening community aspects in the Kesiman Traditional Village.

The togetherness of residents in carrying out the Ngerebong ceremony is a sign of the form of togetherness that is built up because of the Ngerebong ceremony. The people of the Kesiman Traditional Village interpret that the large number of residents who come to the Kesiman Traditional Village is a symbol of the high public interest in theimplementation of the Ngerebong ceremony. The large number of people who take part in praying together at Pura Agung Petilan Pengrebongan during the Ngerebong ceremony is a factual symbol in order to fulfill the religious interests of residents in the Kesiman Traditional Village.

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# Mask Goes Beyond Health: Mask-Wearing in Japan to Conform to Idealized of Beauty Standards

Ni Luh Putu Ari Sulatri[a,1,*]

*a Faculty of Humanities, Udayana University, Denpasar 80114, Indonesia*
*1 ari_sulatri@unud.ac.id\**
*\* Corresponding author*

## ABSTRACT

Long before the coronavirus pandemic struck, masks are used by a significant proportion of the Japanese population. in Japan, mask-wearing became deeply embedded in people's lives, in relation to medical reasons and for other purposes. Mask-wearing in Japan embodies certain symbolic order. This paper focusing specifically on the conceptualization of mask-wearing in Japan as a tool to conform to idealized beauty standards. This is a qualitative study with a philosophical approach by considering ontological, epistemological, and axiological assumptions. Data are collected from news portals regarding the phenomenon of using masks in Japan for beauty purposes. Foucault's concept of biopower is used for analysis. The effort to conform to idealized beauty standards shows that women have internalized the view that body regulation has classified individuals as normal and abnormal, disciplined or uncontrolled. One of the tools used by Japanese women to conform to beauty standards is a mask. The use of masks with pseudo functions by Japanese women are for *suppin kakushi* (hiding the rough skin and face without make-up), for *kogao* (small, oval, and slim face shape) effect, for *kawaii* (cute) effect, and to prevent the face from sun exposure.

*Keywords: mask-wearing, beauty standards, biopower*

## I. Introduction

More people wear face masks now and wearing face masks in public becomes the new normal across the world. It is common to see others with masks on. Masks have become an accessory that is worn every day and everywhere. The study around the use of masks to impede COVID-19 transmission is advancing rapidly. The results of the study also recommend that governments strongly encourage the use of face masks in public, including the use of appropriate regulation [1]. In an attempt to slow down the spread of the COVID-19, an increasing number of countries have made wearing face masks mandatory in public areas. Mandatory mask policies come with several pros and cons. Mandatory mask policies also have social and behavioral consequences related to the effectiveness of the measure, perceived fairness, and stigmatization [2]. The production and usage of face masks significantly increase. This extensive usage of masks generates millions of tons of wastes. Therefore, sustainable solutions need to reduce the environmental impacts of wearing masks [3].

The use of masks is not only related to health concerns but also connected to personal and social meaning, as well as social and cultural practices [4]. Cultural psychology and practice influences mask-wearing in many countries. In collectivistic cultures, people were more likely to wear masks than people in individualistic cultures [5]. The difference in perceptions towards masks comes down to cultural norms about covering the face and often leads to various stigmas in both parts cultural area. Many cultural areas have long stigmatized mask-wearing, wearing a mask is a symbol of illness, restrictions on personal freedom, and socially awkwardness. Apart from that, some experts even argue that mask is ineffective. Anti-mask protests have occurred in many places. On the other hand, in some areas, people who don't wear masks during pandemic are the ones who are stigmatized. In some countries, there is also an increase in racism, discrimination, and xenophobia related to the use of masks. Wearing a mask could make some people targets for anti-Asian sentiment [6] [7].

In some Asian countries, especially East Asia, masks were a common sight even before the COVID-19 outbreak and worn for a variety of reasons. Japan is one of the countries that has a long history of wearing masks. Masks took root in Japan and the Japanese have had a culture of wearing masks daily. In Japan, mask-wearing is not only a responsibility but

also a symbol of solidarity and has been part of a collective public health effort. Mask-wearing is also one form of a wider culture of risk and a self-protective risk ritual [8]. Even before the COVID-19 pandemic, wearing masks is a social norm in Japan and an addiction for some people [9].

A 2011 poll by the Japanese news site News Post Seven surveyed 100 people in Tokyo and found that 30 percent of Japanese people wear masks for reasons unrelated to illness [10]. One of the other purposes of wearing masks that are not related to health is to meet the ideal beauty standards in Japanese society. These beauty standards include having a pale skin tone, clear skin, and a small face shape. Apart from that, there is an unspoken rule that it is rude to go out bare-faced without makeup [11]. When women feel they have failed to comply with the beauty standards, they will carry out strict self-evaluation, criticism, and self-polishing [12]. One of the weapons used by Japanese women to conform to beauty standards is a mask.

This paper discusses the conceptualization of mask-wearing in Japan as a tool to conform to idealized beauty standards that beyond health-related functions. This is a qualitative study with a philosophical approach by considering ontological, epistemological, and axiological assumptions. Data are collected from news portals regarding the phenomenon of using masks in Japan for beauty purposes. Foucault's concept of biopower is used for analysis.

## II. A brief History of Mask-wearing in Japan

In Japan, the modern history of masks begins in the Meiji era (1868-1912). Masks were initially imported for construction, factory, and mine workers. Mask production developed rapidly during the Taiso era (1912-26) Japan's factories filling orders from Europe during World War I. The event that turned masks into everyday products was the Spanish flu, around 1918 to 1920 killed 450,000 people in Japan. During World War II, because raw materials were reserved for the military, simpler gauze masks became the norm [13].

In 1923, the Great Kanto Earthquake triggered a massive inferno that caused, the sky to be filled with ash and smoke for weeks, and air quality suffered for months afterward. People in Yokohoma and Tokyo wore masks to protect themselves. The second global flu epidemic in 1934 made Japanese people more familiar with the use of masks. In post-war Japan, mask-wearing has increased significantly. Since the 1950s, Japan's rapid industrialization has caused air pollution. In addition, the rapid growth of pollen-rich Japanese cedar causes allergies for some people. The use of masks has become a habit in Japanese society [14].

After the avian flu outbreak in 2004, the Ministry of Health, Labor and Welfare (MHLW) in 2005 began recommending the use of masks by infectious individuals and key public sector workers. In the aftermath of the 2011 tsunami, the widespread wearing of masks in Japan, associated with the threat of radiation from the Fukushima reactor.

## III. Women's Beauty and Biopower

Biopower is the power over life that disciplines the subject and this is rationally justified as the protection of life and well-being. The body, including beauty, is supervised and affected by regulatory controls that are justified by norms that are believed to guarantee a good life [15].

Biopower is based on an ensemble of social norms, values, and routines that are embedded in the individual's body and do not lead to individualization, but the massification of bodies that are subject to and produced, becoming a docile body. Body regulation becomes a political issue that includes and excludes individuals as normal and abnormal, disciplined or uncontrolled. For Foucault, the body is the ultimate site where domination is practiced, because on the body discipline power goes beyond what is normally defined as political. Good discipline tells what to do so as not to allow things to run their course. Disciplinary normalization enforces an optimal model, dividing things into suitable and unsuitable so that normal is that which could conform and abnormal that which was incapable of conforming. Identification of the normal and the abnormal is possible only in relation to the predicated norm [16].

Women who appear different from the ideal beauty standards are usually aware of the disapproving stares they receive from others.

When a woman fails to be normal or comply with beauty standards and accepted norms, their whole being is viewed as wrong or abnormal.

These disciplinary practices, more or less in every society construct an ideal standard of beauty that is practiced and subjected. A body constructed through the appropriate beautifying practices is usually crucial to a woman's sense of self [17].

## IV. Mask-Wearing to Conform to Idealized Beauty Standards

In the uniform Japanese society, it is very difficult to escape the notion of biopower, including the ideal of beauty standards. When Japanese women feel they have failed to comply with the beauty standards, such as they're not wearing any makeup, have scars, zits, or pimples, and their face shape is not small, women will make efforts to resemble the prevailing beauty stereotypes. One of the tools they use is a mask. In the following, will discuss how masks that basically function for health have had a new function as a beauty tool.

### A. Mask-wearing for Suppin Kakushi (Hiding the Rough Skin and Face Without Make-up).

Many Japanese women wear masks when they have to leave the house before they have time to make up or have skin problems, such as pimples. The masks used for that purpose are called *suppin kakushi* (hiding the rough skin and face without make-up). Good appearance signifies courtesy and social responsibility because it's considered impolite for a woman in Japan to present herself without taking care of her appearance and make-up [18].

In November 2019 the PR Times conducted a nationwide survey of 1,058 women in their 20s. For the question of when to wear a mask, the most common answers were when had a cold and fever (60.3%), followed by wanting to hide the face because of rough skin or no make-up (23.8%), when the weather is cold during fall or winter (5.5%), and when preventing dryness or ultraviolet rays (2.5%) [19]. From the survey results, it is known that the percentage of women using masks for hiding the rough skin and face without make-up is quite high

There are three functions of cosmetics and make-up, namely functional, (to care for the skin and body), social (the etiquette of social communication), and aesthetic (to comply with an ideal of beauty [20]. cosmetics and make-up have such a long history in Japan that many Japanese people find it rude to leave the house bare-faced. Many Japanese women regard makeup as very important to enhance their appearance as a responsible member of society or *shakaijin*. For some Japanese women, makeup is an extension of their *tatemae* (the behavior and opinions one displays in public) concept because looking the best is much less likely to come across as slipshod or sloppy to the other party [21].

Norms regarding make-up have created a state of domination that affects the freedom of Japanese women. Women unconsciously conform to the norms and beauty standards prevailing in society. With the high awareness to blend in and be the same as other people, when they don't wear make-up or have unhealthy skin conditions, one way is to use a mask.

### B. Mask-wearing for Kogao (Small, Oval, and Slim Face Shape) Effect

*Kogao* (small, oval, and slim face shape) became popular around the mid-1990s as beauty standards in Japan. This concept was first used for models and celebrities who are considered to look beautiful because they have good overall proportions and small facial features that make them look beautiful [22].

One of the foundations of *kogao* as a beauty standard is the concept of *hattou shin*, which means that one's head should be one-eighth of the total height. The upper part of the body should be equal to a total length of three heads while the legs should be four heads long. This translates to someone having a small face as something aesthetically beautiful.

When there is demand and need, there will be supply. To meet the women's need for the *kogao* effect, many beauty products claim to make your face smaller, such as masks or rollers. Although surgery is the only method that really works to make your face smaller. Masks for creating *kagao* effect were first introduced in 2016. This type of mask was ranked in the top ten masks for women in the 2018 survey. This type of mask product promises that your dream of having a smaller face will come true.

Fig.1. One of the mask products that promise the *kogao* effect [23]

## C. Mask-wearing for Kawaii (Cute) Effect

For the last few decades, the Japanese have been obsessed with cuteness. The Japanese word for cute is "*kawaii*" which means childlike, adorable, sweet, innocent, gentle, pure, simple, genuine, and refers to social behavior and physical appearance that is vulnerable, weak, and inexperienced. From the 1970s to the 1990s cute people and cute accessories became very popular in Japan. Cute culture, including cute fashion, started as youth culture in the 1970s [24]. A cute woman usually behaves and looks childish which evokes a protective instinct. Cuteness does not offensive to the power structure of society but can also be manipulative [25].

Some women feel that wearing a mask will give a *kawaii* effect. The demand for masks that give a *kawaii* effect was responded by the presence of various masks that promise women will staying cute during the pandemic.



Fig.1. One of the mask products that promise the *kawaii* effect. Source:
https://www.blippo.com/kawaii-face-mask

## D. Mask to Prevent the Face from Sun Exposure

For Japanese women, it is very important to meet the standard of a white face which is considered a "normal and correct" skin color. Pale and clear skin is one of the beauty standards in Japan. Although makeup can cover up freckles and pores, the key factor for having clear skin is skincare. A person with clear skin seems to have good care of themselves because they have to maintain good habits.

Various methods are used to prevent the skin from sun exposure, from using sunscreen, umbrellas, hats, to mask-wearing. Japanese women protect their skin from the sun's harmful rays, which cause wrinkles and aging [26].

## V. Conclusion

Conformity to beauty standards requires effort and body alterations. This creates new anxiety among women. Women as social actors determine their appearance and actions according to accepted norms. Body regulation includes and excludes individuals as normal and abnormal, disciplined or uncontrolled. The use of masks with pseudo functions to conform to idealized beauty standards shows that women have internalized the view that they can be gaze at by others at all times. Women become agents of their own subjection by practicing self-surveillance.

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# Practice of Power Relations in the Development of University Electronic Collections in Bali

I Putu Suhartika

Faculty of Social and Political Science, Udayana University

suhardharma@yahoo.com

## ABSTRACT

Electronic collections are an important element in the development of electronic libraries. The development of electronic collections in libraries is regulated by Law No. 43 of 2007 and National Standards of Libraries No. 10 of 2011. In this regard, the development of electronic collections in libraries should be able to run optimally. However, its implementation still faces some problems, especially related to the practice of power relations in the development of electronic collections. The purpose of this study is to understand and analyze these problems.

This study used twenty internal and external library actors as informant who interviewed in a semi-structured manner. This study uses Foucault's theory of power relations as a grand theory, and is supported by Derrida's theory of deconstruction and Gramsci's hegemony.

The results of the analysis show that the power relations of actors in the development of university electronic collections in Bali are parallel, dominative and negotiable. Dominative power relations are shown by the Vice Chancellor I, while parallel and negotiable power relations are shown by the Head of Libraries, Librarians and Library Users. In this regard, the power relation of Foucault's perspective cannot absolutely be applied in the development of university electronic collections in Bali. The power relations are influenced by the ideology of librarianship and electronic libraries. These relations also have positive implications for users, librarians, and printed collections. The electronic collections cause the commodification of libraries.

**Keywords:** Electronic collection, power relations, domination, and content commodification

## Introduction

Electronic collection is an important element in the library that needs to be managed in accordance with applicable regulations. The electronic collection has a form and format that can be read by computers. The formats are not only text but also in image, music, and video formats. Electronic collection can be accessed by users anytime and anywhere without going to the library. Electronic collections can be full text such as e-journals, open access, e-books, e-theses and dissertations. Electronic collections are also in the form of metadata such as catalogs and indexes, and in the form of sites on the internet that provide electronic collections. The electronic collection consists of databases, e-journals, e-books, and linking technologies. In general, electronic collections in university libraries in Bali include e-books, e-journals, electronic local

content or institutional repositories such as e-thesis and e-dissertation.

The university's electronic library in Bali also manages electronic resources that are displayed through the library's web. The collections can be obtained by subscription or through purchases, as well as self-made through digitizing the contents of the collection. TE-books and e-journal are the collections that purchased or subscribed by the library, while the digitized collections are local university collections, such as final projects, theses, dissertations, and research reports. In addition, the electronic collection can be in the form of articles published through OJS (Open Journal System), including electronic collections obtained in collaboration with other institutions through link facilities in the websites.

The development of university electronic collections in Bali has not been optimal. The development is not only related to the electronic collection itself but also related to the actors involved in these activities. The problem of actors in the development of electronic collections is related to the power relations, in this case, the development can be used as an arena for contestation of power and ideology that implied for library aspects. Therefore, research on the power of actors related to the development of university electronic collections in Bali is very necessary to describe the meaning behind this practice.

**Collection of University Electronic Libraries in Bali**

Electronic collections of university libraries in Bali in this study are grouped into five sections, namely electronic journals (e-journals), online journals published by institutions, electronic books (e-books), institutional repositories, digitization, and links to other library webs. as shown in Table 1 below:

**University Electronic Collection in Bali**

| No | Type of Collection | Unud | Undiksha | ISI | Unmas | Stikom | Total Amount |
|----|-------------------|------|----------|-----|-------|--------|--------------|
| 1 | E-journal | 3 | 0 | 0 | 0 | 0 | 3 |
| 2 | Online journals published by institutions | 122 | 90 | 6 | 3 | 3 | 224 |
| 3 | E-book | 1 | 0 | 0 | 0 | 0 | 1 |
| 4 | Institutional Repositories | 172.614 | 3085 | 3.514 | 10.067 | 2.697 | 191.977 |
| 5 | Link to Websites | 4 | 1 | 0 | 5 | 0 | 10 |
| | Total | 172.744 | 3176 | 3520 | 10.075 | 2670 | 192.215 |

Source: 2018 Library Website

Table 1 above shows that the total number of university electronic collections in Bali is 192,215. The institutional repositories are the largest collection, namely 191,977,

while the smallest number is e-books with one database. Therefore, the number of university electronic collections in Bali is still very low, especially in relation to the number of users.
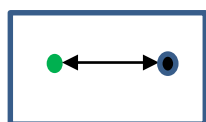
**Forms of Power Relations**

The form of power relations in the development of university electronic collection in Bali contains the communication patterns of the actors. The communication pattern is a process designed to represent the reality of the interdependence of the elements covered and their continuity in order to facilitate systematic and logical thinking (Effendy in Gunawan, 2013: 225). The pattern can be described in various forms, such as two-way and triangle form and so on. The pattern of two-way communication is that the communicator and the communicant become interchangeable functions in communication (Cangara, 2006:36).

The form of power relations in the development of university electronic collections in Bali was shown by the Vice Chancellor I with the Head of the Library. The form looks like in Chart 1 below.

<div align="center">

**Chart 1**
**Form of Power Relations between the Vice Chancellor I and the Head of the Library**

</div>



Keterangan:
 Kepala Perpustakaan
 Wakil Rektor I

Chart 1 above shows that the power relation is described in the form of two-way communication. With his position and supported by knowledge of electronic libraries, the Vice Chancellor I has a power relationship with the Head of the Library, as shown in the Vice Chancellor I's statement as follows:

"I immediately agreed with the proposal for the development of an electronic library by the Head of the Library, considering that the need for such development should no longer be tolerated, in accordance with the current demands for higher education governance needs" (Interview, January 24, 2021)

The informant's statement indicated that the Vice Chancellor I have knowledge of electronic collections so that the proposed development of an electronic collection by the Head of the Library is approved. Therefore, the form of power relations shown between the Vice Chancellor I and the Head of the Library is parallel because the actors place their knowledge in deciding the electronic collections developed in the library. However, in certain cases the relationship between the Vice Chancellor I and the Head of the Library becomes dominant considering that the Head of the Library's proposal based on his knowledge is not approved by the Vice Chancellor I and the Head of the Library cannot change the decision, as conveyed by the Head of the Library as follows:

"…now we don't buy e-journals, previously bought them at Sage,… according to the rector, you can't buy journals because they have been bought by the National Library of Indonesia, Dikti, just use them, right, maybe the budget doesn't exist either…Don't buy journals because we've already subscribed to higher education, even though maybe some universities still buy it…" (Interview July 23, 2020)

This was also conveyed by another Vice Chancellor I as follows:

"Not always, we see considerations of what is called financing later on, so that's the

most important thing" (Interview 11 January 2021)

Meanwhile, the form of power relations related to the development of electronic collections is also shown by librarians and users. The form of power relations between librarians and users is parallel. The collection proposals from users are often approved by the librarian to be submitted to the Head of Library and Vice Rector I. Therefore, it can be said that the form of power relations in the development of electronic collections in universities in Bali is parallel and domination.

From the description above, it can be said that the power relations in the development of university electronic collections in Bali are not all in a relationship of equality, but also domination. These forms of power relations are part of the form of controlling the mind and body. Foucault in Suyono (2002: 327-502) states that the forms of power relations over thought are stigmatization, manipulation, control, and domination, while the forms of power relations over the body are objectification, manipulation, control, and domination. The form of domination is often associated with power over the position of actors in the organizational structure, in this case, the higher the position, the greater the power. Power relations based on the structural position of the actor are usually based on the formal rules of the organization. However, when a relationship based on formal rules is deemed incapable of overcoming certain circumstances or conditions, it is the other relationship mechanisms that "work" (Junita. 2016:25).

**Practice of Power Relations in the Development of Electronic Collections**

Power relations in the development of university electronic collections in Bali are activities in electronic libraries that involve various actors in the development of electronic collections. The knowledge possessed by each of these actors form a complementary relationship to realize a common desire. The relationship should run according to the power possessed so that the relationship finds its point, because each stakeholder has equal power with one another. When the desire of one actor dominates the interests of other actors, then this condition cannot be maintained, as stated by the Head of the Library as follows: "When the person assigned to handle the library program is transferred by the head of the ICT UPT, then that person cannot be retained. This is beyond our control because it is in the interest of higher institutions that prioritize it, so we are still asking the chancellor, but the important thing is the database. Only for program development, the staff is learning again from the beginning." (Interview July 23, 2020)

The informant's statement indicated that the knowledge or power of the Head of UPT ICT and the Head of the Library could not be integrated into one goal for the sustainability of the electronic collection. The knowledge of these actors is used as a means of legitimizing the interests of each actor, so that the existence of IT staff in the library becomes unclear, and at any time the staff can be removed from the library. The head of the library can't defend it, and the IT staff can't do anything even though he has power over his knowledge.

From the statement, it can be seen that the power of one actor dominates the interests of other actors, and the actor consciously follows his wishes. In addition, the knowledge of a person who is used as the capital of power cannot stem a greater power, so that person is willing to follow the wishes of other actors. From this

description, it can be said that the power relations carried out between the actors do not produce a balanced power relation, but make the actors dependent on other actors, so that the desires of various actors do not result in a relationship that places power in its proper position.

Power relations in the development of electronic collections are more relations between the Head of the Library and the Vice Chancellor I. The Head of the Library considers that electronic collections are very important for users. This statement was also supported by other actors such as librarians, users, including Vice Chancellor 1. However, in the end, the Chancellor did not agree to buy the journal, and directed the library to cooperate with other institutions so that the library could take advantage of the collection. Some actors agreed to hold electronic collections in the library, but other actors did not agree. This shows that the actors have knowledge or power in the development of electronic collections. However, the power relation in the development of electronic collections is not balanced, in this case Chancellor has more knowledge or power than the head of the library, even though with the knowledge or power of the head of the library it is expected to be able to hold the electronic collection. In this regard, the power relation is dominant. The power relation should be able to be turned into a negotiation if the head of the library has good personal communication competence. However, this cannot be done when the development of electronic collections has been contaminated by the personal interests of each actor.

From the description above, it can be said that the practice of power relations in the development of university electronic collections in Bali creates power relations between equal and dominant actors. Parallel power relations show that each actor has a balanced role in the development. This is in accordance with Foucault's thinking that the power relation is not a hierarchical structural relation which means there is one who controls and who is ruled, so that there is no longer a binary opposition distinction because power includes both. Foucault also states that power is not negative such as repressive, coercive, and suppressive actions from an institution that has power. However, it is positive, productive and reproductive. Therefore, in the university electronic collection in Bali, the power is not centralized, but spreads and flows in the practice of power relations between actors. However, in certain cases, the practice of power relations also creates dominance where the power of one actor influences other actors, in this case, the power relation still views the formal position of the actors, so that when an actor has a higher position, then other actors follow their wishes, even though higher positions do not always have dominant power, but sometimes, lower positions have more knowledge so that they directly have greater power over the knowledge they have. The various actors' powers in the development of the university electronic collections in Bali are shown in Table 2 below.

**Table 2**
**The Power of Actor in the Development of University**
**Electronic Collections in Bali**

| No | Actor | Power | Description |
|---|---|---|---|
| 1 | Vice Chancellor I | • Making policy <br> • Making decision | Facilitating activities through his policies |
| 2 | Head of Libraries | • Planning the program <br> • Making decision <br> • Provide input to various parties | Establish relationships with various actors in the implementation of activities and ensure that these activities have been carried out |
| 3 | Librarian | • Create a collection requirement form in accordance with the SOP | Liaise with the library users |
| 4 | Users (lecturers and students) | • Propose collections needed in learning process | Liaise with librarians in order to procure collections |

Source: Processed from field data in 2020

Table 2 above shows that the actors in developing university electronic collection in Bali have various powers. These powers consist of powers relating to the provision of input, planning, collection proposals, approval and collection requirements form. The power mentioned above is manifested in rules, standards (SOP), and communication based on the knowledge of actors. That power can construct the realities that determine the development process. According to Foucault, this power plays a role in the process of forming individual subjectivity (Ida, 2014:113). This power with its energy, with its material possessions, with its interests or desired goals has dictated the ways in which individuals or other human beings act and behave in their roles in society. Therefore, it can be said that in the development of university electronic collections in Bali, the formal position of the actor does not always affect the existence of the actor himself in the power relation, however, the knowledge inherent in the actor is a real power that influences the power relation. In certain cases, the position of an actor is also needed in a power relationship so that the activity gets approval or legality. Therefore, institutions have an important role in the dissemination of knowledge or power. Real and empirically, individuals and actors live in a blend of informal and formal institutions (Mahendro, 2016:98).

The development of university electronic collections in Bali raises the link between the underlying knowledge and the power relations that operate behind it. The transformation of knowledge is captured by actors to be used as power and used for the common and individual interests of actors. Therefore, it can be said that the power of the actor is more related to the knowledge of the actor himself. Knowledge is not neutral, universal, or objective but a human product (Barker, 2014: 233). Foucault

emphasizes the productivity aspect of power that is spread in social relations, in this case, all knowledge in the relational model will form a power-knowledge relation. Thus, knowledge is part of the production of power that creates various subjects.

## Ideology of Electronic Collection Development Actors

Collection development is an activity that carried out by the library in providing relevant, current and accurate collections for its users. In this regard, collection development is carried out through a systematic process from planning to evaluation of collection development policies. Collection development is a process of activities that includes a number of activities related to establishing and coordinating selection policies, assessing the needs of users and potential users, reviewing collection users, evaluating collections, identifying collection needs, selecting library materials, planning to work together, maintaining collections, and weeding (Hartono, 2016: 69).

The process of developing an university electronic collection in Bali is the same as the process of developing a printed or conventional collection. The development of electronic collections can be done through purchases, donations, exchanges, and transfer of media or digitization. The process of developing electronic collections also goes through the stages carried out on the printed collection, namely the stages of planning, procurement, and evaluation of activities. At the planning stage, a survey of user needs and selection of collections is carried out. At the procurement stage, purchases or collaborations with other parties are carried out. At the activity evaluation stage, collections were checked

and improvements were made to the previous development policies, as conveyed by the Head of the Library as follows:

"The collection development process is based on our submissions every semester, so first we also communicate with study programs about what books are needed, if we submit a purchase, then it will be approved later, the message from us is according to the list and after it is approved the payment will be from the rectorate, so We ask for an offer first, we will share it with the study program, the study program also chooses" (Interview 28 December 2020)

The types of collections usually held by university libraries in Bali are printed and electronic collections, as stated by another Head of Library as follows:

'If our collection in the library is held once a year, we buy books in print or electronically" (Interview, December 28, 2020)

In connection with the foregoing, the development of electronic collections in university libraries in Bali was held in conjunction with the printed collection. Electronic collections are also known as digital collections. The nature of this collection is (a) full text materials and resources, including e-journals, open access digital collections, e-books, e-newspapers, theses, and digital dissertations, (b) metadata resources, including digital software in the form of catalogs, indexes and abstracts, or resources that provide information on other information secondary literature), (c) digital multimedia materials, (d) various sites on the internet (Pendit: 2009). In general, electronic collections subscribed by university libraries in Bali are e-books and e-journals, while digitizing electronic collections is carried out through

a scanning process, editing on a computer, and uploading.

The process of developing university electronic collections in Bali includes policy determination, selection, and collection procurement carried out by internal and external actors of the library. The head of the library makes a policy for the development of electronic collections which is outlined in conjunction with the policy of the library program as a whole. The policy is accompanied by details of the budget. The head of the library makes the policy based on his knowledge, as conveyed by the head of the library as follows:

"Our guidelines are what users or students will need, what lecturers will need and what for their teaching. Every year we submit to the faculty a form for the books needed by the faculty, lecturers and students (Interview 28 December 2020)

The informant's statement above shows that the development of university electronic collections in Bali is based on the knowledge of actors related to collection development policies. Knowledge of collection development policies is part of librarian knowledge. Thus it can be said that the development of the electronic collection is based on the ideology of actor librarianship. Through this ideology, the internal actors of the library make collection development policies according to the needs of library users. The proposal for procurement of the next collection is proposed to the Rector (Vice Chancellor I). The Vice Chancellor I approves or rejects the proposal submitted based on his considerations, as conveyed by the Vice Chancellor I as follows:

"Not all of the electronic collection proposals are given a budget. Budgeting will be based on the priority scale of needs

for the collection in question" (Interview 24 January 2021)

The informant's statement above shows that the Vice Chancellor I approved and rejected the proposal for procurement of collections from the Head of the Library based on his knowledge, so that the ideology that played in this case was related to knowledge. However, in certain cases, the rejection of the proposal for the procurement of collections does not seem to have taken into account knowledge but rather is based on the will of the actor, thus giving the impression of the dominance of the actor. When a proposal is rejected by the Vice Chancellor I, usually the Head of the Library gives consideration to his proposal so that the Vice Chancellor I understands it and finally gives approval as conveyed by the Head of the Library as follows:

"It's not that it's not unfunded, there was a miscommunication between us because the library wasn't there before, it was in the library before but it was transferred to LPPM, now since I became head of us again, the library that manages Turnitin was the fund that became eg not unfunded into e.g. and that is what we are trying to keep going" (Interview 28 December 2020)

The informant's statement above shows that there is a negotiation between the actors so that there is mutual understanding and agreement so that the program can run in accordance with the interests of the actor. In addition, the development of electronic collections for universities in Bali also involves practices outside of these actors which are usually stated in the Procurement Committee Decree, as conveyed by the Head of the Library as follows:

so if the procurement involves equipment, the household section, recording what books are purchased and it is adjusted, then there is a receiving team, when it is finished

we will make a program for the service, we have been separated from procurement (Interview July 23, 2020)

The informant's statement above shows that the procurement of electronic collections is through a procurement team consisting of the library and university procurement department. The procurement team has their respective roles. The library collection procurement committee is represented by a librarian. Collection development is a part consisting of a number of people who work on behalf of something determined by a number of people who also differ in a number of thoughts, ideas, and even ideologies or political directions (Laungu, 2013:91). These collection procurement practices raise the interests of each actor that can influence the collection development process, thus causing the success or failure of these activities. The practice of procuring electronic collections follows the regulations used in the procurement of printed collections, namely Presidential Regulation Number 70 of 2012. This regulation regulates the procedures for procurement of goods based on the principles of procurement of goods that are effective, efficient, open, fair, competitive, and accountable. This regulation is used by actors as a guide in procuring collections, thus creating their own confidence and motivation for actors in carrying out the procurement process. Thus, it can be said that the development of electronic collections is based on ideology related to policies, namely Presidential Regulation Number 70 of 2012, in this case, the library's internal and external actors hold electronic collections in accordance with these regulations.

From the description above, it can be said that the ideologies that influence power relations in the development of university electronic collections in Bali are librarianship and Presidential Regulation Number 70 of 2012. Both ideologies work in the power relations of actors in the development of electronic collections.

**Content Commodification**

The practice of power relations in the development of electronic collections changes the library's printed collections into electronic collections. These changes cause library users to have alternative choices in finding the required information. Electronic collections are printed collections in digital format, such as e-books and e-journals. Thus, users can access the electronic collection through a web-based library system (internet) without coming into the library. Users can access it through a computer that is connected to the internet. This can provide added value for users, as conveyed by the following users:

"Through the computer, sir, because it is more convenient, practical and quick to find, the results are also more accurate"

The informant's statement shows that access to electronic collections through computers connected to the internet has more value than coming directly to the library, so that the computer is a library product that is closely related to the commodification process involving library actors. Therefore, the change in the value of a product or goods is called commodification, which Mosco (2009: 156) is stated as the process of changing goods and services, including communications, which are valued for their usefulness, into commodities that are valued because of what they will provide in the market. Ertman (2005) stated that commodities are basically "everything that is intended to be exchanged," or any object of economic value. Commodification has always been closely associated with

capitalism (Barker, 2014: 41). Therefore, all things including electronic collections in libraries that have a positive impact so that they are used by users are called library commodification.

Furthermore, Mosco (2009) classifies commodification into three types, namely content commodification, audience commodification, and labor commodification. Commodification of content is related to content, commodification of audiences is related to audiences, and commodification of labor is related to workers. Referring to Mosco's theory of commodification, electronic collections can lead to the commodification of libraries. Electronic collections are more valuable than printed collections considering that electronic collections have several advantages such as being able to be read anywhere and anytime, efficient, not requiring a special place, safe and undamaged, as conveyed by the user as follows:

"Electronic, sir, because it is easily accessible, can be downloaded and also copypasted so that it helps in making my assignment" (interview 2 October 2020)

The informant's statement shows that electronic collections provide many conveniences so that they are used by users. Referring to Mosco's theory, the electronic collection is a commodification of content that emphasizes the value or advantages of the content.

## Conclusion

Some conclusions related to the practice of power relations in the development of university electronic collections in Bali can be conveyed as follows:

1. The practice of power relations in the development of the electronic collection of Michel Foucault's perspective cannot all be applied considering that there is also a structural perspective of power relations that focuses on the source of power. The dominance of the Vice Chancellor I in the procurement of collections affects the practice of power relations where the organizational structure that places the Vice Chancellor I in the highest position in the structure causes the dominant relationship of the Vice Chancellor I to other actors.

2. The ideology of librarianship is the dominant ideology in the practice of power relations, considering that the practice of power relations places knowledge as the basis for actors, and librarianship is a part of knowledge related to libraries.

3. The practice of power relations in the development of electronic collections places knowledge as the power of actors. All actors have power over their knowledge.

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# Commodification of Digital Services in The Library

Ni Putu Premierita Haryanti

*Faculty of Cultural Studies, Udayana University, Denpasar, 80114*
*premierita@unud.ac.id*

## ABSTRACT

The ICT development in library has changed the form of library, which was dominated with conventional activities and modified into digital services. The changes in library also grounded on the user behavior in accessing information. The massive amount of digital information resources needs accurate management from librarian. Current digital services in the library could be the answer to fulfill the needs of library users. Digital services also could reach librarian quickly. This could be a challenge for library to be able to change its service into digital form. There should be efforts and accurate preparations in order to make these services function optimally. Digital service in library could be illustrated as a form of business in library. The element of digital services could be become main commodities that attract librarians to optimally use in the library. This research was conducted with qualitative approach. The economic politic theory by Vincent Mosco (2009) was used. The framework of Mosco's political economy theory, there are practices of commodification, spatialization and structuring. This also happens in the library in digital services. The commodification of digital service users, the management of digital information sources and the services provided by librarians are form of practice in the commodification of digital service in the library.

Keywords: Commodification, Digital Services

## Introduction

Libraries as one of the information institutions have an important role in meeting the information needs of users. The current condition is that the information needs of users are increasing and varied. The information explosion that is happening today, not only increases the number of information needs but also demands the ability of users to be able to find relevant information according to their needs. This is also a role for the library to be able to provide up-to-date and relevant information in accordance with the ability of users, especially in the field of services in the library.

Service in the library is not only seen from how the librarian serves and interacts with the users, but also from the condition of the collections and facilities in the library. The current condition is that services in the library are experiencing developments caused by the existence of information technology. This can help libraries in improving the quality of their services. The development of information technology in the library has given rise to a new type of service which is commonly called digital service.

The digital services in the library are very helpful for users in accessing information in the library more quickly and easily without being limited by time and place. For

librarians, digital services are very helpful in disseminating information quickly, providing wider space for users to access information and optimizing service delivery in the library. The elements in digital services are generally related to the forms of digital collections, information retrieval systems through a system and interactions that occur between librarians and users through a system. From this, it can be said that in digital services there is a commodification that is closely related to the transformation of information technology in the library. The existence of this transformation can bring a modern library to provide added value to the previous library. Therefore, this study will identify the forms of commodification contained in digital services in the library.

**Library Commodification**

In general, commodification is often associated with economic aspects which are related to the selling value of an item or service. However, goods that have added value to these goods can also be said to be commodified. Commodification occurs in various sectors of life, including the library. The symptoms are seen when something that is not a commodity is used as a commodity with the aim of being traded. Something that can be in the form of objects, qualities, and others that have economic value for the market. According to Piliang (2011: 21) commodification is a process of making something that was previously not a commodity so that it becomes a commodity. Commodification is a broad concept, not only concerning the problem of commodity production in a very narrow economic sense of the goods traded, the problem also concerns the distribution of these goods and the consumption of these goods. Therefore, commodification can give rise to a consumptive culture caused by the production of goods and services on a large scale.

Commodification is the process of changing goods and services that are valued for their usefulness into commodities that are valued because of what they will provide in the market (Vincent Moscow, in Subandy, 2014:17). According to George Lukas in Sutrisno (2005:28) The process of changing or commercializing something is the main feature of commodification. Therefore, commodification also occurs in the library. Library commodification is the process of changing goods and services in the library in order to have better value for use. The transformation of information and communication technology accelerates the commodification of libraries. In this regard, digital libraries as a form of information technology transformation in libraries are commodification. The digital library is a modern version of the previous library that can provide added value for its users.

Mosco (2009: 156) said the process of converting goods and services, including communications, which are valued for their usefulness, into commodities that are valued for what they will provide in the market. Furthermore, Mosco (2009) classifies commodification into 3 (three) types, namely content commodification, audience commodification, and labor commodification. Commodification of content is related to content, commodification of audiences is related to audiences, and commodification of labor is related to workers. In this regard, commodification has always been closely associated with capitalism (Barker, 2014: 41), in which objects, qualities, and signs are transformed into commodities or goods or services that have value so that they can be utilized elsewhere. market.

Referring to Mosco's theory of commodification, library commodification is grouped into 3 (three) types, namely commodification of content, audience, and workforce (Suhartika, 2021). Electronic collection is part of the commodification of content or content that emphasizes the value or advantages of the content. Seeing the existence of electronic collections that are currently in the library is a trend for the library itself which is often in demand by users because of the convenience of the collection. We are often familiar with the terms e-book, e-journal, electronic dissertation, electronic thesis, or institutional repository, these are all examples of electronic collections in libraries that add value to previous collections that are still printed or printed. Through these collections, users or readers can use this collection properly and optimally without having to come to the library so that users or readers become more efficient and more optimal in utilizing the collection. Here the transformation and technology towards digital collection itself is very giving added value for the users. Ease of access to electronic libraries which directly causes an increase in audience or users is part of the commodification of audiences. Users do not have to come to the library, they can access it through digital means. Meanwhile, human resources as a driver of change in the library is a commodification of workers. Electronic libraries allow all groups to access them freely without being limited by the demographics of their users. They can create a library that used to be conventional into an electronic library, digital library or a more modern library. For this reason, this librarian has added value for users who can create or change the shape of the previous library to a more modern direction that can provide added value for users.

Library components that have better usability value such as computer catalogs are another example of library commodification. A computer catalog is a modern version of a card or book catalog that can provide added value for users. A computer catalog (Online Public Access Catalog) is a library product that is closely related to the commodification process. In addition to the catalog, other library components such as electronic collections, library buildings or rooms, facilities and infrastructure and library human resources can undergo a commodification process. All of these components have more use value for users. The advantages of electronic collections, such as being able to be read anywhere and anytime, allow users to access them optimally. The arrangement of the library space in a more modern direction and supported by a comfortable atmosphere can attract a wide range of users. Digital or electronic libraries can increase user access, considering that these libraries can be used at the same time by many people around the world. In addition, another example that can be classified as a commodification of libraries is software. This software or software or system which was previously a means used to access library resources conventionally can be replaced by this system. So, this software/system can be classified as commodification.

From the description above, it can be said that the commodification of libraries is related to the provision and conversion of useful goods for users. Commodification part of the library. Commodification causes library goods and services to have added value for users.

## Commodification of Digital Services in Libraries

The development of information technology has the massive growth of digital libraries. The implementation of information and communication technology in the library has broken the limitations of distance and time for library services. Various features provided in digital library services can provide convenience for users. Digital service is one of the services provided by the library for library users to be able to access digital information. According to Afrian and Ali (2013: 631) states that "Digital library services can facilitate the search for information in a collection of information objects such as documents, images and databases in digital format quickly, precisely and accurately". Libraries that implement this digital service can be said to be digital libraries or digital libraries.

According to Borgman (in Anshah, 2020) the definition of digital libraries is Digital libraries are a set of electronic resources and associated technical capabilities for creating, searching, and using information. In this sense, they are an extension and enhancement of information storage and retrieval systems that manipulate digital data in any medium (text, images, sounds; static or dynamic images) and exist in distributed networks. The content of digital libraries includes data, metadata that describes various aspects of the data (eg representation, creator, owner, reproduction rights), and metadata that consist of links or relationships to other data or metadata, whether internal or external to the digital library. Digital libraries are constructed – collected and organized – by [and for] a community of users and their functional capabilities support the information needs and uses of that community. In addition, according to Arm (in Khan, 2017) defined the digital library as an organized collection of information with associated services which are provided in digital form and used via computer or a network of computers.

According to Wulandari (2017) there are three main characteristics in digital libraries, including:

1. Using technology that integrates the ability to create, find, and use information in various forms in a widespread network.

2. It has a collection that includes the data and metadata that is mutual linking of data, both internal and external environment.

3. Is an activity to collect and organize digital resources developed together community service users to meet the information needs of them.

According to the description above, digital service commodification in the library is closely based on the transformation of information technology in the library which integrates various activities of the library service. The commodification is therefore required in the library service to carry out the service optimally.

## Implications of Commodification of Digital Services

The commodification of digital services in libraries has positive implications for libraries and users. The commodification led to the mediatization of libraries. Mediatization is related to media growth. Therefore, the mediatization of the library is related to the mediation of the library by various media which causes the library to be better known by its users. Mediatization of the library can reach users more broadly considering that the library can physically be mediated so that its existence is felt by users all over the world. Library mediation can be done through library websites and social media such as Facebook, WhatsApp, Twitter, and Instagram. The

commodification of digital services has an impact on users, especially digital natives. Users can interact directly with the library anytime and anywhere without having to come to the library. Users can easily take advantage of the library, so that the library becomes a space that can be penetrated by users without any institutional bureaucratic barriers. The commodification of digital services causes the library space to be dynamic for its users. Therefore, the commodification of digital services is the commodification of the users themselves. The commodification of library users is different from library users as consumers.

The commodification of digital services is also related to the digitization and digitization of libraries. Digitization is a term or terminology used to describe a media transfer process, while digitization is a terminology to explain the process of transferring media from printed, audio, or video forms to digital form. In this regard, the commodification of digital services in libraries can trigger the growth of digitization and digitization in libraries on a large scale. This will have an impact on the utilization of digital collection services more optimally.

## Conclusion

Commodification of digital service has increased user from outside the library. The commodification includes the commodification of content, audience, and library staff. The commodification of content refers to library collection, the audience refers to library patron, and library staff are the staff who in charges in the service. Digital service commodification gaves a good impact to the library. The commodification is closely related to the implementation of information technology in the library service. It is also able to integrate the libraries into other information institution globally. The commodification gave added value for the library and their

users. They have many optional information from the service which can be accessed anywhere without coming to the library.

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# Politics of Identity of the Mahabharata Comic by Gun Gun Aswamedha Parwa's Story in the New Normal Context

I Wayan Nuriarta

Doctoral of Culture Studies Study Program, Faculty of Humanities,
Udayana University-Denpasar, Bali, Indonesia-80114
email: iwayannuriarta@gmail.com

**ABSTRACT**

This research investigated the visual signs and verbal signs contained in Gun Gun's Mahabharata comic. The purpose of reading those signs is to describe comic visualization and the language used in the conversation as Balinese cultural identity. Gun Gun's comic in the Aswamedha Parwa story was chosen out of 18 comics that have been observed because this Parwa tells the story of life after the Bharatayudha war. The discussion of Aswamedha Parwa will be contextualized with today's new normal life. Gun Gun's comics were chosen because there were political issues of Balinese cultural identity presented in the story. Even though comics are a popular communication medium, but not so many people like to talk about this as a sign of culture. Gun Gun's Mahabharata comic on its visual appearance and how dialogue in speech balloons have shown the political identity existence. The identity that gets a formulation as production, not a fixed and settled essence. Identity always processes, forming inside - not outside - as a representation. It means that the authority in the authenticity of identity in the concept of "cultural identity" is a construction. Identity can only be characterized by its difference, as a representation form in symbolic and social systems to see itself. In contextual matters, Aswameda Parwa's story also has a strong connection with people's lives today. Gun Gun's Mahabharata comic presents an architecture that shows the representation of Balinese buildings nowadays. The Dialogues are in Bahasa Indonesian and also inserted with Balinese.

*Keywords: Politics of Identity, Mahabharata Comics, Culture Studies*

## I.    Introduction

Comic books are popular in our community. In the Indonesian Encyclopaedia, comics are defined as stories in the form of a sequence of panels of pictures, but still related in content; can be combined with or without scripts. Comics are usually in the form of a sequence of pictures and are equipped with text, which is the narration as the explanation of the dialogue. The use of pictures and text in the form of narration allows the message to be delivered clearly. So, comics can be used as an effective medium for delivering messages. As a popular communication medium, comics are at least discussed as a cultural

phenomenon. The number of studies on comics in Indonesia is very disproportionate compared to the popularity or age of the comics' existence. The history of comics in Indonesia, through comic strips in print media that have been recorded, for example, Put On by Kho Wan Gie in the Sin Po newspaper as the oldest Indonesian comic in 1931. Meanwhile, the Mentjari Poetri Hidjaoe comic strip, by Nasroen AS, was published weekly on Ratoe Timoer since 1939.

In other words, the history of comics in Indonesia has spanned more than 70 years. However, during that period, there were too few scientific studies that analyzed Indonesian comics. Among these few, Les Bandes Dessinées Indonésiennes, Marcel Bonneff's dissertation which was completed in 1972 and examined and published in France in 1976 stands out well. His dissertation was translated and published as a book in 1998. In the 80s, there were several scientific studies, but they were not much if compared to the existence of Indonesian comics as a cultural phenomenon.

An interesting Indonesian comic to be discussed deeply is the Mahabharata Comic by Gun-Gun because this comic gives us the opportunity to expand the discussion deeply. The Mahabharata story is originally from India has been translated into visual images; comics. The existence of comics today and the way how the story has been told is controlled by a Japanese style called Manga. Regarding these two influences, Gun Gun can still show the comics he made as 'Balinese comics'. There are identity issues are raised in the 18 wayang Parwa comics stories by Gun Gun. The identities are presented visually and verbally and can be observed clearly. The

legibility of identity can be explained by describing the formal identity and substantial identity.

The world of puppetry is so vast that anyone can benefit from it according to their level of ability and interest. The philosophical implications of a play can be felt by scholars, people who learn spirituality start their interest in the mystical world, or women who honored Srikandi and Subadra who are arjuna's wives. The children mostly like the war scene, also like the humor of the two funny guardian men who are the prince's servants. Gun Gun's puppet comic in Aswamedha Parwa which is a story after the Bharatayudha war can be drawn as a correlation with the new normal era in people's life nowadays.

**Research Method**

This study uses a descriptive design with qualitative methods. The type of data in this study is qualitative data in the visual and verbal text of comics. Data collection methods and techniques in this research are documentation techniques and literature study. The data was analyzed and carried out with the stages of identifying and describing data, classifying data, analyzing based on the formulated theory, and drawing conclusions.

**Literature Review**

Seno Gumira Ajidarma in his book, *Panji Tengkorak, Kebudayaan Dalam Perbincangan* published by Gramedia contains a discussion of the three Panji Tengkorak narratives, such as; 1968, 1985, and 1996. There is an opportunity to examine and study the comparisons among these three compositions in order to read about the struggle that takes place between

resemblance discourse and equivalence discourse.

The ideological struggle behind the text in the mastery of meaning which is assumed to refer to power relations in discourse shows their similarities and differences by examining these three compositions in detail.

Bonneff in his book Komik Indonesia, number of pages v-225, published by the Popular Literature of Gramedia, 2008. Part I discusses Prehistory and the main stages of comics in Indonesia. Part II discusses comics as a product for the community to enjoy. Several factors supporting comics, conception, and sales as well as discussing on comic house.

Part III discusses the types of comics, society's answer to youth's anxiety about teenage romance. In this book, we can examine parts I and II on the evolution of comics in Indonesia and the discussion of Indonesian comic artists.

## II.     RESULT AND DISCUSSION

According to ontology, this research examines the Mahabharata comic by Gun Gun in the Aswamedha Parwa story. The epistemology uses a descriptive design with a qualitative method. The type of data is qualitative data in visual and verbal text of comic. The axiology is the visual negotiation in comics . Aswamedha Parwa is one of the stories in 18 wayang comics created by Gun Gun which tells the Aswamwdha ceremony after the Bharatayudha war. This comic book is the 14th series. Published by ESBE Buku, located at Padmastreet, number 30, Penatih, East Denpasar. The book cover of this comic is made in color, but the stories and

its' pictures are made in black and white or without giving a touch of color. Comic panels are generally rectangles in shape. There are two panels for each page to illustrate the story of Aswamedha Parwa. The story is told on comic lines of up to 118 pages. The Gun Gun comic is one of the cultural manifestations in the development of Balinese comics and Indonesian comics.

The growth of Balinese or Indonesian comics itself is also connected and influenced by the growth of comics around the world. The pioneers of Indonesian comics will never make comics like what they have produced without studying the ideas, ways of communication, and also drawing techniques in comics that come to Indonesia since this area was not yet called Indonesia. This comic by Gun Gun has the form of negotiation in ideological battles in the comics area. The results have shown the confidence of the comic because it shows his independence in identity.

Comics is a language, its repertoire is all the capabilities of visual symbols, including the ability to make it as cartoons or realistic images separately or in combination. The heart of a comic lies between the panels, where the reader's imagination brings the images to life. A process that may be measured, classified and even regulated— though it will remain mysterious in the way it paints psychological pictures. In relying on visual sequences, comics replace time with space, although nothing seems to be confused and time flows through the comics in various ways.

Through images that are sufficiently absorbed by one sense, comics represent all senses, and through the strokes of the

characters are created, Gun Gun's Mahabharata comics represent an invisible world of emotions. Like other media, comics are just a simple idea, in search of complex applications. Comics are still not listed as an art work art by conventional wisdom. A status that is being fought for even though many in the community enjoy it. The presence of Gun Gun's puppet comics brings the position of comics can be seen as a 'high valued' artwork. The struggle for identity acceptance can be read from the Mahabharata comic, especially in the story of Aswamedha Parwa by Gun Gun, which is presents a realistic character which is very different from the puppet characters we have known so far. Puppet as a symbol of character is presented in flat form or two dimensions in leather puppet. The visualized of the characters in the Mahabharata comic, as in the story of Aswamedha Parwa, each character is visualized as a human in a realistic three-dimensional human figure. The background of the story uses Balinese culture. It shows that Balinese culture is well appreciated. The visual representation of the background of the story is in Balinese culture with the depiction of Wantilan which is a typical Balinese building and also a temple as a place of worship for Hindus in Bali very visible on pages 1, 8, 17, 18, 19, 29, 42,48, 53, 57, 58, 60, 63, 71, 77, 83, 87, 102, 109, 111, 116, 117 and page 118. We can see this depiction as shown in the following figure.
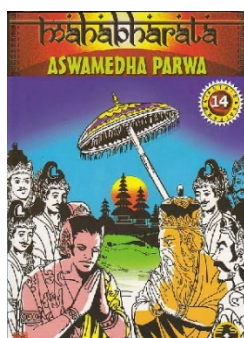


Picture 1: comic's cover and wantilan as balinese identity

Wantilan and temples as the background in the panel explaining the story of Aswamedha Parwa in the Mahabhrata comic story is a form of struggle for Balinese identity in this story. The visual display will give the meaning that the Balinese story is strongly presented. Aswamedha Parwa's narration brings Balinese Hindus readers who have their own emotions in understanding the content of the story feel the Balinese culture very strong. The emotional element that is built will make the reader more immersed in various story scenes that have a strong philosophical message about Dharma or the teachings of truth. The message will be more enjoyed by the reader through this visual display delivery strategy. Messages will be conveyed more effectively.

The identity characteristics of the Aswamedha Parwa comic are not only shown from the choice of background that presents wantilan and temples, but this comic also presents words that are typical of Balinese people. The words are shown in the conversations of the characters. The characteristics of Balinese identity in words are shown on comic speech balloons or as explanations for certain events, such as the word *"Kerahayuan Jagat"* on page 4 which is written *"Upacara untuk Kerahayuan Jagat, ini pernah dilakukan Ramawijaya dan Sang Bharata*". The words show the prayer for prosperity of the world. There is also the word *arta brana* on the same page. In the sentence explained; "*Jangan Khawatir*! *datanglah kalian ke Gunung Himawan, di sana ada sisa arta brana para pandita yang dulu melakukan yadnya!"*. Arta berana means wealth in the form of property.

**Picture 2**: the identity of the word "Ngerastitiang"

The word **Muput** is presented on page 8, a fragment of the sentence *"..., namun Ia tetap ingin agar Rsi Wraspati **Muput** Aswamedha Yadnya yang dilaksanakan. ..."*. Muput is defined as carrying out the task of completing sacred ceremonies for world peace and safety. Furthermore, another example on the last page shows the word '***ngastitiang***' in the sentence; *"Para Pandita dengan khusuk menguncarkan mantra, menghaturkan puja puji **ngastitiang** yadnya berjalan sekala niskala"*. *Ngastitiang* means praying sincerely so that the ceremony runs smoothly.

The Aswamedha Parwa event is a story or event that took place in Bali can be interpreted by reading visual texts that show buildings with Balinese cultural identity characteristics and verbal texts in the form of Balinese words. The great ceremony was held after the great war was over. Bharatayudha war which has caused many deaths. There were many soldiers killed on the battlefield. Even knights like Bhisma, Drona, Karna and also Abhimanyu died in

this battle. After the Bharatayudha war, the sorrow and pain for the Hastina community is still felt for the loss of their family. Yadnya Aswamedha is done to purify the universe, to re-build the Earth so that all things that contain sadness can be eliminated. Yudhisthira led the New Country to prosperity which is the new era of this kingdom. Hastina entered a new life.

This story is a line with the life of the world community, especially Bali in particular. The context is about how human beings fight against the coronavirus (Corona-19 virus). In the fight against corona, the number of Covid-19 cases in Indonesia as of Tuesday (26/5/2020) was 23,165 cases. The total number of positive patients on Monday (25/5/2020) was 22,750 people. Meanwhile, the number of patients who were declared cured was 5,877 people. The number of recovered patients was obtained from the results of the addition over the last 24 hours, 235 patients in total. So far, traditional villages in Bali have been struggling to deal with the pandemic. Even after the Government of Bali claimed to be the best province in Indonesia in handling Covid-19. According to the government, even though Bali does not implement Large-Scale Social Restrictions (PSBB), this Island of the Gods has shown sufficient improvement in handling the spread of the virus that started in Wuhan. The high recovery rate and low death rate in Bali have been highlighted by the national government as another proof of Bali's success in handling Covid-19. The Efforts of local wisdom according and Balinese beliefs are a legacy from ancestors that can be used in dealing with this pandemic.

The Bali tourism board is still working on tourism protocols to prepare the tourism in Bali facing the New Normal era

after this pandemic. The government has prepared the island of Bali as the first tourist area to be opened. To continue to maintain the 'kerahayuan' of the Balinese universe, the government also needs to carry out "Aswamedha Yadnya", which means that it is necessary to continue to fight the epidemic in the medical aspect but also in spiritual aspect while still adhering to health protocols.

## III. CLOSING

The Mahabharata comic, the story of Aswamedha Parwa by Gun Gun, is a visual communication work that brings popular comic culture together with stories that have noble teachings about the philosophy of Dharma against Adharma. The Aswamedha Ceremony shows a visualization of Balinese cultural identity in the storyline in each comic panel. Visual signs that show Balinese cultural identity are shown by depicting the shape of *wantilan* buildings and temples with storey meru. In addition to the background of the picture, Balinese identity is also shown by the words spoken by the characters in the story. These words are like *Kerahayuan Jagat, Arta Brana, Muput,* and also the word *Ngastitiang.*

Aswamedha Parwa is a story that tells the *yadnya* ceremony for the welfare of the world. A new era of Hastina kingdom after the great war of Bharatayudha. This story also has context with people's lives today. Bali is a tourist area that will be opened after the corona outbreak can be overcome. The government also needs to carry out "Aswamedha Yadnya" which is necessarily needed to fight the pandemic in the medical aspect and also in spiritual aspect while still applying the health protocols. *Yadnya* is a Balinese ceremony to maintain the balance and serenity of the universe needs to be implemented.

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# Environmental Education 4.0: Learning, Having Fun and Making Contact with Nature at Bali Botanical Garden

Renata Lusilaora Siringo Ringo

Doctoral Of Cultural Studies Study Program Faculty of Humanities Udayana University
Public Relation of National Research and Inovation Agency (BRIN)
nata_lusilaora@yahoo.com

## ABSTRACT

Bali Botanical Garden is a natural tourist attraction located in Bedugul area, Candikuning Village, Baturiti District, Tabanan Regency. Overall, the duties and functions of the Bali Botanical Garden is as a place for plant conservation, research, education, and environmental tourism services. The types of plants that are conserved in the Bali Botanical Garden are dry highland habitats. The history of environmental education reveals the close relationship between changing concerns about the environment and the ways in which it is defined and promoted. This paper is an idea that will provide input for the implementation of fun environmental education learning. The purpose of environmental education with nature at the Bali Botanical Garden is to foster love by introducing the environment. To support the understanding thereof, this paper is written with a literature review and field research so that several fun environmental education learning approaches are found. Learning from nature in preserving the environment is an approach in learning that is in accordance with constructivist philosophy because in learning one can see directly and understand reality, which is able to develop the ability to think to do something concrete by constructing knowledge and skills. The lessons given are in the form of composting, observing plants, introducing the environment through scouting to thematic parks and internship services. Botanical Gardens as a research institution always increase knowledge and sustainable plant conservation, so that conservation and education activities can run in a balanced way.

*Keywords: Bali Botanical Garden, Constructivism, Environmental Education*

## I. Introduction

Environmental issues have become a hot topic in human life today. Humans understand the environment as a place to live to carry out social activities. Environmental sustainability must be maintained so that the carrying capacity of the environment is adequate for sustainable living (Desfandi, 2015). This sustainability can be done if there is human awareness and concern for the environment. To instill awareness and concern for the environment, the most strategic step is to conduct education about the importance of caring for the environment (Fua et al, 2018). Caring cannot just grow naturally but must be continuously cultivated from an early age, through real activities that are carried out every day. One of the real activities is an environmental education program from the Bali Botanical Garden.

The Bali Botanical Garden is one of four Botanical Gardens which are structurally

under the Deputy for Biological Sciences, Indonesian Institute of Sciences (LIPI), (Darnaedi, 2002). The main tasks and functions of the Bali Botanical Gardens, in general, are: (1) conducting exploration, inventory, and research of plants in eastern Indonesia, especially those that have scientific value and economic potential, especially those with humid highland habitats. (2) conservation, (3) tourism, and (4) education.

Based on the main tasks and functions of the Bali Botanical Gardens, it shows that as part of an environmentally friendly research institution, it upholds the importance of education, one of which is through environmental education learning. Therefore, the researchers chose the Bali Botanical Garden as the research location to be analyzed regarding the implementation of fun and interactive environmental education with nature. Of course, with the aim of fostering love by introducing the environment.

## II.    Method

This research is classified as field research with a qualitative descriptive approach and is equipped with various library sources. According to Hasan (2002:11) library sources can use literature, either in the form of books, notes, or reports on research results from previous research. This research was conducted at the Bali Botanical Garden. Research data was obtained through documentation, observation, and interviews with informants such as public relations. Observations and documentation were carried out by taking pictures showing the environmental education process carried out at the Bali Botanical Gardens.

## III.    Research Results and Discussion

Bali Botanical Garden is one of the natural attractions in Tabanan Regency which has implemented environmental education through learning activities. This activity has an important role to introduce environmental education from the beginning to visitors, both students, and the general public to foster a love for the environment. The following will describe the environmental education efforts that have been carried out by the Bali Botanical Gardens in the form of learning.

### a.    The Concept of Environmental Education

The implementation of environmental education in the Botanical Garden is a supporting activity of formal education. Environmental education can be obtained by children (students) through formal and non-formal education (Anonymous, 2010). Non-formal environmental education is an educational activity in the environmental field that is carried out outside of school.

There are many different definitions and understandings of environmental education that have been developed by many parties since 1969, when the concept of environmental education was first launched, but most adopted are the results of the Workshop in Belgare, Yugoslavia in 1975 and the results of the Tbilisi Conference in 1977 that Environmental Education is aimed at "*Developing the world's population who is aware of and pays attention to the environment and related environmental problems, has the knowledge, skills, attitudes, motivation and concern to solve*

*existing environmental problems and prevent new problems from occurring in the future. (Belgare Charter 1975) "*

Environmental education is knowledge, studies, and materials that seek to educate students to understand and practice directly how to handle environmental problems that have been world problems (Pamuti, Bobby, and Djarkasi, 2014). The general objectives of environmental education according to UNESCO in the Tbilisi conference (1997) are: (1) to help explain the problem and concern about the interrelationships between economic, social, political, and ecological in the city as well as in rural areas; (2) to provide opportunities for everyone to develop the knowledge, values, attitudes, commitments, and abilities needed to protect and improve the environment, and (3) to create new patterns of behavior in individuals, groups, and society as a whole towards the environment. The objectives to be achieved include the following aspects: (1) knowledge, (2) attitudes, (3) caring. (4) skills, and (5) participation (Jayadinata, 2017: 460). Based on this reflection, the Bali Botanical Garden integrates environmental education into learning, because the purpose of environmental education can provide awareness, knowledge, attitudes and participation in the importance of protecting and preserving the environment.

**b. Implementation of Environmental Education in Bali Botanical Garden**

Environmental education carried out at the Bali Botanical Gardens is designed through a series of activities such as composting, plant propagation, tropical forest visits, scouting, bird watching, and internship services. The various activities carried out are designed to build public awareness, both among students and the general public so

that they can increase their knowledge and understanding capacity to always be involved in sustainable development through environmental education activities.

● Making Compost

Organic fertilizers come from waste material from plants, animals, and other living things that have gone through a decomposition process and are useful for fertilizing and fertilizing plants. Compost fertilizer with the addition of Azotobacter bacteria will increase fertile land with relatively high productivity (Sastraatmadja, 2001). Organic fertilizers have also been produced by the Bali Botanical Garden under the Kompenit brand which is made from organic waste materials.



Figure 1. Participants making compost

During field observations, participants were seen practicing composting. The participants' first step was to look for leaf litter around the Botanical Gardens area.

Then the leaves are chopped, put into a bucket, and given chopped organic waste mixed with livestock manure and microbes in a ratio (3:1:0.01). According to Ngr Dedi, "to maintain optimal performance of the remodel bacteria during the fermentation process, reversal is carried out, and humidity is maintained at a minimum of 60%, pH 5.5 (interview in March 2021)". Kompenit is produced by the Bali Botanical Gardens as an act of caring for the environment in handling and utilizing waste. Kompenit contains several macronutrients such as N, P, K, Mg and Ca and microelements which are needed for the growth and development of agricultural, horticultural, and other crops.

- **Plant Propagation**

Plant propagation aims to obtain new seeds and maintain the viability of a plant. Based on field observations, participants were taught how to reproduce plants, one of which was cuttings (separation or cutting of plant parts such as stems, branches, shoots, leaves, roots or tubers). After that, participants put the soil into a plastic pot and filled it with soil and planted the plant parts. The plants were brought home by each participant.



Figure 2. Plant Propagation Tutorial

- **Guiding**

The next environmental education practice is scouting. Based on observations in the field, scouting services are carried out using modules. So, participants can fill out the module while looking at the surrounding conditions during the trip around the Botanical Garden. This was also conveyed by Made Sudi, that "there are environmental education program participants who bring student worksheets from school, or they can use the modules provided by the Botanical Garden, so that during the scouting trip participants can be focused (interview in March 2021)".
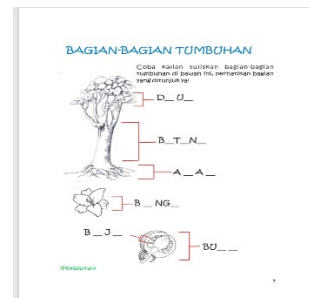


Figure 3. Environmental Education Module

In addition, based on observations in the field scouting activities also visit thematic parks. Bali Botanical Gardens has several thematic gardens with interesting concepts.

- **Internship**

Bali Botanical Gardens provide internship opportunities every year. This internship activity applies to students, university student an also for public in general. For the time being, even with the corona virus-19 pandemic, it did not dampen the students' intention to do internships at the Bali Botanical Garden. The following is data on student internship in 2021 at the Bali Botanical Garden:

| No | Name | School Origin |
|----|------|---------------|
| 1. | I Putu Bagus Januarta | SMKN 1 Petang |
| 2. | Sang Nyoman Tirta Yasa | SMKN 1 Petang |
| 3. | I Kadek Juni Kurniawan | SMKN 1 Petang |
| 4. | I Nyoman Suandika | SMKN 1 Petang |

Table 1. Data on Internships
Source: Bali Botanical Gardens, 2021

According to Sumardiono (2014), an internship is a learning process from an expert through real-world activities. This agrees with what Made Sudi said, namely "internship is training or practice to master certain skills under the guidance and supervision of experienced instructors. (interview, June 2021). Internship activities can provide the opportunity to apply all the knowledge that has been learned in school and learn details about the ins and outs of professional work standards. This experience then becomes a provision in carrying out a real career path.

c. **The Role and Function of Constructivism in Environmental Education in Bali Botanical Garden**
The Bali Botanical Garden, in implementing environmental education programs, emphasizes hands-on practice so that the knowledge received can be developed by participants. This is in line with the notion of constructivism which is a philosophy of knowledge that emphasizes that our knowledge is our own construction (Sardiman, 2002: 37). According to Piaget's theory in Rahyubi (2012: 146), there are two important assumptions, namely: "(1)

knowledge is not acquired passively, but actively by students' cognitive structures and (2) cognitive functions are adaptive and help improving organizing skills through real experiences that owned by children". Based on this, in learning environmental education, participants need an active role, so that they can construct the knowledge they get through their environment.



Figure 4. Plant Observation
At the time of observing plants, it was seen that the participants of environmental education learning carried out direct plant observations. Participants can see plants, feel, and observe the shape of the plant. According to Ngurah Dedi "participants are invited to the field on foot, to know the surrounding environment and are taught to observe plant parts that have previously been given discussed in the class on recognizing various leaves" (interview, March, 2021).
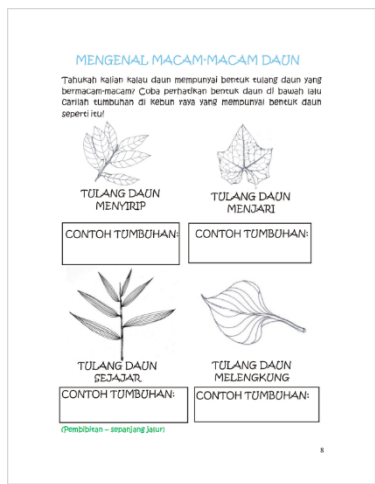
Figure 5. Environmental Education Module
for Observation

Constructivism is an approach to learning that believes that people actively construct or create their own knowledge and reality is determined by the person's own experience (Abimanyu, 2008: 22). This shows giving freedom to humans who want to learn or seek their needs with the ability to find their desires or needs with the help of other people's facilities. Humans learn to find their own competencies, knowledge or technology, and the things needed to develop themselves (Thobroni, 2015: 91). Constructivism is the foundation of contextual approach thinking, knowledge is built little by little, the results are expanded through a limited (narrow) context and not suddenly (Sagala, 2007: 88). Based on this understanding, it can be said that knowledge is not a set of facts, concepts, or rules that are ready to be taken and remembered. But humans must construct that knowledge and give meaning through real experience. According to Made Sudi, "Environmental education participants in their learning need to be accustomed to solving problems, finding something useful for themselves, and struggling with ideas, by constructing knowledge in the minds of the people themselves (Interview, March 2021)".

Optimizing the ability to construct knowledge aims to have a creative, critical and responsive nature to life's problems. UNESCO as an institution in charge of education issues under the auspices of the United Nations in Sindhunata, stated that the success of education is measured by the results of the four pillars of the learning experience (four pillars of education in the context of implementing education for the present and the future) which are oriented towards the achievement of the cognitive, affective domains. , and psychomotor, namely learning to know, learning to do, learning to be and learning to live together (Sindhunata, 2001). The four pillars require that learning is part of the concept of building knowledge, improving skills in carrying out activities to increase social intelligence that support the concept that learning is a process of social interaction. The four pillars are also designed contextually (linking to real-life) in relevant subjects, especially by using the potential of the surrounding environment as a vehicle for education.
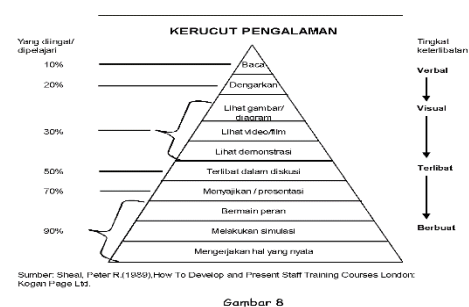


Figure 6. Cone of Experience (Sheal, 1989)

Based on the picture of the cone of experience, it can be seen that 90 percent of learning will be effective if done by doing role-playing, doing simulations, and doing real things. Therefore, knowledge is not a set of facts, concepts,

and rules that are ready to be put into practice. Humans must first construct this knowledge and give meaning through real experience.

### d. Implementation of Environmental Education Programs in the New Normal Era

Currently, all countries in the world are experiencing the phenomenon of the coronavirus pandemic. A pandemic is an epidemic that spreads to several countries or continents and generally affects many people. WHO on March 11, 2020 declared COVID-19 a pandemic (www.kompas.com). The spread of the coronavirus also occurred in Indonesia and the first case was on March 2, 2020. The spread of this coronavirus had an impact on the tourism industry. One of Indonesia's tourism is in the province of Bali, which has a population of 4.4 million people whose economy is dependent on tourism. A number of tourist attractions in Bali are temporarily closed, including the Bali Botanical Garden. After going through the visitation process and verifying the completeness of the health protocol from the Tabanan Regency government, and receiving a certificate for the New Era of Life Order in the Tourism Sector Towards a Safe and Productive Tabanan, on July 22, 2020, the Bali Botanical Garden was reopened to the public.



Figure 7. New Era Life Order Certificate (Renata Documentation, 2021)

The operation of the Bali Botanical Gardens, in an era of adaptation to a new life,, enforces several rules as a form of health protocol, one of which is the limitation of the number of visitors to support physical distancing, the Bali Botanical Garden prepares environmental education services for visitors who have not been able to visit the Bali Botanical Gardens with the "Virtual Tour" program. Virtual tours through social media platforms, namely Instagram, are interactive, fun, and in accordance with the characteristics of today's society. In an era of very rapid technological development, and conditions during the coronavirus pandemic, tourist destinations are required to provide solutions with new ideas, methods, and media. This is in accordance with the concept of innovation described by Rogers (Meita et al., 2013: 163), namely as a process of communicating an innovation/new thing through certain (special) channels/media from time to time among members of the social/community.

Figure 8. Photos during a Virtual Tour (Renata Documentation, 2021)

The environmental education program owned by the Bali Botanical Garden, during this pandemic period can also be done directly but must comply with the applicable health protocol rules.



Figure 9. Documentation of Environmental Education in the Pandemic Era (Renata, 2021)

This environmental education can be a bridge for the community in conveying knowledge on the use of plant species. For example *Jelema* wood, *pandak* fir, *purna jiwa*, candlenut, and pule. This environmental education program is utilized by students and the general public.

**Conclusion**

Bali Botanical Garden provides learning about plants, which are packaged in environmental education programs. Teaching environmental education is very appropriate so that environmental awareness can be achieved as early as possible by the younger generation because in fact, the future of the environment depends on education, and environmental education is the antithesis of human behavior which is increasingly modern and therefore requires education that concerns with the environmental changes that are currently happening. Environmental education activities at the Bali Botanical Garden, emphasize fun activities and creativity, it also provides space for independence, with a constructivist pattern, participants express what is constructed in their minds which depends on the relationship of knowledge and experience, then actualize it in social interactions in real life. This learning is one of the activities that support the functions and tasks of the Bali Botanical Garden.

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# Barong Kunti Sraya: Magis Religious Dance Drama

PerformanceI Kadek Puriartha
Doctoral of Cultural Studies Study Program, Faculty of Humanities,Udayana University-
Denpasar, Bali, Indonesia 80114
Email: kpuriartha@gmail.com

## ABSTRACT

The Barong Kunti Sraya is a dance drama performance which is better known among foreign tourists as the "Barong and Kris Dance". The Barong Kunti Sraya created in 1948 at Pemaksan Barong Banjar Sengguan, Singapadu, Sukawati, Gianyar which has survived to this day as a tourist performance, is the result of the extraordinary achievements of the artists. This dance drama work was created specifically as a tourist performance by I Made Kredek as the originator, composer of the chapters and story selection in the Barong Kunti Sraya performance and assisted by reliable expert artists of Dance, Karawitan and masks. Barong Kunti Sraya has religious magical powers in its performances and has a very important and simple moral messagein life, namely to treat or purify. The processing of the story in the dance drama of this tourist show, is elaborated in such a way according to the existing standards in Balinese dance performances. This can be seen from the Balinese dances that developed at that time such as the pegambuhan dance, arja dance, Calonarang dance, Barong dance, mask dance, all of which were dance dramas that relied on songs, expressions and communication in their performances as well as complementary performances for traditional ceremonies in Indonesia. Bali. This barong kunti sraya performance aims as a means of communication to introduce the culture and characteristics of Singapadu Village to tourists. However, along with the development of tourism, the existence of Barong in the community is believed to be a protector and protect the community, as well as being sacred by the Balinese people, it has undergone changes and functional developments, however, along with the development of the tourism, Barong which is sacred by the community is *diputranin* / made its mitation for the needs of tourist performances , while the barong which issacred by the community remains a *sasuwunan* and is sanctified by the community.

Key words: Barong Kunti Sraya, religious

## INTRODUCTION

The Barong Kuntisraya performance was created in 1948 at *Pemaksan* Barong Banjar Sengguan, Singapadu, Sukawati, Gianyar. Prior to the creation of Barong Kunti Sraya, *Seka Pemaksan* Barong Br, Sengguan staged a performance of Calonarang and totem animals, and in the neighboring village of Batubulan also performed a Calonarang performance, this Calonarang performance was staged in a religious ceremony (*odalan*) at the temple, where the members of Barong and Rangda were sanctified by the

community. The belief of the community that when the *sesuwunan* type is danced (*tedun napak pertiwi*) is believed to bring prosperity to the community that carries it. Along with the development of tourism in Bali, and the demands of tourism agents, indigenous artists from Singapadu village were pioneered by I Made Kredek as the originator and compiler of the chapter and selection of plays/story in the Barong Kuntisraya performance. In the process of creating this dance drama, I Made Kredek was assisted by Dwagung (Tjokorda Oka Tumblen) as a setting, property and costume stylist, and I Wayan Geria as a narrator because he is a great curious *penasar* dancer and is able to master dramaturgical theory well. Designing tourism performances with the theme of "penyalonarangan" (*peruwatan*) taken from the Kidung Kunti Sraya (Sudamala) literature, transformed into the performing arts of dance drama, and until now, Barong Kunti Sraya's work has been accepted as a tourist perfomance and has become one of Bali's icons of the tourism. The tourists know this performance with the title "Barong and Keris Dance" which has survived to this day as a tourist performance, is the result of the extraordinary achievements of the artists.

The Barong Kunti Sraya performance has been going on since 1948 until now it has not been shifted as a tourist performance. Even in a period of more than half a century, a number of new barong groups have emerged, most of which feature the kuntisraya story as the play. This performance that Barong Kuntisraya's work has been accepted as a tourist performance and has become one of the icons of Bali in the eyes of the tourism world (Widjaja, 2014: 64). The uniqueness of the Barong Kuntisraya dance is that it is an art performance that is indeed set for tourism purposes so that its realization has been well considered, so that in a short time of approximately one hour, the audience can watch a variety of performances without losing their magic, and can be watched anytime by anyone. tourists visiting Bali.
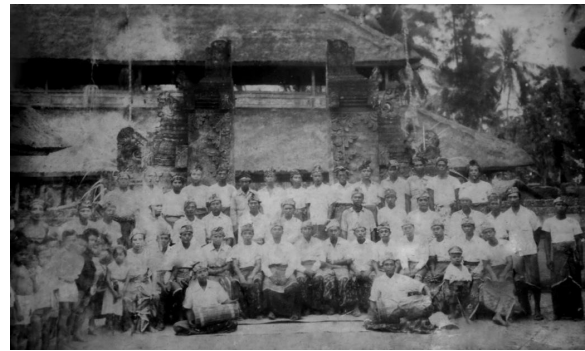


Photo:Photo with Seka Pemaksan Barong Br. Sengguan Singapadu th 1950, self reproduction, 2019

The purpose of this study is to find out the views and interpretations of previous artists related to their artistic creations. This way we can understand how these artists adapted previous works of art, and created new works of art that provided a solid foundation for later performing arts. Another important and interesting thing that deserves the attention of the creator is how these past artists responded to the developments that occurred in Bali at that time. The presence of foreign guests who visited to witness the uniqueness of Balinese art and culture, they have taken advantage of by creating tourist performing arts, which can accommodate tourism interests at that time, as well as have an economic impact on the artists, as well as tourism managers. At that time, the artists were able to sort out which ones were sacred for ritual purposes, and which ones were secular for entertainment purposes only. Even though the show is secular, the

magical atmosphere of the show is still felt. This genius of thought seems to have escaped the minds of today's society.

1. Balinese Dance Function

In terms of function, Balinese dance can be classified into three parts: *Wali* dance, *Bebali* dance, and *Balih-balihan* dance. The wali dance is a sacred dance and is only performed during the *Dewa Yadnya* ceremony (a ceremony for *Ida Sang Hyang Widi*) at the temple, such as the *Sanghyang* dance, *Baris Gede* dance, and *Rejang* dance. *Bebali* dance is a sacred dance and is performed in connection with certain religious ceremonies, such as *metatah* ceremonies, cremations, and others. Dances that are staged such as mask dances, *gambuh* dances, *balih- baliha* dances or performances are entertainment dances that can be performed without any connection with religious ceremonies, examples of this type are *janger, arja, prembon*, ballet dances. Almost every village in Bali has a seka gong for traditional ceremonies, because the results of art in Bali are intended as an offering to *Ida Sang Hyang Widhi Wasa*. In addition to the purposes of religious ceremonies, the presence of *Seka Janger, Seka Arja, Seka Prembon*, without exception the *Seka Barong* to provide entertainment to the community (*Balih-balihan Dance*) and in their performances, religious values, social life in society and culture are also inserted.

2. Transformation of Sudamala's Literary Story at the Barong Kuntisraya Performance

In fact, one of the phenomena of performing arts in Bali, is the tendency to adopt a literary form as a source of ideas.

This proves that literary works are full of values and complex with various problems. The influence of literature on the performing arts has been around for a long time. Literary stories and themes, especially classical literature, have been transformed into performing arts, both dance dramas and ballet. Sudamala (Kuntisraya) literature, as one of the classic literary works, has also been used as a story idea in dance dramas for tourism presentations, namely the Barong and Kris Dance performances initiated by I Made Kredek, Cokorde Oka Tumblen, and I Wayan Geria. Although Kuntisraya's story is considered to have a sacred level and is categorized as a story of channeling, it is processed and arranged in such a way as a tourist performance art product, it is very dominant. In the transformation of Sudamala literature into Barong and Kris Dance performances, there will be differentiation and structural deviation, this is because dance dramas have very complex aspects when compared to literary works. As a sign system in semiotics, literary works are representations with the medium of language, while performing arts are representations with the medium of motion, which are only obtained through, namely aspects of motion, aspects of make-up, aspects of accompaniment, aspects of dialogue, aspects of space and time. In processing the Kuntisraya story into a dance drama for tourists, there is flexibility and freedom of creativity, although there are rules that are considered to still bring out the characteristics that exist in performing arts in Bali. This can be observed with the elements of dance dramas that have appeared before, such as arja, Calonarang, Gambuh, Topeng, Legong, Barong and Rangda, so that this Kuntisraya dance drama is more in the form of a peprembonan dance drama. It is clear that

this show's main function is as a means of communication, namely as a means of introducing local culture to the audience community (Kustiyanti, 2002: 5).

The Transformation of the Sudamala Literary Theme in the Barong Kunti Sraya Dance Drama Performance in terms of the Sudamala literary theme contains the meaning of *ruwatan*. This can be seen from the plot of the story, where the character Sahadewa in his effort to free the curse of God Durga to return to being a beautiful goddess (Dewi Parwati, the magic of Lord Shiva). In addition, the most prominent theme in this performance is the battle of *dharma* against *adharma*, evil against virtue, truth against error, or good against evil. Judging from the semiotics of the performance, Barong is symbolized as Lord Shiva (good character / protagonist in the story) while Rangda is symbolized as Dewi Durga (bad character / antagonist in the story), namely the battle of two conflicting traits, but in the conflict it does not end with victory in on the one hand, but good and evil will live forever as long as humans are alive. The concept of *Rwa bhineda* is clearly visible in the beliefs of the Hindu community in Bali. This can be seen through the dualism belief of the people who believe in the scale of abstraction in the activities of social life and Balinese culture.



Photo : Barong and Rangda, self reproduksi, 2019

In terms of characterizations, Sudamala's literature gives rise to characterizations from three worlds, namely the characters of the upper world/*bhur loka* (the realm of the gods), the characters of the middle world/*bwah loka* (the human realm), and the characters of the underworld/*swah loka* (the realm of the spirits). Through the imagination and creativity of the author, this literary work is able to bring the characters to life through beautiful, unique, and harmonious depictions. In the transformation of the characterization of Sudamala literature into the performing arts of dance drama, in fact not all characters in the literature appear because they are related to tourist performances by thinking about a short duration to display varied visuals that are interesting and easy to understand by tourists. In addition, there are some reductions in the characters in the performance and also the addition of characters who are included in the Balinese traditional performances aimed at showing the identity of Balinese traditional performances and can provide an explanation of the storyline that will be

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delivered through this dance drama performance. The characters in this Kunti Sraya dance drama performance are as follows; Transformed characters from Sudamala literature

1. Barong (Dewa Siwa)

2. Rangda ( Dewi Durga)

3. Kalika (*celuluk*)

4. Dewi Kunti

5. Patih Sudarsana

6. Sahadewa

7. The vassals of Goddess Durga (Kalantaka dan Kalanjaya)

b. Characters taken in Balinese traditional performances (Calonarang)

1. Monkey (kera)

2. Landlord dancer (pedamprat)

3. Sisian (Pelegongan dance)

4. Punakawan (Penasar and Wijil)

5. Rakyat (Bondres)

6. Boar/Babi Hutan

7. Garuda bird

8. Onying

From the description of the characterizations above, it can be concluded that the process of adapting or transforming Sudamala literature into the Barong Kunti Sraya dance drama performance cannot be separated from the interpretation of the artist, indirectly the artist's creativity process is very wide open and there is freedom in expression. The identity of Balinese traditional performing arts is more highlighted in its presentation so that it is able to produce an interesting tourist performance and is thick with a magical and religious atmosphere. For the needs of tourism performances, the artists have thought of all aspects such as duration, displaying various types of masks and costumes, incorporating elements of *ritual* in their performances and they are able to distinguish between the sacred and the profane but do not eliminate the magical and religious elements in the performance. The magical and religious atmosphere was very thick during the last hearing where *Dharma* fought against *Adharma*. *Onying* dancers describe the people's resistance to *Adharma* by carrying a *keris* weapon. In the fight *Adharma* possessed the bodies of all the people who carried the *keris* so that the people unknowingly stabbed themselves with the *keris*. This is known by the *Dharma* so that the people are treated by arranging the *segehan agung* ceremony, so that they are aware of themselves and are kept away from the actions of *Adharma* and return to the path of *Dharma*.



Photo: Pedamprat dancer, selp reproduction, 2019

Photo: Onying dancer, self reproduction, 2019

CONCLUSION

Barong Kunti Sraya is a dance drama packaged performance which is better known among foreign tourists as Barong and Kris Dance. Barong Kunti Sraya's artwork as an amazing tourist performance, was created by artist I Made Kredek with Cokorda Oka Tumblen and I Wayan Geria and supported by other reliable artists who joined the Barong Banjar Sengguan Force, Singapadu. In 1948 they had thought far ahead in initiating a performance to anticipate the arrival of tourists to Bali. This creation is not only meaningful in terms of the idea it was created, but in terms of form and structure the performance is also very interesting. The selection of transformed plays from Sudamala literature gives more messages and meanings to the audience. The meaning of treatment was chosen to give us the view that everything in this world is imperfect, we need self-introspection and ceremonial *rituals* that are believed to cleanse and awaken ourselves and return to the path of *Dharma*.

Judging from the aspects of history, mythology, aesthetics and Balinese cultural values, this monumental work deserves to be preserved and improved in quality, because the weight of Barong Kuntisraya's performing arts has been tested from the span of his life, and still survivesto this day. This is a challenge for artists today to find out how natural artists at that time could anticipate the progress of the times. They even thought about creating special performances for tourism, and at that time they were able to sort out which ones were sacred for ritual purposes, and which ones were secular for entertainment. Even though the secular performance, the magical atmosphere of the performance is still felt. This genius of thought seems to have escapedthe minds of today's society.

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# Transformation of Public Services in Village Service Improvement

[1]I Dewa Ayu Putri Wirantari

[2] Ni Nyoman Sri Astuti

*Program Studi Administrasi Negara FISIP Universitas Udayana*

Denpasar, Bali

putriwirantari@unud.ac.id

## Abstract

Public services are the fulfillment of the basic rights of citizens and are basic needs that must be met. The village government is the spearhead of very important services to always improve the quality of its services. Village services that utilize technology are expected to create an independent village. Independent villages are a reflection of rural communities who have a strong will to progress, produce products that have village/local characteristics that make the village proud, and the village has the ability to fulfill their needs. The transformation of village services using information technology through e-government can open transparent information to the community and as a form of village development in a better direction, the theory used in this research is e-government and the concept of technology-based public services. The method used is a literature study through a qualitative research approach, which is used as a solution in overcoming deep problems in accordance with the results of the analysis and the theory used

***Keywords***: Transformation, Village Services, Service development, e-government, technology-based services

## INTRODUCTION

Public services are always interesting to debate because they are one of the obligations that the government owes to its citizens. Public services are the fulfillment of citizens' basic rights as well as basic needs that must be met. However, the facts on the ground show that service providers continue to face challenges. Problems in public service cannot be separated from the image of bureaucracy, which has been associated with a slow, old-fashioned, and inhibiting perspective. Services should be delivered in accordance with the principles and nature of the service. The existence of specifics about problems that arise as a result of various complaints about inappropriate forms of service encourages a variety of efforts to overcome them. Despite the fact that the actual service problem that requires a solution has long been echoed, and several studies have provided research results regarding the gaps in deficiencies as well as an overview of the solution. Since the reformation, the government has begun to improve and change the entire system in order to make it run more efficiently and to carry out transformation efforts.

The presence of an activity that can change its composition, structure, and character is referred to as transformation (Soewito, et al). The existence of reforms and transformations represents a watershed moment for service changes that must be

implemented. The specific public service transformation refers to the transition from an ancient service system to a more modern one, which is inextricably linked to technological advances and changing times. As a result of this condition, service providers are indirectly required to be able to respond to the challenges of the times and the demands of society. The government requires transformation, and it cannot be denied that it stems from a society that is beginning to open up as a result of the increasing widespread use of technology and the abundance of information available (Hadi, Krishno). People who want and demand that the government provide public services in a humanistic, inclusive, transparent, and modern manner are characterized by public openness. The demands of technological progress necessitate the transformation of a previously closed government system into an open one.

The transformation described above can be realized through digital transformation. Not only that, but the pandemic's outbreak has impacted the urgency of the transition and transformation that must take place at this time. The pandemic of COVID-19 has pushed, if not forced, a rapid and comprehensive service transformation. The impact on people's lives is significant, and it even has an impact on the systems that have been built thus far. Because of the global spread of COVID-19, people are being forced to reduce face-to-face interactions. To break the chain of transmission of the virus in Indonesia, the government has made strategic efforts in the form of social restrictions that limit the space for community interaction. To meet the needs of community services, they can no longer rely on traditional methods or those used prior to the pandemic. As a result, the public and the government must use online media and various technological conveniences to avoid meetings (Lumbanraja).

The presence of digital transformation has a positive impact on the government's ability to carry out digital democracy. Digital democracy, according to Hacker and Dijk, is a collection of efforts to carry out democracy without regard for space, time, or physical conditions through the use of ICT (Information and Communication Technology) and CMC (Computer-mediated Communication) (Febrianti). With the existence of E-government, we can see a form of digital democracy. E-government provides simple services through digital access that the public can use directly. The existence of E-government has the potential to create a more active and participatory society. Furthermore, because there is an integrated system, the government can handle complaints or public input quickly. The existence of E-government will aid the public's ability to influence policy. This is consistent with the belief (Hilgres: 2012) that citizen information technology, in addition to providing influence/input, can also fully monitor the public policy-making process (Meijer et al, 2012).

Digital transformation is aimed not only at specific agencies, but also at all of them, including remote areas and village units. The digital-based public service transformation includes innovations that will make it easier for the public to access services. The created innovation becomes a demand that service providers must now meet in order to carry out their functions and duties in the midst of limited interaction

space. It is also critical that digital transformation, in all of its forms and innovations, particularly e-government, be realized not only in specific areas, but also in villages that are currently working to make their communities more advanced and prosperous. Realizing e-government in the village context is an example of one of the government's goals, which is to build from the outskirts or from the village. Because of the complexity of their communities and their potential for development, villages can be the subject of development. Another advantage of using information technology for service systems is that the government can reach out to the community directly without first meeting and learning about the community's problems. Complaints and suggestions from the community are also sent to the center without having to go through a series of steps that impede the flow of information. We also know that in the village context, the community requires a variety of services. It will encourage village development based on good governance by meeting the needs of the community and providing easy access to services.

The village government is the driving force behind critical services, and it is constantly striving to improve the quality of its offerings. The presence of village services that use technology is expected to result in a self-sufficient village. Independent villages are a reflection of rural communities that have a strong desire to progress, produce products with village/local characteristics that make the village proud, and have the ability to meet their daily needs (Taufiq, et al). Village transformation using information technology through e-government can provide the community with open,

transparent information and serve as a form of village development in a more positive direction. Aside from the demands of the times, rural areas require e-government to bridge the digital divide between rural and urban communities. Another benefit of shifting village services to technology is that it can help with clean governance. By using references to a complete and accurate database as a decision support system, the government can manage the village database, disseminate information related to village government, and increase the level of decision making by the village government (Taufiq, et al). Returning to the first issue, the transformation of digital-based services in the village environment to be immediately held as a demand from the pandemic that hit the world, particularly in Indonesian territory.

**LITERATURE REVIEW**

**A.     Public Service**

As can be seen, the government prioritizes the public interest or the interests of the community by facilitating public affairs, ensuring efficiency in carrying out public affairs, and providing public satisfaction. According to Kepmenpan No. 63/KEP/M.PAN/7.2003, public service is defined as "all service activities carried out by public service providers in an effort to meet the needs of service recipients as well as the implementation of statutory provisions." That the government is required to serve effectively and efficiently because the public service seeks to provide comfort for the community. According to Public Service Law Number 25 of 2009, public service is an activity or series of activities in the context of fulfilling service needs in accordance with laws and regulations for every citizen and resident of

goods, services, and administrative services provided by public service providers.

Government Regulation No. 96 of 2012 Concerning Public Services states that public service is an activity or series of activities in the context of meeting public needs in accordance with laws and regulations for every citizen and resident of goods, services, and/or administrative services provided by public services. According to AG. Subarsono (2005:141), public services are defined as activities carried out by the public bureaucracy to meet the needs of users. As previously stated, users are people who require public services such as marriage certificates, ID card services, certificates, and other items required by the community. According to Sedayanti (2004), public services can be carried out in a simple, open, precise, complete, reasonable, and affordable manner, implying that public services are very easy to transform to meet the needs of the community.

## B. Application of E-Governance in Public Services

The transformation of public services can be accomplished by innovating in service providers, such as the government, which provides appropriate innovations in the public service process through the use of E-Government, providing fresh air in the transformation anticipated by the community by utilizing technology as a form of renewable innovation in public services. UNDP (United Nation Development Program) explains that E-Government is as follows: "EGovernment is the application of information and communication information and communication Technology (ICT) by government agencies". In addition to the

UNDP statement, the Presidential Instruction of the Republic of Indonesia Number 3 of 2003 defines E-Government as the use of communication and information technology in government processes to increase the efficiency, effectiveness, transparency, and accountability of government administration. According to the World Bank, e-Government can be defined as the use of information technology by government agencies to improve services to the community and business people while also facilitating collaboration with other government agencies. It is concluded that e-Government has a fairly broad scope or scope, which includes (stakeholders) such as: (a) government employees or employees, (b) community members, and (c) business actors (d). Other Government Agencies (e). Third-party provider of government goods and services

## RESEARCH METHODS
The author completed this research using a literature study method with a qualitative research approach. A literature review enables researchers to uncover various theories that are relevant to the problem under study, allowing for a discussion of research findings based on various theories and previous research. According to the literature review, the transformation of public services in the development of village services occurred on occasion, particularly during a pandemic. To reveal the relationship, researchers collect various research results that are relevant to the Transformation of Public Services in the Development of Village Services.

Meanwhile, a qualitative research approach is being used to naturally identify problems associated with the transformation of public

services. Qualitative research, like descriptive research, employs analysis. Explain the facts in the field regarding the transformation of public services that occurred next. The theoretical foundation serves as a guide, directing the focus of the research in accordance with field facts and research discussion materials. As a result of the qualitative research approach's correlation with the literature study, a discussion on the Transformation of Public Services in the Development of Village Services will be produced.

## RESULTS AND DISCUSSION
### A. Service Transformation Through E-Governance

In the modern era, the transformation of public services, particularly online-based services, is very common. It is hoped that by implementing E-Government, which is seen from various angles of its use, it will be able to answer problems in traditional services into online-based services. As for the utilization of the institution's (organization's) contents, which is expected from the institution's or organization's side, including cost savings in serving the community, for example in human resources (office automation) and time, while from the community's (consumers') side, the benefits that are expected to be received by the community are in the form of services and provision of o faster information, faster access to electronic documents and forms, 24 hour community service, increased ability to serve oneself (self service), increased ability to seek information, wider access to information, and so on. From the government's perspective, e-governance implementation can be aided by the ability to begin implementation on a small scale and scale

up based on community demand, adoption rate, and acceptance rate, as well as the ability to build information technology facilities and supporting regulations to ensure the security and confidentiality of each member of the public's data. As well as adequate information technology infrastructure and a high level of expertise. The following are the relationships that can be explained in the transformation of services via e-governance:

1. Government to Citizens: the most common application of E-Government, in which the government develops and implements various information technologies with the primary goal of improving interactions with the community (the people).
2. Government to Business: Creating a favorable business environment for a more prosperous economy.
3. Government to Governments: Governments should communicate more intensely on a daily basis.
4. Government to Employess: E-Government applications are also meant to improve employee performance and welfare.

The use of the service system must be implemented as a method of improving and improving services to the community; the low level of service transformation based on e-governance has an impact on public services, namely changes in culture and changes in service products, so that approaches and transformations that support e-governance applications in carrying out public services are required.
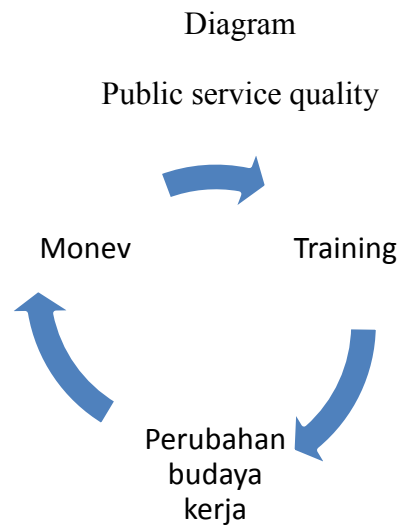
### B. Village Digitization

According to Article 1 paragraph (1) of Law No. 25 of 2009 Concerning Public Services,

"public services are activities or series of activities in the context of fulfilling service needs in accordance with laws and regulations for every citizen and resident of goods, services, and/or administrative services provided by public service providers." The authorization of village government public services must be realized immediately in the context of village government, with the strengthening of village government autonomy. Based on empirical evidence, village public services are typically in the form of an introduction or recommendation.

According to Article 18 of Law No. 6 of 2014, village authority includes authority in the fields of village administration, village development implementation, village community development, and village community empowerment. In order for the transformation of village public services to be properly realized, a model or pattern of village public services must be designed.

According to Article 18 of Law No. 6 of 2014, village authority includes authority in the field of village administration, implementation of village development, village, community development, and village community empowerment. In order for the transformation of village public services to be properly realized, a model or pattern of village public services must be designed. The design of this village public service model has not resulted in the number, type, and scope of new village public services required by the Village Law. Given that there has been no follow-up to operational policies relating to village authority up to this point. As a result, additional research on the elaboration of village government authority is required so that the precise number, type, and scope of

village public services can be identified. Efforts can be made to accelerate the strengthening of village capacity in order to improve the quality of village public services by:

Diagram

Public service quality



Law No. 6 of 2014. Determining the scope, what services are the authority and completed at the village government level is also important.

Pictures

Village Digitization
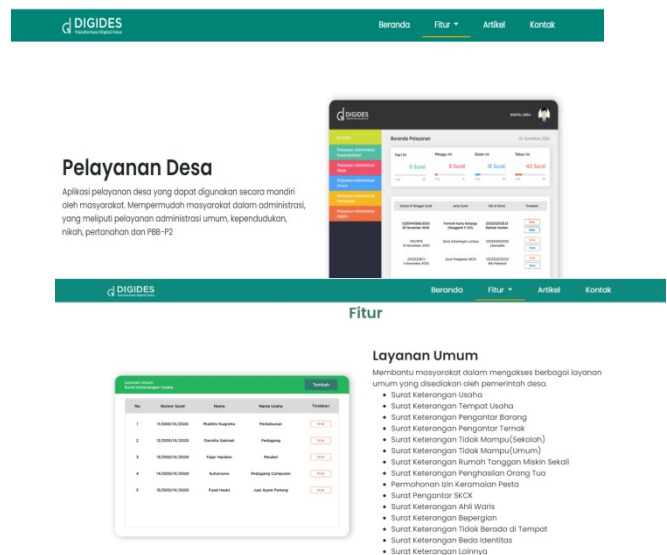
## CONCLUSION

Based on the findings of observations and analyses regarding the Transformation of Public Services in the Development of Village Services, the following conclusion can be drawn:

1. E-government is one type of transformation that is expected to be able to transform traditional services into modern ones through the use of online-based technology. Government-to-citizen, government-to-business, government-to-government, and government-to-employee relationships are examples of e-government relationships. The use of this type of e-government can provide simple services with numerous benefits to the institutional sector and society.

2. The use of the service system must be carried out as a form of improvement and improvement of community services. The low adoption of e-government-based services has an impact on culture and service products.

3. 3. In order to realize good service transformation and to comply with the law, village public services require a service model design.

4. Modeling is still limited to the model framework and business process mapping, which is hampered by a lack of follow-up on operational policies related to village authority, as required by law.

5. According to the analysis, accelerating the strengthening and improvement of village services can be accomplished by implementing a cycle of monitoring and evaluation, training, and changes in work culture as a result of the approach of modeling the expected public service framework.

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# The Effectiveness of the Village Owned Enterprise Program (BUMDes) on the Economic Development of Village Communities (Case study: Tembuku Village, Tembuku District, Bangli Regency)

[1]I Dewa Ayu Putri Wirantari
[2] Ni Putu Mitasari
*Program Studi Administrasi Negara FISIP Universitas Udayana*
Denpasar, Bali
putriwirantari@unud.ac.id

***Abstract***

**The Effectiveness of The Village-Owned Enterprise Program on The Economic Development of Rural Communities**

*National development starts from the effectiveness of village development which is closely related to economic growth or economic growth managed by the community as actors of development. So that in an effort to increase the economic growth of the village, the government implements the Village-Owned Enterprise (BUMDes) program to accommodate all entrepreneurial activities and all the potential that the village has. This study aims to determine the level of effectiveness of Village-Owned Enterprises (BUMDes) on community economic development in Tembuku Village, Tembuku District, Bangli Regency. In analyzing, researchers used one theory, namely implementation theory and descriptive qualitative research methods. Sources of data used for this study are primary data and secondary data. Primary data was obtained from the results of interviews conducted with online questions and answers to three informants from different parties around Tembuku Village. Meanwhile, secondary data were obtained from several journals, articles and government publications. For data collection techniques using literature studies and interviews. The results show that the effectiveness of the BUMDes in Tembuku Village is quite effective and can be felt by the community, however, due to the pandemic, the existing BUMDes programs cannot run effectively and efficiently.*

***Keywords:*** *Effectiveness, Village-Owned Enterprises (BUMDes), Economic Development*

## INTRODUCTION

The current era of autonomy is more supportive of rural areas being more independent in paying attention to the potentials possessed in each village in order to achieve justice, prosperity, and community welfare. In essence, village development is the foundation of national development because the village is the smallest unit of the state that is very close to the community and directly touches all of the community's needs. Development is synonymous with economic growth, which can be interpreted as development that cannot be separated from increasing economic growth from the community as the development's actors (Hasan and Azis, 2018: 3).

When compared to urban development, village development still has flaws that have a significant impact on community welfare and village economic growth. As a result, the government is attempting to create a business entity that can encourage the movement of the village economy by providing entrepreneurial activities and developing village potential. This strategy will be implemented through Village Owned Enterprises (BUMDes), which will be managed directly by the village government and communities. According to Permendagri Number 39 of 2010, BUMDes are village businesses formed/established by the village government, with capital ownership and management shared by the village government and the community. The purpose of the establishment of BUMDes is to regulate and move the economy in accordance with community needs and existing potential in order to create rural community welfare (Prihatin, et al., 2018: 187).

The existence of BUMDes, like policies in general, is expected to run smoothly, according to the expectations of the village government and the community. However, there must be several factors that impede the operation of BUMDes, and when viewed directly in the field, the implementation of the role of BUMDes is still considered ineffective because village development has not been maximized, and the economy of rural communities has not experienced the level of prosperity that was expected.

The preceding explanation has served as the foundation for identifying and formulating issues concerning the effectiveness of the presence of Village Owned Enterprises (BUMDes) on the economic development of the community in Tembuku Village, Tembuku District, Bangli Regency. The purpose of writing this scientific paper is to determine the extent of the effectiveness of Village Owned Enterprises (BUMDes) on the economic development of the community in Tembuku village, Tembuku district, Bangli district, based on the formulation of the proposed problem.

## LITERATURE REVIEW

### A. Effectiveness Theory

Effectiveness is a metric that indicates how far an organization has progressed toward a common goal in terms of program quality, quantity, and timeliness (Akbar, Thesis, 2017:13). According to Gibson et al, productivity, quality, efficiency, flexibility, satisfaction, excellence, and development are all indicators of effectiveness theory.

## B. Village Economic Development

Village economic development is the process of increasing a village's per capita income over a long period of time while ensuring that the number of people living in poverty remains constant and that income distribution does not become more unequal (Hasan and Azis, 2018: 53).

## Village Owned Enterprises (BUMDes) Tembuku

Merta Sari Makmur Village-Owned Enterprise (BUMDes) is a business entity that facilitates the development of the potential that exists in Tembuku Village with the goal of improving the welfare of the community and assisting the village's economic development. Each village is required by village regulations to have a BUMDes institution, so in 2017, BUMDes Merta Sari Makmur was established and inaugurated directly by the village head, accompanied by community leaders who had previously held joint deliberation with the community in Tembuku Village (Sumada, Interview, 26 February 2021).

## RESEACH METHODS

### A. Research Approaches

Researchers use qualitative research as a writing method to combine complex realities and interactive relationships. Using this method, the author attempts to demonstrate the impact of BUMDes on village economic development in Tembuku Village, Tembuku District, Bangli Regency.

### B. Research Time and Place

This research was conducted in Tembuku District, Bangli Regency, Bali Province and was carried out in February 2021.

### C. Types and Sources of Data

In this study, qualitative data was collected. The use of qualitative data aims to describe and describe the data obtained in relation to the phenomenon under investigation. Meanwhile, this study's data sources included both primary and secondary sources. Primary data is information obtained through direct question and answer interviews with two informants from the village apparatus and the head of the BUMDes. Secondary data is information obtained from books, journals, articles, theses, and electronic and non-electronic documentation that is unquestionably relevant to the topic at hand.

### D. Data collection technique

This study's techniques (procedures) include literature reviews and interviews. A literature review is a method for gathering data or sources relevant to research. Meanwhile, interviews are a

method of gathering information by asking several informants for their opinions or information about the existence of BUMDes in Tembuku Village, Tembuku District, Bangli Regency.

## RESULTS AND DISCUSSION

## 3.1. Effectiveness of Local Economic Development

Effectiveness is a measure that states how far the target that has been set as a common goal both in quality, quantity, and time of a program has been achieved by an organization (Akbar, Thesis, 2017:13). According to Gibson et al, effectiveness theory has several indicators such as productivity, quality, efficiency, flexibility, satisfaction, excellence, and development. Village economic development is a process of increasing the per capita income of a village over a long period of time where it should be noted that the number of people with poverty levels below the full line does not increase and the distribution of income does not experience more inequality (Hasan and Azis, 2018: 53). The Law of the Republic of Indonesia Number 6 of 2014 concerning Villages has tremendous implications for Village development. The Law (UU) is based on the principle of recognition and the principle of subsidiarity which allows the village as a subject and actor of development, no longer an object of

development. The Village Law gives sovereignty and authority to villages to regulate themselves either through origin authority, local scale authority. village, and assignment. Thus, the village becomes the smallest government unit which is the spearhead of Indonesia's development

## 3.2 Village Owned Enterprises (BUMDes) Tembuku

The Village-Owned Enterprise (BUMDes) Merta Sari Makmur is a business entity that facilitates the development of the potential that exists in Tembuku Village with the aim of improving the welfare of the community and assisting the economic development of the village. With village regulations, each village is asked to have a BUMDes institution so that in 2017 the BUMDes Merta Sari Makmur was established and inaugurated directly by the village head and accompanied by community leaders who had previously held joint deliberation with the community in Tembuku Village. The existence of BumDes has actually been published in the Village Law. But its existence is becoming more strategic because of its important role in supporting the village's economic resilience. The establishment of BumDes is regulated in laws and regulations, such as Regulation of the Minister of Villages, Development of Disadvantaged Regions and Transmigration of the Republic of

Indonesia No. 4 of 201, there are optimal targets in the development of BumDes.

The problems in BumDes are communication problems, there is a conflict of interest between the main actors who are not open enough to involve the community, BumDes in Tembuku Village has actually involved the community, it is proven that the livelihoods of some people are very dependent on agriculture so that the agricultural products of Tumbuku Village are marketed through Bumdes. There is a general governance and structure that directs and controls BumDes by focusing on the harmony and interests between Bumdes managers and the Tembuku Village Community. Governance at the BumDes of Tembuku Village has a social mission in overcoming the problems that exist in Tembuku Village, for example there are labor problems, availability of cheap basic materials, Tembuku Village BumDes provide answers related to problems that exist in Tembuku village where there are BumDes principles that are carried out including

**Table of BumDes Principles in Tembuku Village**
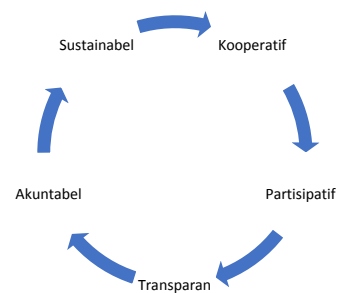


As stated in the BumDes principle, it can be explained that Cooperatives are intended as parties involved in stakeholders, where the BumDes managers are very instrumental in the success of BumDes in Tembuku Village, Participatory as all parties involved in BumDes are willing to provide support and contribution in decision making, Transparent and accountable means that all BumDes activities must be technically and administratively accountable in the activities developed by the Tembuku Village community at the Tembuku Village BumDes Bangli.

## CONCLUSIONS AND SUGGESTIONS

### A. Conclusion

Based on the explanation above, it can be concluded as follows:

1. BUMDes is a village business founded by the government to manage village potential and community entrepreneurship, which is managed directly by the village government and

the community. The goal of establishing BUMDes is to regulate and move the economy in accordance with the needs of the community and the available potential in order to create the welfare of the village community.

2. Merta Sari Makmur Desa Tembuku was founded in 2017 and has since run several programs, including savings and loan units, village market units, ATK and photocopying trading units, Tukad Cepung tourism units, and Tukad Krisik Waterfalls. The effectiveness of the existence of BUMDes is quite good and can provide benefits for the community in Tembuku Village in managing the existing potentials. However, due to the pandemic in early March 2020, the program could no longer run effectively and efficiently.

**B. Suggestions**

The author's suggestion in this paper is for increased collaboration between BUMDes and village communities in realizing business entities that truly have a positive impact on managing village potential, entrepreneurship, and tourism. So that the common goal of building a more prosperous, just, and prosperous village economy can be realized.

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# PENGUSADA:
# BALINESE TRADITIONAL HEALING ITS CONCEPTS AND PRACTICE

Sang Ayu Made Yuliari1, Vissia Ita Yulianto2.
Lecturer of Health Faculty, Ayurvedic Health Study Program
UNHI Denpasar
EmaiL:yuliari@unhi.ac.id

**ABSTRACT**

Traditional and complementary medicine is often underestimated in the modern age. However, it has been increasing in demand and recently revitalized in Bali, a Hindu majority society in Muslim majority Indonesia. Applying qualitative method, this study asks what are the roles of Pengusada, and what are the concepts and its practices in the local community. It found out that, first, Pengusada is Balinese traditional healer whose knowledge is obtained from the instruction of his ancestors/God, and who possess supernatural abilities to help sick people. Second, the concepts of this traditional healing lie on the belief in the existence of a dualistic, namely the balance namely sekala/naturalistic elements and niskala/personalistic elements), the belief in the existence of supernatural powers. Grounding on this concept, this traditional practice is based on religious approach which is still so much present in contemporary Balinese society worth for the study of world ethnomedicine.

Keywords: Pengusada, Bali, Balian, ethnomedicine, traditional healing.

## I.    Introduction

Traditional medicine has recently returned to life not only because of and during the COVID-19 pandemic. (Nugraha Ridwansyah, Ghozali, Khairani & Atik 2020. Ganguly & Bakhshi 2020, non-medical treatment has been revitalized by many parties, namely the community, businessmen and the government (Zein, 2005: Jauhari). : 2019, Suharmiati, Handayani & Nantabah, 2020) One of the evidences of practice and revitalization from the government to protect traditional healers and their treatment practices is the issuance of PP 103 of 2014 concerning traditional health services and Governor's regulation number 55 of 2019 which

mentions pengusada (Suatama, 2021). :148).

Modern medicine which is already well-known with sophisticated tools, is still not able to provide complete healing to patients. There are several cases of death due to malpractice carried out by the hospital and health workers. According to an article written by Intan Aprilia, she said that there were 6 cases of malpractice in 2018, the most terrible cases in Indonesia carried out by doctors and health workers (www.orami.co.id) (accessed July 19, 2021). These mistakes are often covered up and delegated to God. The presence of traditional medicine with a Balinese healer will complement modern medicine. However, traditional and complementary

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medicine are often underestimated in this modern era. However, the demand is increasing, recently revitalized in Bali, the Hindu-majority community in Muslim-majority Indonesia. Traditional medicine is still carried out by the community, so the healer or owner cannot be ignored. On this basis, the focus of this paper is on the pengusada/balian in Bali.

## II. Method

The method used is qualitative with data collection techniques such as (observation, interviews, literature study, documentation, data analysis, reduction, data presentation and checking data validity) with porpusive sampling technique (Sugiono, 2013: 91).

## III. Discussion
### A. Pengusada

Pengusada is seen from the syllable, which is derived from the prefix so that it becomes pengusada. Pengusada is a person who performs traditional medicine or in Bali better known as Balian. The word Balian also has similarities with the Ngaju Dayak (Hindu Kaharingan) people in Central Kalimantan, the Menuaq Dayak in East Kalimantan to call the healer Beliant (Dayak language). Likewise, in Java they are called shamans, smart people and healers. With the Bali Governor's regulation number 55 of 2019, the word Balian was changed to pengusada. Pengusada is a balian who has the unique ability to treat diseases sekala (medical) and niskala (non-medical). Pengusada also means every person who performs traditional Balinese health services whose knowledge and skills are acquired through hereditary experience or non-formal education (aguron-guron). Based on the theory of structural functionalism, pengusada as a healer in Hindu society in Bali still has a place and is

trusted by the community, and it is believed that by going to the pengusada / balian, they can overcome pain, especially those caused by niskala (non-medical illness). disease Noetic can not be cured by modern medicine and the ability pengusada was very unique because it is far pengusada was still there.

Balinese knowledge about medicine is closely related to Hinduism. Balinese belief in disease niskala causes them to choose treatment in Balian/pengusada. However, very few Balinese have learned about medicine. This is because there is a discourse of aywa wera (self-control to be careful in learning) which is then misunderstood so that it cannot be studied, told (Prastika, 2017: 70). Because that knowledge is stored in usada lontar and spoken in Old Javanese, Old Balinese and a mixture of Sanskrit with Balinese characters. This is why Balinese people experience socio-psychological barriers, so that very few people actually learn from lontar. The discourse of aywa wera is still attached to people's hearts. With various diseases that exist, especially with the coronavirus -19, it is starting to be lively again in usada. Pengusada in Bali mostly because of ngiring (guidance of ancestors / God), so they have super abilities compared to others. There are many people who are able to treat pain abstract / personalistic or because they are subject to witchcraft and black magic, this makes a user unique. This is in accordance with Mu'jizah (2016) which states that usada Bali as a diverse treatment system such as leprosy, mental illness, diseases of people affected by black magic. (accessed April 15, 2021). In general Balinese people both and rural urban areas if they experience pain they will first try to treat themselves. If you don't get well, you

will go to the doctor. If you have gone to the doctor and it's hasn't healed, the next way is to go to Pengusada /Balian. Both of these treatment models are carried out by the Balinese people to get healing. The belief in the existence of supernatural disease causes people to go for treatment to Balian. Some patients mentioned that their complaints were headaches like being pricked, for a while the pain went a way and seemed as if they were not in pain. It hurts every time before Kajeng Kliwon day. This statement is confirmed in the Lontar Usada Sasah babai which mentions the following signs.

These are signs of a pig's disease, the person suffering from it feels very pain in the parts of his body. As for the pain process, at first the pain in the lower abdomen was prickling, then the pain moved to the navel, it felt as big as a banana clogging the midriff, causing the sick person to faint. the whole body, the sick person's body swells and the pain moves and feels a stabbing pain that is a sign that the person has a pig's disease (UPTD B POT KOM, 2008: 184).

Based on the Lontar Usada Sasah Babai that the characteristics or signs of Babai disease (non-medical) that can help to treat are pengusada/balian who have expertise obtained from ngiring (occult) or mixed balian. Only balian like this can handle the pain. Based on the results of the interview, it was obtained that:

"Balian treating the patient received a whisper that was heard from his ear clearly that to treat a stabbing headache he used 3 pieces of base/betel, tumbah/coriander, turmeric, uyah areng (black salt obtained from a fire stove). / traditional kitchen) incense, kitchen sesek (wood eaten by termites), sandat flower, cempaka and white jepun, the use of which is healed on a sore

head. There are also expelling diseases with weeds, young coconuts (nyuh ivory, green and young coconuts of the moon). This is clearly visible like a movie screen where medicinal ingredients must be used." (interview on June 1, 2021).

This statement is supported by the book Kekawin Arjuna Wiwaha (in Yasa and Wirawan, 2018: 43) as follows.


Shashi wimba haneng ghatha mesi banyu

Ndanasing suci nirmala mesi wulan

Iwa mangkana rakwa kiteng kadadin

Ring angambek iyoga kiteng sekala.


It means:

Like the shadow of the moon on a jug of water.

Only the clear water has the shadow of the moon.

That is how He /God reveals Himself to all living things.

In people who really do yoga, He /God is present in real form


Katemunta mareka sitan katemu

Kahidepta mareka si tan kahidep

Kawenang ta mareka si tan kawenang

Paramaartha shiwa tattwa nira warana.

It means:

Closer to find that which has never been found,

Closer to think of that which is unthinkable, mind

Closer to mastery of that which cannot be controlled

The main character of Shiva (God) whose essence is no longer visible.

Based on the chain of Kekawin mentioned above, it is known that there is a similarity in the energy of bhuwana alit (microcosm) with bhuwana agung (macrocosm) which is owned by an owner/ Balian. With the similarity of energy so that pengusada can know cause of the disease suffered by the patient. And a person who destroys his heart is pure, his body and soul are united so that he can see what is not seen. This is mentioned in yoga, namely Samadhi. A balian needs a special time such as the full moon day, Kajeng Kliwon and other holy days do not serve treatment, because at that time meditation is done. But there are also Pengusada on certain days who still serve treatment and meditation is carried out after completion of treatment. Doing meditation/dyana is the seventh series of astanga yoga to reach the eighth level, namely Samadhi (Yuliari, 2020: 23). In Samadhi there are no more shocks of the mind, it has melted into one with the universe or the union of atman (personal spirit) with paramatman (universal spirit). In that union there is the energy of God that causes great happiness called ananda. Thus the owner can find out whether the patient is sick due to medical or non-medical reasons. Pengusada who have abilities that exceed the abilities of ordinary humans who are brought from birth or through offspring. In Hindu belief, there is a karma phala. In view of the karma phala the famous destroyer in this life has gone through the process of the previous life. Karma is action and reward is result. In the view of Hinduism, karma phala can be divided into two namely subha (good deeds) and asubha

karma (bad deeds). Pengusada in Bali until now still exists, because the people still fully believe in things that are supernatural. Besides that, the user must also know the type of disease, its characteristics and the addition or medicinal ingredients given to the patient. Etiology, causes of illness in the Balinese usada system can be classified according to the triadic principle (dukha telu) three sources of wyadhi or disease. The three sources of disease include: (1) Adhyatmika wyadhi or adhyatmika dukkha: pain caused by the mind. For example, pain is caused by too many thoughts and controlled by feelings, too large a ratio can drown the buddhi consciousness. People who are often angry, hateful and also have too strong senses. All of these are pain caused from within. (2) Adibhautika wyadhi, namely illness caused by external factors such as being hit by a hard object, being bitten by an animal, due to bad weather, bacteria, viruses originating from nature and the environment. While the third one is Adidhaivika wyadhi, namely daiwa in this case fate. Fate is determined by past karma so that in the present you receive the results. The Balinese call it the kepongor/ fault of the god, the ancestor. And can also be classified dyadic, namely sekala, niskala. This classification represents specific knowledge and may not be found in other medical systems. Modern medicine tends to emphasize the cause of disease on clinical factors, such as organ dysfunction due to the entry of harmful chemical elements or pathogenic microorganisms into the body. However, it does not deny that psychological disorders can be a risk factor that triggers the onset of the disease. On the other hand, traditional Balinese medicine gives the possibility of other factors as the cause of the disease, namely the niskala factor (Suatama, 2021: 136). With the belief

that there are causes of illness from non-medical / non-medical and the expertise possessed by a balian, Kumbara 2010 (in Suatama, 2021:27) classifies Balian as follows. Based on the purpose of balian there are two, namely balian penengen and balian pengiwa. Meanwhile, based on their expertise, balian can be divided into four, namely: (1) Balian Katakson, (2) Balian Kapican, (3) Balian Usada and (4) Balian Mixed. Balian penengen is a good Balian who is friendly, the goal is to help people who are sick. Wolfgang Weck (1937 :17-26 (in Prastika, 2017:72) states that there are three groups of balian namely: 1) balian usada, 2) tatakson, 3) healer (helper) healer. always contradictory however, exist in one unit. Like humans who have two hands, namely the right and left hands. The word tengen or right has a good meaning and kiwa or left as opposed to right has a bad nature. Balian pengiwa is a Balian that makes healthy people sick and sick people get sicker and even die. Balian like this there are three types called the three maya. The three balians include: (1) Saptamaya, a shaman who believes in dreams, (2) Ragamaya, a shaman according to his own will, (3) Predanamaya, a shaman who utters various words (the compilation team, 2008:31). In the transliteration and translation of the lontar it is stated that a good shaman is the one who carries out and affirms the Dharma usada because it makes life safe in this world. Such shamans are called Dharma Usada. Wirasuta and Sri Dana (2019) mentioned that traditionally the Balinese people in carrying out treatment are known as Pengusada (medicine). The medical profession is inseparable from known traditional professions such as Jero Dasaran, Jero Mangku, Jero Tapakan, Balian https://atnews.id (accessed on 24, June

2021). And this tradition is passed down from time to time in unique ways too.

Based on the explanation above, the pengusada is a Balian who is unique in having the ability to treat sick people both on amanner natural (naturalistic)/medical and niskala (personalistic) /non-medical with supernatural abilities obtained from descendants, ancestral instructions or God's grace (accompaniment). Thus, Pengusada/ Balian in Bali have a very important role in Balinese society, namely helping the government in the field of traditional medicine.

## B. Concepts and Practices of Traditional Balinese Medicine.

Based on data analysis, it is known that the concept of traditional Balinese medicine is to believe in the existence of aworld sekala and niskala. This is mentioned in the Lontar Usada Kayuktian and the Buddha Kecapi is narrated as follows.

"One day in heaven, Dewi Uma's daughter, Sang Kumara, begged for her mother to breastfeed. At that time, his mother was busy, finally Sang Kumara was scolded, beaten and nailed, because he was in pain, he complained to his father, Lord Shiva. Seeing his son in pain, Lord Shiva was angry and looked for Dewi Uma without asking, he was immediately cursed, becoming a monster instantly changed. Because the change came down to the world precisely in the grave near the Dalem temple. In short, Lord Brahma was sorry to see the condition of the goddess Uma, then given the gift of supernatural powers to master bhuta bhuti, it can make humans weak and can make humans fall sick by giving all kinds of diseases. Previously in the cemetery there was already a Goddess, namely Sang Kalika Maya. The two

durghas (Dewi Durgha and Sang Kalika Maya) must remain in Pura Dalem near the grave as a condition of Lord Brahma. (Nala, 1993:162-163).

Based on the lontar quotes, it is known that the beliefs of Hindus in Bali about health and illness are associated with Pura Dalem. Where Kahyangan Tiga was founded by Mpu Kuturan which consists of Pura Dalem, Pura Puseh and Pura Desa. The god who causes sickness and health is Dewa Tri Murti. Each god has a different power. Lord Brahma has the power of heat with the symbol of red fire, Lord Vishnu with the power of tis/cold, the symbol of water and black, and Lord Iswara/Shiva whose strength is sebeha/makes the body cheerful with the symbol of white wind. The god Tri Murti is associated with the tri dosha in the Ayurvedic concept. Ayurveda is found in the Vedic scriptures, namely the Upaweda section which discusses health. Health according to Ayurveda is a balance of dosha, agni/digestion, balance of body tissues, smooth secretions (urinating, defecating, sweating), happiness of mind, senses and atman. This statement is mentioned in the Sushruta Samhita, sutrastana.15 as follows. "Samadosha, samaagnischa, samadhatu, malakriya, prasanna atmendriya manah svastha ithyabhediyate". In the verse it is revealed that the healthy concept consists of doshas (Vatta/ wind, Pitta/ fire and Kapha/ water) which are called tri doshas, balance of agni namely digestive fire, metabolism, balance of body tissues known as sapta dhatu. Sapta dhatu consists of: (taste / plasma, rakta / blood, mamsa / muscle, spicy / fat, asthi / bone, majja / marrow and sukra / sperm). Smooth mala that must be issued every day such as sweat (sveda), urine (mutra) and feces (yakrt). Likewise, having a happy

spirit/atman, senses, mind or in yoga is known as body, mind and soul (Nala, 2001:75). When everything is in a balanced state that is called whole health.

The development of traditional Balinese medicine cannot be separated from the presence of Mpu Kuturan in the 11th century, who gave the concept to build Merajan/sanggah, Kawitan Temple to worship ancestors and Kahyangan Tiga in Bali. Long before the arrival of Mpu Kuturan in the 10th century, the medical system brought by Bhagawan Kasyapa had developed, but it was only popular when the arrival of Dang Hyang Dwijendra, better known as Pedanda Sakti Wawu Rauh. In the concept of health and illness, Pura Dalem with the magic of Shiva, namely Dewi Durga, plays a very important role. Goddess Durga is said to be the cause of disease in this world. Goddess Durga as a symbol of the Goddess of death and also the cause of illness.

Hindus in Bali view and believe that illness is also caused by Gods, ancestors / God. So that the Three with their three gods called Tri Murti Gods (the three powers of God in creating, maintaining and fusion) have a great influence on the health status of their people. Pura Dalem is the center for asking for safety because there is a magic power of Shiva in the form of Durga, capable of causing pain. With a very strong belief that Hindus worship God / God in order to continue to be given health. Lord Brahma with his power to cause heat in the body is associated with pitta in the tri dosha, if the dominant heat element in the body will experience heat illness, if Lord Vishnu is in charge the body becomes cold because of the dominant water element or called Kapha. Likewise, if the air element is dominant in the body, it will experience

chills or colds /vatta, between cold and hot, it is controlled by Lord Iswara. If one of these elements is excessive or reduced in the body, an imbalance occurs. In the Kekawin Ramayana there is mention of treatment, namely usada is a drug that can be given as one of the fillers in offerings. The stanzas of Kekawin are as follows.

"Ri sedeng Sanghyang dumilah

Diniweidyaken ikanang ni wedya kabeh

Usadi lan palamula,

mwang kembang dupadi".


 It means:

When the firebox/pasepan is lit,

all offerings are made.

Likewise, medicines and tubers, along

with fragrant flowers, incense, and so on.


Likewise, during the reign of King Dharmawangsa in 991-1016, he already knew about medicine, this can be seen in the Adiparwa book as follows.

"Mojar Bhagawan Kasyapa :

ai Kamung Naga Taksaka nahan tang wreksa waringin

paripurnasambhadania hana pwang sedeng amadung

kayu ikang pinaneknya ri wit nikang wandira ya tika

gesengana tekapnya tumambanan ring mantrasadha sarpabisa

pangawruhanta ri mantraku sakti".

It means:

"Bhagavan Kasyapa said:

Ai you Taksaka dragon, there is a banyan tree.

It is very shady. There is a person cutting wood.

You have to climb it on a banyan tree.

Burn it. I am the one who will treat snake venom. Knowmantra is

that my powerful." (Nala, 1993: 21)


Based on the Adiparwa strand above, in the years 991-1016, the usada treatment system had developed as the originator of Bhagawan Kasyapa. Then followed by Dang Hyang Dwijendra in the reign of King Waturenggong in Bali centered in Gelgel, in 1460-1550. Dang Hyang Dwijendra was nicknamed Pedanda Sakti wawu rauh because he had very high knowledge, including in the field of medicine. Since his arrival, various lontars have emerged about treatment. Because previously the treatment was done by word of mouth without being written down. With the arrival of Dang Hyang Dwijendra, various lontars were written such as the lontar Buddha Kecapi, Kalimo usada-Kalimo usadi, Dharma Usada, usada sari, both general and specific such as usada dalem, usada netra, sasah Bebai and so on (Nala, 1993:22 ). Pengusada in Bali in carrying out treatment as a handle is lontar as mentioned above. Both the pengusada who got kapican, taksu, usada, mixed, they say the same thing. Although at first as a ruler on instructions from God, he also studied lontar as a legacy from his ancestors. Thus, the pengusada /balian who are still trusted by the Balinese people to this day because of the knowledge

of their ancestors such as Bhagawan Kasyapa, Mpu Kuturan and Dang Hyang Dwijendra who have contributed to the culture of medicine that exists today. With the Bali Governor Regulation No. 55/2019, article 1.16 it is stated that an pengusada / Balian is anyone who performs traditional Balinese Empirical health services whose knowledge and skills are obtained from experience, heredity or non-formal education (aguron-guron). Empirical health services are more directed to the concept of balian in general, because empirical treatment allows the application of practices niskala sekala. With the enactment of the governor's regulation, the term balian is no longer used, but replaced with pengusada (Suatama, 2021: 148). Even so, the term balian in society has taken root, it is not easy to get rid of it.

Based on the analysis of the data, it is known that the 25 people who use the most deal with the disease by means of chanting mantras / supernatural, offerings for diseases niskala (personalistic). This is also found in the Dayak tribe with the ritual manyangiang (summoning the spirits of their ancestors) to treat diseases (Arianti, Silvia and kukuh Wurdianto, 2021). Wirasuta (2019) said that traditional treatment activities cannot be separated from religious leaders in the community. The view of the Balinese people that all creation on this earth is the creation of Ida Sang Hyang Widhi Wasa. Pain is seen as His creation. Pain arises from an imbalance of the five maha bhuta and tri dosha. The disharmony of the relationship between the individual and the environment, the individual with God and the individual with fellow human beings. The view of pain is very broad and holistic. This imbalance / disharmony is the initial cause of illness

(https://atnews.id access on June 24, 2021). So thus the concept of traditional Balinese medicine is a balance of factors, sekala and niskala. This is according to Foster and Anderson (1986) (in Nala, 1993:2) mentions that the etiology of the disease there are two namely naturalistic causes and personalistic causes. By the Balinese, naturalistic causes can be equated with causes sekala and personalistic causes are equated with abstract causes. Etiology or because the disease still has a very strong influence on the beliefs of the Balinese people, so they can make choices for the individual himself in treating the disease he suffers. This is confirmed by Hobart (in Mbete, et al (Ed), 1998) (in Suatama, 2021: 55) as follows.

"As long as the Hindu religion remains steadfest, people will continou to believe in the seen and unseen worlds, and there will traditional healers".(Suwene kanton langen indik kawentenan agama Hindu, tetep wenten percaya ring sekala niskhala, taler wenten balian)".

It means.

As long as Hinduism remains steadfast, people continue to believe in the visible world (sekala) and the invisible world (niskhala), then as long as there will be balian.

Based on the description above, it is known that religion and culture cannot be separated, especially in the field of medicine. In the view of Hinduism, both visible and invisible pain according to belief will be asked for healing from God. When it hurts, the word that is spoken is God, it is to God to ask in various ways according to local traditions. According to Ki Sukardi (Jombang) said that to treat a disease using the method suwuk. Suwuk uses water/tirta

incense, incense and flowers are given a prayer, a mantra then the ingredients that have been given a mantra are given to the patient. Similarly, the methods of treatment found in Kalimantan such as the Hindu Dayak Kaharingan, Menuaq and Dayak Ngaju as well as the tradition manyangiang of summoning spirits believed to bring medicine to cure a disease. However, it is also recognized that not all diseases can be cured by Balian.

Pengusada is a person who practices traditional Balinese medicine, his knowledge of medicine is generally based on tradition, descent, pica and (ngiring) on the instructions of his ancestors or God. Based on data analysis with ethnomedicine theory, it is known that traditional Balinese medicine is carried out by pengusada /Balian /healer methods with various /holistic. The type of treatment is supernatural, religious approach (bathing in kumkuman/melukat waterin popping water, shower) such as Tirta empul, Tirta Sudamala mebayuh, (ritual with offerings) and usada or medicinal plants. This is in accordance with Adnyana, 2019 stating that the ejection taru pramana are pharmaceuticals alternative material of plants, preserving herbs and mythology of plants that can be used as medicine (access date of 15 april 2021). Based on the statement pengusada also have knowledge about medicinal plants obtained from experience, tradition and pewisik (occult). Besides that, treatment is carried out with massage, boreh/ lulur, loloh / herbal medicine, bathing yeh kumkuman and religious approaches with offerings as ingredients such as melukat, mebayuh. The many types of diseases faced by pengusada/balian require treatment. diverse as well. As an examplepain babai (pain of

non-medical /noetic), pengusada use psychological approach and jnana/ mind power through meditation to ask God for guidance.diseases Noetic such as kepongor/ kesalahang enough to approach ancestral religions used as directed offerings. pengusada As is the case with Jero Yudhi in treating illness using yeh kumkuman with a mantra/prayer for 15 days according to the sick person's illness. Treatment is carried out at the practice, the sick person is bathed with kumkuman water / flower water once by the pengusada, then it is recommended to continue at home for 15 days. This kind of treatment is similar to the kungkum ritual, which is a method of treatment with meditation in the water. Kungkum focuses the mind on the seven chakras in the human body. This chakra is activated with the aim of getting closer to God (Setyaningsih, F, 2020) in E journal.sthd.jateng.ac.id (Access dated June 20, 2021). In general, society Indonesia, such as the Dayak, Javanese, Balinese still believe in traditional medicine. There is also using water as a means of medicine, given a prayer/mantra so that ordinary water turns into water which has healing properties, its use is drunk. This is in accordance with Goltom (in Dossey, 1997:108, in Suatama, 2021:151) a Francis researcher in his research on the power of prayer, where the healer he interviewed said that he was able to help the patient's healing only thanks to prayer. Likewise, Masaru Emoto 2003 (in Yuliari, 2015:10) states that water has the intelligence to remember and convey information. Every word, even the intention that is conveyed directly or indirectly, will be instantly read and the information will be suppressed through the water. Water particles undergo changes after being given prayer, abused, with the song they produce different things, the best is by praying to

form a very beautiful octagon. Therefore pengusada in Bali in practice either pengusada Usada, kapican and pengusada mixture using appropriate prayer God adored. In general, Balians in Bali say that medicinal ingredients have not become medicine if they have not been given a prayer, they mention it by ngurip (awakening the energy contained in the medicinal ingredients) with prayer/mantra, if it has been taken, then it becomes tamba/efficacious medicine. The mantra spoken by the pengusada has magical power because a pengusada is classified as a holy person who has gone through initiation /marriage (the process of self-purification). To maintain both physical and spiritual purity pengusada continuous / consistent in worshiping God. Because only then will be able to maintain attitudes, behavior in carrying out medical practice. In practice, the pengusada also makes a diagnosis through tetenger gering/disease characteristics and holistic treatment methods.

This is in line with Arsana, Sudaryati, Nova Armita, et al (2020) in the form of the Bali Building Bali Journal volume 1 number 2 mentioning usada tiwang. Usada Tiwang is a disease that has symptoms of body feeling free, aches and pains, restlessness, squinting eyes, stiff muscles and even fainting. Treatment is carried out holistically by the user according to the management by the user by using medicinal ingredients made from a mixture of various types of plants or other materials such as wine, lengis tanusan, salt, lime sugar, tain seksek and others. This is where the relationship between the ruler and the God/Ista Dewata whom he worships cannot be separated from one another because he is bound by a very deep belief.

There is a relationship between the patient and the healer who both have the belief that everything can work because there is interference from the supernatural.

Based on some of the experiences of the empiricist , it is in line with the Atharva Veda (in Nala, 2011:16-17) in treating various diseases using four approaches. The four approaches include:

1.     The mystical approach is an approach using magical powers. For example, by worshiping the gods / God accompanied by offerings so that they are given grace and strength to fight a disease, using potions or magical objects (magic objects planted in the ground, can be metal, objects written with magical letters, buffalo heads or other animals) . Tools used by humans such as rings, belts, necklaces, tattoos, paintings or magical letters as amulets to ward off evil.

2.     Psychological approaches or psychological approaches such as praying, meditating, meditating in meditation in order to gain inner peace. You can also sing, some mekidung can also cry or shout your heart's content in a quiet place so that the feeling becomes relieved. Often also use harsh words to ward off disease. All of these methods are used to relieve the heart, calm the mind so that it has a psychological impact which has benefits for healing and restoring health for the sick.

3.     Direct relationship between patient and healer. A healer must give confidence to the patient that he as a healer will be able to treat his illness, for example by looking, speaking and acting that convinces the patient that he is a powerful healer.

4. Using various medicinal herbs, namely using various medicinal plants, animals, minerals, which are smeared, drunk, inhaled by manipulation actions such as massaged, massaged, pressed, steam bathed, warm scrubbed and so on.

Based on the etnomedicine known that pengusada / healers in Bali using the herb that comes from plants in Bali, and many grew up in a home or residence. Balian I Made Kasta, I Dewa Putu Asta, IB. Bajra, I Wayan Sucipta, Tjok Mahatma Kerthyasa are masters who use these herbs or medicinal plants based on the strings and after studying the lontar it turns out that all the strings are in the lontar like Taru Pramana.

Balian I Made Kasta said that "when treating patients, he instructs his own patients to look for additional ingredients such as base, tumbah, turmeric, kitchen seksek (wood eaten by termite in the kitchen), uyah areng (black salt), incense, flowers white Japanese, sandat, weed leaves to be used as tamba".

Based on the experience of the pengusada, whether religious, magical, empirical or indeed learning from lontar, ingredients derived from plants, animals, and minerals are obtained from around the place where he lives. Thus, the material tamba is already available in nature, it just needs to be processed by a user by being given a spell and being mengurip: / turn the material tamba into tamba. There is an interesting thing that when balian asks to find the ingredients on his addedown, there is a lesson for the patient to get to know about medicinal plants and the patient's sincerity in undergoing treatment. This is in line with Risky, Nanda Pranaka, Fathul Yusro, Indah Budiastutik, who said that the Malays used medicinal plants with a different perspective, namely the religious system with continuous and hereditary beliefs (Journal of Indonesian Medicinal Plants, vol13no1 (2020). The drugs used are betel, noni, turmeric, kencur, soursop, kaliomo, red ginger, red onion, white guava, gotu kola, cat whiskers, red betel and cocor duck. sekala (medical/naturalistic) and elements niskala /personalistic (non-medical/black magic, witchcraft), as well as holistic treatment, such as a religious approach.

The development of traditional Balinese medicine experienced up and down, this was caused by several factors namely : 1) the false discourse of aywa wera that one's lontar should not be read to others , 2) diffikulty reading lontar, 3) being a Pengusada mostly due accompaniment/guide ance from others, their ancestors, and 4) Pengusada have not been able to package drug like modern medicine. Pengusada/Balian with modern doctors are very different. Doctors can prescribe medicine, with the medicine being made by the parmasi. While the owner Balians makes their own. Modern doctors and Balians are people whose job it is to help sick people, and not all diseases can be cured by doctors or Balians. Therefore neither the doctor or Balian can claim that they can cure disease. True healing is in God's hand.

## IV. Conclusion and Suggestion

### 4.1 Conclusion

Based on the description above, it can be concluded as follows.

1. Pengusada is a Balian unique knowledge acquired from their ancestors manual / God (ngiring), the offspring have

a supernatural ability to help treat people who are sick either sekala or niskala.

2.     The concept of treatment is the belief in the existence of dualism, namely the balance of elements of sekala(naturalistic). andelements niskala (personalistic): belief in the existence of supernatural powers. And the practice of treatment is diverse / holistic and the ngayah system, treatment with a religious approach (melukat, bathing flowers / kumkuman water, offerings, mebayuh / bayah, paying with offerings, prayer) and manipulation is done with meboreh, / scrub, massage, loloh, oil and tutuh (dripping fluid into the nose).

**4.2 Suggestions**

Some suggestions that can be conveyed on this occasion are as follows.

1.     Pengusada who get a gift from the ancestors / God (ngiring) should continue to learn through usada lontars as ancestral inheritance in order to remain siddhi (successful) so that carrying out pengusadaan can last a long time.

2.     To the government, pengusada/healer who want to develop their business so that they are given convenience in managing business permits.

3.     Subsequent research should be on conducted scavengers using specific ingredients for specific diseases.

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# THE CONCEPT OF HEALTH AND ILLNESS
# IN THE LOCAL WISDOM  OF THE BALINESE SOCIETY

Putu Lakustini Cahyaningrum[a,1,*], I Ketut Ardhana[b,2]

[a]Program Studi Kesehatan Ayurweda, Fakultas Kesehatan, Universitas Hindu Indonesia,Denpasar, Bali

[b]Universitas Hindu Indonesia (UNHI) Denpasar and Professor in Asian History Faculty of Arts Udayana University

[1]nining@unhi.ac.id*; [2]phejepsdrlipi@myahoo.com

*nining@unhi.ac.id

## Abstract

In the current era of globalization, various health problems that have not been able to be handled optimally by the modern health world have created a new phenomenon among the community by starting to look back at alternative medicine based on knowledge of traditional medicine. This study aims to determine the extent of the perception of the concept of health and illness in Balinese local wisdom and the belief of the local Balinese community towards the existence of traditional Balinese medicine. This study uses interview, observation and documentation techniques to 2 (two) traditional healers (*balian*) and 2 (two) patients who perform traditional medicine. Based on the results of the study, it was explained that health is a condition of a person who has the ability to carry out activities smoothly without experiencing interference and the elements that form the body, namely *Panca Maha Bhuta*, *Sapta dhatu, Tri dosha* (*vayu,pitta, kapha)* and *Tri Mala* (*three wastes) , excreta*) are in a state of balance (*equilibrium*) while pain is a body condition where there is a disturbance or imbalance of elements in the body caused by *sekala* factors  (visible, tangible and tangible) and *niskala* factors (not real or tangible). Balinese belief in traditional medicine still exists today due to the method of treatment *holistic* (thorough) and the belief that humans themselves consist of the body (*sthula sarira*), the subtle body (*suksma sarira*) and the spirit body or *atma* (*antakarana sarira*).

*Keywords: concept of health and illness, traditional medicine, Balinese local wisdom*

## 1. Introduction

Health is one of the most basic necessities of life that must be met by human beings to survive in this world in addition to fulfilling food, shelter and clothing. Health is priceless, but this is sometimes not realized by humans, the value of health is only realized when humans are no longer healthy (sick). With the development of technology and the dynamics of increasingly modern life, human lifestyles have changed. Modern lifestyle causes human life to be trapped in worldly things so that many health problems appear but the development of treatment has not been optimal [1].

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According to WHO, health is a state of complete physical, mental and social well-being, which is not limited to being free from disease and infirmity. Health is a human right and one of the elements to achieve prosperity in accordance with one of the ideals of the Indonesian nation and to support public health with the highest degree of health. Health according to law number 36 of 2009 is a healthy condition, both physically, mentally, spiritually and socially so that it allows everyone to live socially and economically productive [2].

While pain is a person's perception of the feeling of a disturbance in daily activities due to deviations in the function and structure (shape and composition) of the physical, mental, social that is being experienced from its normal state. Pain is indicated by subjective complaints (*signs*) and objective symptoms (*symptoms*). In this case, a person's perception of the changes that occur in him cannot be directly felt by others, so that pain is more dominantly subjective. Pain can be caused by several things, such as an unhealthy lifestyle, an unsanitary environment, or a decrease in body metabolism [3].

The variety of health problems that have not been able to be handled optimally by the modern health world has created a new phenomenon among the community by starting to look back at alternative medicine based on knowledge of traditional medicine. Knowledge of traditional medicine in Bali is written in the *Lontar Usada* script. The *Lontar Usada* manuscript contains various ingredients for health care, prevention and treatment of various diseases, as well as improving health status [4]. The importance of maintaining physical health as one of the foundations for achieving the goal of life, namely happiness in the world.

The development of the world of health does not go hand in hand with the healthy behavior of the community. According to Simons-Morton (1995) healthy behavior is basically a person's response to stimuli related to illness and disease, health care systems, food and the environment [5]. Basically people's behavior is based on values, attitudes and education as well as knowledge [6]. People in general are reluctant to go to the hospital due to the high cost of treatment for the lower middle class.

Traditional medicine has the advantage of being cheaper in terms of cost when compared to modern medicine. While the weakness is that traditional medicine has not been scientifically tested specifically for both the dose and the dose used. Modern medicine that is currently developing is carried out scientifically based on the results of research that has been tested while traditional medicine is a medical practice that is based on knowledge, skills, and practices based on theories, beliefs and beliefs as well as community experiences based on their customs, traditions and culture. both written and unwritten which are used for health maintenance as well as in the prevention, improvement or treatment of physical or mental illness [7].

In Balinese culture this traditional treatment is called *Usada* treatment while someone who has the ability to perform usada treatment called return. Etymologically the word *Usada* comes from the word *ausadhi* which means plants that contain medicinal properties [8]. According to Adiputra (2011) Bali inherited a system of knowledge about medicinal plants contained in *Lontar Taru Pramana* [9]. In this *Lontar* contained hundreds of

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types of plants as well as their properties, which are useful as medicinal plants to cure diseases. *Usada* is a traditional Balinese science introduced by the ancestors and is a science for health care and disease healing that is imbued with Hindu religious values [10].

The development of medical science has not diminished the Balinese people's belief in traditional medicine. Modern medicine prioritizes scientific and biological elements, while traditional medicine prioritizes spiritual aspects. Humans as a whole are not only biological beings. Humans are also social beings, psychological beings, and spiritual beings. Healthy in the view of Balinese people is overall healthy. This is the basis of traditional medicine is still in demand by the people of Bali until now. In addition, nowadays traditional medicine is getting attention by the government as evidenced by the issuance of PP 103/2014 on traditional health services. In addition, there is a Bali Governor Regulation No. 55 of 2019 concerning Traditional Balinese health services and the Vision of the Governor of Bali, namely "*Nangun Sat Kerthi Loka Bali*" through the Planned Universe Development Pattern, where one of the programs that will be developed is traditional health services which are ancestral heritage or traditions.

Practice of traditional medicine in Bali is generally carried out by *balians* (traditional healers) who have sufficient knowledge of traditional medicine. *Balian* has the ability to treat the sick. The ability to treat this is obtained in various ways, namely from heredity*, taksu, pica,* learning or *nyastra*, and various other ways. According to Wolfgang Weck (1937) stated, Balian *is* divided into three groups,

namely *Balian Usada, Balian Tatakson,* and *Tukang* (helper of the healers), including *Balian Manak, Balian wut*. [11]. Meanwhile, according to Nala (1992) states, *Balian* based on its objectives, there are two kinds, namely *Balian Panengen* and *Balian Pangiwa.*

The concept of health and illness remains a relevant study to do. Several studies have explained the relevance of using traditional medicine methods which are influenced by other factors [12]. In addition, studies on treatment steps associated with traditional beliefs or the socalled *health belief model* [13] & [14]. the results of Kriswiyanti's research (2011) show that in Bali there are still Many people use traditional medicinal plants as an effort to maintain health, be it reducing, eliminating or curing disease [15]. In this study, research will be conducted on the extent of the perception of the concept of health and illness in Balinese local wisdom and the belief of the local Balinese community towards the existence of traditional Balinese medicine which still adheres to customs, traditions and culture as a philosophy of life.

## 2. Research Methods

In this study using the theoretical basis of phenomenology. The term phenomenology comes from the Greek phenomenon which literally means "symptoms" or what has appeared, so that it is real to us. Phenomenology as a scientific method is a branch of existential philosophy. Phenomenology seeks to understand how humans construct important meanings and concepts within the framework of intersubjectivity (our understanding of the world is shaped by our relationships with other people) [16]. Phenomenology assumes that people

actively interpret their experiences and try to understand the world with their personal experiences [17].

According to Ardianto, *et al* there are two broad lines in phenomenological thinking, namely transcendental phenomenology as described in the work of Edmund Husserl and social phenomenology described by Alfred Schutz [18]. According to Deetz, from the two outlines (Husserl and Schutz) there are three similarities, namely *first* that knowledge cannot be found in external experience but in individual consciousness. *Second,* meaning is a special experience in personal life. In essence, the meaning that comes from an object or experience will depend on the background of the individual and certain events in life. *Third,* phenomenologists believe that the world is experienced and meaning is constructed through language.

This study uses a qualitative method with purpose sampling technique where the main instrument of data collection is through interviews and observations of traditional healers and local Balinese people. To get scientific results, in this study there were 4 informants who were used as data sources. The selection of informants is based on traditional healers or *battra* who have a relatively large number of patients and people who believe in and practice traditional medicine. This analysis process is carried out using observation and interview techniques, which are also data collection, by systematically arranging notes from observations, interviews, and documentation to increase the researcher's understanding of the issues studied, then presenting them as findings [19 ]. This process is assisted by several instruments such as: an observation guides that guides in making observations of the subject and object of research that lists what is needed to get the researchers' attention. Then free guided interviews which give freedom to the informants in providing the information and information needed through the questions given. Assisted with documentation while in the field in the form of photos, videos and sound recordings. As should qualitative research, all information and data obtained from informants are continued into the data processing and analysis process. Through observations, interviews, data from field notes with predetermined informants, re-correction and sorting of data is carried out so as to obtain important data related to the research and also supported by literature such as manuscripts of papyrus, journals and related books. with the research context, namely the concept of health and illness as well as traditional Balinese medicine techniques.

## 3. Result and Discussion

### 3.1 Perception of the concept of health and illness

Perception is a picture or a person's perspective on something through the five senses. According to Imam Muchoyar (1991), perception is a process of changing a person's information on an object that enters a person through experience using the senses he has and the process persists by giving meaning or description or interpreting an object [20]. Based on the results of interviews with *balian* (traditional healers) by Ida Bagus Suatama (aged 61 years) interview on 11 July 2021 as follows:

"*Health is the condition of a person who can carry out his daily activities without complaints by showing the*

*elements in the body are in a balanced state marked by smooth digestion, body organs function properly and rest and sleep are not disturbed. While a person's pain can be seen clearly when there are deviations in his organs. For example, the eye can be seen in the color of the eye, the movement of the eye components and its shape. If the color is red, it means that there is an infection in the body. When blue eyes lead to heart disease. Then, if the patient has health problems, it can be detected by palpating an unstable pulse that feels hard and thick, weak, thin and stuttering.*

The same thing was also expressed by *Balian* (traditional healers) Ida Bagus Made Bajera (age 67 years) in an interview on August 25, 2021 as follows:

*Health and illness are part of a fluctuating and dynamic physical atmosphere. Patients generally come when the condition is not dynamic (stagnant) which is healthy when all the systems and elements that make up the body are in balance and can function properly. To find out a person's illness, I make a diagnosis of the patient's complaints and the symptoms that appear in the patient's organs. So that it can detect the type of disease suffered by the patient and what taboos must be implemented.*

From this expression, it can be seen that basically a Balinese person to know the patient's health and illness is detected in the body, meaning physical and non-physical elements that cause an imbalance. This is closely related to the context of the *usada* system of the concept of health-illness that a person can be called healthy if the system

and elements that make up the body or the *panca maha bhuta* which consist of *pertiwi* or land which means something that can be touched, felt; *apah* or water is something that is flexible, flowing, flexible; *teja* or fire that carries two things, namely heat and light, *bayu* or wind which means everything that protects, *akasa* or ether is in a proportional balance.

According to Nala (1996) it is stated that the *Susruta Samhita* and *Charaka Samhita* books discuss health and illness issues [21]. In this book it is stated that in the human body there are three elements called the *Tri Dosha*. These three elements consist of *vayu, pitta, kapha* which is often referred to as the pathological-humeral concept. *Vayu* in the human body in the form of air, wind, *bayu* (strength, energy). *Pitta* is fire, heat, light in the human body. *Kapha* is a liquid, water, mucus, solution in the human body. *Vayu, pitta* and *kapha are* related to the elements of *akasa*, sun and moon. That is why during the day the elements *pitta* number of increases due to the presence of the sun. On the other hand, at night, the element *kapha* is dominant. Excess water causes the body to become cold, while during the day the body is hot due to excess fire. At dawn or dusk (*sandikawon*) there is an increase in the number of elements *vayu* so that the body does not feel hot and does not want to. The balance of these three elements in the body determines the degree of health of the human body. If this balance is disturbed, then humans will get sick.

Traditional medicine in Hinduism has been known since ancient times. Hinduism has a book that specifically discusses health problems, namely the book *Ayurveda. In the book of Ayurveda which later developed into usada, it* describes the science of positive and consumptive health

as the science of healing disease. *Ayurveda* is one part of the *Vedas* (Hindu scriptures) especially from the *Reg Veda* and *Atharwa Veda* as the mother tree. *Ayurveda* does not only describe disease (*vyadhi, roga*), treatment and healing (*ausadha*) as many people suspect, but the review is much broader than that, which concerns knowledge about human life in this world related to various efforts so that humans can live long (*ayur, ayus*) and live a healthy life (*swasthya*) until old age. When it comes to health, it includes preventive, curative and rehabilitative components. This is in accordance with the ayurvedic motto which when translated states that "to maintain health when the body is healthy and seek treatment until it is healthy when the body is sick or experiencing problems"[22].

According to *Ayurveda,* life is a fusion of *raga* (body), *aggregates* (senses), mind and *atma (jiwatman).* Living humans are humans who are actively moving (*karma purusha*) as an accumulation or combination of balance between the elements of *tri dosha* (humoral fluid), *sapta dhatu* (seven tissues) and *tri mala* (three wastes, excreta) that are in their bodies. Body tissues (*sapta dhatu* ) will be able to carry out their duties properly, if the elements of the *tri dosha* (*vayu, pitta kapha*) and waste waste in the form of *mala* (urine, feces and sweat) can be removed every day on a regular basis. If the balance of the *tri dosha is* disturbed or the *mala* cannot be removed regularly, resulting in the body's tissues (*sapta dhatu*) not being able to perform their functions properly, then the body will be sick (*roga, rogya*).

According to the *tattwa* in the *Usada* medical system in Bali, *Ida Sang Hyang Widhi* or Bhatara Shiva (God) created everything in this universe. He also provides disease and medicine. In some lontars *usada* (*Usada olasari, Usada separa, Usada Sari and Usada Cemeng sari*) it is stated that who causes disease and who can cure it. The disease is single with the cure, if the wrong way to treat it will become a disease and if the right way to treat it will be cured. In general, there are three types of disease, namely *panes* (hot), *nyem* (cold) and *sebaa* (hot-cold). Similarly, regarding the medicine, there are drugs that are efficacious *anget* (warm), *tis* (cool), and *dumelada* (medium). To carry out all these activities are Brahma, Vishnu, and Iswara. Called *Sang Hyang Tri Purusa* or *Tri Murti* or *Tri sakti His* form is Fire, Water and Air. Disease *panes* and efficacious drugs *anget* the authority of *Bhatara Brahma. Bhatara Vishnu* is in charge of disease *administering nyem* and efficacious medicine for *tis. Bhatara Iswara* held a disease *sebaa* and a medicine with efficacious *dumelada.* [23].

Based on the results of interviews from 2 respondents who are patients, namely (I Wayan Jeneg (age 40 years) and I Made Metri (age 50 years) stated the same thing that the concept of health and illness is influenced by the ability and inability to do activities caused by biological factors, psychological and socio-cultural For the respondent, healthy is the condition of the body that does not have obstacles to work according to its daily abilities and is sick when the body is no longer able to carry out activities as usual.

1. Biological factors

Biological factors relate to components of a person's body who experience pain such as discomfort in one member of the body due to suffering from something (fever, stomach pain, etc.). According to Safino

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and Smith (2011) these biological conditions are related to how each component of the individual's body works and interacts with each other to create healthy conditions [24].

## 2. Psychological factors

Psychological factors in the concept of health and illness are related to that emotions and anxiety also affect the direction of treatment. People tend to be afraid of going to modern medicine because they are influenced by economic conditions and side effects of modern medicine so they turn to traditional medicine when someone is sick. The experience of being sick indeed encourages the desire to get well soon so that a person will try various types of treatment, both medical and non-medical. This is a natural psychological response when individuals feel their health is threatened [25]. Fear of health threats often causes excessive panic in a person causing psychological implications such as the patient failing to think normally and adapting to the sick situation at hand and the patient failing to understand health problems and take appropriate health actions as a result the body responds negatively. against the drug itself .

## 3. Socio Cultural Factors

Socio Cultural Factors play a role in the formation of the concept of health and illness from respondents, namely the factor of trust and belief in traditional medicine that comes from the experience of previous ancestors. Culture can affect health from various side [26]. So that it can be related that life must be based on balance where if the body is balanced it will always be healthy and if there is an imbalance then the body will experience pain. In the concept of

Tri Hita Karana, humans will live with fellow humans, with their environment and with the creator. Humans are healthy if the three relationships are in a state of balance. If there is one part that is not balanced, then this is what underlies the emergence of disease. This is expressed by Sukarma (2013) that the principle of the harmonious and balanced relationship of *Tri Hita Karana is* believed by the Balinese people as a basic concept in preventing and overcoming disease [27].

According Notoadmojo 2003 that an individual's response when the pain is through the 5 (five) stages namely no action *(no action),* the act of treating themselves *(self-treatment),* to traditional healers *(traditional remedy)* in rural communities, to buy medicines to pharmacies and treatment to modern medicine (PUSKESMAS, doctors practice, Hospital). This is also in line with the opinion of experts quoted by Sudibyo (1999) relating to the concept of health and illness where a person will take action based on experience, perception, understanding and interpretation of a stimulus object or a certain situation [28].

## 3.2 Balinese Belief in *Usada* Medicine

The Hindu community in Bali believes that disease in the context of *Usada* Bali is divided into 2, namely *sekala* disease and *niskala* disease. Based on the results of interviews with traditional healers and patients, it was found that there are several factors that cause the existence of *Balian Usada* to still be needed by the community, namely: (1) community beliefs and mindsets. Balinese people believe and believe that there are two factors that cause disease, namely the *sekala* factor (visible,

real and tangible) and the *niskala* factor (not real or tangible) so that people will seek help from traditional healers to treat non-chronic diseases or to modern healers to treat diseases. scale. If after several visits to the doctor, the disease does not go away, then they will ask for help from traditional healers (*Balian*). According to Nala, 1991 states that *sekala* disease is a disease caused by external factors such as changing temperature, physical impact, toxins, bacteria, fungi and others. While *niskala* disease is a disease caused by supernatural elements in subtle forms such as *desti,* spirit, *leak*, and the power of black magic. Traditional medicine emphasizes holistic medicine that combines physical, mental and mental therapy so that this is what underlies the Balinese people's belief in the importance of medical and non-medical treatment systems.

Foster and Anderson (1986) stated that in general, traditional people's beliefs about the cause of disease (etiology) can be classified into two, namely *naturalistic* and *personalistic causes*. Naturalistic causes are the causes of illness that come from nature or the environment such as climate change, viruses, germs, bacteria, fungi etc. While personalistic causes are causes of illness that come from humans such as mental disorders (psychos) or due to the actions of other people, both physically and metaphysically (magical) such as stomach pains for which the cause is unknown, frequent fainting, fear, possessed by spirits, the ability to overcome causes Naturalistic and personalistic for traditional people are seen as only possessed by traditional healers such as healers, shamans, *balian* so that the ability of *sekala-niskala* is a specific competency of traditional healers that is not possessed by other healers [29].

The Balinese people's appreciation for *balian* or *pengusada* is quite high and even recently has regained a place in the hearts of the people. This is supported by the cultural pattern of the Balinese people in dealing with their life or health. In addition, public confidence in the choice of treatment is related to perceptions about *illness* and *disease*. Patients tend to be-oriented *illness* so that the success of the healing process is judged based on the effect of reducing pain (*illness*), not based on the disappearance of the disease (*disease*). This perception generally also underlies the patient's assessment of the efficacy of the drug. Drugs that are able to relieve pain (*illness*) in a short time tend to be considered a panacea, although not necessarily the drug is able to eliminate the disease (Foster and Anderson, 1986).

In the Hindu tradition, traditional medicine utilizes natural ingredients such as plants as contained in the *Lontar Taru Pramana*. In *Taru Pramana* mentioned the benefits of plants to cure diseases of the head, body, and feet. Many Balinese people still use traditional ingredients because they are considered cheaper, safer and have no side effects. Besides there are important things that do not exist in modern medicine, namely the concept of prayer (*mantra*). Where in every traditional medicine (*balian*) with herbs also use the means of prayer (*mantra*). This is due to the belief that humans themselves consist of a body (*sthula sarira*), a subtle body (*suksma sarira*) and a spirit body or atma (*antakarana sarira*) [30].

The Balinese usada treatment system that combines the concept of physical, mind and soul therapy (*body-mind-soul*) provides a more comfortable psychological effect on a person. This feeling encourages people's behavior in determining their choice of

treatment to traditional medicine. Either as a primary choice, alternative, or in combination with modern medicine. People in general seek medical help not because of a pathogenic disease, but mostly due to a malfunction of the body. People in Bali still believe that *usada* treatment has many benefits for curing the sick. Although there are many health centers spread evenly in every sub-district, seeking treatment with traditional Balinese healers (*balians*) is still an option that cannot be ruled out for both rural and urban people.

## 4. Conclusions and Suggestions

### 4.1 Conclusion

Based on the results of the research above, it can be concluded that:

1. Healthy is the state of a person who has the ability to carry out activities smoothly without experiencing interference and the elements that make up the body, namely the *panca maha bhuta*, *Sapta dhatu*, *Tri dosha* and *Tri Mala* (*excretion*) are in a state of balance (equilibrium). While pain is a body condition where there is a disturbance or imbalance of elements in the body caused by scale factors (visible, tangible and tangible) and abstract factors (not real or tangible). Traditionally the concepts of health and illness are associated with the beliefs and beliefs of the local Balinese people in finding treatment techniques based on local philosophies.

2. Balinese belief in traditional medicine still exists today due to holistic (thorough) treatment methods and the belief that humans themselves consist of the body (*sthula sarira*), the subtle body (*suksma sarira*) and the spirit body or *atma* (*antakarana sarira*). Balinese people believe that health and illness is a balance between the soul (*spirit*), mind (*mind*) and body (*Body*).

### 4.2 Suggestions

1. Knowledge of traditional Balinese medicine called *usada* as a source of concepts to solve problems in the health sector. By mastering the *usada* concept and using it in a conceptual framework in the fields of prevention, treatment, rehabilitation and research, you will be able to develop science and technology in the health sector.

2. The usada healing and treatment system is a *local genius* which is an important cultural capital in the development of medicine *usada*. Therefore, it is necessary to establish a plantation business that is able to provide ingredients for herbal medicines needed by *usada* medicine.

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# Menyama Braya's Local Wisdom To Overcome Financial Difficulties During a Pandemic

**Ni Ketut Muliati[1]\*, Sri Sunarti Purwaningsih[2]**
[1]Hindu University of Indonesia, Denpasar, Indonesia
[2] Indonesian Institute of Sciences, Jakarta, Indonesia
[1]\* **ketutmuli@yahoo.com,** [2] Nartipurwa@gmail.com

## ABSTRACT

*The whole world is currently at its toughest point due to the spread of the COVID-19 virus (Corona Virus Disease 2019). The government has taken various ways to prevent the spread and the incidence of more fatalities ranging from Lockdown or Physical Distancing. The government's policy indirectly resulted in a decrease in people's income, one of which was because there were many layoffs that made the community experience financial difficulties. financial distress) especially in meeting daily needs. Traditional villages also have an obligation to help deal with COVID-19 together with the government. The problem in this study is whether the local wisdom of menyama braya can be a solution in helping to overcome financial difficulties during the pandemic in the Traditional Village, South Kuta District. The reason for choosing this research location is because most of the manners of the Traditional Village of South Kuta District have been based on tourism so that with the decline in tourism during the current pandemic, South Kuta is the one who feels the most. This research is a qualitative descriptive study. Data collection techniques were obtained by means of interviews, observation and documentation. Sources of data used are primary and secondary data sources.*
 *Keywords: Social culture, Menyama braya, financial difficulties, pandemic*

## Introduction

The whole world is currently at its toughest point due to the spread of the COVID-19 virus (Corona Virus Disease 2019). The World Health Organization (WHO) announced that COVID-19 is a global epidemic or pandemic (compass, accessed 18 May 2021). The Indonesian government has even designated this virus as a non-natural Covid-19 disaster (Zahrotunnimah,

2020). The government has taken various ways to prevent the spread and the incidence of more fatalities ranging from *Lockdown* or Physical Distancing. The government's policy indirectly resulted in a decrease in people's income (as shown below), one of which was because there were many layoffs, which made the community experience financial difficulties (*financial distress*).

Pendapatan Masyarakat Indonesia saat Pandemi Covid-19
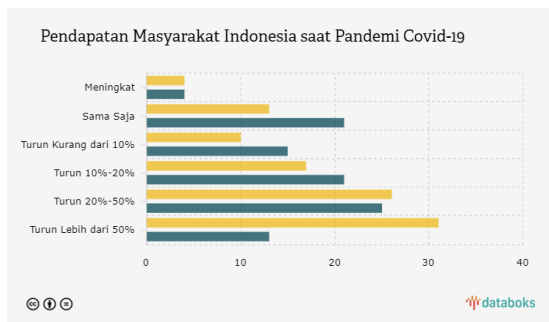
According to Sina and Raturomon (2012) financial distress generally occurs due to financial insufficiency to meet the various needs of individuals and all family members.

Financial difficulties occur due to a decrease in income so that people have difficulty meeting their basic needs as shown in the picture below. Difficulty in fulfilling daily meals is about 55%, school fees 12.3%, internet quota 11.5%, house installments 2.9%, job losses 10.5%, others 1.6% and don't know 1.4%.

Figure 1



KESULITAN TERBERAT AKIBAT PENURUNAN PENDAPATAN

Jika menurun, kesulitan apa yang paling berat dialami oleh keluarga Ibu/Bapak?... (%)
[base: pendapatan rumah tangga menurun akibat pandemi]

Kebutuhan makan sehari-hari yang dirasa paling berat dialami akibat penurunan pendapatan rumah tangga.

This is in accordance with the theory presented by Maslow (2018) that humans have five levels or hierarchy of needs, namely: (1) physiological needs, (2) security needs, (3) love needs, (4) self-esteem needs. and (5) self-actualization. Currently, people are required to be able to meet all their needs by doing various ways in order to survive during the pandemic in accordance with the theory of resilience. According to Desmita (2017) resilience is the flexibility, resilience, ability or capacity possessed by a group or community that allows it to deal with, prevent, minimize and even eliminate adverse impacts into a natural thing to overcome. Every human being has the ability to be resilient,

Since the issuance of the Joint Decree of the Governor of Bali and the Bali Province Traditional Village Council Number: 472/1571/PPDA/DPMA and Number 05/SK/MDA- Prov Bali/III/2020 dated March 28, 2020 concerning the Establishment of a Mutual Assistance Task Force for Covid-19-Based Prevention Traditional Villages in Bali, traditional villages also have an obligation to help deal with COVID-19 together with the government. Based on this decision, the task of the traditional village is not only to prevent the spread of the virus but also to provide assistance to people in need. The provision of this assistance is reflected in the socio-cultural life, namely *menyama braya*, where this concept contains: meaning that we are brothers. As a social unit of brotherhood, attitudes and behavior in viewing other people as brothers who

should be invited together in joy and sorrow (Kusumah, p. 3). *Menyama braya* It is understood as a protective frame for the harmony of community life from individualistic, materialistic and disintegrating life threats or as an adhesive energy of togetherness (Widarta, 2017).

*Menyama braya* likens that plural social life in relation to it is like a tree. The root of a tree is likened to Tat Twam Asi (I am you: human beings are essentially one), the trunk is fasudewam khutumbhakam (we are all family), sama braya is the branch, while the leaves, flowers and fruit are harmony. The concept of menyama braya is related to the teachings of Hinduism, namely Catur Paramitha, which can be interpreted as four main types of traits and attitudes that should be used as the basis for morality. Based on that concept, the Traditional Village has an important role to help others in overcoming financial difficulties due to the pandemic.

The Traditional Village in South Kuta District is the largest contributor to Regional Original Income (PAD) in Badung Regency. This is reinforced by a statement from the Head of Public Relations of the Badung Regional Government "From several districts the backbone of Badung is the South Kuta area, apart from being a water tourism area and a center for five-star hotels and restaurants, South Kuta is also a place for international meetings, such as APEC, WTO and others."

(https://bali.tribunnews.com accessed 3 August 2021). Because the South Kuta District has so far been very dependent on tourism, so during the current pandemic, South Kuta is the one who feels the most impact.

Many studies regarding the COVID-19 pandemic have been carried out, such as research on the role of the Kuta Village Credit Institution (LPD) and Kuta Traditional Village in providing assistance to residents affected by COVID-19 (Agustina (2020), finding that the Kuta LPD and the Kuta Traditional Village synergize with each other in helping residents affected by Covid-19 and play an active role in easing the burden of their village manners by providing basic necessities. Furthermore, research on the household economy in the era of the covid-19 pandemic (Sina, 2020), found that the household economy stagnated and even a sharp decline in household income due to the occurrence of many layoffs (PHK) so that they cannot meet their needs.

Research on handling the Covid-19 pandemic: Collaboration between the District Government and KNPI Gianyar In Gianyar Regency, Bali (Arisanti and Suderana, 2020), found that *Menyama braya* was able to shape the character of Gianyar youth to actively participate in dealing with the Covid-19 dispute. Last about *Tri Hita Karana* For Covid-19

Prevention in Bali (Yasa, 2019), the results of the study show the involvement of Traditional Villages as a task force team for handling COVID-19 which is carried out based on the Tri Hita Karana concept which consists of parhyangan by performing religious rituals such as limiting traditional activities and religious approaches. Pawongan by monitoring the entry and exit of the community and distributing masks through pecalang (customary police), and palemahan by providing hand washing and spraying disinfectants in the traditional village environment. Based on this research, it is deemed necessary to conduct more in-depth research related to the social culture of *menyama braya* which has become a hereditary heritage from ancestors in Bali, to see how far this concept is practiced in Traditional Villages during the pandemic.

Based on the description above, the problems in this study are first, what kind of financial difficulties are experienced by the community during the pandemic?, secondly, how is the application of the concept of menyama braya in society during the pandemic?, thirdly is local wisdom of menyama braya able to be a solution in helping overcome financial difficulties during the pandemic?. This research is expected to be used as a consideration that the concept of menyama braya is one of the cultural heritages that we

should preserve in the midst of modernization and it is hoped that traditional villages in carrying out religious and customary activities can always be based on local wisdom of menyama braya.

**Methods**

This research was carried out in the Traditional Villages of South Kuta District, amounting to 9 (nine) Traditional Villages, namely the Pecatu Traditional Village, Ungasan Traditional Village, Kutuh Traditional Village, Bualu Traditional Village, Tengkulung Traditional Village, Peminge Traditional Village, Kampial Traditional Village, Jimbaran Traditional Village and Tanjung Benoa Traditional Village. Each Traditional Village is led by a Jero Bendesa. The reason for choosing this research location is because most of the manners of the Traditional Village of South Kuta District have been based on tourism so that with the decline in tourism during the current pandemic, South Kuta is the one who feels the most. This research is a qualitative descriptive study. According to Sugiyono (2018: 9) qualitative research is a research method based on postpositivist philosophy which is used to examine the condition of natural objects where the researcher is the key instrument. In qualitative research, the data is described descriptively in the form of reports and descriptions. Data collection techniques

were obtained by means of interviews, observation and documentation.

Sources of data used are primary and secondary data sources. Primary data sources come from sources not only to respond, but also as owners and sources of information. Secondary data is obtained by studying and understanding data sourced from literature, articles in newspapers and the web. The technique of determining the informants in this study is using the snowball sampling technique. All the data that has been collected is processed through three streams of activities carried out simultaneously, namely data reduction, data presentation and interpretation, and drawing conclusions (Silalahi, 1999: 264). In validating the data using technical triangulation, source triangulation and time triangulation.

**Results and Discussion**

***Menyama Braya***

The concept of menyama braya is a cultural heritage from our ancestors that we should preserve. The term menyama braya comes from two words, namely "nyama" and "braya". The word Nyama gets the prefix "me" to "menyama" which means brother. While the word "braya" means the closest neighbor, people around or all of humanity because of one birth path (horizontal). Menyama braya is a term that means that all humans are brothers

or a way of life that treats others like brothers (Wisnumurti, 2010). Menyama braya is likened to a tree. The root of a tree is likened to tat twam asi (I am you; human beings are essentially one), the trunk is vasudewam khutumbhkam (we are all family), sama braya is the branch, while the leaves, flowers and fruit are harmony (Santeri, 2010:2). There are many teachings of Hinduism which contain about menyama braya including Chess Paramitha.

According to Mutiara (2021) Etymologically *Paramitha Chess*(Sanskrit) comes from two words namely Catur which means four and Paramitha which means the main character and attitude. Thus, Chess Paramitha can be interpreted as four main types of traits and attitudes that should be used as the basis for moral conduct. There are also parts of chess paramitha including:

1. *Maitri* or meek

Maitri comes from the word partner, which means friendship or sincere friendship with others and the universe. Humans should have a gentle nature towards all living things. Maitri can also be defined as happy to make friends in dresses. In people's lives, they can place themselves, have hospitality, and attract the hearts of all their behavior so as to please others in themselves.

2. *Karuna* or Mercy

Karuna can be interpreted as love or a noble attitude or compassion towards people who suffer. As humans who come from one

source, namely Brahman, humans must live with compassion for each other. Humans should always cultivate compassion for all creatures so that no one suffers. For example, if someone is hungry, then those who have more money have to help those who are in need.

3. *Mudita* or Attitudes and Attitudes Pleasing Others

Mudita or sympathize or share in the happiness or distress of others. Mudita is a human expression in society, such as always showing a happy face, full of sympathy for the good and good manners.

4. <u>*Upexa*</u> or Tolerance

Upeksa is human behavior that always succumbs to goodness, although offended by other people's feelings, he remains calm and always tries to repay evil for good. Upeksa is also a noble attitude shown by always empathizing or appreciating the situation of others.

Based on the paramitha chess, we as humans must maintain relationships with others through the concept of menyama braya. In Bali the concept of menyama braya grows very fertile because various activities are always based on menyama braya. For example, if there is a death, then it is obligatory for the customary village manners to be bored, odalan in pretending the krama is required to ngayah. According to Jero Bendesa, in the District of South Kuta, this menyam braya is a hereditary

socio-cultural heritage that we must preserve together. Moreover, the Traditional Village in carrying out the burden of teaching, pesukadukan, is all based on the menyama braya.

**Financial Distress during the Pandemic**

The COVID-19 pandemic has been going on for almost two years, so far, people have also had difficulty maintaining income to survive during the pandemic. Before the pandemic, people were in a comfort zone where they never thought there would be a blow to their comfort zone so they were not prepared to overcome their difficulties. As research conducted by the Indonesian Institute of Sciences (LIPI) stated, 87.3 percent of business households and 64.8 percent of working households felt that they were experiencing financial difficulties during the pandemic. RT workers have difficulty. Difficulties in other non-food fields, namely for business households by 29.80 percent and working households by 70.20 percent. Difficulty in financing bills (school, electricity, and water) for business RT 33.40 percent and working RT 66.60 percent. And installments for both KPR, Credit Cards and others for business households 29.84 percent, and working households 70.16 percent (https://www.liputan6.com, accessed 20 May 2021).

Platt and Platt (2002) define financial distress as the stage of decline in financial conditions that occurs before bankruptcy or liquidation occurs. Financial distress is an intense physical or mental strain that includes worries about finances that can last a short time or can become persistent (Prawitz et al., 2006). Financial distress can be defined as a reaction, such as mental or physical discomfort, to stress about a person's general financial condition (o'Neill et al., 2006). Financial distress arises due to a lack of personal responsibility such as difficulties in budgeting and money management, excessive attitudes when credit or borrowing, wasteful, negative attitudes towards bill payments and reluctance to pay debts. Based on interviews conducted with Jero Bendesa in South Kuta District, the following interviews were produced:

"In general, the difficulties faced by karma in Jimbaran are economic difficulties because almost 90% of our residents work in the tourism sector, although some have opened businesses but they still rely on tourism. Besides that, this difficulty is increasingly felt because previously people lived not difficult but because of the pandemic there were many layoffs, so residents had to change their lifestyle…" (Jero Bendesa Adat Jimbaran).

*"The condition of the mast in the Tengkulung Traditional Village is that almost 90% work in the tourism sector, some of which work as employees, acung traders and massage. As a result of this pandemic, many of them have been laid off, retired early, some are still working once a week. So that our residents here are very difficult to meet their daily needs. This also happens in fulfilling the obligation to pay debts…"* (Jero Bendesa Tengkulung Customary).

*"When it comes to financial difficulties, our society is very difficult, especially since this pandemic is approaching two years because most of our people work in the tourism sector, not to mention religious/customary activities that must continue so that our difficulties are quite severe..."* (Jero Bendesa Ungasan custom).

Based on the results of the interview, it can be concluded that financial difficulties are experienced by Traditional Villages in South Kuta District where almost 90% of the people rely on income from the tourism sector, with this pandemic many people have experienced layoffs (Termination of Employment) resulting in a decrease in income or income. income equals zero. This condition causes various difficulties in the community such as difficulties in meeting daily needs, paying debts, school fees and also the cost of performing yadnya. So it can be said that the community is experiencing financial difficulties to meet the needs of life. As research submitted by

Kurniasih (2020) found that respondents' incomes experienced a sharp decline between 30%-70% at the beginning of the pandemic while expenses remained, This condition causes respondents to have to deal with family expenses. Junaidi (2021) foundmajority people (75%) experienced a decrease in income causing most people to experience a decrease in monthly income between 5-20%.

## Application of Menyama Braya During a Pandemic

*Covid-19* is a pandemic that almost the whole world feels its impact. Like many who died, many experienced layoffs (Termination of Employment) so that it affected people's income. During the current pandemic, the local wisdom of menyama braya actually becomes a challenge in itself in its implementation in the community. People today really need help, both material and non-material so that they are able to get through this pandemic well. Menyama braya is understood as a protective frame for the harmony of community life from individualistic, materialistic and disintegrating life threats or as an adhesive energy of togetherness (Widarta, 2017). Menyama braya is a beam of light that illuminates in the midst of a pandemic that is still raging, the government has taken various strategic steps,

The culture of menyama braya has been rooted in Balinese life since ancient times. The application of this culture is not only limited to fellow Hindus but also applies to all non-Hindus. The culture of menyama braya is one of the keys to the success of religious tolerance in Bali. Based on interviews conducted with Jero Bendesa in South Kuta District, the following interviews were produced:

*"If the concept of menyama braya has indeed been passed down, please help between neighbors and relatives. The implication in the Traditional Village in this case is that it is equal to braya as our culture, so we improve this human relationship. This concept has been implemented before the pandemic in the form of assistance provided six months and annually. Especially during the current pandemic, Tanjung himself has carried out that, by providing rice packs which are carried out routinely and also providing basic food items whose funds come from the Traditional Village and the support of investors who are here…" (Jero Bendesa Tengkulung Indigenous).*

*"Due to the unavailability of a place to work, their income is almost zero, while they have to keep trying to survive. So that we are specially trained for the gegem residents in Kampial, the Traditional Village to provide assistance in the form of basic necessities both before and after this*

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*pandemic. It's just that there are not as many as before the pandemic. We can do this because we have carried out financial management of the Traditional Village so that our finances have been divided according to needs so that we in the Kampial Traditional Village can still survive to this day…" (Jero Bendesa Kampial Traditional Village).*

*"We at Peminge Traditional Village have implemented the concept of menyama braya with a pattern of caring at the dadia, banjar and village levels…" (Jero Bendesa Peminge Traditional Village)*

Based on the results of the interview, it can be concluded that the implementation of menyama braya had been carried out before the pandemic occurred, for example by providing monthly basic necessities and also cash before the Galungan rain but this could only be done by the Traditional Village, which was indeed very financially stable. This is done with the reason that the manners of the Traditional Village can feel what the Traditional Village itself has. For other Traditional Villages, menyama braya is carried out, for example, when there is a krama who experiences grief, the other krama is obliged to saturate, then if there are ceremonial activities, both individual and Sekaa, the krama will do help or ngayah without being asked.

Moreover, during the menyama braya pandemic, it was further improved, namely from the Traditional Village providing assistance in the form of basic necessities and Direct Cash Assistance (BLT) which was also supported by the Village Credit Institution, entrepreneurs and investors around the Traditional Village. Individuals also carry out this help, for example between neighbors, relatives and so on. So with the existence of a social culture of menyama braya this is very helpful for the situation because without this concept, of course we will only be selfish without caring about the circumstances of others. Actually, if people can apply menyama braya according to the meaning contained in it, namely tolerance, togetherness, harmony, brotherhood, then surely we can go through this pandemic together.

Menyama braya never goes out of style and never goes out of style. But the changing times that are increasingly modern have caused the menyama braya culture to experience a few obstacles and challenges in its implementation. These obstacles and challenges come from factors originating from internal and external factors. An example of an internal factor is the change in the livelihoods of the people in Bali from agrarian to services in the tourism sector. Society is now starting to turn a little more consumptive and make people become more individualistic. So people are more selfish because they think more about the economy than anything else. External

factors are the influence of foreign culture and incoming technology and most Balinese people rely on tourism so that people experience changes in habits.

**_Menyama Braya_ Solutions for Financial Difficulties during the Pandemic**

*Menyama Braya* is a concept that can always be used as a solution to problems that have occurred. Like the research of Ganitri, et al (2019), Menyama braya in the Tumbu Banjar village community, Tumbu Kaler is one of the values and traditions of the community that is implemented at the time of the disaster. Natural disasters are not life destroyers. It has been seen that disasters actually bring strength. Even though there were tears, the admiration was even greater. This condition occurs when people who are in concern refuse to fall. Instead of relying on help, they work together to generate their own power. Menyama braya is actually local wisdom that humanizes humans. (https://www.medcom.id/accessed 18 September 2021). The social capital owned by the Indonesian people has actually been proven to accelerate disaster recovery, such as during the 2004 Aceh tsunami, Yogyakarta earthquake in 2006, and the Merapi eruption in 2010. . (https://feb.ub.ac.id/ accessed 20 September 2021.

*"According to the pole, the concept of menyama braya can be used as a financial solution, especially with neighbors because neighbors are the closest, especially relatives. Menyama braya is realized, for example, there is a shortage of rice, side dishes so that the concept of menyama braya complements each other…" (Jero Bendesa Tengkulung Indigenous).*

*"Why can't it be used as a solution to the difficulties of the pandemic, especially since this is not a new concept but a concept that we have had for a long time. During a pandemic like now, it is precisely this braya that strengthens us in customs. For example, before the pandemic there was a program of providing assistance, during the pandemic there was still such a program, only the amount changed…" (Jero Bendesa Kampial Traditional Village).*

*"It can really help overcome the difficulties during the pandemic. if in Bali there is no concept of menyama braya, we can be screwed. For example, if we don't have money to buy daily needs, at least we can ask or borrow from other people based on menyama braya. Adat is also implemented based on this concept…" (Jero Bendesa Peminge Traditional Village)*

The statement of the results of the interview above can be concluded that the concept of *braya* really can be used as a solution in overcoming financial difficulties that exist in society during a pandemic. because menyama braya has been around for a long time and during a pandemic it is

this concept that strengthens people to be able to survive the pandemic. In menyama braya there is mutual strengthening, caring, sincerity, mutual help, tolerance and mutual belonging to one another. Research by Growiec at.al (2014) shows that bonding with family and other people is increasing after the crisis in Iceland.

**Conclusion**

The concept of menyama braya is a cultural heritage which means that everyone is a brother. One of the religious teachings that contains the concept of menyama braya is Catur Paramitha. During a pandemic like now, most of them feel the impact, including financial difficulties because many people experience layoffs or a decrease in income while their daily needs remain. The application of the concept of menyama braya in the midst of a pandemic, for example, please help in various forms or efforts has been carried out even this concept is able to be one solution that can help the community to overcome the difficulties they are currently facing. Because menyama braya there is mutual strengthening, caring, sincerity, mutual help, tolerance and mutual belonging to one another.

**Suggestions**

The concept of menyama braya can always be applied both in the family environment and in the wider community so that it will be able to increase the sense of

brotherhood among others regardless of who he is. The younger generation is expected to have a sense of caring for the cultural heritage that we have because Bali is interesting because of its culture, so we should not get carried away with western culture but forget our own culture.

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# Harmonization Of Sustainable Development With Marine Conservation Rituals :
# The Development of *Nyepi Segara* As A Community Capital

**Ni Nyoman Adityarini Abiyoga Vena Swara[1], I Gede Putu Kawiana[2],Ni Luh Adisti Abiyoga Wulandari[3]**
**[1,2,3] Faculty of Business Economics and Tourism, Hindu University of Indonesia**
[1]adityarini.abiyoga@unhi.ac.id,[2]putu_kawiana@yahoo.com,[3]adisabiyoga@unhi.ac.id

## ABSTRACT

Tourism is proven to have a positive impact on the economy of a country, which is obtained from foreign exchange income, foreign exchange earnings, employment, and economic empowerment of local communities. Bali Government has developed a leading tourist destination, namely the Nusa Penida area as a golden triangle area for Bali tourism. The high of tourism activity in Nusa Penida unwittingly causes problems such as damage to the polluted underwater world. If this problems is allowed to continue, the goal of sustainable development will not be realized properly. The sustainable development requires the integration of economic development with social development and environmental development. The Balinese Hindu community as a society have many customs and culture believes that maintaining natural ecosystems is not only through concrete actions but also accompanied by religious rituals. Nyepi Segara as a marine conservation ritual which is carried out by stopping all activities at sea for 24 hours and give the Mulang Pakelem into the sea as a form of respect to Dewa Baruna for all the blessing. Nyepi Segara is a embodiment from the concept of Asih, Punia and Bhakti. The philosophy of development based on the concept of Asih, Punia and Bakti is in line with the goal of the concept of sustainable development. The concept of Asih, Punia and Bakti are emphasizes of love for the environment, humans and respect for the God. This is in line with the goals of sustainable development which also includes environmental development, economic development and social development.
*Keywords: Harmonization, Sustainable Development, Community Capital, Nyepi Segara*

## I.      Introduction

Tourism is one of the sectors economic growth in Indonesia. Many economic problems such as unemployment and low productivity can be finished with tourism sector. The tourism sector is able to have a positive impact on the economy of a country which is obtained from foreign exchange income, foreign exchange earnings due to tourist consumption, and employment.

The development of tourism infrastructure makes a generator of economic empowerment of a country. Indonesia have many variety of natural wealth, customs, and culture has enormous potential in the development of the tourism sector. In 2019 Indonesia became the world's best tourist destination with an average visit of 1.5

614

million tourists per month (TripAdvisor Traveler's Choice Award, 2021).

Bali Island is one of the best tourist destinations in Indonesia, which is a barometer of tourism and to be a tourism miniature in Indonesia. The development of the tourism sector in Bali has begun to be developed since the 1970s and until now the tourism sector has become the leading sector that supports of the economy in Bali. Based on data from the Central Statistics Agency of the Bali Province, the arrival of foreign tourists to this island until March 2019 was recorded at 449,637 visits, with tourists arriving through the airport as many as 441,775 visits, and those through sea ports amounting to 7,862 visits. Meanwhile, judging from the data by nationality, the most recorded foreign tourists who came to Bali in March 2019 were tourists from China (19.38%), Australia (18.46%), India (5.86%), the United States ( 5.03%, and the UK (4.75%).

The development of the tourism sector make Bali Province to become one of the regions in Indonesia that has a high level of economic growth, this looks from the Gross Domestic Regional Product which is above the national average GDRP value. Economic growth in Bali fluctuates from year to year but the trend continues to increase and overall Bali's GDRP is above the national GDRP, it means that the economic level in Bali is very good. However, pandemic Covid-19 has brought major changes to Bali's economic growth. The chart is presentation of Bali's and Indonesia's economic growth from 2017 to 2020.
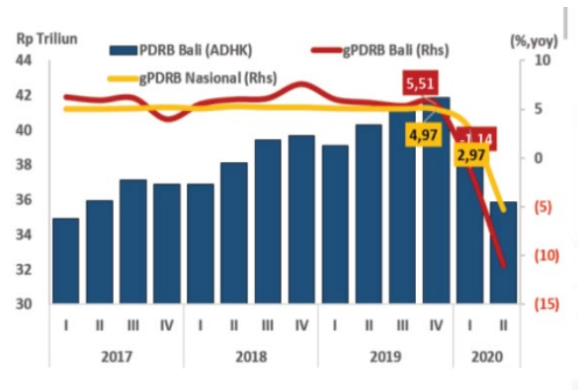


*Source : Database of Bali Province, 2021*

**Chart 1. Economic Growth of Bali and Indonesia**

The condition of the tourism sector is currently experiencing a significant decline with the Covid-19 pandemic which has almost hit all countries in the world, including Indonesia. The Indonesian government itself is trying to encourage the growth of the tourism sector in the midst of the Covid-19 pandemic by preparing new tourist destinations which are later expected to be able to revive the development of the tourism sector. Bali government is developing a leading tourist destination, namely the Nusa Penida area as the golden triangle area for Bali tourism which includes the Nusa Penida, Nusa Lembongan, and Nusa Ceningan. The Bali government targets the number of tourist visits to Nusa Penida in 2019 to reach 543,979 people with the income target of 7 billion Rupiah. Nusa Penida has many potential tourism ranging from marine tourism potential, cultural tourism and spiritual tourism. Nusa Penida Island offers more choices of tourism, both natural and spiritual tourism which has been known for a long time. Nusa Penida Island has many beautifull beach such as Crystal Bay, Atuh Beach, Pasih Uug, Angel

Billabong, Pasih Andus, Seganing Springs, Peguyangan Springs, Thousand Islands and others.

The high level of human activity due to tourism development in Nusa Penida not only has a positive impact for local communities, but it has unwittingly caused problems such as damage to the polluted underwater world. The waters of Nusa Penida have an area of 20,057 ha with a high level of coastal and marine biodiversity. The coral reefs in Nusa Penida support 296 species of coral and 976 species of fish. This area is an important habitat for rare animal such as manta rays and sunfish, so that coral reefs in the Nusa Penida waters become a potential ecosystem and become an invaluable asset (Sari Adnyani, 2014). The tourism activities in Nusa Penida are dominated by marine tourism by utilizing the natural beauty of the underwater world as the main object of tourism. The coral reefs, unique organisms, and underwater biodiversity of Nusa Penida have been used for tourism activities such as diving and snorkeling which attract tourists to visit. But now it has serious threats. In addition to natural damage, damage to coral reef ecosystems is also caused by increased human activities. Based on data from the Conservation Area Technical Implementation Unit (UPT), Coastal and Marine Resources Management Center, the development of marine tourism in the Nusa Penida Waters Conservation Area has an impact on decreasing hard coral cover by 4.0 percent (Jubaedah and Anas, 2019). If this environmental damage is allowed to continue, it will certainly have a negative impact on the sustainability of marine resources which have been the lifeline for the people of Nusa Penida.

The Nusa Penida community are known as people who live from the sea starting from human mobility through sea transportation, livelihoods by utilizing marine resources such as fishing in the sea and seaweed cultivation including also relying on marine tourism as a leading tourist attraction in Nusa Penida. The magnitude of the influence of the sea on the lives of the people of Nusa Penida gave birth to the values of local wisdom which contained the meaning of respect for Dewa Baruna as the ruler of the seas and oceans. Nyepi Segara is the value of local wisdom from the Nusa Penida community which is a form of a harmonious relationship between humans and God and the natural environment. The value of local wisdom that synergizes with development activities will later become an important community capital for the realization of harmonization in sustainable development in Nusa Penida.

## II. Method

Nyepi Segara is a local tradition ritual that is highly trusted all people in the Nusa Penida. This research focuses on the Nyepi Segara study conducted in the Nusa Penida area where in its implementation it is carried out by all parties who are there, both from local communities, regional officials and tourism visiting Nusa Penida. The object in this study is the Nyepi Segara ritual which is carried out in the Nusa Penida area which is not only a tradition but is a community capital consisting of several capitals if this local wisdom collaborated with each other, it is become an important asset for sustainable

development capital in Nusa Penida. The subjects in this study are informants who are considered to have an important role and have complete and detailed information regarding the implementation of Nyepi Segara in the Nusa Penida. The main data of this study are the results of interviews and observations. The credibility test of the data was carried out by using the triangulation technique of interview results and through observation. The instrument in this research is the researcher himself. Researchers involve all their potential, both sight, speech, feelings, and thoughts in collecting and analyzing data in research. Informants in this study were subjects who were directly involved in the implementation of Nyepi Segara in the Nusa Penida area. The informants used in this research are:

**Tabel 1. Informant List**

| No | Name | Description |
|----|------|-------------|
| 1 | Jero Mangku Nengah Parna | Religious Leader |
| 2 | Jero Mangku Nengah Kota | Pemangku Agama |
| 3 | Gede Ngurah Djelantik,S.Pd | Ex Indigenous Local Leader |
| 4 | I Made Masni | Ex Village Leader |
| 5. | I Wayan Mergig | Ex Indigenous Local Leader |

## III. Result

## A. Community Capital in Sustainable Development

Sustainable development is a development paradigm that is directly related to the balance of nature or the environment. The government regulation number 32 of 2009 concerning Environmental Protection and Management states that sustainable development is a conscious and planned effort that integrates environmental, social and economic aspects into development strategies to ensure the integrity of the environment as well as the safety, capabilities, welfare and quality of life of future generations. present and future generations. The concept of sustainable development emphasizes that the pursuit of community welfare is carried out by carrying out development that meets the needs of the present without compromising the needs of future generations. Sustainable economic development must be able to demonstrate the use of renewable natural resources by not reducing them and destroying them or reducing their function for the benefit and interest of future generations. Utilization of non-renewable natural resources must consider the allowable threshold so that the decline/depletion of these resources can be slowed down. Sustainable development carried out without damaging the environment and natural resource management systems that make a major and effective contribution to achieving a sustainable development process must begin with an impact analysis process and involve the active participation of the community in the decision-making process in development.

In the concept of sustainable development there are three aspects that become the main pillars of development, namely: 1) the economic aspect where natural resources are the development capital to increase prosperity, 2) the social aspect where democratization, empowerment, participation, transportation, institutions, funding, partnerships are prerequisites. and 3) environmental aspects, namely by maintaining the integrity of the environment as an absolute requirement to ensure the sustainability of the development of life (Suparmoko, 2008). Based on this, the development paradigm which initially focused on purely economic considerations shifted to a development paradigm with the environmental and social sectors as sectors that cannot be abandoned.

Achieving sustainable development requires capital from this community consisting of Social Capital, Human Capital, Produce Economic Capital and Natural Capital. The social capital of a community is the socio-cultural values that are believed by all members of the community. Often it is not related to legal norms, but every member of the community believes that violating these values is a mistake. Human Capital is the skills, knowledge or other positive things possessed by members of the community. Human Capital is closely related to the human resources of the community. Produce Economic Capital or commonly called community assets are facilities and infrastructure in the community that can mobilize other capitals so as to bring added value to the community. While Natural Capital is the natural resources owned by the community. If Produce Economic Capital is

the result of human creation, then Natural Capital is provided by nature around the community.

**B.    Nature Conservation In Hindu Philosophy**

Balinese society is a society that cannot be separated from various customs and religious rituals where all activities carried out are guided by the values of local wisdom that developed in the community and are sourced from ancient manuscripts or better known as lontar. In Hindu manuscripts, there are many values of local wisdom which are the guidelines for the life of the Balinese people. The values of local wisdom can be implemented in the fields of environment, welfare, leadership and ethics of daily life. The lontar which is used as a guideline in preserving the environment, namely the Lontar of Sanghyang Aji Swamandala, it is also stated that:

*"melasti ngarania ngiring prewatek Dewata anganyutaken laraning jagat papa klesa, letuhing bhuwana".*

This is reinforced by the Lontar Sundarigama which reads like this:

*"manusa    kabeh    angaturaken prakerti ring prawatek dewata."*

This utterance implies that *Melasti* is to increase *Sraddha* and *Bhakti* to the Gods, the manifestation of God Almighty, to wash away the sufferings of the people, eliminate *papa klesa* and prevent natural destruction. In addition, there is also a discourse in the form of *Bhisama* which is contained in the Lontar Batur Kalawasan which reads:

*"Ling ta kita nanak akabehan, riwekasan, wenang ta kita pratyaksa ukir lan pasir, ukir pinaka wetuning kara, pasir angelebur sehananing mala, ri madya kita awangun kahuripan, mahyun ta kita maring relepaking telapak tangan, aywa kamaduk aprikosa dening prajapatih, yan kita tan eling, moga-moga kita tan amangguh rahayu, doh panganinum, cendek tuwuh, kageringan, lan masuduk maring padutan."*

means:

Remember my message, my children, in the future protect the mountains and seas, mountains are a source of purity, the sea is a place to remove dirt, in the middle of the "plain" carrying out life activities, live from the results of your own hands, never live happily from destroy nature, if you don't obey, you are cursed. Will not find salvation, lack of food and drink, exposed to various diseases, and fight among brothers.

In addition, at Lontar Roga Sangara Bumi, Balinese people every five years must carry out a *Tawur Agung* ceremony called *Panca Walikrama*. This ceremony is held at Besakih Temple. It is said that these are the *sabda* and *titah* of *Bhatara Putrajaya* who resides on Mount Agung. The purpose of the *Tawur Agung Panca Walikrama* ceremony is to make offerings in the form of types of crops, some animals, which are offered to the gods and the *bhutakala*. Balinese people believe that within 5 (five) years it can be ascertained that the area of Bali and other areas has been contaminated. At least it is the defilements of the human mind (*manacika*), words (*wakcika*), and actions (*kayika*), which cause the earth to be dirty (*cemer ikang bhuwana*). Through the *Tawur Agung Panca Walikrama* ceremony, it is hoped that the gods will no longer be angry and can forgive human behavior and the earth will become clean (*kaparisudha*).

Based on the manuscript, it can be seen that since ancient times our ancestors have taught us to always preserve the environment, either through a number of rituals and concrete actions to protect the natural environment itself. Environmental conservation is actually an effort to preserve the environment, but pays attention to the benefits that can be obtained at that time while maintaining the existence of each environmental component for future use. Environmental damage can inhibit or reverse economic growth, where environmental damage can erode the potential for development. So that nature conservation is not only maintained through concrete actions such as not littering, not cutting down trees illegally and guarded through a number of religious ceremonies as a form of gratitude for the abundance of nature that has been given by *Ida Sang Hyang Widhi Wasa* which can be used to achieve the goals of community prosperity.

## C.   Nyepi Segara as a Marine Conservation

Marine environment conservation is a real action in managing coastal and marine resources in order to maintain biodiversity which is closely related to the ecosystem that is the habitat of marine biota. This is very important to do to maintain the sustainability of the underwater world and its contents and

is currently also one of the efforts being intensively carried out by the government. Conservation of the marine environment is not only carried out by maintaining marine ecosystems, but in Balinese belief, it is carried out by carrying out the *Nyepi Segara* ritual. *Nyepi Segara* or also known as *Nyepi Laut* is one of the unique traditions carried out by the people of Nusa Penida. The *Nyepi Segara* series is held once a year in a series of *Ngusaba* ceremonies which are carried out regularly and in rotation at two temples in Nusa Penida, namely Penataran Ped Temple (in odd years) and Batumedawu Temple (even years). The implementation of Nyepi Segara which falls on *Purnama Sasih Kapat* or the fourth full moon based on the Balinese calendar. This activity has been carried out by the people of the Nusa Penida Islands consisting of Nusa Penida, Nusa Lembongan, and Nusa Ceningan since 1600 or during the reign of King Dalem Waturenggong.

During the *Nyepi Segara* all marine activities in the Nusa Penida Island area were suspended for one day. The *Nyepi Segara* ritual does not only apply to fishing activities, but also applies to a number of sea transportation activities to and from Nusa Penida Island, including all tourism activities in the Nusa Penida Island area. *Nyepi Laut* or *Nyepi Segara* in Nusa Penida starts at 06.00 WIB until 06.00 WIB the next day, so all day and night for 24 hours. This implementation is only *Nyepi* for marine activities, so the activities of residents or people on land are still as usual. Residents or tourists can still freely enjoy the beauty of Nusa Penida, can still leave the house/hotel to enjoy entertainment including traveling around Nusa Penida, the most important thing is not

to go outside the island, because of the *Nyepi Segara* situation. *Nyepi Segara* is intended as a sign of gratitude and gratitude for all the abundance of fortune obtained from the sea, this tradition is held in a series of *Ngusaba Madya Jagat* Nusa Penida works at Penataran Dalem Ped or Batumedawu Temple, also strung together with a *melasti* ceremony, *mulang pakelem* in the middle of the sea, *ngamet* (taking) *tirta* (holy water), then Nyepi Segara is held which also means purification or cleansing in the sea so that there is harmony in the universe.

*Nyepi Segara* is a form of respect for *Dewa Baruna* who is the ruler of the seas and oceans and as a form of maintaining the relationship between humans and the nature. People believe that when *Nyepi Laut* is held, it is the time when *Dewa Baruna* does yoga, for this reason it is forbidden for humans to interfere with his ascetic yoga, and if it is violated then disaster or disaster will occur. For this reason, the people of Nusa Penida, Nusa Ceningan and Nusa Lembongan are not allowed to carry out activities or activities at sea for one day and one night (24 hours). All ports or piers to and from Nusa Penida are closed, including Tribuana Port, Transit, Banjar Bias in Dawan District, Buyuk Port, Toya Pakeh, Banjar Nyuh I, Banjar Nyuh II, Kutampi Kaler, Sampalan, Tanjung Hyang including Jungut Batu and Mushroom Bay in Nusa Lembongan.

The value of local wisdom from *Nyepi Segara* is in line with the values in the Balinese manuscript *Lontar Purana* which mentions the procedures for building nature and its contents with various religious rituals that can balance the natural environment so that nature will never be angry with what

humans have taken or exploited from it. nature where the value is *Sad Kertih* (Wiana, 2018). *Sad Kerthi* are six noble things that must be done to build nature and humans and one part of it is *Samudra Kertih*, namely efforts made to maintain a harmonious relationship with the sea and its contents. The implementation of *Nyepi Segara* is also one of the ways for humans to maintain a harmonious relationship with the natural environment, especially the sea and its contents. Apart from being a form of gratitude to *Ida Sang Hyang Widhi Wasa*, the implementation of *Nyepi Segara* is carried out as a marine conservation ritual which means that the sea needs time to rest for a while from all activities carried out by humans and this is done to maintain the balance of the marine biota ecosystem. which is in it. The *Nyepi Segara* tradition only exists in Nusa Penida, so this is a form of local wisdom that should be preserved together to maintain environmental sustainability.

The value of local wisdom contained in the implementation of *Nyepi Segara* is also in line with the philosophy of development of the Balinese Hindu community which is based on the teachings of *Tri Parartha*, namely *Asih, Punia*, and *Bhakti*. *Tri Parartha* etymologically comes from the word *Tri* which means three and *Parartha* means glory or virtue so that *Tri Parartha* are three noble attitudes or behaviors that are able to glorify the lives of others and glorify ourselves. The teachings of *Tri Parartha* consist of *Asih, Punia* and *Bhakti* which are stated in the *Lontar Sang Hyang Kamayanikan*. The concept of *Asih* is related to nature conservation and environmental cleanliness. The concept of *Punia* means living with

fellow humans to serve each other or serve each other with fellow humans. While the concept of Bhakti is the embodiment of the human relationship with God. The philosophy of development based on the concept of *Asih, Punia, Bhakti* is in line with what is the goal of the concept of sustainable development. The concept of *Asih, Punia, Bhakti* emphasizes the form of love for the environment, humans, and respect for God. This is in line with the goals of sustainable development which also includes environmental development, economic development, and social development.

Environmental development can be realized with an attitude of compassion or compassion towards the environment, one of which is shown by the behavior of preserving the marine environment. The sea is a very important source of life for humans in which it produces 50 percent of the oxygen on earth, is home to biodiversity, and a source of protein for billions of people and many people who depend on the livelihoods at sea. *Nyepi Segara* is a marine environment conservation ritual that reflects Asih's behavior towards the environment which is indicated by the prohibition to carry out all activities at sea within 24 hours. The customs prevailing in the community of Nusa Penida have cultural values, system of norms, and habits that are respected and agreed upon by every citizen, whether written in the form of *awig-awig* or unwritten or *pararem* like Balinese people in general. The Nusa Penida community realize the importance of carrying out the *Nyepi Segara* ritual for the sustainability of the marine ecosystem because the sea is an important part of their daily lives. Most people in Nusa Penida make

the sea their main source of livelihood, so it is mandatory to always preserve the sea and its contents.

The attitude of affection must be accompanied by the behavior of sharing among others or often known as *Punia*. *Punia* means safe, good, happy, beautiful and holy so that the *punia* fund is a good and holy gift. The foundation of the people in carrying out *punia* is *Tat Twam Asi* which means "I am you, you are me". This teaching is not only aimed at getting closer to the One God, but also for the welfare of fellow human beings. As a form of devotion to God, of course doing punia must be done sincerely and sincerely. Gifts can be in the form of food (*Kanista Dana*), clothing (*Madyama Dana*), services (*Utama Dana*), and gifts of knowledge (*Vidya Dana*). Not only limited to material, punia can also be in the form of non-material. The most important part in implementing this punia concept is a sense of sincerity and sincerity.

Environmental development can also be carried out by sharing with the environment, one of which is realized by offering offerings or offerings to nature which are carried out in mutual cooperation by the people of Nusa Penida. During the *Nyepi Segara* ritual, the local community together with local religious leaders and village officials will jointly carry out *ngayah* activities to prepare all the necessary ceremonies during the *Nyepi Segara* ritual. Various kinds of offerings or offerings that are offered during the *Nyepi Segara* implementation are called *Mulang Pakelem* to the sea as a form of gratitude to God for the gifts given from the sea. The implementation of *Nyepi Segara* begins with the *Ngusaba* or

*Bhatara Turun Kabeh* ceremony from the Sad Kahyangan Temple along with the Kahyangan Tiga Temple from each Pakraman village of Penataran Ped Temple. Then proceed with the procession of *Ida Bhatara* purifying oneself or *melasti* at the sea and the last one is the culmination of the *Nyepi Segara* ceremony. The entire *Nyepi Segara* procession is carried out by the people of Nusa Penida with full awareness, sincerity, and mutual cooperation. After all the ceremonies are completed, then for one day or 24 hours marine activities are temporarily suspended.

*Bhakti* teachings are real teachings in the form of actions to express gratitude to God. The implementation of this devotional service has two main forms, namely, firstly, devotional behavior is carried out with various prayer activities and rituals with various offerings, visiting holy places and chanting the holy name of God in every activity, surrendering all the results of all activities to God and secondly devotional behavior. is respectful and loving behavior. Devotional behavior can be done sincerely through prostration and devotion to parents, teachers, saints, government, and God. The *Nyepi Segara* ritual is an embodiment of a sense of devotion to God, which in this case is *Dewa Baruna* as a manifestation of God who rules the sea. The observance of the implementation of *Nyepi Segara* which is carried out with a sincere sense of sincerity as a manifestation of gratitude to *Dewa Baruna* for all the abundance that has come from the sea that has been received so far. *Bhakti* behavior is also a manifestation of mutual love or compassion and sharing with others or people.

### D. Nyepi Segara as Community Capital in Sustainable Development

The concept of sustainable development is a development concept in order to improve the quality of human life in order to be able to meet their current needs without damaging the existing environmental ecosystem and still be useful for life in the future. Based on this, the concept of the environment and community survival between regions must be integrated into one unit. Compensation for future generations by the current generation is in the form of increasing human capital in the form of human resource capabilities, social capital in the form of trust, tolerance, groups, and networks owned by each individual in society, economic capital of production in the form of economic and financial assets and natural capital which includes all potential natural resources, both biological and non-biological (Yuliani, 2016).

Human capital can be interpreted as human capital which consists of a set of aspects of knowledge, skills, abilities, and skills which make a human being an asset in an organization. According to Mayo (2000), human capital has five components, namely individual capability, individual motivation, leadership, the organizational climate, and workgroup effectiveness. Each component has a different role in creating the human capital of an organization which ultimately determines the value of the organization itself. The role of human capital is very large, so there must be more proactive directions in order to maximize its achievements. Nusa Penida as a community has human capital consisting of local communities, religious leaders, village officials, local governments including tourism actors. Each has an important role and influence in the development of sustainable development in Nusa Penida. The local community of Nusa Penida has the norms and values of local wisdom which are still firmly held and become the identity and identity of the community. According to Mr. I Made Masni, he is ex village leader in Ped Village which is the center place for the the Nyepi Segara ritual, he said that:

> ***"Everyone in Nusa is obliged to participate in this activity, whether it is local people or tourists coming on vacation, all of them must follow the regulations during Nyepi Segara. No one can break the rules.***

Religious leaders have a role in carrying out religious rituals and maintaining harmony in society. Village apparatus and local government play a role in managing development to realize community welfare, while tourism actors play a role in developing the tourism sector which will later become a supporter of the regional economy. The existence of local wisdom values from *Nyepi Segara* will strengthen the role of each human capital owned by Nusa Penida as a community. The philosophical value of the implementation of *Nyepi Segara* is not only interpreted by local communities and religious leaders but also by the government and tourism actors, including tourists visiting Nusa Penida. At the time of *Nyepi Segara*, the government and tourism actors inevitably got involved in it by keeping the tourists to comply with the call not to use the sea for

activities for 24 hours. Awareness of the value of local wisdom from *Nyepi Segara* which is not only interpreted as a ritual but also a form of natural environment conservation will later have an important role in the sustainability of sustainable development. In order to support sustainable development, it is also hoped that tourists will not only travel to enjoy the beautiful panorama but also actively participate in marine conservation such as saving coral reefs and preserving Nusa Penida's underwater biodiversity. So that all human components involved in Nusa Penida will play a direct role in maintaining the balance of the natural environment which will later support the realization of sustainable development.

Some literature suggests that human capital, natural resource capital and productive economic capital have been widely worked on by the government, but this is not the case with social capital which is still largely ignored (Cernea, 1988; Hasbullah, 2006; Jamasy, 2004). So that the failure or the low performance of development until now is because the government often ignores the social system of the community which is the object of development. The neglect of the community's social system further results in not understanding and not utilizing the social capital of the community concerned. As a religious leader, Jero Mangku Nengah Parna said that:

> **"The area of Nusa Penida is wider by sea than land, what we need every day comes from the sea so before we take something from the sea we must first give something to the sea".**

This is also supported by the opinion expressed by Jero Mangku Nengah Kota who said that:

> **"Nusa Penida people lives from the sea, its life is side by side with the sea so the sea is our life. The sea must be guarded so that it does not get damaged because if the sea is damaged it is the same as destroying the lives of the people of Nusa Penida".**

The social characteristics of the people of Nusa Penida who depend on the sea for their lives with all the marine resources in it have norms and values that are perceived into the behavior of the community towards the existence of the sea for life, including marine conservation behavior. As a community, the people of Nusa Penida carry out collective activities related to religious rituals as a form of respect for the rulers of the oceans and also as a form of gratitude and gratitude for the abundance of blessings from the sea that have been given so far. The series of *Nyepi Segara* rituals starting from *Ngusaba, Melasti*, and *Mulang Pekelem* are carried out collectively by the people of Nusa Penida by involving all components of the community, religious leaders, and local village officials. The value of local wisdom contained in the *Nyepi Segara* ritual can support and strengthen the side of environmental conservation, especially the sea as a capital for sustainable development. The strength of the people of Nusa Penida to believe in the *Nyepi Segara* ritual implies that the community is fully aware of protecting the marine environment for the sake of survival. Awareness of the

importance of environmental conservation will be an important capital to form community capital for the realization of sustainable development.

In macroeconomics nature is the largest capital in our economic activity. The role and contribution of natural resources in the economy and human life is one of the basic concepts of natural resources as natural capital. Natural capital contributes a value greater than the GDP generated by humans in their economic activities. Human development by exploiting nature may not provide added value or unfairly burden society in the long term. The nature of Nusa Penida has an extraordinary amount of wealth, the potential of underwater nature that holds a lot of charm such as coral reefs in the waters around Nusa Penida which has an area of approximately 1,419 ha with fringing reef types and 296 types of corals and these waters. It is also a habitat and migration path as well as a stopover for several marine mega fauna belonging to rare and protected species such as sharks, marine mammals, turtles, sunfish and manta rays. This enormous natural potential is of course very supportive for sustainable development, especially in the tourism sector which is being developed by the government in Nusa Penida. Marine tourism is a type of tourism in Nusa Penida that offers a variety of interesting activities that can be done in the sea such as: snorkeling, diving, sea walkers, banana boats, and various other activities. This activity, of course, over time will damage the marine biota ecosystem in it, such as behavior that encourages indirect damage to the underwater ecosystem. Other activities include feeding fish while snorkeling or walking under water. Naturally, some reef fish eat algae that grows on corals. If continuously fed bread or fish food outside of their habitat, the algae will cover the coral and make it difficult for them to thrive. Meanwhile, the tourism industry such as dive operators, hotels, and restaurants can pollute the sea if they use chemical substances for washing or sanitation, and their waste enters the waters such as detergents, cleaners, bleach, and others. According the story of Mr. I Wayan Mergig,

*"Transportation activities in Nusa Penida are one of the environmental pollution that occurs there, since 2018 people can no longer plant seaweed in these waters because of the large number of spills of oil from boats. Which is the main means of transportation there. This oil spill pollutes the sea water that is there so that every seaweed planting will surely fail so that the farmers lose money and choose not to plant seaweed anymore even though seaweed farming is one of the jobs that many indigenous people of Nusa Penida do besides being fishermen, so that To preserve this nature, it is also necessary to have strict regulations from the government to monitor the excessive use of natural resources."*

In addition the participation of the entire community of Nusa Penida is also needed to be able to maintain the sustainability of the existing nature so that later it can be used by future generations. The preservation of nature that is maintained will be a great asset or capital for sustainable development.

The Bali Provincial Government is developing Nusa Penida as a leading tourism area which is an alternative tourist destination besides Kuta, Kintamani, and Ubud which are well known by world tourists. Nusa Penida is known to have a very unique blend of culture and underwater panorama. This was explained by ex indigenous local leader, namely Mr. Gede Ngurah Djelantik, he revealed that:

> *"The nature of this country is very unique, especially in under the sea, there are many rare animals that live in it. Like during Nyepi Segara, a herd of dolphins will definitely appear every year when this ceremony takes place. No one knows where the exact location of the residence is because there are so many of them and the dolphins swim side by side following the Nyepi Segara ceremony, either from Dalem Ped Temple to Batu Medawu Temple or vice versa. This is also an attraction when tourists come to visit Nusa, there is something different that cannot be found in other tourist areas in Bali or in Indonesia. We should preserve this so that guests can be more interested in coming to Nusa Penida"*

The beauty of the panorama of the sea and nature of the hills as well as the acculturation of Hindu-Balinese and Buddhist-Chinese cultures provide its own uniqueness for tourists. So that Nusa Penida has the potential to develop marine tourism, cultural tourism, and spiritual tourism. *Nyepi Segara* as the value of local wisdom of the people of Nusa Penida is a reflection of the identity of the people who are aware of the importance of maintaining the relationship between humans and nature. The relationship between humans and nature is reflected in a number of rituals performed during *Nyepi Segara. Nyepi Segara* is not only a form of respect to God as the creator of the universe and a form of gratitude for the abundance of marine resources that He has given, but *Nyepi Segara* also implies conservation of the natural environment. Seeing this, to move the regional economy through the tourism sector, it can be done by developing environmental-based tourism or known as Green Tourism.

Today the development of Green Tourism is starting to be carried out in various tourist destinations. This is because tourists are starting to direct their attention to a collective understanding of environmental-based tourism development policies and strategies, so that their execution has an impact that can be felt now and in the future (Hasan, 2014). Green tourism is built on a consistent attitude towards the values of natural, social and community resources, where local communities, tourism actors and tourists themselves can interact to enjoy and share positive experiences related to the natural environment. The development of Green Tourism in Nusa Penida is carried out in a structured and integrated manner that focuses on education, preservation of environmental resources and regional development while maintaining the uniqueness of cultural activities carried out by local communities. A tourist destination deserves to be called Green Tourism if it has four main dimensions, namely the nature base, conservation support, sustainability and environmental education (Weaver, 2012). These four dimensions can be packaged into a tourist attraction whose development is

carried out in a planned manner while preserving nature in order to obtain economic revenue for the community. Local communities have an important role to participate in and support the development of tourism based on this balance of nature. The objectives of developing Green Tourism in Nusa Penida are as follows:

1. Developing a mutual symbiosis between tourism, the environment and society in an integrated system to achieve the goal of meeting economic, social, aesthetic needs, maintaining the integrity of culture, ecology, biology and biodiversity to support a better living system.

2. Increase awareness and understanding of the contribution of tourism in maintaining, preserving and improving environmental quality and economic growth. The participation of local communities, tourists, tourism actors, government, and other stakeholders is needed in conserving resources, avoiding actions that degrade the environment, promoting tourist attractions for the purpose of environmental conservation and cooperation in developing environmentally friendly tourism.

3. Strengthen the concept of responsibility for sustainable tourism development in line with ecological, social, cultural and economic sustainability. Social and cultural sustainability will ensure an increase in ecology, biological diversity and biological resources. Social sustainability is related to the development of local community life that is compatible with culture and values, maintaining and strengthening community identity. And economic sustainability will ensure an increase in development that is efficient in economic resources to support the sustainability of future generations.

The development of green tourism in Nusa Penida will be a productive economic capital to realize sustainable development which will have a positive impact not only for the people of Nusa Penida in particular but also for the development of the Bali Province in general.

## IV. Closing

The concept of sustainable development is a development concept in order to improve the quality of human life in order to be able to meet their current needs without damaging the existing environmental ecosystem and still be useful for life in the future. Compensation for future generations by the current generation is in the form of increasing human capital, social capital, produced economic capital and natural capital. So that the implementation of *Nyepi Segara* is not only a local tradition but is able to become a community capital that can realize the harmonization of sustainable development in the Nusa Penida area. The value of the local wisdom of Nyepi Segara is able to become a means of developing sustainable development that collaborates between the human resources possessed to produce an economic activity that has a high selling value with the use of nature without

destroying it for the sustainability of future generations.

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# Patterns of Utilization of *"Karang Panes"* in Trade and Service Areas

Ni G.A.Diah Ambarwati Kardinal [1] , Sulandjari [2]

*Hindu Indonesia University, Penatih , Denpasar , 80238 , Indonesia*
*Udayana University, Jimbaran, Badung  80361, Indonesia*
[1] diahkardinal@unhi.ac.id*; [2] solosulandjari@gmail.com

## ABSTRACT

Not all land has a perfect value or in Balinese belief  it is known as *Karang Panes*. One of *lontar* that discuss *karang panes* is the *Bhama Kretih lontar*. *Karang Panes* is not recommended because it is believed to cause its inhabitants suffering, sickly and in distress. To reduce its negative impact on residents and the environment by conducting *pecaruan* and establishing a shrine for *Hyang Indrablaka*. Service trade areas with high land values are interesting as case studies because people often do not have the option to use them because its strategic area. The pattern of utilization *karang panes* sought in this area are *karang tumbak jalan* and *karang namping pempatan* and obedience in establishing the *Indrablaka* shrine. In this study using descriptive qualitative methods. The case study was taken in the Jalan Gatot Subroto trading area at McDonald's-Lumintang and McDonald's-Kenyeri, Denpasar, Bali. The results obtained a total of *karang tumbak jalan* 47 points and *karang pempatan* 14 points. The pattern of land use found that although classified as *karang panes*, utilization varies such as for trade and services, education, government offices, health facilities, social facilities and housing. Obedience in build a *pelinggih* (shrine) was obtained for 53% of the *karang tumbak jalan* and 57% for the *karang pempatan*. This shows that some people obey to build a *pelinggih* even though the impact of the *pelinggih* is for the environment not only for the land. As a trade and service area, the role of the government also exists to preserve local wisdom through business permitt and environmental management.

Keywords: utilization patterns, *karang panes*, trade and service areas, *karang tumbak jalan*, *karang pempatan*

## I.  Introduction

Land in urban areas has a high selling value of land. Not everyone can own these lands because the land prices are not affordable. So that the use of the land will be used as effectively as possible to get maximum results.

Not all of the urban land has a good value based on *lontar Bhama Kretih*. There are certain lands that are considered unsuitable when used. This land is known as *karang panes*. *Karang Panes* is believed to have a bad value because it will bring problems to its inhabitants.

In addition to the *lontar Bhama Kretih*, there are also other *lontar* that discuss

*karang panes* such as *lontar Pemanes Karang, Rogha Sanghara Bumi, Bhama Kretih, Pemawisudan Karang Panes* and very likely there are many other *lontar*.

*Lontar Bhama Kretih* contains information about types of *karang panes* and how to deal with *karang panes*. *Karang panes* can be divided into *karang panes* based on location, based on the history or presence of certain events on the land and based on the content of the land. Based on the location, we know the term *karang panes* such as *karang manyeking, karang karubuhan jalan, karang sandang lawe, karang kutaka banda, karang sunduk angga, karang sandang lawang* and other *karang panes type*.

One of the characteristics of the land that has been ceremonially *karang panes* is the presence of the *Indrablaka* shrine. This is mentioned in the *lontar Bhama Kretih*. If you don't establish the *Ida Sang Hyang Indrablaka* shrine, even if you do 10 times, 15 times, the *caru* ceremony will be useless.

Types of *karang panes* such as *karang tumbak jalan*, and *karang pempatan*, are easier to identify because of their position. *Tumbak jalan* or commonly referred to by the community as a skewer area/ resembling the letter T, while *karang pempatan* is land located at a crossroads. *Bhama Kretih* [1] describes these two types of land as *karang panes* in section 5b as follows:

"…..Miwah karang tumbak rurung, tumbak tukad, tumbak jalan, manamping ma pempatan, namping pura, namping bale banjar, makadinya ngulonin banjar, panes karang ika

It means as follows

"……and land that seems to be penetrated directly by alleys, rivers, roads, side by side with intersections, side by side with temples, side by side with *bale banjar* or located upstream of the *banjar*, then the land is uncomfortable to live in.

The statement in the *lontar Bhama Kretih* regarding the *karang panes* is also found in the *lontar Pemanes Karang* part 2a [2] as follows:

" …..Muang karang tumbak rurung, panes karang ika; muang tumbak jalan, panes, patuh panesne. Malih namping margi mampat, muang namping pura, namping bale banjar, patuh panese…."

It means as follows
" ……And the land that seems to be penetrated by the alley, the land has a negative impact; the land that seemed to be penetrated by the road, just as uncomfortable to live in. Also side by side with a dead end, also next to a temple, side by side with a *bale banjar*, it's just as uncomfortable to live in …"

So being clear about the *karang panes* is important because not only one *lontar* contains it. The definition of *karang* here can be interpreted more broadly as land, not limited to land for residential purposes only.

Previous studies on *karang panes* have revealed more about the values of *karang panes* and how to make improvements to *karang panes* such as those carried out by Hari Harsananda and Widyawati [3]. Besides explaining about *karang panes*, Harsananda also explained about four *karang* or land that are considered good, that is:

1. *Karang* that higher in the west
2. land if the land is higher in the south and low in the north is called *paribhoga wredhi* or *wredhi putra*

3. land that is flat and neither high nor low compared to the surrounding area is referred to as "*madya*" land or it can be called land that is neither too good nor too bad (neutral)
4. There is a land that, although high, flat or low, but if we are there we feel calm and make a beautiful feeling when entering it, such land is called "*Dewa Ngukuhi*" which means shaded by the Gods

Suartini, Budhawati and Budhita [4] conducted a study of Land Characteristics as a Communication Media for Hindu Community in Building Residential Houses in Mataram City, finding the reason why Hindus chose the location of their residence in Mataram City based on land characteristics is due to the nature of the land and the location of the land. According to the location of good land, you should choose a location that looks beautiful and feels comfortable, the land is sloping to the north or higher in the west. As far as possible, avoid the location of land that causes a sense of horror, loneliness, avoid *karang panes* or *kedurmanggalaan*, avoid the location of the land that always emits smoke from the ground, also avoid the lands of former temples, graves, *bale banjar* and places of former disasters or murder.

From the research that has been done, it seems that no one has ever conducted research on patterns of land use of *karang panes*, especially in trade and service areas, so it is hoped that this research can complement existing knowledge about *karang panes*.

This study tries to find out how the pattern of *karang panes such as karang tumbak jalan, and karang pempatan types, and how obedient in* carrying out repairing *karang panes* by land owners is indicated by the

establishment of the *pelinggih* (shrine) *Padma Alit* as the *stana* (place) of *Sang Hyang Indrablaka* and *Sang Hyang Durgamaya*.

## II. Method

The study location is on Jalan Gatot Soebroto which is a trade and service area based on the Spatial Planning Map RTRW of Denpasar City 2011-2031 according to Regional Regulation no. 27 of 2011 [5]. Trade and service area itself has the meaning that the allotment of space which is part of the cultivation area is functioned for the development of commercial business activities, places of work, places of business, as well as places of entertainment and recreation, as well as supporting public/social facilities.

Because Jalan Gatot Soebroto is very long ± 9 Km, it was decided to take only 2 segments, that is the McDonald's – Lumintang segment along 782 M and the McDonald's - Kenyeri Street segment along 722 M so that the total length of the road taken is 1504 m. This segment was chosen to obtain a pattern in the Land Consolidation and non Land Consolidation regions. The Lumintang segment is an area that is dominated by LC land. While the McD segment – Jalan Kenyeri did not.

Mapping the area to obtain land classified as *karang panes* types *karang tumbak jalan*, and *karang pempatan*. From this mapping, we also see the pattern of land use on *karang panes* types *karang tumbak jalan*, and *karang pempatan*, as well as the presence of *Sang Durgamaya* and *Hyang Indrablaka*, which are the hallmarks of the *pemahayu karang* ceremony for the *karang panes*.While the *Indrablaka* shrine on the *karang pempatan*/crossroads leads to the road in front of The correct position of the *Indrablaka* shrine on the *karang tumbak*

*jalan* is to face the road in front of it. The *karang tumbak jalan* is easily recognizable because it is shaped like the letter T. The *Lontar Bhama Kretih* which is the reference it. For example, if the land is in the north, the shrine is facing south. The land in the west of the shrine faces the road in the east and so on. For this research is the Lontar Bhama Kretih which has been transliterated by the Bali Cultural Documentation Office in 2000.

The results of this mapping are described using descriptive qualitative methods.

**Result**

A. Land Use Patterns in *karang panes* such as *karang tumbak jalan*, and *karang pempatan* types

Mapping carried out on both segments of Jalan Gatot Soebroto found 61 spots of *karang panes*. In the Mc D - Jalan Kenyeri segment, there are 37 spots of *karang tumbak jalan* and 6 spots *karang pempatan*. In the McD – Lumintang segment, there are 10 spots of *karang tumbak jalan* and 8 spots *karang pempatan*. The McD – Lumintang segment is relatively more organized because most of it is in the LC (Land Consolidation) area so that many *karang pempatan* are found.

Table 1. Results of Mapping Coral Panes

| Types of *Karang Panes* | |
|---|---|
| Karang Tumbak Jalan (Point) | Karang Pempatan (Point) |
| 47 | 14 |

Source: Survey 2021



Figure 1. Scope of Research Area

From the 61 points mapped, in the McD-Lumintang segment there are 10 points of *karang tumbak jalan* and 8 types of *karang pempatan* and in the McD segment - Jalan kenyeri there are 37 *karang tumbak jalan* and 6 *karang pempatan*, much less than those in the Jalan Kenyeri segment. This is interesting because the land management

that has been carried out has been able to reduce the presence of these *karang panes*.

As a trade and service area, the majority of land use in this area is dominated by the use of trade and service functions such as shops, mini markets, supermarkets, vehicle dealers, restaurants, banking and warehouses, educational facilities such as schools, social facilities, that is *bale banjar*.There are also government offices, that is the Badung PDAM office. As well as health facilities, there are a clinic and a joint doctor's practice.

On the *karang tumbak jalan* and *karang pempatan/*crossroads, it was found that the land use tends to be varied. Such as for trade and services, housing, social facilities, educational facilities. There is no particular pattern in the *karang tumbak jalan* and *karang pempatan* because we can find all uses can take place in the *karang tumbak jalan* and *karang pempatan*.

The variations in land use found indicate that there are no restrictions on certain land uses for the community for these two *karang panes*. Can be used for residential or commercial.

Table 2. Land Use on *Karang Panes* in Trade and Service Areas

| Function | Land | Percentage |
|---|---|---|
| Settlement | 71 | 36.79 |
| Trade and services | 105 | 54.40 |
| Government offices | 1 | 0.52 |
| Educational Facilities | 2 | 1.04 |
| Social facilities (*Banjar*) | 2 | 1.04 |
| Vacant land | 5 | 2.59 |
| Worship facilities (temples) | 5 | 2.59 |
| Medical facility | 2 | 1.04 |
| Amount | 193 | 100 |

Source: Analysis 2021

## B. The existence of the Sang Durga Maya and Indrablaka

*Bhama Kretih* Lontar is one of the guidelines in doing purification or cleansing from all kinds of *keletehan* (impurities), so that it makes it good, becomes handsome, becomes good and does not get hindered, in the sense of getting protection from Ida Sang Hyang Widhi Wasa [6]. The way, according to *Bhama Kretih* lontar, is to carry out
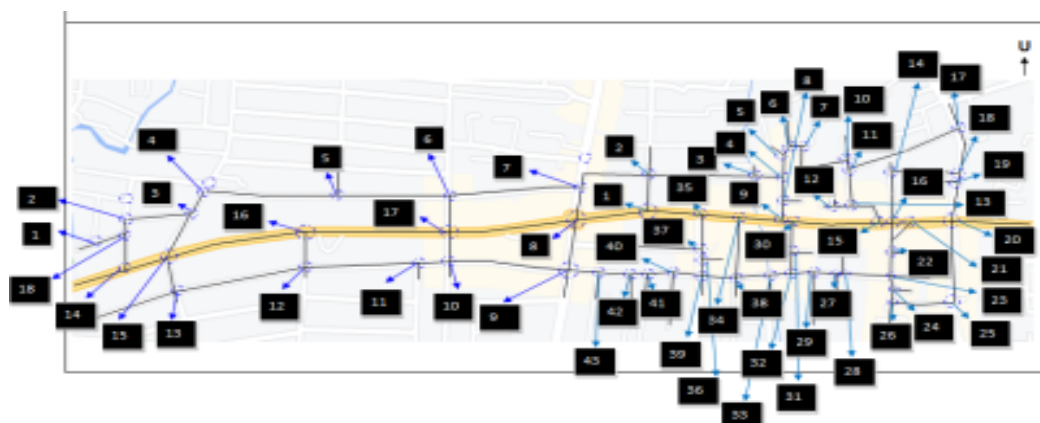


Figure 2. Distribution of *Karang Panes* Spots in the Research Area

*caru*. This is explained in the *lontar*, especially with regard to the construction of residential buildings, holy places or houses, repairing houses or changing residences, making new rice fields and removing embankments, delaying *karang panes*, delaying *pamali*, *caru* for yard land which is has negative impact and houses hit by large trees, purification of haunted land, *nangluk merana* and many others.

Karang tumbak jalan, according to *Bhama Kretih* Lontar section 7a, how to handle it as follows:

" *Yan ana kaang katumbak rurung, tumbak jalan, katumbak labak, jlinjingan mwang tukad, katumbak pangkung, panes karang ika, sang Hyang Kaladurga glaranin, wenang ngadegang Padma alit linggih Sang Hyang Durgamaya* "

It means as follows

" If there is a *karang* (yard) that is penetrated directly by the alley, penetrated directly by the road, penetrated by the sewer, penetrated by the ditch, penetrated by the river, it has a bad impact, *Sang Hyang Kaladurga* who is hurting, must build *Padma Alit* as the *stana* (place) of Sang *Hyang Durgamaya.*

The establishment of *Padma alit* is obligatory as it is written in the *Bhama Kretih* lontar section 6b, so that what is done is not in vain, as it is written in the lontar:

" iki pemanes karang, salwiring panes, sane ngadakang panes karang, lwirnya kapanjingan gelap, mwang puhung, wenang ngadegang Padma andap linggih sang Hyang Indrablaka, tan pgat amanggih lara baya, yadin pang dasa carunin tan sida puna dening caru ika.

Apan Sang Hyang Indrablaka dadi Sang Hyang Kalamaya. Dados kala desti. Mangkana kajaranya . "

It means as follows :

This is *pemanes karang,* its about negative impact that cause *karang/*land uncomfortable to live in, such as: getting dark and burning/fire, must build "*Padma andap*" linggih Sang Hyang Indra blaka, do not stop facing *lara baya*, even though 10 times *carunin* (performing the ceremony) it can't be removed with that *caru*, because *Sang Hyang Indrablaka* became *Sang Hyang Kala Maya*, became *Kala Desti*, that's how it is occur.

According to Wijayananda in Harsananda and Widyawati [3], land or yard located at the corner of a road or alley intersection, such land conditions are the same value as yard land located next to a grave / *setra*, land like this include *karang panes*, land that has negative impact because of intersections or *Catus Pata* which its status as *sthana Sang Hyang Pañca Durga.*

The existence of a *pelinggih* on the land is evidence that a *pemhayu karang* ceremony has been carried out for the *karang panes* which aims to reduce the negative impact of *karang panes*. Even though they are on the *karang panes*, not all land owners perform the *pemhayu karang* ceremony.

For *karang panes* of the *tumbak jalan* type, from the two segments, a total of 47 points were obtained. In the McD - Jalan kenyeri segment, 37 points were obtained and in the McD - Lumintang segment, a total of 10 *karang tumbak rurung* were found. This corresponds to the table below.

Table 3. Existence of Pelinggih Indra Belaka in the McD – Jl. Kenyeri segment

| Tumbak Jalan (points) | Existence of Pelinggih (points) | Pelinggih in Numbak position (points) | Pelinggih not in Tumbak Rurung position (points) |
|---|---|---|---|
| 37 | 17 | 11 | 6 |

Source: Survey 2021

From the table, it can be seen that from 37 points, only 17 points were established or only 45.9%. The establishment of the *pelinggih* in the correct position is 11 points and the establishment of the *pelinggih* is not in the proper position, that is in the area around the T-junction as many as 6 points. So there are 3 types found, firstly the location of the appropriate *pelinggih*, secondly the location of the *pelinggih* is not in the *numbak* position but on another land at the T-junction in the road or there is no *pelinggih* at the T-junction at all.

Figure 3 is the result of the findings in the field where in the position of *tumbak jalan* there is an *Indrablaka* shrine.





Legend :

 Housing

 Shrine

Picture . 3 Correct Positions of *Pelinggih*
Source: survey 2021

There is also a pelinggih in a position that is not *numbak*/facing the road, but there is a pelinggih on another land at the T-junction as shown in Figure 4. From this condition, it can be seen that the position of the *pelinggih* should be on land directly opposite the T-junction, that is at Point A, but the land owner did not build the *pelinggih* and the land owner at point C built the *indrablaka* shrine. It can be assumed that the land owner at point C knows about the regulation of the *karang panes* type *tumbak jalan* and chooses to build a *pelinggih* even though the land is not in a position facing the road.
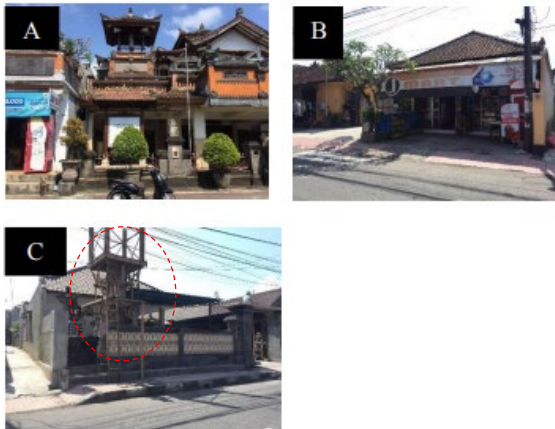
Legend :

- Trade and Services
- Social Facilities
- Housing
- Shrine

Picture. 4 *Pelinggih* Positions in the Area Around the T-junction (Point C)
Source: survey 2021

It was also found a combination of the two in the field, that is at the crossroads position there was a *pelinggih* and the land around the T-junction also build the same *pelinggih* as shown in Figure 5.
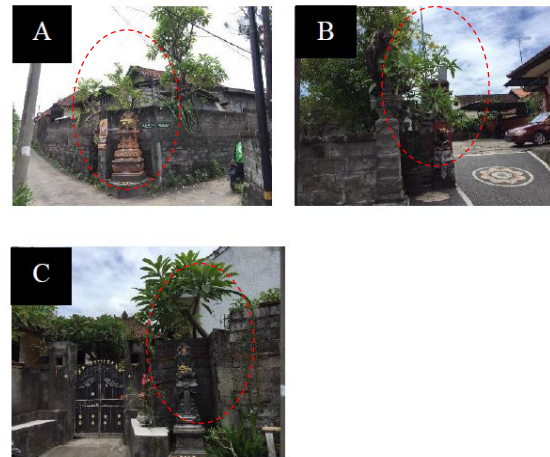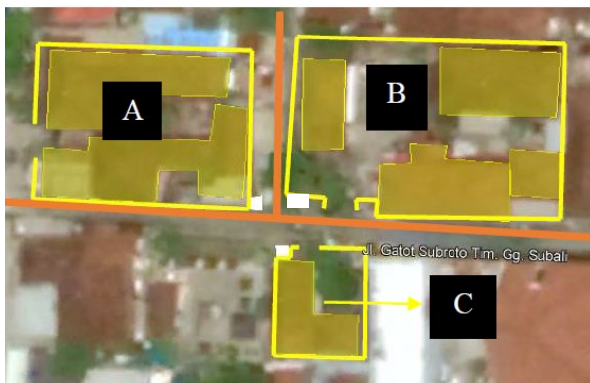




Legend :

- Housing

Figure 5. Position of the *Pelinggih Tumbak Jalan* at Points C and B

The placement of the pelinggih as in the position of point A which cuts the acute angle to be more obtuse provides better visuals and movement for the rider.

In the McD - Lumintang segment, there are 10 points of *Karang panes* type of *tumbak jalan*, and at 7 points there are shrines with appropriate positions. This segment is dominated by trade and service functions.

From Table 4, It can be seen that only 2 points do not have a *pelinggih*. 7 points correctly place the *indrablaka* shrine. From the two segments, it can be seen that the obedience to establish a pelinggih is 53%.

Table 4. Existence of *Pelinggih Indra Blaka* in the McD-Lumintang Segment

| Tumbak Jalan (points) | Existence of Pelinggih (points) | Pelinggih in Numbak position (points) | Pelinggih not in Tumbak Rurung position (points) |
|---|---|---|---|
| 10 | 7 | 6 | 1 |

Source: Survey 2021

Meanwhile, in the McD-Lumintang segment, more *karang panes* of *pempatan* type are found because it is an Land Consolidation area in the form of a grid.

For land located at the intersection, the McD-Jl Kenyeri segment. There are only 6 points.

Table 5. Karang Pempatan McD-Jl. KenyeriSegment

| Pempatan (points) | Position of Pelinggih (points) |
|---|---|
| 6 | 4 |

Source: survey 2021

There are 8 point of karang pempatan on Mc Donalds-Lumintang segment and the present of shire is 50 %.

Table 6. *Karang Pempatan* of McD-Lumintang Segment

| Pempatan (points) | Position of Pelinggih (points) |
|---|---|
| 8 | 4 |

Source: survey 2021

From both segments, it can be seen that in *karang pempatan*, the presence of *pelinggih* reaches 57%. The *karang* is located in the main area, namely at the intersection of Jl. Gatot Soebroto –Jl. Nangka Utara-Selatan on all four sides there is an *Indrablaka* shrine. At other intersections, there are also those who have not build *pelinggih* at all, but there are also those who have build *pelinggih* although only on one or two sides as shown in figure 7.
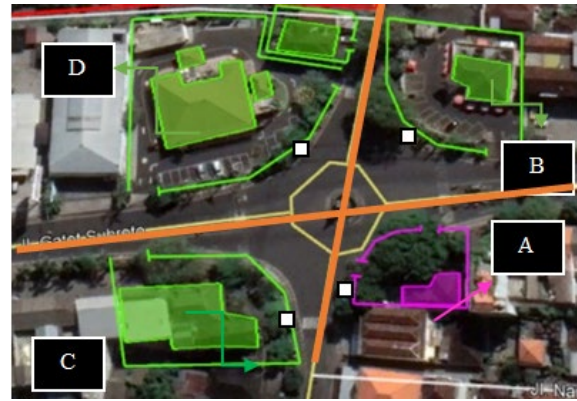


Legend :

■ Trade and Services

■ Trade and Services (Bank )

□ Shrine

Figure 6. Pelinggih at the Main Street Crossroad

In Figure 7, the position of the *pelinggih* is at points B and C only, not on the four sides. The position is also correct where at point C is facing south and at point C is facing north towards the road facing directly the road.

Legend :

- Trade and Services
- Housing
- Shrine

Figure 7. The position of the pelinggih at the *Pempatan* of two sides only

## C. The Fading of Local Wisdom

From the trade and service area along 1.5 km, 61 *karang panes* have been found from only 2 types, especially if traced based on the history of the land or strange events that occurred on the land, it is certain that more *karang panes* will be found.

The survey results which show that only 50 percent of land owners want to build the *Indrablaka* shrine show a concern about the loss of local wisdom possessed by Bali. There are allegations that the presence of the

*pelinggih* is not because the owner is a non-Hindu so it is felt that the presence of the pelinggih is not a necessity or because the land owner does not know about the impact of the *karang panes*. The establishment of this *pelinggih* has a noble goal, that is to create harmony with nature and its environment.

As a trade and service area, there is a need for business owners to take care of their permits. One form of this permit is a building permit or what is known by the acronym IMB (Ijin Mendirikan Bangunan). The application for a building permit will include a drawing as a complete permit. With its position which is on the *tumbak jalan* and the *pempatan* based on Balinese local wisdom, it should establish a *pelinggih*. The existence of this *pelinggih* is important not only for the land being applied for, but also for the surrounding environment.

The government has a big role in preserving the local wisdom possessed by Bali which is a hallmark of its spatial arrangement. By requiring land owners to establish a *pelinggih* and ensuring the construction of a *pelinggih* through a government oversight mechanism, the current condition will be able to be reduced. It is important to explore the role of the government in preserving Balinese spatial local wisdom through its policies.

## IV. Conclusion

From the results of the analysis it can be concluded as follows :
1. *Karang Panes* pattern
   In both segments, there were found 61 points of *karang panes* of the type the *karang tumbak jalan* and *karang pempatan*

Table 7. Number of *Karang Panes* Points

| *Karang Tumbak Jalan* and *Karang Pempatan* | | | |
|---|---|---|---|
| **McD-Kenyeri Segment** | | **McD-Lumintang Segment** | |
| **Tumbak Jalan (points)** | **Karang Pempatan (points)** | **Tumbak Jalan (points)** | **Karang Pempatan (points)** |
| **37** | 6 | 10 | 8 |

From the two segments, there are striking differences even though the length of the road is almost the same. Land arrangement carried out in the McD – Lumintang segment through the LC program minimizes irregular land positions.

There is no specific land use pattern. All land uses can be found in the two *karang panes* such as use for trade and services, housing, health facilities, social facilities and government so that it can be concluded that there is no prohibition on land use in the community.

2. Improving *Karang Panes* by establishing the *Indrablaka* shrine

The establishment of the *pelinggih* (shrine) *Indrablaka* is a sign that a *pecaruan* ceremony has been carried out on the land to reduce the negative impact of the *karang panes*.

It was found that 53% of land owners built *Indrablaka* shrines on *Karang Numbak Jalan* and 57% of land owners built *Indrablaka* shrines on *Karang Pempatan*. The amount is still quite far from having to be 100%. It remains to be explored further to find out why the land owner chose to build the *Indrablaka* shrine on the *karang panes*. Is it because they don't know or because they don't want to. It can also be traced why other land owners want to build a *pelinggih*

(shrine) even though the land is not in the exact position that is "*tumbak*" as in the *karang tumbak jalan* and also why other land owners want to build a *pelinggih* at the position of the *karang tumbak jalan* and the *karang pempatan*.

With the discovery that the establishment of the *pelinggih* is still below the range of 60%, concerns arise if this local wisdom is fading. It takes the participation of the government to preserve local wisdom about this *karang panes* through licensing mechanisms and environmental management.

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# PURI KESIMAN : Towards 19th Century Change and Continuity

Sulandjari

Faculty of Cultural Studies Udayana University

Email : solosulandjari@gmail.com

## ABSTRACT

The problem of Puri Kesiman's struggle in anticipating any changing times, has not received much attention until now. Interestingly, the style of struggle was influenced by his historical experience in forming ideas that followed the spirit of his era. Puri Kesiman as the center of the collective government of the Badung Kingdom in the 19th century played an active role in raising the economic, political and cultural power of Bali. Policies that focus more on improving the economy (trade) require safe conditions that are implemented in government policies, namely carrying out political diplomacy to resolve the Klungkung conflict with the Netherlands. Domestic political policy also follows the flow of securing trade interests, namely maintaining the balance of political relations between the Badung Kingdom and the Dutch colonial government. Kuta Harbor is a center for the interaction of traders from various regions with different cultural backgrounds. The Sakenan and Kepaon areas, which are permitted by the puri as a residence for the Bugis people, show their openness in interacting with other cultures. The ngrebong ritual tradition as the cultural identity of Puri Kesiman, is now attracting the attention of many foreign tourists.

After the puputan/colonial period when the position of the castle was only part of the colonial bureaucratic structure, the sense of nationalism rose no longer for the Badung kingdom, but the nationalism of Balinese arts and culture. For the community, the castle is still a leader and role model, especially spiritually. Indonesian nationalism became the basis of Puri Kesiman's struggle during the Japanese occupation, Independence/Physical Revolution in Bali. Puri became a place for young people to organize a strategy of struggle against NICA. Now nationalistic ideas within the framework of multiculturalism and modernization have become a narrative that Puri continues to fight for. The question that arises is what is the background so that Puri Kesiman emerged as the center of government of the Badung kingdom? How does the castle respond to the continuation of history that happened? Why does Puri Kesiman still play a central role spiritually for the community? The answer to this question will be sought through research through library research and interviews/FGD. The data obtained were then reconstructed using a historical methodology.

Keywords: castle, change, continuation, cultural identity, diplomacy

## Puri Kesiman : Towards Change and Continuation of the 19th Century

Understanding of the castle or palace / palace, is a system that is determined by space and time. Puri is a place of manunggaling kawula and gusti, which reflects the philosophical value of the inseparable relationship between the king/ruler and his people (Soemarsaid Moertono, 1985; 42-43). This traditional government institution is the center of government which occupies a location in the kaja kangin / northeast corner in the corner of the village center quarter. Thus the castle was built in accordance with the needs of space, pattern and atmosphere of space that supports the authority of the government. In general, castles are built with a spatial pattern with a "sanga mandala" pattern, which is between one room and another with a door (kori) (I Ketut Ardhana. et.al., 2019: 34). a source of economic power, and a source of cultural creators and managers who generally become people's role models in implementing their spiritual (religious and traditional) and physical needs (cultivating arts and culture).

Puri Kesiman as one of the holders of collective government in the Kingdom of Badung, especially in the 19th century, clearly met the criteria as a castle that had socio-political, economic and cultural roles as above. Especially in the arts and culture, Puri Kesiman plays an active role until now. The figure of Puri Kesiman, Anak Agung Ngurah Kusumawardana as a protector and advisor whose policies become a reference for the Pakraman village community in the Kesiman area. As ulu pakraman, the role of the puri is very central in its role in Bali.

How the history of Puri Kesiman since the colonial era passed through each period has its own soul, it is interesting to reveal. How Puri Kesiman interprets the ripples of each era from the aspect of Balinese tradition and culture, will tell you that Balinese culture, which is related to the teachings of Hinduism, consistently prioritizes the balance of relations between humans and others, the environment and God.

## Castle as a Center of Power

The collective government system of the Badung kingdom shows the royal dynasties of Puri Pemecutan, Puri Denpasar and Puri Kesiman. Especially in the first half of the 19th century, Puri Kesiman, which served as the center of government for the Badung Kingdom, was actively involved in various economic, political and cultural arrangements in Bali. To develop its strength in the economic field, Puri Kesiman used a large trader of Dutch descent from Demark, Mads Johansen Lange as a porter who participated in advancing the economy of South Bali. This economic power also has an impact on the political power of the Badung Kingdom which is respected by its neighboring kingdoms in Bali. Even the Dutch government at that time showed a cautious political attitude in carrying out its political diplomacy with the Badung king of Puri Kesiman.

The reign of I Gusti Gde Kesiman (1813-1861) as the king of Kesiman I featured a strong Badung Kingdom and was respected by neighboring kingdoms. His ability to speak Malay in addition to making traders from outside Bali interested in carrying out their activities in Badung, also increased his authority so that other people became reluctant to the Badung king of Kesiman castle. Its strength in trade can be seen from the three ports which are crowded

with merchant ships from outside the region, namely Sanur, Kuta and Benoa. Kuta was the most important port in South Bali at that time, because this port was the main export-import route for agricultural products in the South Bali region. Pierre Dubois as a government employee in trade affairs was permitted by the king based in Kuta, but was not allowed to open an office in the interior, because the recruitment of soldiers (Balinese) could only be done in Kuta. This decision is understandable considering that Kuta, as one of the economic and political forces of the king, became a strategic place to control the movements of the Dutch people.

In 1830 there was direct trade between the Kingdom of Badung and Singapore without stopping in Java, via the port of Kuta. As a busy port visited by many traders both from the area in Bali, and from outside, making this area inhabited by people from various regions, both from the Bali region, as well as from Java, Bugis, East Nusa Tenggara Islands, China and the Netherlands, and other. The community in the Kuta area is a pluralistic society. Puri Kesiman dominantly holds the reins Badung reign for a long time. Puri Kesiman's authority and charisma that was able to bring the Badung Kingdom to its heyday continued to shine when I Gusti Gde Ngurah Kesiman died in 1861. He was succeeded by his son who had the same title as his father, I Gusti Gde Ngurah Kesiman, hereinafter referred to as Raja Kesiman II Nyoman Wijaya, 2011: 502-503 ). Just like his father, King Kesiman II also has an important role in the political history of the Badung Kingdom, especially since the political temperature in Bali has increased since the 1880s. A complicated conflict based on hostility between the Kingdoms of Gianyar and Klungkung, which in turn

dragged Karangasem and Mengwi, the old enemy of Badung, into an atmosphere of conflict with Badung. The Badung Kingdom, which was originally neutral in order to maintain the security of the people and its territory, was later seen to play an important role as a mediating force capable of resolving protracted conflicts. Because the body of a Duke of Mengwi who defected to Badung was refused his return to Mengwi, it caused an explosion of conflict between the two (Henk Schulte Nordholt, 2006; 233). In 1891 the forces of Badung soldiers attacked and controlled the Sibang area and the Mengwi kingdom, on June 20, 1891 the king of Mengwi was killed. Thus Mengwi became part of the expansion of the territory of the Badung Kingdom.

In his report dated February 27, 1831 on political developments in Bali / Badung, the representative of the Dutch East Indies Government in Kuta to the Assistant Resident of Banyuwangi and Resident Besuki described that King Kesiman Gusti Gde Ngurah Kesiman had succeeded in gaining enormous influence among the three ruling kings of the Kingdom of Badung. . So great was his influence, that he was called the "Big King" in Badung and all government decisions on all matters in the Badung kingdom could not be made without his approval (Idea Anak Agung Gde Agung, 1989: 76). This indicates that the strength and power of the Badung kingdom under the king of Kesiman was highly respected by the Dutch government. Under his successor, King Kesiman II continued to play his role as executor of government and advisor to the Kingdom of Badung.

The Dutch expansion of Badung through the Puputan war in 1906 destroyed the buildings of the two Denpasar and

Pemecutan castles, but the Denpasar Castle buildings remained intact. However, after the puputan, various social arrangements in the puri life system that previously existed in Badung began to be eroded by a government system that offered by the new rulers of the Dutch colonial government. These changes of course helped reduce the influence of Puri Kesiman significantly as a counterweight to the influence of Dutch political power which increasingly showed its political ambitions towards Badung and Bali in general.

Although politically experiencing a setback after the Puputan Badung, Puri Kesiman has cultural remains that reflect the existence of a royal social life system, namely the Pengrebongan ritual which is still being carried out by the people of Pekraman Kesiman Village with solemnity (FGD results on June 29, 2021, at Puri Kesiman Denpasar). Pengerebongan is a unique cultural heritage that is only found in the Puri Kesiman area, which refers to the traditions prevailing in Puri Kesiman. The term ngerebong comes from two words namely ngereh and baung. Ngereh is a magical procession of unification between motherland and akasa/space, while the word bong/baung means motherland. The word ngereh in Java can be interpreted as a form of uniting the ruler with his people. On the other hand, the same term can be interpreted as commanding / controlling (Bayuwedanta, 2018). On this basis, the ngrebong tradition is a product of the ritual culture of the Kesiman castle, which is carried out at the same time as the odalan at the Pengrebongan Kesiman temple. In the ritual activities, the accompaniment of the gamelan sound has been determined based on the philosophy of harmonization. At the time of ngerebong, villagers belonging to the Kesiman district, such as the villages of

Sanur, Pemogan, Peguyangan, came to join the activity.

It is no exaggeration that from a political, economic and socio-cultural perspective, Puri Kesiman is able to unite them in one power, especially during the centuries. 19. The concept of power and government in Puri Kesiman, accumulated from the form of synergy of the five elements of power: puri (palace/king's palace), pura (sacred place), Purana (holy book), purohito (spiritual people) and para (government implementing agency) , including the people). The five elements are a form of elaboration of the philosophy of the Panca Pamahayuning Bhuana teachings carried out by Puri Kesiman in achieving the goals of Jagadhitaya.

The temple as a sacred place is a cultural product that becomes the spiritual center of Hindus and serves as a place to connect with God the Creator, the gods, and the holy spirits of the ancestors. The temple functions as a means for doing meditation, praying, carrying out various ritual activities, especially the five yajnas, by emphasizing at the god yajna ceremony. At first the term pura means fortress, city, house and market, and since the 17th century the meaning of the temple has changed which is defined as a holy place. While the king's house is no longer referred to as a temple, but is referred to as a castle. Puri Kesiman acts as the pretender of Uluwatu and Sakenan.

The Puranas (holy scriptures) are complementary books of the Vedas, primarily intended as teaching to society. Thus the Puranas strengthen the Vedas. The function of the Vedas as a source of knowledge about Brahman is complemented by the Puranas which function as a purification tool for various sins that have been committed. So the

Puranas are the main aids in attaining knowledge of the Vedas. Broadly speaking, the contents of the Puranas are referred to as Pancalaksana and Dasalaksana.

Puri (king's palace), is a system that is bound by space and time, a place where the government and its people unite, government institutions and as cultural symbols. From the puri families, works of art and culture of high quality usually appear. Literary works based on the philosophy of noble life values are also created from castles. Strict rules in social ethics, such as speech, dress, in short, teachings and ethical experiences in life, produce thoughts of high cultural value so that in turn produce quality and beautiful literary arts, dance, gamelan art. The King of Badung VII I Gusti Ngurah Made Agung who died in the puputan war, was a writer and religious artist who was well known for his literary works about the struggle for the "state" and its people within the framework of religious philosophy. Also the figure of the current king of Puri Kesiman, Anak Agung Ngurah Kusumawardana, apart from being a religious artist and a thinker about the concept of life, nationality who has broad and populist views. One of them is the 4s concept of life, namely seda (separation from worldliness), sida (having ability), sidi (sakti) and sidu (role model), meaning that a person who is able to escape from worldly problems will have the ability (spiritually ), so that they have supernatural powers, and when people are able to reach this stage, they will become life role models (FGD results on 29 June 2021, at Puri Kesiman). Purohito is a collection of people who study and are experts in the spiritual field, wise people, priests who have gone through certain stages in the context of their learning, such as sila, yajna, asceticism, dana, diksa and yoga. A perfect priest becomes a place to ask for the water of life, purification and happiness of life for the community. During the kingdom, these religious leaders occupied a place of honor. The palace priest, a baghawanta became a very trusted advisor to the king in various government matters, as well as customs and religion. The historical dynamics of the socio-cultural life of the puri shows that at certain times there is an assumption that it is better to rely on direct advice to God the Creator (FGD results on June 29, 2021, at Puri Kesiman)

The people, or the people, are the policy makers as implementing agencies of government from the central to the regional levels. Pura and puri, become the central point of the system, and are the power of scale and niskala through the media of Purana and Purohito. Through these two aspects, the community or the community acquires a knowledge system. Furthermore, this knowledge is implemented in life, living equipment systems and technology by adopting the teaching values contained in the Puranas, such as constructing sacred buildings, increasing faith and piety, creating jobs for prosperity and prosperity. Likewise, policy makers are expected to be authoritative, unyielding and knowledgeable to the community. Thus, a strong and solid bond is established between the five components, thus creating the expression manunggaling kawula gusti.

**Puri Kesiman : Economic and Trade Aspect**

Economic changes around the Badung kingdom occurred when in 1817, the Dutch colonial government envoy, commissioner HA Van de Broek visited Bali, and on December 1, 1817 met the king of Buleleng, then December 18, 1817 met the king of Karangasem, and January 23,

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1818 met the king of Badung I Gusti Gde Ngurah Kesiman. The King of Badung took advantage of Broek's arrival for his economic and political interests. Politically, he urged the Dutch to help him face Lombok. In return he allowed the Dutch to establish a trading office in Badung. However, the plan was canceled due to concerns that there would be disputes with other kings (Idea Anak Agung Gde Agung, op.cit.p.58).

Then the king of Badung submitted the text of the agreement to Broek, but it was rejected because it was considered to place the Dutch kingdom as smaller than the Badung kingdom, and did not mention the permit to establish a trading office in the Badung area. When then the king rejected Broek's draft agreement, meaning that the Dutch efforts to carry out political interests which began with their economic actions failed. In 1824, the Dutch government repeated efforts to approach the king of Badung, through its envoy an Arab descent, Prince Said Hassan Al Habshi who came to Bali in 1820-1824. From the results of his visit he reported that the kings in Bali were involved in a feud, so that it was profitable for the Dutch to realize their political ambitions. Especially in Badung which he considered the most prosperous compared to other kingdoms. This kingdom has three ports, namely Sanur, Kuta and Benoa which are crowded with traders from within and outside the country, so this is very profitable for Badung.

Finally, in 1826, through his envoy, captain J.S. Wetters, the Dutch succeeded in entering into a contract agreement with the king of Badung. As a form of implementation, Blanda appointed Dubois as a recruiting officer for prospective Balinese soldiers to be sent to Java in the face of the Dipanegara War of 1825-1830.

However, the king was angry when he found out that Wetters had also secretly smuggled slaves, who at that time became an important trade item for the Badung kingdom. However, the king then enacted a law prohibiting slavery issued by the Dutch in 1815. The enactment of this law harmed the trading sector of other kings in Bali, because in addition to opium this commodity was very profitable. Previously, within a year about 2000 slaves were exchanged for kepeng, weapons and large amounts of opium (Henk Schulte Nordholt, op.cit, p.122). After that the king of Badung established trade relations with Singapore which was followed by other kingdoms. The success of the king of Badung in breaking through foreign trade, was then widely followed or in other words became a role model in the trading actions of other kings in Bali. In 1830 there was even a direct trade relationship between Bali and Singapore, without stopping in Java, and landing directly in Kuta. This condition was very displeasing to the Dutch, for fear that the British, based in Singapore, would seize Bali/Badung as a source of income for their trade.

To stem the power of rival British, the Dutch then devised a strategy to control Bali, initially through economic control / trade. The trading institution NHM (Nederlandsche Handelmaatschappij) then opened its trading office in Kuta Bali on August 1, 1839. However, due to stiff competition from a merchant, a friend of the king of Badung as well as a porter in the port of Kuta and a Bugis trader, NHM suffered losses. Mads J. Lange, an experienced trader who fled from Lombok, when the Karangasem-Sasak kingdom he helped lost the war to the Mataram kingdom (I Wayan Tagel Eddy, 1992: 31-32). This failure was also influenced by the

prohibition of the king of Badung to enter into trade contacts with the NHM. A family member of Puri Kesiman, I Gusti Ngurah Ketut, disapproved of NHM's desire to build a stone wall in his office environment (C.Lekkerkerker: deel79.afc.1en2). The failure of economic interests does not necessarily have an impact on the political field. This was because two Badung kings, namely Pemecutan and Kesiman, came to the NHM office to ask the Dutch for gunpowder and lead to be used against Klungkung. In return they gave permission to build a small fort camouflaged in the form of an office house, so as not to be suspected by other Balinese kings (Idea Anak Agung Gde Agung, op.cit 160).

## Puri Kesiman in the Context of Puputan Badung

The position of the king of Badung was finally released from Puri Kesiman, since the king of Badung I Gusti Gde Ngurah Kesiman II, who had played an important role in Balinese history since the mid-19th century, died on August 14, 1904 (Ibid.,: 425). King Kesiman III, was considered incompetent in leading the Badung kingdom, because he did not have a strong personality and authority like his father. The position must then be handed over to the king of the Pemecutan castle or Denpasar castle. In accordance with the order of the maternal line, the one who served as the highest ruler of Badung was the king of Pemecutan castle. However, because the king was old and sickly, the position was handed over to the king of Denpasar palace at that time, namely I Gusti Ngurah Made Agung who had the title I Gusti Gde Ngurah Denpasar. . He succeeded his brother I Gusti Alit Ngurah Pemecutan who died in February 1902. Not knowing the personality of the new king, on

the other hand, the king who was full of power and authority died, meaning that the power, power and authority of the Badung kingdom were also lost. It was then that the Dutch government considered it a good opportunity to realize its political goals, controlling Bali as a unitary territory of the Dutch East Indies government.

A member of the Raad van Indie named Liefrinck has confidently said that in the future Dutch power will be entrenched throughout the territory of Bali (H.van Kol, 1914:402 ). In October 1903 an officer of the police had made a trip to explore the possibility of war. Information and classified maps related to the war were already planned. On the other hand, the king of Badung also knew about the situation leading to the war. It was then at the beginning of the outbreak of war, when on May 27, 1904, a Chinese trading boat with a Dutch flag named Sri Kumala on its way from Banjarmasin stranded on the coast of Sanur. There was a difference of opinion between the Dutch who accused the people of Sanur of seizing the cargo of the trading boat, and the king of Badung who rejected all these accusations based on the oath delivered by the retainer of Sanur Ida Bagus Ngurah before the king. In front of the king, the courtier of Sanur stated that the people of Sanur did not rob the Sri Kumala ship because the boat was found empty. On the other hand, the Dutch remained in their position, demanding compensation of 3000 ringgit for the goods allegedly robbed by the people of Sanur. The advice of the merchants and the castle family for the king to relent, to avoid war was ignored by the king. Even the Chinese merchants, who were afraid of a war breaking out, expressed their willingness to help pay compensation (A.A. Alit Konta, 1977: 15-19). The king's knowledge and wisdom actually understood

that the merchant ship problem was only an excuse to dominate Badung. However, the sense of honor and justice of the king and the people of Badung would collapse if they had to give in to something he had never done, so the king still refused the Dutch demands on August 21, 1906. Therefore, a war broke out, which became known as Puputan Badung.

The hallmark of government in the Badung kingdom is that it is carried out jointly between three major power centers, namely Puri Pemecutan, Puri Denpasar and Puri Kesiman who work together to enlarge Badung's power. The emergence of these three centers of government, confirms the concept of bandhana rajya, kings who are bound to each other who carry out their respective functions in the government structure chaired by one king/puri. The layout of the territory of each castle in a single unitary area of the Badung kingdom, shows that Kesiman castle is in the east, and Denpasar castle (now the Jayasabha Denpasar building) in the northwest and Pemecutan castle in the southwest. So it can be said that Puri Kesiman is the center of defense in the eastern part of the Badung kingdom. Therefore, when the Dutch troops started the attack from the east, Sanur beach, Kesiman castle became the first fort as the first target of the Dutch cavalry attack, before reaching the destination of Denpasar castle and slashing. Although the king of Kesiman A.A.Ngurah Mayun, as the king of Kesiman III, was no longer the king of Badung, the Dutch still believed that the greatness of his father's reign still left the strength of the soldiers who were still respected by the Dutch troops. So if there is no movement of the Dutch troops blocking the eastern fort, then the pace of movement of the Dutch troops will be stronger and faster to attack the heart of the power of the

Badung kingdom, namely at Puri Denpasar. Therefore, the king as the center of the opposing power must be removed, but not by direct warfare, because it is feared that it will disrupt the continuity of the tradition and culture of Puri Kesiman which is very attractive to them.

On September 17, 1906, three days before the eruption of Puputan Badung, King Kesiman I Gusti Ngurah Mayun was killed by a Brahmin named Ida Bagus Brego, who in I Gusti Putu Jelantik's records, the name of the killer was Ida Wayan Meregog (Helen Creese, et.al: 116). King Kesiman I Gusti Ngurah Mayun, who was stabbed to death by a dagger, was then given the title "betara mantuk keris" (A.A.Alit Konta, 1977, op.cit:42-44). There are several versions regarding the death of King Kesiman III, both from Western and local sources.

Some of them are van Kol's version stating that the king of Kesiman III was killed by his own brahmin, for refusing to lead the war, so that his wealth was looted by the residents, but not to the point of burning the castle building. After Puputana Badung was completed, Kesiman castle was rebuilt (H.van Kol, op.cit: 399). On the other hand, the local historical version states that King Kesiman III deliberately asked his favorite servant to stab him. The decision was taken, because the king did not want to be killed let alone taken prisoner by the Dutch. Before the stabbing took place, he stated that the king and his servants would be reborn into the world (FGD results on June 29 at Puri Kesiman).

Several versions from various sources regarding the death of King Kesiman III, prior to the outbreak of the puputan, give an indication of the political scenario behind the incident. The absence of the king as the highest physical and spiritual leader in

times of war, will destroy the mentality of the soldiers, families and people of Puri Kesiman. Invasion of Dutch troops in the area and castle Kesiman, barely got any significant resistance. The fort in the east, which is easy to pass, will facilitate the advance of the Dutch troops towards the battle center in Denpasar and Pemecutan castles.

On September 19, 1906, after the Dutch received accurate information about the death of King Kesiman III, with optimism began firing cannons from the coast of Sanur to the city of Denpasar 200 times, as an effort to smoothen the way for their ground troops to attack Denpasar Tangtu, continued to Puri Kesiman. In this first place or fortress there was no significant resistance. Because the highest leadership in the castle had died, the soldiers of Kesiman became topsy-turvy because there was no longer a leader to regulate and move their strength (soldiers). On Thursday, September 20, 1906, the Dutch fired another 20 guns, followed by 60 grenades (Rost van Tonningen, 2006: 28-29). Followed by their arrival at the castle Kesiman without a fight, then move towards the castle Denpasar, through the village of Sumerta, until opposite the castle Denpasar. That's where the people together with the king of Badung gave resistance, even though they were not balanced in weapons to the last drop of blood. Badung king I Gusti Ngurah Made Agung died fighting for his honor and independence, and Denpasar castle was conquered, followed by Pemecutan castle. Fortunately, the young crown prince of Badung king I Gusti Alit Ngura was rescued and exiled to Lombok. A few years later, he returned to Denpasar to occupy the top of the leadership structure as a king who was part of the colonial system.

**Conclusion**

The historical journey of Puri Kesiman from the 19th century to the early 20th century shows its ability as the leader of the Badung Kingdom. Under the reign of Kings Kesiman II and III the kingdom of Badung developed as an economic and political power that was respected by other kingdoms in Bali and even foreign Dutch nations. His expertise in carrying out political and trade diplomacy with the kingdoms in Bali and outside Bali as well as foreign powers, has placed Badung as the center of a safe and prosperous government. Even his diplomatic role in reconciling the Klungkung Kingdom, which was involved in war with the Dutch troops, had saved both sides from destruction. His diplomatic relations with the Netherlands brought a relatively safe atmosphere to the kingdom of Badung and the South Bali region. The Netherlands seems to be more focused on cooperation to gain economic benefits than expanding its political power.

The relatively safe reign in Puri Kesiman, fostered flexibility and exploration of talent and thought in the fields of tradition and cultural arts. The raiding of sacred ceremonies accompanied by traditional arts of rooster fighting and ngurek, piercing one's own body when possessed is a symbol of ritual, cultural and social activities such as: mutual cooperation, people's loyalty to the king/puri, unity as well as artistic entertainment. The Bugis and Javanese Muslims from the Sakenan, Kepaon area, for example, actively helped the Balinese Hindu community prepare for the ceremony. The unique ngrebong tradition, the unique cultural heritage of the Kesiman castle, which is recognized by the world, is still being carried out at the Kesiman temple.

This tradition of togetherness from people with different backgrounds in the context of the love of the kingdom and the people of Badung has become a fertile source as an idea and implementation of the love of Balinese cultural traditions within the framework of Indonesian nationalism in the era of modernization. The culture of diplomacy continued until the Physical Revolution, Puri Kesiman became the center of the youth fighters movement in formulating a strategy for the struggle to defend the Indonesian state from Dutch military aggression. Now there is an active struggle through the idea of strengthening Indonesian nationalism with local culture in the context of multiculturalism. Now Puri Kesiman acts as the protector of the Kesiman traditional village. The Puri Agung Kesiman building complex which was designated by the government as a national cultural heritage building, proves the role of Puri Kesiman as a bastion of Balinese and national cultural traditions.

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# Postmodernist Resistance Representation in *Kakawin Sutasoma*

Ida Ayu Wimba Ruspawati[a,1,*],

*[a] Faculty of Arts, Indonesia Institute of the Arts Denpasar, Jl. Nusa Indah Street, 80, Denpasar, Indonesia*
*[1] ruspawariwimba@gmail.com*
*\* Corresponding author*

## ABSTRACT

The purpose of this study was to examine the narrative of *Kakawin Sutasoma* for postmodern people. Many postmodernist has considered that the philosophy in *Kakawin Sutasoma* is outdated, obsolete, worthless and no longer relevant to this time. However, if this narrative is interpreted again, there is actually a representation of postmodernist resistance in *Kakawin Sutasoma*'s section which is valuable and relevant to be adapted in the *Kali Yuga* era. The problem is focused on : 1) how is the relevant form of resistance in *Kakawin Sutasoma* adapted in the *Kali Yuga* era?; 2) what is the meaning of resistance in *Kakawin Sutasoma*?. The research was designed fundamentally and completed using qualitative methods. All data were collected through the process of observation and literature study. All data were analyzed qualitatively-interpretatively using deconstruction theory and symbol theory. The results showed that : 1) The form of resistance in *Kakawin Sutasoma* is carried out by the Sutasoma character when dealing with a giant elephant, dealing with a giant snake and when dealing with a giant tiger is that represents the postmodern struggle in the *Kali Yuga* era; 2) Sutasoma resistance to the giants in Kakawin Sutasoma means resistance to mistakes, upholding justice and humanity.

*Keywords : Representation of the Resistance, Postmodernist, Kakawin Sutasoma.*

## I. Introduction

Indonesia has a variety of superior and famous literary works. Various literary works in Indonesia are classified as modern and traditional [1]. In contrast to scientific works, contemporary literary works and modern literary works that are well known in Indonesia, well-known traditional literary works tend to be anonymous [2]. As *kakawin* as one of the famous traditional literary works useful in social activities in a cultural context.

Bali is known to have exotic that is built based on local wisdom [3,4,5]. In the context of tourism, the form of developing Traditional Balinese Literary works is one that is of interest to tourists and has implications for the sustainability of Traditional Balinese Cultural activities [6]. In the context of traditional Balinese Culture, *kakawin* is seen as one of the preferences of traditional literary works in the enculturation of Balinese Culture [7]. *Kakawin* is one of the references in the process of non-formal education and

character in Balinese Hindu families. *Kakawin* does not only contain teachings about unity, as contains the value of social integration in diversity [8]. *Kakawin* is educational, *Kakawin Arjuna Wiwaha* contains a heroic figure and values of courage that should be replicated [9]. *Kakawin* also contains the teachings of character that the *Kakawin Brahmanda Purana* reminds to cultivate the character of the next generation wisely [10]. As part of Balinese Culture, *kakawin* is needed in traditional ceremonies and deepening Balinese Hindu teachings [11]. *Kakawin* has a function as an educational material, character guide and instrumental in strengthening the faith of Balinese Hindus.

In the global era, all humans and their cultures in various parts of the world have the potential to be connected and spread quickly [12]. The progress of global civilization is among others built on postmodernism and created through the struggles of postmodernists. Philosophically, postmodernism is the latest sect that has a major influence on the up-to-date elements of human civilization in various parts of the world [13,14]. In the midst of the progress of global civilization, it is not always a blessing for all as cultural owners. Some indigenous, natives as cultural owners view that the progress of civilization has an impact on moral, spiritual crises and increasing uncertainty amid rampant pragmatic practices to achieve a prosperous life. As Hindus believe that *Kali Yuga* is the most chaotic era in the midst of a spiritual crisis, a crisis of morality and the highest uncertainty for a prosperous life [15].

In the midst of the struggles of postmodernists in democratizing and building multiculturalism in the advancement of global civilization,

*kakawin* is one of the traditional literary works that has not experienced significant development. Some postmodernists are of the view that *kakawin* is obsolete, worthless and irrelevant for use today. Similarly, the *kakawin* tradition of Balinese Hindu Culture is becoming increasingly rare. In fact, as *Kakawin Sutasoma* still contains cultural values that are relevant to be part of the guidelines for Balinese Hindu activities in the *Kali Yuga* era. Thus, in *Kakawin Sutasoma*, there are actually representations of the postmodernist struggle that should be imitated and adopted by all parties today. The main problems are centered on: 1) What is the form of resistance in *Kakawin Sutasoma* that is representative of the postmodernist struggle?; 2) What is the meaning of resistance in *Kakawin Sutasoma*?.

## II. Material and Methods

This research was conducted based on qualitative methods. The qualitative method is a typical method that is relevant in searching descriptive data [16,17]. All descriptive data were collected through a process of observation, literature study on kakawin, hinduism and postmodernism as well as interviews with an expert on ancient Javanese literature.

A characteristic reflects the space and tendency of interest, both formal and fundamental in something [18]. The scope of this research is about *Kakawin Sutasoma*. Formally, the analysis of this research focuses on the form of resistance in the text. Fundamentally, the data set was analyzed qualitatively-interpretatively by using deconstruction theory and symbol theory.

## III. Representation of Postmodern Human Resistance in The Reaction of Sutasoma Resistance Against The Giants

Postmodern humans in democratization and building multiculturalism for the advancement of global civilization include criticism and frontal resistance [19,20,21]. Some postmodern humans view *kakawin* as irrelevant today, which can be understood because it is unrealistic and less valuable during times of humanitarian crisis. In fact, not all *kakawin* are obsolete and not in accordance with the needs of the times. As in *Kakawin Sutasoma*, when examined carefully, there are various forms of resistance that are representative of postmodern human resistance. Sutasoma's form of resistance against giant elephants, giant snakes and giant tigers in *Sutasoma's Kakawin* for representative dharma with postmodernist resistance for justice in the *Kali Yuga* era.

In kakawin Sutasoma, Sutasoma's character managed to defeat a giant elephant, a giant snake and a giant tiger who are known to be very powerful. Animal displays contain meanings that are less humane [22]. The gigantic shape of the creature confirms the abnormal size or is classified as very large [23]. While very powerful represents a great achievement in mystical power or unnatural conditions [24]. These three extra-large, less-than-human beings with extraordinary mystical powers should easily negate the sutasoma. However, Sutasoma's resistance to giant elephants, giant snakes and giant tigers proves the opposite situation in *Kakawin Sutasoma*. The representation of postmodernist in the form of Sutasoma's resistance to the giants in *Kakawin Sutasoma* can be seen as follows.

### A.    *Giants Elephant*

In general, the elephant is a symbol of might, feudal power and determination. Sutasoma's resistance to giant elephants stems from environmental damage caused by Gajahwaktra's disturbance. Gajahwaktra is the name of a giant elephant that interferes with Sutasoma's journey to the top of the Himalayas. Although Gajahwaktra is known as a very powerful giant in the relocation of formal power, corruption and anarchy, he feels threatened by the arrival of Sutasoma in his location. Through his magic, Gajahwaktra tried to attack to eliminate the Sutasoma. On the one hand, Sutasoma does not do resistance with magic. Sutasoma gave philosophy to Gajahwaktra through peaceful dialogue. Through the deepening of this philosophy, Gajahwaktra realized that there was nothing to boast about his supernatural powers. Based on this philosophical understanding, Gajahwaktra decided to follow in the footsteps of Sutasoma's journey to the top of the Mount Himalaya as a disciple.

Through the narrative section above, it can be explained that the giant elephant in *Kakawin Sutasoma* represents great power, power that is detrimental to the public. Sutasoma's resistance to giant elephants was carried out because his power and great power were not used proportionally for public benefit. The practice of corruption and anarchy on a large scale is a form of injustice in the practice of power which is protested by Sutasoma. Through Sutasoma's negotiating dialogue with Gajahwaktra, the essence of self-perfection and awareness of justice are far more valuable than the possession of power. Relevance to the times of *Kali Yuga* shows that the superior is not necessarily able to negate the inferior and the ruler is not

necessarily aware of the justice of power. Sutasoma's resistance to the giant elephant represents a frontal struggle for postmodern humans for nonviolent justice through democracy.

### B.    Giants Snake

Sutasoma's journey to the Himalayas is interrupted by a giant snake named Nagaraja. In Nagaraja's disturbance, Sutasoma is given an attractive offer. Sutasoma's cunning was overcome by Nagaraja's cunning. Nagaraja finally chose to follow in the footsteps of Sutasoma's journey to the top of the Himalayas as a disciple.

Based on the narrative section of *Kakawin Sutasoma* above, it can be explained that the giant snake in *Kakawin Sutasoma* represents cunning, temptation, disintegration and great envy. Sutasoma's resistance to Nagaraja manifests itself in tandem with fraudulent and harmful interference. Nagaraja's disturbance was perceived by Sutasoma as a negative temptation because it was proven to be accompanied by great envy and bonds of disintegrity. Sutasoma's resistance to Nagaraja is representative of postmodernist humans who are known to be intelligent and critical of harmful hegemonic practices. As for the relevance in the *Kali Yuga* era, it can be seen that cunning does not always result in destruction, the form of great envy accompanied by disintegration is not always detrimental and is realized negatively.

### C.    Giants Tiger

Sutasoma's journey to the top of the Himalayas is interrupted by a giant tiger who wants to eat his cub. Sutasoma tried to stop the action of the giant tiger who wanted to eat his family members through peaceful negotiations. Sutasoma also gave a philosophy to build the giant tiger's awareness about the mistake of his plan. However, the tigress still insisted on killing her cub because she did not understand all the philosophical meanings given by Sutasoma. To resuscitate the giant tiger, Sutasoma replaces the giant tiger cub as a form of substitute offering. The female giant tiger accepted Sutasoma's offer and ate it voraciously. After the giant tiger was satisfied, the giant tiger finally regretted her actions. Together with her cub, the female giant tiger decided to follow Sutasoma's footsteps to the top of the Himalayas as an independent disciple.

Through the narrative section of *Kakawin Sutasoma* above, it can be explained that the giant tiger represents a typical type of great power and ignorance of the essence of the family. Sutasoma's resistance to the giant tiger was carried out because the physical violence of the giant tiger was considered cruel to his family members. The plan of the giant tiger to eat her family members was also seen as immoral and inhumane by Sutasoma. To fight the giant tiger, Sutasoma surrendered through substitute representative actions to protect the giant tiger cub. Sutasoma's resistance to giant tigers has a compassionate and familial meaning in Sutasoma's Resistance to giant tigers that is representative of the flexibility of postmodern human struggle for humanity. Compassionate is a feeling of empathy [25]. Meanwhile, kinship emphasizes the attitude of informal appreciation towards kinship [26,27,28]. The relevance to the *Kali Yuga* era is that stubborn actions are not necessarily true, moral crises in one's characteristics are not always permanent,

philosophical truth is not always effectively conveyed democratically in speech.

## IV. The Meaning of Sutasoma's Resistance to The Giants

Sutasoma's resistance to the giants in *Kakawin Sutasoma*, among others, represents the frontal struggle of postmodern humans for justice without violence through democracy, the struggle of postmodern humans who are critical of harmful hegemony and the flexibility of postmodern human struggle for humanity means the fight against mistakes, justice and humanity.

### A. *Mistakes Match*

Sutasoma's resistance to the giants as a form of resistance to error can be seen in Sutasoma's struggle against giant elephants and giant tigers. The unconsciousness of the giant elephant in using its supernatural powers proportionally and the unconsciousness of the female giant tiger in the practice of violence against her family members are seen by Sutasoma as inappropriate. Sutasoma's resistance to the giant elephant's mistake was finished after Sutasoma conveyed philosophy to the giant elephant in a deliberative dialogue. Meanwhile, the fight against the mistakes of the female giant tiger who was experiencing a moral crisis was completed after Sutasoma succeeded in protecting the giant tiger cub from the violence of its mother through physical substitution. The two forms of Sutasoma's resistance to the mistakes of the giants resulted in a change in the attitude of the giant elephant, who was more careful in the use of his magic and a change in the attitude of the giant tigress, who loved her family members more. Through this phenomenon of Sutasoma resistance, it can be understood that the level of arrogance and moral crisis affects the level of effectiveness of the method and the nature of it's truth. As the moral crisis becomes a mainstream in the *Kali Yuga* era, the level of effectiveness of the method and the nature of it's truth tends to be relative. In line with that, postmodern humans do not believe in the essence of absolute truth and view truth as more polyvocal [20,21,29].

### B. *Justice Enforcement*

Sutasoma's resistance to giants as a form of justice is reflected in Sutasoma's struggle against giant elephants and giant snakes. The injustice of the giant elephant in using it's magic and the injustice of the giant snake in making offers is both a nuisance and a source of Sutasoma's resistance. Sutasoma fights for justice when dealing with giant elephants to reduce environmental damage. Meanwhile, Sutasoma's resistance to giant snakes is done to refuse a cunning offer. Sutasoma's non-violent struggle against giant snakes and giant elephants for the sake of justice has been successfully achieved, providing philosophical advice in a peace negotiation process. Sutasoma's victory in the fight against giant elephants and giant snakes has had an impact on changing the orientation of giant elephants in using magic to destroy mass habitats and changing the attitude of giant snakes to be more careful in making offers even though they are profitable. The phenomenon of upholding justice is similar to the mainstream in the *Kali Yuga* era, that it is not always that the bad will be destroyed and will be detrimental. The mainstream of the *Kali Yuga* era is in line with the form of postmodern human belief in justice that does not always have to be resolved frontally with acts of anarchy but

can be done through open criticism and resistance to sources of injustice [20,21,30].

### C.    Humanity

Sutasoma's resistance to giants of humanity can be seen in Sutasoma's resistance against giant tigers, giant elephants and giant snakes. All of Sutasoma's actions against the giants were carried out democratically and without physical violence. All forms of defeat of the giants do not result in death and destruction. On the one hand, a form of Sutasoma's victory against a giant tiger must be replaced with life as a victim. All forms of Sutasoma's victory responded well to the giants through the practice of conspiracy. The giant elephant and the giant snake chose to become Sutasoma's students and practice his philosophy. The giant tiger had also practiced his philosophy and chose to become his independent disciple after Sutasoma's death.

The practice of conspiratorial giants after their defeat against Sutasoma has a motive for revenge. To repay the favor, the practice of conspiracy from these giants is carried out with loyalty. This is not in accordance with the mainstream of the conflict relationship between protagonist and antagonist. The phenomenon of the thin line between good and bad in the conflict between protagonist and antagonist in *Kakawin Sutasoma* can be understood as a form of structural chaos in the *Kali Yuga* era. However, it can be seen that the anti-mainstream structural conflict is often appreciated by postmodernists when it comes to humanity, multicultural crisis recovery and survival outside the institutional system [20,31].

### V. Conclusions

Based on the results of the analysis of the representation of postmodernist resistance in *Kakawin Sutasoma*, it can be concluded as follows : 1) the form of resistance of Sutasoma for giant elephants, giant snakes and giant tigers in *Kakawin Sutasoma* represents a postmodernist human resistance in the *Kali Yuga* era; 2) Sutasoma resistance to the giants in *Kakawin Sutasoma* means resistance to mistakes, upholding justice and humanity.

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# Catur Guru in the Millennial Wayang Wong Performing Arts

Ni Made Ruastiti[1*], I Komang Sudirga[2], I Gede Yudarta[3]

*1,2,3Faculty of Performing Arts, Indonesian Institute of Arts Denpasar, Nusa Indah Street, Denpasar, 80236, Indonesia*

[1]maderuastiti@isi-dps@ac.id; [2]sudirgaikomang@yahoo.com; [3]yudartagede1@yahoo.com

*\* Corresponding author*

## ABSTRACT

This scientific work aims to discuss the concept and implementation of the *Catur Guru* in the Millennial *Wayang Wong* Performing Arts. As a result of applied qualitative research, data collection was carried out through document study, observation, and in-depth interviews with dance teachers, artist representatives, and Balinese sociocultural observers. All data collected were analyzed qualitatively using pedagogical theory and social action theory. The results showed that : First, *Catur Guru* is an educational concept that includes *Guru Swadhyaya* (God Almighty), *Guru Wisesa* (government), *Guru Pengajian* (teachers in schools), and *Guru Rupaka* (parents). Second, the *Wayang Wong* Millennial performance art tells the story of *Cupu Manik Astagina*. *Cupu Manik Astagina* is a form of the implementation of *Catur Guru*, namely : 1) arousing awareness to always serve God as a self-help teacher, 2) the role and support of government officials as *Guru Wisesa* to support, care and mediate the educational process relate the *Wayang Wong* Bali, 3) the role of teachers in schools as *Guru Pengajian*, who guide their students to love the arts and culture of their nation and, 4) the role of parents as *Guru Rupaka* in educating their children. *Wayang Wong* Millennial also teaches Balinese teenagers and children, who involved as Millennial *Wayang Wong* artist are expected to be creative, skilled at communicating, able to work together and collaborate, be able to think critically and be ready to compete in global competitions.

*Keywords: Catur Guru, Millennial Wayang Wong Performance, Education, Bali.*

## I. Introduction

The progress of a nation fundamentally determined by the existence of quality education. The quality of education can be seen in two ways, namely referring to educational process and educational outcomes. The results show that there is a process that involves a practical component [1]. The educational process is called quality if all components of education are involved in the practice of education it self. Factors in the educational process are various inputs such as teaching materials, methodologies, school facilities, administrative support, infrastructure and other resources needed to create a conducive atmosphere. Meanwhile, the quality of education in the context of educational outcomes refers to the achievements achieved by schools at any given time [2]. Education needs to be developed according to the dynamics of the times. Facing the 4.0 industrial revolution in the progress of global

civilization, the education sector in Indonesia is expected to be able to produce Indonesian human resources that are ready to compete in the global world. At this time, only nations with superior children would be able to compete. Therefore, the Indonesian people must prepare the next generation, who are superior, strong and have character. Only through the educational process can qualified people be realized. The education sector which is influenced by the 4.0 industrial revolution is characterized by among others, the use of cyber-system applications and digital technology media in the learning process.

The challenge of education in the industrial revolution 4.0 in Indonesia is no longer just trying to deal with classic unresolved problems such as equal distribution and fulfillment of access to labor, educational infrastructure but also expected to be able to produce quality graduates which can compete with the demands of the times. Educators are required to be able to adapt to the times and they are required to master technology first to suit the needs of students in responding to the challenges of the times [3].

Every era's demands that are considered relevant in the cultural system will be adapted, translated into norms or regulated based on social rules [4]. As educational attainment is considered important in Indonesia, the processes from early childhood education, elementary education, yunior high school education, senior high school education and higher educations are recognized and regulated under Law No. 20 of 2003 as part of the national education system. In Early child, good education and basic education have an important meaning because in this education phase, the future generations of nation are being nurtured. Children in primary education including in

the golden age are seen as determining the fate of the nation and their future as an adult both physically, mentally and intellectually [5]. During this golden age, character education is needed to prepare quality future generations in relation to upholding the character of the nation in the future.

As an effort to shape the character of the nation, character education for the next generation is very important. Character education is considered urgent by the Indonesian government. As stated in the Nawacita formulated by the Working Indonesia Cabinet (2014-2019), it is stated that there are several characteristics that every Indonesian citizen needs to have. These characters are then emphasized again in Presidential Decree No. 164. 87 of 2017 concerning the strengthening of character education which mandates the national education system to instill several character values, namely religious, honest, brave, friendly, big-spirited, intelligent, tolerant, disciplined, hardworking, patriotic, democratic, polite, love the motherland, love peace, humble and caring for the environment. Through national character education, it is hoped that a generation of faith and noble character can be created, willing to work together, independently, creatively and with critical reasoning in global diversity.

In an effort to build the character of the next generation not only to provide them with professional demands and opportunities in future challenges but also must remain based on the cultural values of the nation [6]. Cultural values can be understood as a social orientation for moral and human education [7]. In this connection, the Balinese are familiar with the concept of *Catur Guru* which determines the process and outcomes of

educational activities. For the process of shaping the personality traits of the next generation, a synergistic collaboration is needed netween teachers at school, parents at home and government, who prepares policies and facilities to support the educational process. Local wisdom is a cultural capital of society that can contribute to the formation of the specific characteristics of social capital and economic capital [8,9]. In this regard, the Balinese Hindu people has principle of education based on local wisdom, namely *Catur Guru* which conceptually includes : teachers (*Guru Pengajian*), parents (*Guru Rupaka*), government (*Guru Wisesa*) and *Sang Hyang Widhi* (*Guru Swadhyaya*) which is seen as having a role in providing guidance in the learning process of human life [10].

Among other things, the concept of teacher chess education is contained in the wayang wong performance art owned by the Balinese Hindu people. In connection with this, the Indonesian Institute of the Arts (ISI) Denpasar developed a model of the Millennial *Wayang Wong* performance art that involves the young Balinese generation from the Millennial circles. No less than 120 children from early childhood to high school are involved as players. In working on this new model, the *Wayang Wong* performance art, ISI Denpasar collaborated with Sanggar Paripurna, Gianyar, with the story of *Cupu Manik Astagina* (CMA). The essence of the story of the Ramayana epic conveys the necessity of millennials as the next generation of young people to seek the knowledge needed as a provision for life to face the challenges of the competitive era of the Industrial Revolution (4.0) [11,12]. It is interesting to know that the Balinese Traditional *Wayang Wong* has never been danced by artists from among children and adolescents. Traditional Balinese *Wayang Wong* performances also tend to only be liked

by parents. It is interesting to note that the *Wayang Wong* Millennial is performed by the young generation of Bali and watched by the millennial generation in Bali. This scientific paper discusses: (1) What is meant by *Catur Guru* in the life of the Balinese Hindu people?; How is the implementation of *Catur Guru* in the process of character building through Millennial *Wayang Wong* for millennials, who are involved and like Millennial *Wayang Wong* ?.

It is expected that this publication will provide academic and practical benefits. Academically, the results of this study are expected to provide benefits for the development of scientific treasures, especially those related to *Wayang Wong* and early childhood character education based on local wisdom. In practical terms, the results of this study can be used as a reference for developing character education for the next generation of the Indonesian nation.

## II. Literature Review

According to the main problem in this article, there are a number of publications that discuss educational orientation and cultural arts as educational media for character building for the next generation. In this regard, that changes must be made in schools so that human resources produced by various educational institutions can compete and contribute globally. Through literature review and content analysis, the authors explain that current and future curriculum development should be able to improve students abilities in academic dimensions, life skills, the ability to live together and think creatively and critically. Skills in softskills such as interpersonal skills,

global thinking, media information literacy are also important for them to be able to live, develop and compete in global civilization. The curriculum must also be able to shape students with an emphasis on the STEM field, referring to internet based learning of tings, big data, computers, entrepreneurship and internships. In addition to teachers having teaching competence, educating through media literacy, competence in globalization, competence in future strategies and counseling, teachers for students also need to have a technology-friendly attitude, be willing to collaborate, be creative and dare to take risks, have a good sende of humor and teach in an open manner. School administrators and teachers need to consider open and online learning in deciding how to provide education and learning for students.

When education has become part of the process of building superior human character, it can be said that they are ready for global change [5]. Fundamentally, Indonesia will become a strong nation in all sectors by 2045 or 100 years after Indonesia's independence. This situation is supported by Indonesia's potential economic growth, developing into the seventh best country in the world by 2030. In that context, the Indonesian government believes that the development of future generations will be able to make Indonesia a strong nation in 2045 if the education process in Indonesia has already reflected several important values in building them into next generation with national character.

The character can be interpreted as value education, character education, moral education, character education which aims to develop students ability to make good, decisions, maintain goodness, create and spread goodness in daily life wholeheartedly [13]. Quality characters need to be formed and nurtured from an early age. There are

several parties that greatly influence the formation of children's character such as family, community, social partners, and the school environment. Failure to instill character in a person from an early age will affect the problematic person in his or her adult life. Having noble morals is not automatically born when humans are born, but it requires a long process including a good parenting and education process [14].

Efforts to educate the next generation can be done through art-culture media, especially puppet art. The *Wayang* performance art cannot only be an entertainment show but also as a guide for the educational process, including the importance of studying knowledge. *Wayang* art can be used as a medium for learning life starting from sensitivity, sensibility, ethics, democratization, or even learning how to live a multicultural life.

Universal values and noble educational values contained in puppet art can be used as a vehicle for character building for the Balinese Millennial generation. In this regard, there are nine pillars of character derived from universal noble values, namely: (1) the character of the love of God and all of His creation; (2) independence and responsibility; (3) honesty/trustworthiness, diplomatic; (4) respect and courtesy; (5) generous, like to help and mutual cooperation; (6) self-confident and hardworking; (7) tough and fair in leading; (8) kind and humble; (9) tolerant, peaceful and uphold unity [15].

Several publications related to social guidance and character education have a different focus and scope of discussion from this scientific work. However, some of these studies provide valuable inspiration for the preparation of

publications that discuss a noble principle in Balinese traditional culture and it's implementation in the Millennial *Wayang Wong* Performing Arts.

## III. Material and Methods

Research location : This research, which examines the concept and implementation of *Catur Guru* in the Millennial *Wayang Wong* Performing Arts, was conducted in Bali. Several reasons related to the determination of the research location are (a) *Catur Guru* is a noble concept of education in Balinese Traditional Culture; (b) the concept of *Catur Guru* is contained in the *Wayang Wong* Millennial performance art; (C) the concept of relevant *Catur Guru* education is implemented in the context of building the character of the next generation.

Research object: The main object of this research is the *Wayang Wong* Millennial performing art with the play *Cupu Manik Astagina*. The packaging for *Wayang Wong* was carried out by a team of researchers from the Indonesian Art Institute (ISI) Denpasar in collaboration with Sanggar Puripurna, Gianyar.

Research method: This paper is the result of research conducted using qualitative methods with a cultural studies approach. All data were collected through document study, observation of *Wayang Wong* performances, and in-depth interviews with several informants, starting from elements of puppet art actors, teachers, and puppet art lovers, and puppet art observers in Denpasar City and Gianyar Regency. Descriptive and interpretive analyzes were carried out by applying the pedagogical theory and Bourdeau's theory of action.

## IV. The Concept of Catur Guru in Balinese Traditional Culture

Every culture has elements that can contribute to social awareness, social sustainability, and social fortune [16,17]. Balinese Hindus have local wisdom in the field of education, such as the concept of *Catur Guru* which means education in connection with efforts to increase life-luck opportunities, the process of fostering social relations, and struggling for organizational sustainability. The concept of *Catur Guru* as referred to in Balinese Hinduism includes four sources of life learning that should be respected. First, *Guru Swadhyaya*, namely God Almighty / *Sang Hyang Widhi Wasa* is the Supreme Master of life as well as the source of life, the source of truth in Hinduism, and the giver of guidance in human life through revelations received by yogis especially *Maha-Rsi*. Through strong conviction in carrying out all guidance and avoiding all that is not permitted, man will lead to the liberation of suffering or inner happiness. As social practices constantly require sufficient support for established strengths and beliefs that are built ideologically [18]. *Sradha* and *Bhakti* can give birth to the strength needed for that when their teachings are well-socialized and internalized in every human being and are reflected in the Balinese Hindu people as well as the manifestation of good behavior, honesty, loyalty, generosity to others, compassion, help and respect. The social stay away from violence and respect His creation.

Second, *Guru Wisesa*, namely the government which has the responsibility of developing policies in the education sector. The government also has the authority to prepare facilities, develop educational resources including teaching

staff, educational facilities, and infrastructure. The government is obliged to implement education regulations, prevent non-educational media broadcasts, including blocking pornography and porno-action sites in the digital world that have the potential to mislead future generations.

Third, the recitation teacher, namely the teacher at school. Teachers in schools not only teach but also educate such as directing students to be polite in acting in the public sphere and giving examples of good behavior. The teacher's job is to teach science, but learning must be avoided that is only knowing the concept but guiding them to be able to apply these concepts to the development of their life skills while being students. In line with the challenges of the 4.0 industrial revolutions in the advancement of global civilization, teachers in Indonesia are required to master skills that are responsive to new technology and global challenges.

Teachers must be able to direct their students ti use the internet intelligently, be able to prepare new orientation and literacy in the field of education. Old literacy that relies on reading, writing and mathematics must be strengthened by preparing new literacy, namely data literacy, digital technology and reliable human resources. Data literacy is the ability to read, analyze and use information from the digital world. Then, technological literacy is the ability to understand mechanical and technological systems in the world of work. Meanwhile, human resource literacy is the ability to interact well, they are not rigid and they have character. In this connection, the teacher is at least able to guide the process of developing all the potential of the students [19,20].

Fourth, the *Guru Rupaka* is apparently the parents of the students. Parents are the ones who have to play a role for the first time in instilling the main values of learning from the time the student is born until he or she becomes an adult. Parents should not pass all the responsibility on to teachers at school. Given that the learning values that are first instilled at home have the potential to strongly influence the character development process and the potential of students during the educational process outside the home. Parents are expected to be able to educate through exemplary, encourage students to continue learning as mandated by Ki Hajar Dewantara, *Ing Ngarso Sung Tulodo, Ing Madyo Mangun Karso, Tut Wuri Handayani*.

## V. The Implementation Of Catur Guru In The Millennial Wayang Wong Performing Arts

An art performance can have multiple meanings because it is accompanied by stories or reflections on life [21,22,23,24]. *Wayang Wong* Millenial has the story of *Cupu Manik Astagina*, namely the family life of Rsi Ghotama and Dewi Indradi and their three sons: Dewi Anjani, Arya Bang, and Arya Kuning, which are adorned with theater arts. It is said that Dewi Indradi received a gift in the form of *Cupu Manik Astagina* from *Dewa Surya*. Dewi Indradi inherited this gift to Dewi Anjani as her daughter. *Cupu Manik Astagina* brought by Dewi Anjani was fought over by two sons of Rsi Ghotama. The conflict between family members as a result of Dewa Surya's gift also caused anger to Rsi Ghotama. In the end, Rsi Ghotama threw the magic item into the middle of a lake in the forest. Due to the conflict that occurred in *Pasraman*, Dewi Indardi was cursed by Resi Ghotama to become a stone and her two sons, Arya Bang and Arya Kuning

revolved into powerful monkey figures named Sugriwa and Subali.

The revolution emphasizes the existence of a process of structural change that is fast and permanent with benefits [25]. The physical changes and supernatural powers from Arya Bang and Arya Kuning to Subali and Sugriwa took place quickly. The change can be said to be miraculous because the change of humans into apes take place unnaturally and instantaneously. The powers of Arya Bang and Arya Kuning are said to have increased significantly after turning into Subali and Sugriwa. The highlight of the Millennial Wayang Wong performance art attraction lies in the conflict and battle between Subali and Sugriwa. Thus, Subali and Sugriwa became antagonistic figures after destroying many forests, animal species and their habitats. The representation of ecological instability gives a strange signal in the flow of change and can result in a crisis of natural ecosystem cycles [26]. In the end, Subali and Sugriwa regretted their actions and wanted to become human. However, it was all too late because their physical changes were permanent. At that time, none of the gods wanted to grant their request to become human immediately even through it had been mediated by Rsi Ghotama.

*Cupu Manik Astagina* in the *Wayang Wong Millennial* story can be seen as the source of the Rsi Ghotama family conflict. Family conflicts started after they learned about the magic of *Cupu Manik Astagina*. Since knowing *Cupu Manik Astagina* as a magic item, Dewi Indradi has made a big lie in *Pasraman*, Arya Bang and Arya Kuning became very jealous of Dewi Anjani, Arya Bang and Arya Kuning have new conflicts. Their behavior has embarrassed Rsi Ghotama as a teacher as well as a role model for the students in *Pasraman*. Apart from that, heirlooms of the gods were seen as inappropriate for humans to carry and should not be a source of family conflict so that Rsi Ghotama was discarded. Rsi Ghotama was sad when he learned of Arya Bang, Arya Kuning, and Dewi Anjani's decision to pursue magical objects rather than pursuing science and studying Hinduism in *Pasraman*. In connection with this story, it contains a message to students to prioritize seeking knowledge naturally as provisions for life, family, and building civilization. The essence of the *Cupu Manik Astagina* story calls on the Millennial generation in Bali not only to seek knowledge for readiness to face the challenges of changing times but also to contribute to the family and be the pride of the nation's civilization [11].

Besides adults, the *Wayang Wong* Millenial performance art is also supported by artists from the Balinese younger generation such as children of generation Z and generation alpha. Generation Z and the alpha generation are known as the millennial generation or the next generation after the veteran generation (born 1926-1946), the Baby Boomers (born 1946-1960), Generation X (born 1960-1980), and generation Y (born 1980-1995) who considered to have great growth in the current digital media in industrial revolution, in the progress of global civilization [27,28]. The involvement of the Balinese youth from generation Z and the alpha generation is important so that *Wayang Wong*, which is starting to be marginalized in Balinese society, can be raised, can continue to be inherited, developed nationally, and even be known by future generations of future world civilizations.

The essence of the existence of this type of art cannot be separated from the role of cultural agents and social needs

amid the times [12,29,30]. This *Wayang Wong* performance art model with the story of *Cupu Manik Astagina* is deliberately packaged according to the tastes of the Millennial generation who are expected to be at the forefront of the field of digital technology but also in the advancement of scientific development.

In the midst of the rapid development of digital media, sources of information and knowledge come not only from teachers and parents but also from digital media platforms. The internet network can be stated to have provided everything that can be accessed by everyone, including children online, anytime and anywhere. Therefore, in accordance with the current development of digital media trends, parents of students as teachers at home are also required to be fluent and know about the progress of advanced technology. As teachers, they must be able to direct and assist their children in using the internet to optimize the learning process at home. Parents as teachers at home also play a central role in ensuring that children don't get swept up in digital games that have the potential to replace and destroy their learning time at home. As teachers at home, parents must also be able to act as companions and facilitators for their children to benefit from the development of digital technology to find their superior talents and develop all their potential according to children's interests, children's talents, children's aspirations, and family expectations.

The orientation of education in the midst of the current rapid development of digital technology media is not limited to touching the cognitive dimension, but must also be able to touch the affective and psychomotor dimensions for the character building of the next generation. Curriculum development must elaborate on students' abilities in the dimensions of life skills, the ability to live

together and collaborate, think critically and creatively. The learning process needs to prioritize soft skills and train hard skills, life skills according to the interests and talents of young people [31].

In a comprehensive manner, efforts to realize children's character from an early age can be pursued through an educational process carried out synergistically by the four figures of education, who are in accordance with the principles of *Catur Guru* [10]. In Hinduism, the concept of *Catur Guru* includes : 1) *Guru Rupaka*; 2) *Guru Pengajian*; 3) *Guru Wisesa*; 4) *Guru Swadhyaya*.

Table 1

Implementation of *Catur Guru* in the Millennial *Wayang Wong* performance art

| No | *Catur Guru* Components | Strategic Role in Character Education |
|----|----|----|
| 1. | *Guru Rupaka (parents)* | ✓ The figure of Resi Ghotama, who educates his sons and daughters in the family environment. ✓ The family is the main and first educational vehicle for future generations in living life. ✓ Motivate their children to study hard and have a competitive mentality. |
| 2. | *Guru Pengajian (teacher at school)* | ✓ Resi Ghotama educated his sons and daughters in a Hindu religious school (*pasraman*). |

| | | ✓ Resi Ghotama, Educating students in pasraman. |
| | | ✓ Convey knowledge and exemplary. |
| | | ✓ Developing arts and culture curriculum. |
| | | ✓ Providing knowledge and assistance to students to get to know arts and culture including the Millennial *Wayang Wong* performance art. |
| 3. | *Guru Wisesa (government)* | ✓ Develop policies that support the development of Millennial *Wayang Wong*. |
| | | ✓ Creating a conducive situation to support the appreciation of arts and culture, including the Millennial *Wayang Wong* performance art. |
| 4. | *Guru Swadyaya (Sang Hyang Widhi)* | ✓ The source of all true values. |
| | | ✓ Supreme Educator of life. |

As explained in Table 1, the *Wayang Wong* Millenial Performing Art which tells the story of *Cupu Manik Astagina* is a reflection of education. In the teachings of Balinese Hinduism, there is the concept of Catur Guru which must be understood by Hindus : First, *Guru Rupaka*, namely the two parents as the first and foremost educators in the household environment. Parents are the actors of socialization and enculturation of ancestral cultural values for their children.



Figure 1: Rsi Ghotama advises his three children (Dewi Anjani, Subali and Sugriwa)
(Documentation: Ruastiti, 2019)

Rsi Ghotama is an apparent teacher, namely the figure of a educator, who is responsible for his sons. Within this family scope, Rsi Ghotama teaches the values of life, manners in social interactions and teachings on facing the future. In the current industrial revolution and the progress of digital terchnology, Millennials must be mentally prepared to face the challenges of an increasingly competitive to live in global civilization. They are also required to be more disciplined, able to communicate, collaborate, think creatively and innovatively, strive to improve skilss and critical thinking and be ready to compete based on their respective advantages in the competition for life across nations. They are also expected to have good behavior and increase their self-competence to support their efforts in realizing hopes in the progress of the nation and global civilization.

Second, the *Guru Pengajian*, namely the teacher who provides knowledge at school. In the 4.0 industrial revolution flow, the position of teachers in schools has experienced a shift. They are not the

only source that determines the development of student's abilities, but the teacher is more of a companion and facilitator for students in understanding knowledge.

Third, *Guru Wisesa* namely the government as policymaker, who has supported the development of Millennial *Wayang Wong*. The Government Education and Culture Office and the Government Tourism Office have supported Balinese arts and culture including *Wayang Wong* performances to continue to exist as medium of entertainment as well as guidance. This government policy support is important so that Balinese arts and culture especially *Wayang Wong* performances can be passed on to future generations.

Fourth, *Guru Swadhyaya* namely *Ida Sang Hyang Widhi* as the source of all truth values in natural law and the greatest educator of life. Natural law is a universal cycle that impacts both material and non-material elements of the life of living things [32]. In the teachings of Hinduism, the law of karma is a form of natural law that educates human life. The part of the universe that normally operates in life, protecting life at times can be disastrous for life itself fearing *Ida Sang Hyang Widhi* as God Almighty. *Wayang Wong* Millennial contains teaching to always be devoted to God as a great educator of life [14,33]. This was reflected during the ceremonies carried out by Millennial *Wayang Wong* artists before they held their performances.

These four education figures need to be reconized and respected in the Balinese Hindu enculturation, especially for a comprehensive educational process for the next generation. Besides providing exemplarily, the educational process for the Millennial generation is also conveyed directly or indirectly by utilizing digital media available in the current 4.0 industrial revolution. The learning process can be done remotely through e-learning. In this regard, Millennial children tend to be more familiar and friendly using gadgets in the current development of digital technology. They can acces any data and information in the digital world, both positive and negative information for character building for the next generation. Here, it is necessary to realize that the existence of digital media is not only able to change or strengthen opinions, attitudes and behavior but has become one of the agents of socialization in creating and shaping one's attitudes, values, behavior and perceptions regarding social reality [34,35]. Information from the digital world can affect the behavior of the wearer. For toddlers, digital media is able to influence motor development, physical development, neurological development, cognitive development, moral development, language development and social progress [36].

In order for children to be able to use digital media constructively and educatively, they need adult assistance. Teachers at schools and parents at home are obliged to intervene in supervising and assisting their sons and daughters from an early age in utilizing this digital gadget or technology. Children, who are involved in the *Wayang Wong* Millennial participants are the future generation of the nation, who need to relize the development of the digital trend that is currently developing. They must be trained and accompanied to use gadgets to support their learning process.

Character education of children from an early age needs to be supported by a curriculum package that is able to motivate and direct them to be critical, creative, innovative in accordance with

the challenges of digital era. It needs to be remembered that children — as the next generation — are not only able to master technology, but they must remain the young generation of Bali, becoming sons and daughters of the Indonesian nation who are proud not only because of their achievements but also because they have and understand the traditions and customs, arts-culture, religion and history of the nation.

Facing the challenges in the current 4.0 Industrial revolution, the next generation of the Indonesian nation is required to be able to become a superior generation and be ready to compete on a global scale. At this time, only nations with superior generation would be ready to compete on a global scale. Therefore, the Indonesian people must prepare the next generation, who are strong and have character. Only through the world of a high-quality human, education can be realized. In accordance with the challenges of the 4.0 Industrial revolution, the orientation of character education is expected to be able to form a creative, innovative and ready to compete globally. This mentality of being ready to compete was reflected, among others in the stuggle for *Cupu Manik Astagina* by the three children of Rsi Ghotama. One of the efforts to form a competitive mentality can be achieved by optimizing the use of technology as an educational aid which is expected to be able to produce outputs that can follow or change them for the better. National education functions to develop and shape a dignified national character and civilization in the framework of educating the nation's life, aiming at developing the potential of students to become human beings, who believe and fear God Almighty, have a noble character, healty, knowledgeable, competent, creative, independent and become a democratic and responsible citizen (*Pasal 3, Undang-undang No. 20/2003*). Educational

efforts that encourage the next generation to be able to master digital-based science and technology are necessary and important so that in the future, they can compete with other developed nations in the progress of global civilization. However, mastery of science and technology needs to be accompanied by efforts to preserve and develop the nation's own arts and culture. The *Wayang Wong* Millennial performing arts is part of an effort to preserve Balinese arts and culture which is being battered by the influence of globalization. Cultural preservation is a social urgency considering that culture contains elements of education and security that can protect and foster the love of social members for their nation in social unity [37].

## VI. Conclusions

Based on the description above, it can be concluded that *Catur Guru* is an educational concept that is part of the culture of the Balinese Hindu people. *Catur Guru* includes self-help teachers, namely *Guru Swadhyaya* (*Ida Sang Hyang Widhi*), *Guru Wisesa* (government), *Guru Pengajian* (teachers at school), and *Guru Rupaka* (parents at home).

The puppet show art of Millennial *Wayang Wong* which is based on the story of *Cupu Manik Astagina* is a form of the implementation of teacher chess teachings, namely (1) arousing awareness to always serve God (*Guru Swadhyaya*), (2) the role and support of the authorities to care for and develop the performing arts *Wayang Wong* (*Guru Wisesa*), (3) the role of educators in schools guiding students to love the arts and culture of their nation (*Guru Pengajian*); and (4) the role of

parents in educating their children (*Guru Rupaka*). *Wayang Wong* Millennial also teaches the Balinese young generation to be "technology literate." Children who are involved as Millennial *Wayang Wong* preparators are expected to be able to think creatively, critically, innovatively, have skills in communication, be able to compete in global competitions.

## Acknowledgment

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# THE ANALYSIS OF TOURISTS' MOTIVATION TO VISIT KUBURAN WANGI TRUNYAN

Made Wahyu Adhiputra

STMIK STIKOM INDONESIA
*madewahyuadhiputra@gmail.com*

## ABSTRACT

*Tourist behavior is influenced by several factors, such as cultural factors, social factors, personal factors and psychological factors. Personal and psychological factors are an important part that needs to be studied further in order to make a proper tourism marketing strategy. This research aims to analyze tourists' motivation who visits Kuburan Wangi Trunyan in Bangli, Bali which is grouped into: (1) Physical or physiological motivation (2) Cultural motivation (3) Social or interpersonal motivation and (4) Status and Prestige motivation. A descriptive research was conducted with in depth interview of 80 tourists, field observation and collecting documents. The data collection used was primary data, taken by spreading questionnaire to 25 visitors. A purposive sampling was used to select the respondent surveyed for this research. Based on the statistical analysis of motivations that influence tourists to visit Kuburan Wangi Trunyan is interpersonal motivation.*

*Keywords: Tourist behavior, Tourists' motivation, Kuburan Wangi Trunyan*

## 1. INTRODUCTION

The village of Trunyan is squeezed tightly between the lake and the outer crater rim of Batur, an almighty volcano in Kintamani. This is a Bali Aga village, inhabited by descendants of the original Balinese, the people who predate the arrival of the Hindu Majapahit kingdom in the 16th century There are also a couple of traditional Bali Aga-style dwellings, and a large banyan tree, which is said to be more than 1,100 years old. At Kuban sub-village close to Trunyan is a mysterious cemetery that is separated by the lake and accessible only by boat - there is no path along the steep walls of the crater rim. The village of Trunyan itself is situated at the edge of Batur Lake. This location is inaccessible except by boat, and it takes around half an hour across the calm waters. Unlike the Balinese people, the people of Trunyan do not cremate or bury their dead, but just lay them out in bamboo cages to decompose, although strangely there is no stench. A macabre collection of skulls and bones lies on the stone platform and the surrounding areas. The dead bodies don't produce bad smells because of the perfumed scents from a huge Taru Menyan tree growing nearby. Taru means 'tree' and Menyan means 'nice smell'. The name of Terunyan was also derived from these two words.

Although many people are aware of the existence of Kuburan Wangi Trunyan, Bali but this Kuburan visitors tend to be quiet. Most of the tourists who visit this place are those who do have a special interest. Travelers are often found in this place is a group of people who have a hobby of photography, they are doing specific

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research or a family that is willing to look at the tombstones of their ancestors where this is more usually done by foreign visitors. The Kuburan is also often used as a location for the making of a video clip or a pre-wedding photo.

Motivation is very essential in tourists and tourism because motivation is the trigger of the tour, although the motivation is often not fully realized by the travelers themselves. Motivation of the tourists were different, so many reasons why these travelers want to go to a place or attraction. In Indonesian Dictionary, the definition of motivation in general is "impulse that arises in a person consciously or unconsciously to perform an action with a specific purpose." Or "Businesses that can cause a particular person or group of people to move to do something because they want to achieve goals she or he wants or gets satisfaction with his actions. "(1990).

According to Morgan in Lailatul Fitriyah and Mohammad Jauhar (2014) suggested the notion of motivation as follows: Motivation coincides with three things which constitute aspects of motivation. These three things are: the circumstances that drive behavior (motivating states), the behavior is driven by the state (motivated behavior), and the goal rather than the behavior (goals or ends of such behavior).

Based on the above understanding, it can be concluded that motivation is a drive or impulse contained in man which can lead, direct and organize behavior. This is related to an attempt to meet the perceived needs both physically and spiritually. Maslow's hierarchy of needs is one of the most famous theories of motivation. This theory is very influential in industrial and organizational psychology as a theory of work motivation and used in other applied fields, such as counseling, marketing, and

tourism. Humans are motivated to satisfy a number of requirements inherent in every human being is tends to be innate. Maslow originally filed a five-level hierarchy, and is formed in a level or Hierarchy of needs, namely:

1. The need for physiological, such as clothing, food and shelter form the elements of hunger, thirst, sex, sleep, air, and others.
2. The need for a sense of security, not only in the physical sense, but also mental and psychological elements of intellectual form free of threat or danger; a safe and orderly environment.
3. Social needs, associated with being part of the other person, love others and love others a sense element, intimate relationships, friendships, members of the group.
4. The need for an award that is generally reflected in a variety of status symbols such as the support and recognition in the form of an element of self-esteem, success, confidence,

reputation and dignity.
5. .-actualization in the sense of availability of opportunity for someone to develop the potential that there is in him that turned into a real ability. Element in the form of self-satisfaction, the ability to realize

Physiological and safety needs are described as lower-level needs, while social needs, respect and self-actualization as a top-level requirements.

According to Robert Mc Intosh (1996) in his book entitled Yoeti Oka A. Introduction to Tourism, mention motivation tour grouped as follows:

1. Physical or physiological motivation. It is related to the desire to restore the physical condition, rest, relax, exercise or health maintenance works to the excitement arise.
2. Cultural Motivation. Motivation is closely related to one's personal desire to

make your tour to be able to see and know another country, its people, procedures and customs of life that is different from other countries, knowing the history, culture, traditions and awareness of an object, including interest will various objects of cultural remains.

3. Social motivation or Interpersonal motivation. In this motivational desire encouraged travelers to visit relatives (VFR, Visiting friends and relatives),, friends or want to shy away from the work environment, want to find new friends and others. Generally, motivation is related to the desire to escape from the routines of everyday situations and boring.

4. Fantasy status and prestige motivation or motivation, motivation is aimed at someone wants to show who he is, position, a certain status in the community for the sake of his personal prestige. Sometimes a trip here associated with business travel, office, education, profession, hobbies and others.

Looking at a variety of interests and motivations that may underlie public visits to various attractions then it can be a strategic steps Pemerintah Kabupaten Bangli management in developing the marketing, promotion and even the development of object and attractions so as to overcome the rivalries that may occur between attractions and become the first choice when looking for relaxation and communities cope with stress. Because of this reason, a research of Kuburan Wangi Trunyan, Bali feels that this Kuburan is not much different from other Kuburan in Bali. But why the number of visitors in the Kuburan is much less when compared with other Kuburan in Bali, with a research entitled "Analysis of Motivation Travelers to visit the Kuburan Wangi Trunyan" .

## 2. OBJECTIVE

Based on what has been described in the background of the problem, the purpose of this research was to determine the appropriate strategy to develop a tourist visit to the Kuburan Wangi Trunyan based on travelers Motivation.

## 3. METHODOLOGY

The method in this research is using descriptive analysis with quantitative data analysis methods. Descriptive method seeks to describe or depict / describe phenomena or relationships between phenomena in rigorous, systematic, factual, and accurate. Analysis of quantitative data is painting a picture or description systematically over a state as clearly as possible without any treatment of the examined object.

The unit of analysis used is the tourists who visit the Kuburan Wangi Trunyan. This research uses a single variable where the independent variable traveler motivation becomes variable. According to I Gusti Bagus Rai and Ni Made Eka Mahadewi (2012) the independent variables are the conditions or characteristics by researchers at manipulation in order to explain his relationship with the observed phenomena. The function of this variable is often called a variable effect, because it affects the function of other variables, so liberally effect on other variables. Tourist motivation to be measured includes physicalogical motivation, Cultural Motivation, Social motivation or interpersonal motivation and Fantasy status and prestige motivation or motivation.

To obtain the data analysis motivations of tourists visiting the Kuburan Wangi Trunyan, Bali in the questionnaire the researchers used a closed question with a Likert scale with a range of answers strongly agree, agree, disagree, disagree

and strongly disagree. Most of these travelers visited Kuburan Wangi Trunyan on an individual basis.

The sample of respondents in this research amounted to 25 respondents to answer the questionnaire which will be spread. Data obtained by the collection are primary data which are data taken directly from the object of research, namely observation, interviews and questionnaires and secondary data obtained and the theories learned from books library (library research) and electronic media such as the Internet.

Methods of data analysis is an activity that is performed after the data from all respondents and other data sources collected. The things that are done Data Editing, Data Processing, and Data Analysis.

The research in this paper is located in Desa Trunyan, Kecamatan Kintamani, Kabupaten Bangli, Bali. When the research is done in three months from April to June 2019.

## 4. RESULT AND CONCLUTION

In the results and discussion, will in response to describe the motivation of visitors who traveled to the Kuburan Wangi Trunyan, which is where there are 25 respondents in carefully. These are discussed below. Visitors who come to the Inscription Park Museums more dominated by women (57%) than men with age range 17-26 years old (46%) and has a job as a student or students (46%) came from outside Bali (81%). Their arrival to the Kuburan Wangi Trunyan by obtaining information through the people around him as friends or family (62%) with the frequency of the first visit (31%).

## 5. TRAVELERS MOTIVATION

Based on the data from 25 respondents were taken at random, Physical Motivation then becomes the top of four other motivation that makes many visitors traveled to the Kuburan Wangi Trunyan, with a total average of 4.33. From the physical motivation, the highest value is for leisure and relaxation with an average value of 4.57. This is because visitors can breathe fresh air because the environment surrounded by thousands of trees are shady and beautiful and the air is still cool. To relieve stress having an average value of 4.32 and looking for new experiences on an average value of 4.10.

Interpersonal Motivation becomes second, with the total average value of 4.15 and with a statement of visitors traveled to the Kuburan Wangi Trunyan with family or friends have an average value of a maximum of 4.43 . The visitors who traveled to the Kuburan Wangi Trunyan to avoid routine with an average value of which is equal to 4.01 and prefer to come along with his family as compared with an average value of 4.00.

Then the Cultural Motivation had a total average value of 3.91 with the highest statement of visitors who come to the Kuburan Wangi Trunyan with the aim to increase the knowledge of the average value of 4.38. Kuburan Wangi Trunyan is not only a tourist spot displaying a collection of tombstones owned but these places can provide knowledge about the typical miniature tomb of the provinces in Indonesia. In addition, as for the statement that the tourists who come to see the culture with an average value of 3,71 and also to look at history with an average value of 3.64.

Furthermore, the Status and Prestige Motivations which have a total average of

the lowest compared to other motivations which amounted to 3.54 with the statement that tourists who come together with a group which has an average value of 3.63 and visitors who come also to improve their status with average rating that is 3.60 and that came for the purposes of the task has an average value of 3.39.

With the results in and though, it can be concluded that tourists are motivated to visit the Kuburan Wangi Trunyan with a total average of the four motivation which is equal to 3.98.

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# The Use of Social Media as Learning Media During COVID 19 Pandemic in Educational Philosophy

Putri Ekaresty Haes
Universitas Pendidikan Nasional
ekarestyhaes@undiknas.ac.id

## Abstract

*The aim of this paper is to explore the use of social media as a learning medium during the COVID-19 pandemic in the perspective of educational philosophy. Social media is one form of development of Information Communication Technology (ICT), social media allows people to stay connected to each other despite restrictions on space due to the COVID-19 pandemic. This research was a qualitative research with a literature review approach. In the field of education, the use of social media focuses on student learning, while the teacher acts as a facilitator to help students find the solutions in their learning problems. The results of this study showed that social media as a learning medium is a product of the educational philosophy of progressivism because these two concepts are present as innovations from conventional learning. The view of progressivism belief that the movement of education must be dynamic and flexible, it is time to make education adapt and anticipate the needs of the future. Social media as a learning medium is a reaction to the progress of the times due to the development of Information Communication Technology (ICT). This research also revealed about the obstacles that teachers and students often face in the online learning system, namely technical signal barriers, because the supporting facilities and infrastructure are not ready, and the costs are quite high, especially for families affected by the pandemic.*

**Keywords:** *The use of Social Media, Learning Medium, Educational philosophy*

## INTRODUCTION

The presence of the internet has resulted in changes in all human life in communicating, not only regarding the communication process, but internet also encourages print and electronic-based conventional mass media to change by presenting digital news portals. (Derviana & Fitriawan, 2019) stated that every media that does convergence undergoes several changes, especially in the implementation and working system of the media. Internet technology makes it easy for users to access information more easily and quickly. The internet is growing very rapidly, any information needed by the community can be easily and quickly found, so the internet is increasingly popular because it is not limited by space and time. This internet technology also makes it easier for people to search for data and information, more than that the internet can also be used to facilitate other work such as correspondence (via email) reading newspapers, looking for recipes, reading magazines, shopping and very useful also in the teaching and learning process. Internet

technology not only helps humans in communicating but the entire human activity is greatly helped by the discovery of this technology. Mass media whose activities are internet-based is social media.

Internet makes it easy for users to access information more easily and quickly. The internet is growing very rapidly, any information needed by the community can be easily and quickly found so that the internet is increasingly popular because it is not limited by space and time. This internet technology also makes it easier for people to search for data and information, more than that the internet can also be used to facilitate other work such as correspondence (via email) reading newspapers, looking for recipes, reading magazines, shopping and very useful also in the teaching and learning process. Internet not only helps humans in communicating but the entire human activity is greatly helped by the discovery of this technology. Mass media whose activities are internet-based is social media. Social media serves as a learning media that will help students so that the teaching and learning process becomes easy, directed, and meaningful. Social media is also one of the learning media that functions to motivate and increase student interest in learning. The use of social media as a medium of communication must follow clear ethics and rules, as revealed in research conducted by (Istanto, 2015) that schools teach students about ethics and rules about using social media.

Education is a process of transferring and developing a nation's culture and civilization. (Idris et al., 2012) states that education is a means that prioritizes children and adults to play an active role in society, so that learning is focused on values, attitudes and behaviors that enable individuals to live in diversity and pluralism. Moreover, education has an important role in growing knowledge and understanding of human rights so that it can strengthen a democratic culture. As an important part in the development of a nation, the United Nations (UN) through the UNESCO (United Nations, Educational, Scientific and Cultural Organization) proclaimed four pillars in education, namely: (1) learning to know (2) learning to do (learning to learn) ( (3) learning to be (learning to be), and (4) learning to live together learning to live with others. To realize these four pillars, educational information is conveyed in the learning process. which is not only cognitive information but also science that encourages students to behave well, so that all components in education are required to work together in order to be able to make this happen. The teacher acts as a learning agent whose role is to educate, teach and guide students, but the goal from giving educational messages not only to build an understanding of the material but also to motivate students to make behavioral changes for themselves and the environment. Okorodudu (2006) in (Osakwe, 2009) also said that the positive work attitude of teachers will improve the teaching and learning process so that educational goals can be achieved. In addition to teachers, learning media are also an important part of the learning process.

In the relation to education and learning, it will be related to philosophy. Philosophy is the basis of all sciences before all science was born philosophy became the main foundation of all sciences. As stated by Bacon in (Kristiawan, 2017) that philosophy is the most important thing of

the sciences dealing with all knowledge as its field. One of the fields in philosophy is education. The purpose of a country's education is related to the philosophical values adopted by a country, so it can be said that the educational philosophy of the Indonesian nation is a system that regulates the implementation of education which is imbued with the spirit of Pancasila to achieve the ideals of the nation. From the background of the problem that has been described, the purpose of this study is to explore the use of social media as an educational medium during the COVID-19 pandemic based on the perspective of educational philosophy.

**METHOD**

This research was a qualitative research, Ragin and White (2004) in (Morrisan, 2019) revealed that qualitative research was an in-depth study, with the aim of making a fact understandable. Moreover, a qualitative research pays attention to efforts to understand and interpret the social world of others by entering their life experiences. Qualitative methods allow researchers to see behavior in actual situations without any engineering, in this study using a literature review approach both nationally and internationally. Literature review can be defined as a form of description of theories, findings, and other research materials obtained from reference materials to be used as the basis for research activities. In qualitative research, data analysis techniques according to Miles & Huberman in (Emzir, 2010) was done through three paths, namely (1) data reduction, (2) data presentation and (3) drawing conclusions.

**RESULT AND DISCUSSION**

Since 2020, there have been many digital platforms that specifically discuss education and provide lots of space for students and teachers to be able to interact even though they are limited by space and time. According to (Daheri et al., 2020), Google Clasroom, Edmodo, Rumah Belajar, Ruang Guru, Sekolahmu, Kelas Pintar, Zenius, Google Suite for Education, Microsoft Office 365 were platforms for education. In addition, other digital spaces used in the learning process during this Pandemic are Whatsapp Group (WAG), Google Classroom (GC), Edmodo, Zoom Cloud Meeting, webex, Google Meeting and etc.

This digital space was able to improve students' abilities so that educational obstacles are not a problem during limitations, besides that one of the advantages of using digital media is about the flexibility of distributing educational information that allows students to access educational materials anytime and anywhere. As revealed by Benson (2002), Conrad (2002) in (Baharin et al., 2015) about online learning as the latest form of modern learning process that serves to increase opportunities for students to learn. Whereas (Hiltz & Turoff, 2005) stated that online learning is a social process that complements distance learning and traditional learning, namely face-to-face.

Learning media itself can be defined as Learning Media according to (Sadiman, 2008) is everything that is used to transmit messages from the sender to the recipient of the message in the learning process. More Danim in (Atmajaya, 2017) stated that learning media are everything that can channel messages, can stimulate the feelings, thoughts and desires of students so that they can encourage the creation of

teaching and learning processes in students. (Musfiqon, 2012) interpreting learning media as a tool used by teachers in delivering material to students in physical and non-physical forms so that learning materials are more effective and efficient to be accepted by students. Sudjana and Rivai in (Puspitarini & Hanif, 2019) said that learning media is needed to overcome limitations in the learning process.

Digital platform media is not a new thing for the virtual community in Indonesia, since its emergence this digital media has attracted billions of people in all parts of the world, one of which is social media, Boyd in (Nasrullah, 2017) Social media is a collection of software that allows individuals and communities to gather, share, communicate, and in some cases collaborate or play with each other. While Van Dijk in Nasrullah (Nasrullah, 2017) said that social media is a media platform that focuses on the existence of users that facilitates them in their activities and collaboration. Therefore, social media can be seen as an online facilitator that strengthens relationships between users as well as a social bond. (Keengwe & Kidd, 2010) explained that in a dynamic online learning environment, following the development of developing information and communication technology, the online learning environment is also student-centered. (Nguyen, 2015) revealed that there are several statistically positive effects about online learning, including positive learning outcomes (measured by test scores), student involvement during the learning process, a sense of belonging to the community among students so as to avoid students from failure. Moreover, (Croxton, 2014) added that online learning offers many advantages because of its

accessibility and convenience, as well as the participation of members who are members of the online learning.

This change in digital-based learning media also contributes to the philosophy of education. (Dewey, 2011) revealed that the philosophy of education studies all the factors that are the target of education such as methods, content and educational organization that affect the nature and purpose of human values individually and broadly, namely society. While the philosophy of education according to (Kristiawan, 2017) is a philosophy that is used in studying educational problems, so it can be said that the philosophy of education is the implementation of philosophical analysis in the field of education. Moreover, Dewey in (Kristiawan, 2017) revealed that there is a relationship between philosophy and education, philosophy is a general theory in education, while Barnadib (1990) in (Kristiawan, 2017) revealed that philosophy is the basis of all thought regarding education, so that the branches of philosophy influence the implementation of education. In general, according to Brubacher (1950) in (Kristiawan, 2017) in the philosophy of education there are two sets of philosophies, namely conservative and progressive philosophy, each of which has its own flow as revealed by (Warami, 2016) The flow in the philosophy of education consists of the philosophy of education of Essentialism, (2) the philosophy of education of Perennialism, (3) the philosophy of education of Progressivism, (4) the philosophy of education of extensionalism, (5) the philosophy of reconstruction education and (6) the philosophy of education of critical pedagogy.

Aspects in Educational Philosophy according to (Kristiawan, 2017) divided into three, namely:

1. Ontological Aspect
   The ontological aspect is related to theology, cosmology, human beings. Theological aspect is an aspect that believes that the creator of the universe is God so that in every life he will be responsible for the results of his actions while in the world. This belief in God affects the education system, thus giving rise to religious lessons as the main subject in the curriculum. Cosmology is concerned with the universe, the environment, the laws of nature, and the causal laws that create order in the universe. While the human aspect is related to the nature of humans and children. Education is an activity carried out by and for humans, so education in a broad sense can be interpreted as humanizing humans. Through education, humans can reveal the secrets of the universe so that they can develop all the potential that exists in humans.
2. Epistemological Aspect
   The epistemological aspect of the philosophy of education is the knowledge that will be given to students and how to obtain that knowledge and how to convey that knowledge.
3. Axiological Aspect
   The axiological aspect in the philosophy of education is related to values, and education as a phenomenon of social, cultural, and religious life is closely related to the value system.

(Mustaghfiroh, 2020) explained that progressivism comes from the word progressive which means moving forward towards change, then the understanding of the educational philosophy of progressivism is a philosophical school that requires progress that will bring about a change. (Dewey, 2011) said that progressivism is a philosophy based on experience and meaning from the interaction of people with the environment. It can be said that the educational philosophy of progressivism is one of the schools in the philosophy of education that aims to make a change in students, which in the end this philosophy requires students to be able to adapt and master the changing times.

In the philosophy of education, progressivism no longer focuses on teacher education such as traditional education which is centered on the teacher as the central figure in education so that learning is only based on knowledge and learning evaluation is based on the result, but the center of education is the student so that the communication process that occurs is a two-way communication that allow interaction between teachers and students. In learning activities, the teacher only monitors learning activities and aids whose purpose is only to facilitate the learning process. The flow of progressivism education philosophy also demands cooperation between the school and the family so that the family is also involved in the development of student education in accordance with the needs and desires of students. More than that, the school motivates schools as educational institutions to always develop methods, materials, curriculum, and goals that are suitable to meet the needs of students to become democratic individuals, think freely and intelligently, tolerant of differences and open minded. The methods, materials, curriculum, and objectives that are prepared are no longer designed only to transmit

knowledge to students but place the interests and needs of students as the goals of the learning process and produce an active, interesting, and varied learning process. As revealed by Ki Hajar Dewantara as the father of Indonesian National Education) which emphasizes the freedom of learning. Children are not asked to acknowledge the thoughts of others, but to discover all knowledge by using their own minds.

Social media as a learning medium empowers children to grow as global and digital citizens. Social media makes it easier for students to get learning materials anywhere and anytime, providing easy discussion between teachers and students in the teaching and learning process, because students and teachers can share their thoughts and educational knowledge through social media. The use of social media as a learning medium during the COVID-19 pandemic is one of the implementations of the philosophy of Progressivism, because the school of philosophy considers that the use of social media as a learning medium is a reaction to changes in the field of education, and this is in accordance with the principles of the philosophy of progressivism education which views Education must move forward in accordance with changing times. Social media as a learning medium also contributes to changes in learning culture, especially with regard to the learning atmosphere because of the flexibility of learning so that the teaching and learning process can be done anytime and anywhere. However, social media as a learning medium also has several weaknesses, one of which is the lack of physical interaction between teachers and students, so that students lose control in the learning process

so that the main goals in student learning are not achieved, lack of facilities and infrastructure and signal constraints are also still limitations. in this digital-based education, as revealed by (Alawamleh et al., 2020) In his research, students prefer face-to-face classes to online classes. One of the reasons is that they are less motivated to learn and feel isolated because of the lack of interaction with both teachers and friends.

**CONCLUSION**

Social media as a learning medium is the answer to the changing times and changing public needs for information, especially in the field of education. This is in accordance with the ideology of the progressive philosophy of education which considers education to be dynamic, flexible, and moving forward.

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# APREVENTIF WABAH COVID-19, SAAT "NYEPI"
## (Kajian Perspetif Agama Hindu)

Oleh: I Wayan Watra, I Wayan Suarda, dan Ni Wayan Karmini
Email: w.watra@yahoo.co.id

**Abstrak**

It was truly extraordinary that the Corona Covid 19 Virus plague, which hit the world, including the Indonesian people. Viruses are small infection clots made of DNA or RNA, and are wrapped in a protein coat. With its spread is very powerful, with victims continues to grow. As a result of the outbreak of Corana Covid 19 virus coincides with Nyepi day March 25, 2020, which was cited on March 26, 2020 in Indonesia experienced 790 cases, died 58 cases, and recovered 31 cases. Specifically in Bali there were 9 cases, and two foreigners died. Then on an international basis as of March 25, 2020, in the World 467,090 cases, 2,283 died, 46,316 recovered. In history, there has never been a great virus like this. This article examines more deeply, especially in Bali related to this outbreak that has similarities to the grubug gering, and how to prevent it. After reviewing, it turns out that this plague case had existed in the kingdom era in North Bali and also in southern Bali, which is called the grubug gering, which is the death of a large number of people for no apparent reason. How to prevent it can be done on a scale (scientific), following the government's instructions. Then it is combined with non-scientific (non-scientific) incentives through traditional Balinese culture such as handling grubby Grubug gering epidemics, praying by means of kitchen spices, to obtain safety for humanity.

**Keywords:** Preventive, Covid Disease, Nyepi, Gering Agung.

**Abstrak**

Sungguh amat luar biasa wabah *Virus Corona Covid 19,* yang melanda dunia, termasuk bangsa Indonesia. Virus gumpalan infeksi kecil yang terbuat dari DNA atau RNA, dan terbungkus dalam mantel protein. Dengan penyebarannya sangat dahsyat, dengan korban terus bertambah. Akibat dari mewabahnya virus Corana Covid 19 bertepatan dengan hari Nyepi 25 Maret 2020, yang dikutip tangal 26 Maret 2020 di Indonesia mengalami kasus 790, Meninggal 58 kasus, dan sembuh 31 kasus. Khususnya di Bali terdapat 9 kasus, dan dua orang asing yang meninggal. Kemudian secara internasioanal per tanggal, 25 Maret 2020, di Dunia 467.090 Kasus, 2.283 meninggal, 46.316 Sembuh Sepanjang sejarah belum yang saya tahu tidak pernah ada virus yang hebat seperti ini. Tulisan ini mengkaji lebih dalam lagi, khususnya di Bali terkait dengan wabah ini yang ada persamaannya dengan *Grubug gering,* dan bagaimana cara pencehahannya. Setelah dikaji ternyata kasus wabah ini pernah ada pada jaman kerajaan di bali Utara dan juga di Bali selatan, yang disebut dengan grubug gering, yaitu meninggalnya manusia dalam jumlah banyak tanpa sebab yang jelas. Cara pencegahanannya dapat dilakukan secara *sekala* (ilmiah), mengikuti petunjuk pemerintah. Kemudian dipadukan dengan prepentif yang bersifat *niskala* (non ilmiah) melalui budaya tradisional Bali seperti penanganan wabah *Grubug gering,* berdoa dengan sarana berupa bumbu dapur, untuk memperoleh keselmatan bagi umat manusia.

**Kata Kunci:** *Preventif, Wabah Covid, Nyepi, Gering Agung.*

**Pendahuluan**

Wabah Penyakit telah ada semenjak jaman kerajaan di Bali, yang telah dituliskan dalam berbagai lontar di Bali. Seperti yang terdapat pada Lontar-lontar: 1). Lontar Geguritan Jaya Prana, yang menyatakan ,"*Nanging né mungguh dilontar, wong tiwas mungguh ring gurit, sampun ia mapumhan, mangelah pyanak tetelu, muani pedaduanan, luh adiri, né paling wayan ya pejah. Né negahan milu pejah, matinyané gebug gering, daweg grubugé reko, irika ya pada lampus, mati papat sebarengan, luh muani méménya tekén bapanya*", (dalam A.A.Made Regeg 1998: 11). Artinya bebasnya;

"Isi yang tertulis pada lontar, orang miskinlah yang ditulis pada geguritan, dia sudah menikah, memiliki tiga anak, dua laki-laki satu perempuan, yang paling sulung (Wayan) ia meninggal, yang ditengah (Made) juga meninggal, akibat meninggalnya adalah karena wabah penakit (*gebug gering*), pada saat wabah penyakit sedang bereaksi, disanalah mereka meninggal, meninggal keempat bersamaan laki perempuan bersamaan". Isi lontar Jaya Prana tersebut menunjukkan bahwa pada masa kerajaan di Singaraja, pernah terjadi wabah penyakit yang senjenis dengan Corona CoVid 19, yang mematikan keluarga I Jaya Prana empat Orang bersamaan Ibu, Bapak, Kakak Wayan, dan Kakak Made. Sehingga yang tinggal hanya satu orang. Tetapi pada Geguritan tidak disebutkan upaya-upaya untuk mengobatinya.

2).Demikian juga terdapat wabah penyakit, yang terkait dengan Corona CoVid 19 pada Lontar Sundarigama dan Seri Jaya Kesunu, "*Purwaning tatwa, nantwayang kasinangkaon-kasinangkaonan leluhur-leluhur ida Jayakesunu, ne rihin madeg*

*agung tan langgeng. Yan akudang undag kawentenan leluhur ida madeg agung, taler ngemangguhang kenangkawan ataun 2 (duang) tahun raja, amangguh seda, ne mangkin ida Sang Jaya Kasunu nampe giliranne madeg agung (ngantinin ajine , dening katinggal nyuksma = sede). Mawinan ida lunga nakti (miasa) ring setra pamuun, irika ida polih wara nugraha pangandika, pawisik ida Hyang Betari Durga, "Cening Jaya Kasunu piyanak Memem idewa; karena lingsir lingsir ceningerihin, nora ja lana-lana ngamengku gumi sawireh ida nora lingu teken kepatutan agama, meyadnya".* (dalam Gambar, I Made, Isaka 1230:20). Arti bebasnya:

"Awal dari ceritera, menceriterakan hal buruk yang sangat buruk (gerubug gering) Bapak/Ibu, Kakek/Nenek, Kumpi/Kelab Raja Jaya Kesunu, pada saat yang dulu menjadi Raja tidak pernah lama. Entah berapa keturunan *leluhur*-nya menjadi Raja, juga tertimpa wabah satu atau dua tahun meninggal, sekarang calon Raja Jaya Kesunu, mendapat giliran menjadi Raja. Sebagai pengganti Ayahnya yang meninggal, untuk itu Beliau pergi ke Kuburan bersemadi di tengahing setra *(pamuun)* memohon petunjuk, disinilah Beliau memperoleh petunjuk dari Hyang Betari Durga, Anakku Jaya Kesunu, anakku dirimu; karena leluhurmu tidak lama menjadi Raja, sebab Beliau tidak serius memegang peraturan agama, untuk dikerjakan.

3). Demikian juga terdapat dalam Lontar *Aji Swamandala,* yang menyatakan, "*…Nihan niti swaraning Bhatari ring Dalem, ring ki wong Bali Samapta, lwirnya nihan, ya uku dunggulan anemu tilem, sasihnya kapitu dyapi kesanga, yan ning rah 9, tengek, 9; sigsugen angadakaken*

*gering, nora wenang wong Bali angagalung. Aja sira wong Bali tan anut ring niti swaran Betari yan sira mamuruga moga kaparaga ring Balagadabah sira, Sang Kala Rawu masliweran ring rat, muang ring manis galungan katiben dening gring, rauh Betari Dhurna anadah wong sadesa, mewetu gring kadadak pejah wang mangkana luwirnya. Setahun lawasnya kakenaning gring, yadyan sang lara masesaudan minta waras, tan kedep-kedep ya waras, apan Betari semengkem. Mangkana kengetakena aywa lupa, apan Galungan Naramangsa ngaranya.* (dalam Watra, 2005:65). Arti bebasnya.

*"...* Inilah ucapan *Bhatari* di Dalem*,* dimanapun orang Bali berada*,* maksudnya begini, jika wuku Dunggulan bertemu dengan Tilem, sasih kepitu (Januari) walaupun kesanga (Maret), ketika wuku Dunggulan bertemu dengan m bulan Januari dan Bulan Maret, jika rah *rah 9, tengek, 9* akan menyebabkan wabah, tidak boleh orang Bali melaksanakan Hari Suci Galungan. Jangan sekali orang Bali tidak mengikuti ucapan Bhatari sebagai penyebab wabah*,* jika hal ini dilanggar semoga dimangsa oleh Balagadah dirimu, Sang Kala Rawu, berkeliaran di seluruh pemerintahan, dan juga pada manis galungan, dilanda oleh wabah, sampai kepada Bhatari Dhurna memangsa orang sedesa, menyebahkan timbulnya wabah secara mendadak matihlah orang yang melanggar semuanya itu. Satu tahun lamanya terkena wabah penyakit, walaupun yang menderita memohon ampun minta sembuh, tidak sembuh-sembuhlah dia, sebab Betara diam. Demikian ingatlah, jangan lupa itu namanya Galungan Naramangsa".

Lebih lanjut dijelaskan oleh Ida Bagus Agastia, bahwa "Dalam seminar tersebut saya memang merumuskan tentang dalil Galungan Naramangsa, yaitu apabila: (1). Tilem Kapitu bertepatan dengan Wuku Dunggulan, (2).Tilem Kesanga bertepatan dengan Wuku Dunggulan, (3).Tilem pada rah 9 bertepatan dengan Dunggulan, (4).Tilem pada tenggek 9 bertepatan dengan wuku Dunggdulan. Oleh karena itu, Galungan yang jatuh pada tanggal 9 Maret 2005 adalah Galungan Naramangsa, Karena Tilem Kesanga jatuh pada Budha Kliwon Dunggulan, yaitu pada hari Kamis, 10 Maret 2005. Tetapi kenyataannya dilanggar, dengan keluarnya Surat Edaran dengan No. 08/UM/Parisada-B/2005, ditegaskan: (1). Galungan yang jatuh pada tanggal 9 Maret 2005, adalah bukan Galungan Naramangsa. Dengabn demikian dirayakan sebagamana biasa, sesuai dengan dresta setempat, (2). Dasarnya adalah Keputusan Paruman Sulinggih pada tanggal 15 Januari 2005, bertempat di kantor Dinas Pendidikan Provinsi Bali (Watra, 2005:97). Dalil atau teori yang dikemukakan oleh Ida Bagus Agastia, yang merupakan Dosen dari Fakultas Sastra Universitas Udayana, yang Ahli dalam Sastra, dan juga sebagai Anggota DPR RI Pusat Jakarta dilanggar. Dengan berpegang pada Keputusan Paruman Sulinggih. Mudah-mudahan tidak itu penyebab wabah penyakit yang ada dijagat ini.

4).Lontar Roga Sanghara Bhumi juga mengingatkan bahwa, "Inilah Roga Sanghara Bhumi, ketika bumi mengalami kekacauan, para Dewa dinyatakan meninggalkan bumi, kembali ke sorga dan kedudukannya digantikan oleh Bhuta. Karena itu seluruh manusia di bumi dirasuki oleh Bhuta. Masyarakat lalu jadi bingung dan perangpun tidak henti-hentinya terjadi, sedangkan para pemimpin saling bermusuhan, dan *wabah penyakit pun sambung menyambung.* Berbagai

macam penyakit menyerang manusia seperti panas mengigil dan gelisah, sehingga banyak orang yang meninggal. Mula-mula yang diserang penyakit adalah sedesa di tepi pantai seperti muntah mencret dan mati mendadak. (Suhardana, 2009:21-22).

5).Pada Lontar Calonarang juga terdapat dalam lampiran 7a dan 7b, yang menyatakan bahwa, *"Pakulun, atmajanirahyun aneda tempura nikang wwang sangsara. Mangkana gati ning wekan ngulun Batari, Uuh sunumami kita. Lah maweh ingong, anging haywa pati tekeng tengah, haywa pati yageng huyutanaku. Amituhu pwa Sang Rangda, amit amuhun ta sirang Batari. Sasana sah, lampahira lepas, ingiring dening sisyanira kabeh. Uminggal ta ya ngkana wawala, sedeng madya ratri, muni tang kamanak, kangsi, pinarenganya samangigel. Ry wus nikangigel mulih ta ya ring Girah pada wijah-wijah pwa ya tekeng wesmaya. Tan suwy agering tikang wwang sedesa-desa, akweh pejah animpal-nimpal"*. (dalam Suastika, 1997:60). Arti bebasnya.

"Tuanku, putra Tuanku hendak memohon, mudah-mudahan binasa orang-orang diseluruh kerajaan. Begitulah tujuan utama putra Tuanku. Betari berkata, Aduh putraku. Ya, aku bolehkan, tapi janganlah membunuh sampai ditengah (staf kerajaan). Jangan membunuh sangat dendam anaku. Sang Rangda menyetujui, mohon dirilah ia kepada Batara Bhagawati. Sang Calon Arang segera pergi, lepas jalanya, diiringi oleh murid-murid semua. Mereka menari di perkuburan di tengah malam, membunyikan kamanak, kangsi, bersama-sama menrai. Setelah selesai menari, kembalilah mereka ke Girah. Mereka bersenang hati pulang kerumahnya. Tidak lama sakitlah orang-orang di desa-desa. Banyak yang mati bertumpuk-tumpuk".

Bertitik tolak dari Lontar *Geguritan Jaya Prana, Lontar Sudarigama* dan *Jaya Kesunu, Lontar Aji Swamandala, Lontar Lontar Roga Sanghara Bumi*, dan *Lontar Calonarang* terdapat kata yang mirip dengan Corona Covid 19, wabah yang menyababkan kematian dalam jumlah banyak seperti *"gebug gering",* empat orang mati bersama, *"kasinangkaon-kasinangkaonan"* wabah yang tidak diketahui menyebab meninggalnya Raja-raja, yang memerintah paling lama satu atau dua tahun, *gring kadadak pejah wang mangkana,* wabah penyakit yang menyebabkan orang-orang meninggal dalam jumlah banyak, dan batas waktunya sampai setahun. *wabah penyakit pun sambung menyambung,* yaitu wabah penyakit menyerang manusia seperti panas mengigil, gelisah. Mula-mula yang kena wabah penyakit adalah sedesa di tepi pantai seperti muntah mencret dan mati mendadak. *agering tikang wwang sedesa-desa, akweh pejah animpal-nimpal.* Wabah menyerah orangdari desa ke desa yang menyebabkan orang banyak meninggal bertimbun-timbun.

Jadi wabah Corona Covid 19, serupa dengan wabah penyakit *gerubug gering* yang pernah ada di Jawa jaman kerajaan Erlangga, dan di Bali, pada jaman kerajaan Raja Sri Jaya Kesunu. Sama-sama dapat menyebabkan kematian secara mendadak dan dalam jumlah banyak. *Gerubug gering,* sebagai penyebab kematian yang mengerikan disebabkan oleh Alam yang terdapat pada Lontar *Geguritan Jaya Prana.* Sedangkan *Gerubug Gering,* kematian yang disebbabkan oleh manusia karena kelelaiannya dan egoisme terdapat pada *Lontar Sudarigama* dan *Jaya Kesunu, Lontar Aji Swamandala, Lontar Roga Sanghara Bumi*, dan *Lontar Calonarang.* Sebuah pertanyaan; Bagaimanakah cara

mencegah wabah *Corana Covid 19* dan *Grubug gering* yang sedang menyerang Manusia ?

**Pembahasan situasi saat Nyepi Wabah *Corona Covid 19* dan *Grubug Gering*.**

Masyarakat Bali harus percaya diri sendiri mampu menghadapi situasi ini. Jadi tidak perlu khawatir berlebihan, karena pemerintah telah menganni masalah ini dengan baik. Tegas Purnawirawan Ketut Nunca (Wakil Ketua Pepabri) dalam Bali Post. Pada halaman yang sama usai pertemuan, sekitar 20 sulinggih Ida Pedanda Putra Bajing rumusan lebih lanjut akan disampaikan ke pada Gubernur Bali untuk dapat disikapi dengan upaya menanggulangi virus Corona secara *Niskala* (yang dimaksud melakukan upacara *Labuh gentuh*, dan *Pamelepeh*) (Bali Post, halaman 3. 14 Maret 2020). Ungkapan yang disampaikan oleh Purnawirawan Ketut Nunca mengarah kepada pengegahan wabah penyakit bersifat *Sekala*, dengan mengikuti petunjuk yang dilakukan oleh pemerintah. Karena pemerintah Republik Indonesia telah mengupayakan dengan berbagai cara untuk menyelamatkan masyarakatnya.

Dalam pembahasan ini menggunakan Teori Keputusan, dalam buku "Logika Filsafat Berpikir" yang menyatakan, "Menjabarkan keputusan menjadi bentuk logis. Di dalam kalimat sehari-hari, dalam pidato dan sebagainya, tidak selalu tampak adanya struktur keputusan sederhana (S = P atau S ≠ P). Untuk mepermudah analisis, maka perlu kita jabarkan kalimat-kalimat itu menjadi keputusan-keputsan dalam bentuk pokoknya ialah S = P atau S ≠ P). Usaha inilah yang disebut menjabarkan ke dalam bentuk logis *(reduction to logical form)*. Macam-macam keputusan, dari Soedomo

Hadi (2005:35). Skekema keputusan sperti di bawah ini.
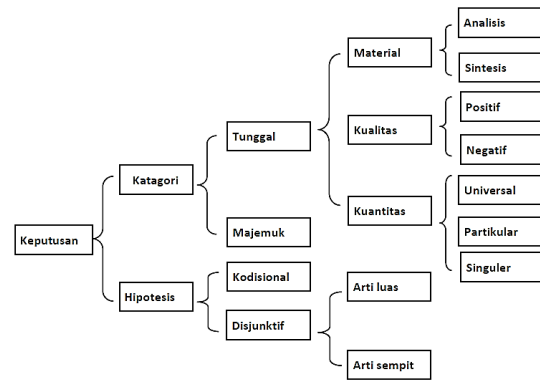


**Konsep Wabah Penyakit**

Secara konsep ada dua hal penting yang perlu dipahami yaitu *Virus Corona Covid 19,* dan *Grubug Gering*. Pertama; virus adalah gumpalan infeksi kecil yang terbuat dari DNA atau RNA, dan terbungkus dalam mantel protein. Virus terlalu kecil untuk dilihat oleh mikroskop cahaya tipikal. Dilansir Live Science, Kamis (14/2/2020), para peneliti di RML mencitrakan sampel virus dan sel dari pasien AS yang terinfeksi Covid-19. Tedros Adhanom Ghebreyesus kepada wartawan di Jenewa. Tedros menjelaskan bahwa "co" adalah singkatan dari "corona",a "vi" untuk "virus" dan "d" untuk "penyakit", sementara "19" adalah untuk tahun itu, karena wabah pertama kali diidentifikasi pada 31 Desember. (Artikel ini telah tayang di Kompas.com). Lembaga Peneliti Indonesia, merespon pandemi Virus Corona yang dimulai dari Wuhan, China dan telah menyerang puluhan ribu orang di lebih dari dua puluh negara dan membunuh sekitar 2000 jiwa dalam tempo kurang lebih satu bulan, pada 18 Februari 2020, Pusat Penelitian Kewilayahan LIPI mengadakan diskusi Virus Corona China dan Globalisasi. Diskusi ini menampilkan dua pembicara yakni Rene L Pattiradjawane, mantan wartawan sekaligus pemimpin Biro Hongkong Harian Kompas serta pendiri Center for Chinese Studies-

Indonesia, dan Hayati Nufus, peneliti Pusat Penelitian Politik LIPI yang merupakan alumnus Hubungan Internasional Fudan University, Shanghai. (Internet Liputan6.Com, 2020).

Kedua; *Grubug gering. "...gerubuge reko, irika ya pada lampus, mati papat sebarengan, luh muani memenya teken bapanya"*, (dalam A.A.Made Regeg 1998: 11), yang artinya pada saat wabah tersebut disanalah mereka meninggal, mati empat orang bersamaan, laki perempuan ibunya dan bapakya (serta kakak-kakaknya). *Grubug* artinya Wabah, atau *sampar*; *siape kena, ayam kena sampar*. (ayam kena wabah) (Kamus Bahasa Bali, 1991: 249). Sampar artinya penyakit menular; ayam penyakit menular terdapat pada ayam, darah sampar menyebabkan getah bening membengkak amat nyeri, terutama pada lipatan paha; penyakit menular binatang ternak (KBBI, 1994:872). *Gering* artinya sakit, *ngeringin* = menyebabkan sakit, *kageringin* = kesakitan, *gering agung* = (sakit) lepra (Kamus Bahasa Bali, 1991: 459). Sakit Lepra, sakitanga; disakitinta, sakitin; disakiti, skit ati, jengkel, nyakitang; bertambah sakit, kesakitang; memelihara sakit, *sakit-sakitan* = mendertia sakit. lepra (Kamus Bahasa Bali, 1991: 959). *Gering* artinya sakit, *hulu sakit* = sakit kepala, *peng-ge-ring* = 1). Orang yang sering kali sakit, 2). Guna-guna untuk membuat orang menjadi sakit (KBBI, 1994:314). Ada informasi dari Jro Mangku, bahwa Kulkul Kramat Ring Puri Masuara. Untuk melakukan pencegahan terkena penyakit Covid-19 (penolak Bala) harus memasang peselat yang Nampak pada photo dibawah ini.



**Sumber: Shere lewat WA dari Keluarga di KLungkung, 26-3-2020)**

Photo bagian kiri menunjukan petunjuk melakukan penonakan *Bala,* Wabah yang sedang menimpa dunia ini, dilengkapi dengan mantranya, yaitu, "*Om Sang Hyang Bute Kalasiu, menawita kita ngeranjing ring sejeroning padukuhan, mogi kite katusuk antuk duri pandan, Katulak antuk don Tulak, kausir antuk nyilisih antuk don selisih, kaginteng antuk semut Bang, Kalilit antuk lintah petak, kasembur antuk jahe ireng. Mewali te kita maring payogan ira ngrestiti dumogi, wong sane wenten ring padukuhan nenten kini gring rajane ring jagate. Pome, pome, pome"*. Arti bebasnya:

"*Om Sang Hyang Buta Kalasiu*, jika kamu akan masuk kerumah-rumah, semoga kamu ditusuk oleh pandan berduri (simbol pandan berduri), kembalilah (simbol daun tulak), di usir oleh selisih (simbol daun silih asih), digigit oleh semut merah, dililit oleh lintah berwarna putih (simbol benang tri datu), disemprot dengan jahe hitam (simbol campuran Jahe, bawang, kesuna, dan lombok). Kembalilah kamu ketempatmu semula, berdoa semoga, orang yang berada di dalam rumah tidak terkena wabah penyakit para pemimpin di bumi ini. *Pome, pome, pome"*.

Informan I Ketut Sukarnata (45 th), yang juga Wartawan TVRI Stasiun Denpasar menjelaskan cara melakukan

pengegahan wabah virus corona 19, seperti di bawah ini, "Ada sepupu teman positif Corona, diduga kenanya di Jakarta menuju ke Singapura, urusan kerja. Nah, setelah dirawat di RS Singapura, dan Alhamdulillah dia sembuh, sekarang sudah di Indonesia, untuk sekarang masih rehat karantina di Batam. Selama dia di RS Singapura, dia hanya diberi obat vitamin C dan E. Terus dokternya menyarankan bahwa, di Indonesia kan ada daun sirih, yang mana bekerja sebagai antiseptic. Nah setiap hari ada baiknya konsumsi dauh sirih, 1 lembar di pagi hari, kunyah dan telan air liur itu, kalau bisa lama aja ngunyahnya, gak perlu cepat-cepat. Daun sirih itu, tidak boleh dicampur apa-apa murni daun sirih saja. Virus ini kan bertahan ditonggorokan, nah daun sirih itu nanti akan membersihkan sebagai antiseptic alami (Wawancara, 27 Maret 2020), dan mengajak teman-temanya mengunyah daun sirih untuk mencegah wabah corona, sebagi obat alami antiseptic dan ada disekitar kita, seperti tampak di bawah ini.



**Informan I Ketut Sukarnata (45 Th), pada pojok kiri atas (botak) sedang mengunyah sirih bersama teman-temanya**

Lebih lanjut Sukarnata menjelaskan bahwa, "Pencegahan Virus Corona 19, harus tetap dilakukan baik secara *sekala* maupun *niskala*, Sekala salah satunya dengan mengunyah dau siri secara alami, dan niskala dilakukan dengan pemasangans *peselat,* karena adanya tradisi petunjuk yang di-*kramat*-kan pada saat Kukul Kerajaan Klungkung "Masuara", dan tidak ada yang memukul. Demikian juga informan Ibu Dwi Ari (30 th), adri Klungkung yang berdomisili di Kota Denpasar, melakukan petujuk Niskala demi keselamatan keluarga dari wabah penyakit Crona. (Wawancara, 27 Maret 2020). Seperti pemasangan peselat di bawah ini.



**Pemasangan Peselat di Rumah I Kt Sukarnata (45 th) Pemasangan Peselat Ibu Made Dwi Ari (30 th), Di Perumahan Dalung Badung Di Perumhan Buana Ukir Denut.**

Jadi secara konsep Covid-19, bahwa "co" adalah singkatan dari "corona",a "vi" untuk "virus" dan "d" untuk "penyakit", sementara "19" adalah untuk tahun itu, karena wabah pertama kali diidentifikasi pada 31 Desember Covid-19. Virus ini adalah gumpalan infeksi kecil yang terbuat dari DNA atau RNA, dan terbungkus dalam mantel protein. Virus Corona ini dimulai dari Wuhan, China dan telah menyerang puluhan ribu orang di lebih dari dua puluh negara dan membunuh sekitar 2000 jiwa

dalam tempo kurang lebih satu bulan, pada 18 Februari 2020. Sedangkan *Grubug* artinya wabah *gering* artinya sakit yang dapat menular yang bersumberkan pada binatang ternak*,* dan *Grubug gering* yang dapat menyerang bianatang itu sendiri dan dapat menular kepada manusia. *Grubug gering* pernah terjadi pada jaman Raja Erlangga di Jawa, dan pada jaman kerajaan di Bali Utara, Jaman Sri Jaya Kesenu di Bali Selatan, dan Raja-raja di Klungkung, sampai sekarang masih tersisa Kulkul Masuara, sebagai ciri suatu Negara akan mengalami musibah, demikian juga terhadap Candi kurung Pura Besakih disambar petir.

### *Sekala* disebabkan oleh Alam dan Manusia. (Contoh: Virus CoVid-2019)

Lembaga Peneliti Indonesia, merespon pandemi Virus Corona yang dimulai dari Wuhan, China dan telah menyerang puluhan ribu orang di lebih dari dua puluh negara dan membunuh sekitar 2000 jiwa dalam tempo kurang lebih satu bulan, pada 18 Februari 2020, Pusat Penelitian Kewilayahan LIPI mengadakan diskusi Virus Corona China dan Globalisasi. Diskusi ini menampilkan dua pembicara yakni Rene L Pattiradjawane, mantan wartawan sekaligus pemimpin Biro Hongkong Harian Kompas serta pendiri Center for Chinese Studies-Indonesia, dan Hayati Nufus, peneliti Pusat Penelitian Politik LIPI yang merupakan alumnus Hubungan Internasional Fudan University, Shanghai.

Dalam paparannya, Rene Pattiradjawane mengatakan bahwa pandemi flu biasa muncul di musim dingin sebagaimana pernah terjadi dengan Flu Spanyol yang berjangkit pada Musim Dingin 1918 dan SARS pada Musim Dingin 2002. Demikian pula dengan Virus Corona Wuhan yang

oleh WHO diberi nama resmi CoVid-2019 merebak pertama kali pada Desember 2019, kemudian mencapai puncaknya pada Januari dan Februari 2020. Dampak dari tingginya tingkat penularan virus ialah ditutupnya akses masuk dan keluar kota Wuhan serta beberapa kota lain di Provinsi Hubei, China sebagai episenter penyebaran virus dengan korban terbanyak. Meskipun tidak ada keterangan resmi pemerintah namun Rene menduga tindakan ini merupakan inisiatif pemerintah pusat Beijing sebab dalam sistem pemerintahan Tiongkok, pemerintah lokal tidak dapat melakukan lock down atas suatu wilayah.

Pada diskusi tersebut, Rene juga menyoroti tidak transparannya pemerintah Tiongkok menangani persebaran virus CoVid-2019. Misalnya tidak adanya keterangan mengenai bagaimana proses kesembuhan para pasien yang telah terjangkiti virus Corona yang sangat mematikan ini. Sifat virus yang belum bisa diprediksi para ilmuwan turut menyulitkan pendeteksian apakah karantina selama dua minggu kiranya cukup menentukan orang-orang yang pernah berinterkasi dengan penderita Flu Kampret-demikian Rene menyebutnya karena diduga berasal dari kelelawar-bahwa mereka tidak tertular virus ini. (Internet Liputan6.Com, 2020), dengan ilustrasi virus Corona dan CiVid 19 di bawah ini.

**Ilustrasi Virus**
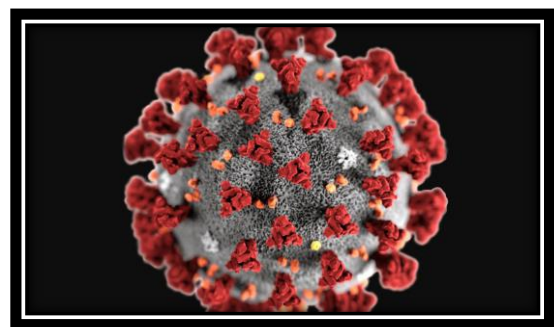


**Sumber: Lembaga Peneliti Indonesia, dikutip 2020.**

Update Virus Corona 14 Februari:1.491 Meninggal, 65.247 Terinfeksi Perlu diketahui, virus adalah gumpalan infeksi kecil yang terbuat dari DNA atau RNA, dan terbungkus dalam mantel protein. Virus terlalu kecil untuk dilihat oleh mikroskop cahaya tipikal. Dilansir Live Science, Kamis (14/2/2020), para peneliti di RML mencitrakan sampel virus dan sel dari pasien AS yang terinfeksi Covid-19, dengan judul "Gambar Virus Corona Wuhan, seperti di bawah ini.

## Hasil Penelitian Virus CoVid-19 Dengan Menggunakan 2 Camera



https://sains.kompas.com/read/2020/02/14/105014823/gambar-virus-corona-wuhan-covid-19-dirilis-begini-penampakannya.

Gambar mikroskop elektron pemindai menunjukkan virus corona Wuhan atau Covid-19 (kuning) di antara sel manusia (biru, merah muda dan ungu). Mereka mengamati virus tersebut dengan menggunakan dua jenis mikroskop resolusi tinggi, yakni mikroskop elektron pemindai dan mikroskop elektron transmisi. Keduanya menggunakan sorotan elektron yang lebih fokus dibanding sorotan cahaya. Setelah itu, ahli kemudian menambahkan warna pada gambar virus yang ditemukan. "Dari gambar yang didapat, tampak bahwa Covid-19 mirip dengan virus corona sindrom pernapasan Timur Tengah (

MERS-CoV) yang muncul pada 2012 dan virus corona sindrom pernapasan akut ( SARS-CoV) yang muncul pada 2002," tulis ahli dalam pernyataan resminya. Penampakan yang mirip itu karena ketiga virus tersebut berasal dari keluarga yang sama, yakni virus corona atau coronavirus. Nama ini berasal dari bentuk virus yang menyerupai mahkota. "Kami sekarang memiliki nama untuk penyakit ini, yaitu Covid-19," lanjut Tedros Adhanom Ghebreyesus kepada wartawan di Jenewa. Tedros menjelaskan bahwa "co" adalah singkatan dari "corona",a "vi" untuk "virus" dan "d" untuk "penyakit", sementara "19" adalah untuk tahun itu, karena wabah pertama kali diidentifikasi pada 31 Desember. (Artikel ini telah tayang **di Kompas.com).**

### Gejala Terinfeksi COVID-19

Virus Corona biasanya menyebabkan infeksi pada hidung, sinus, atau tenggorokan bagian atas. Sepintas, gejalanya memang tidak jauh berbeda dengan virus flu biasa, tetapi jika infeksi Virus Corona menyebar ke saluran pernapasan bagian bawah (tenggorokan dan paru-paru), dapat mengakibatkan pneumonia, terutama pada orang lanjut usia, orang dengan penyakit jantung, atau orang dengan sistem imunitas lemah. Seperti melansir dari *website* resmi Centers for Disease Control and Prevention (CDC), sebuah lembaga kesehatan publik terkemuka asal AS, gejala Virus Corona dapat muncul hanya dalam 2 hari atau selama 14 setelah seseorang terinfeksi virus tersebut. Namun, saat ini belum tersedia vaksin untuk mencegah infeksi 2019-nCoV. Para ilmuwan sedang berusaha mengembangkan vaksin Virus Corona dan baru akan dilakukan uji coba pada April

mendatang. Rincian yang telah terifeksi COVID-19, seperti dibawah ini.



**Sumber: TV One, dikutip 25 Maret 2020, di Indonesia 790 Kasus, 58 Meninggal,31 Sembuh. Di Bali 9 Kasus, dan dua orang asing yang meninggal**



**Sumber: TV One, dikutip 25 Maret 2020, di Dunia 467.090 Kasus, 2.283 Meninggal, 46.316 Sembuh.**

Akibat dari mewabahnya virus Corana Covid 19 bertepatan dengan hari Nyepi p 25 Maret 2020, yang dikutip tangal 26 Maret 2020 di Indonesia mengalami kasus 790, Meninggal 58 kausu, dan sembuh 31 kasus. Khususnya di Bali terdapat 9 kasus, dan dua orang asing yang meninggal. Kemudian secara internasioanal per tanggal, 25 Maret 2020, di Dunia 467.090 Kasus, 2.283 meninggal, 46.316 Sembuh, dikutip tanggal 26 Maret 2020. Merebaknya virus Corana Covid 19, yang terus meninggal maka perayaan hari Nyepi diperpanjang menjadi dua hari, yaitu 25 dan 26 Maret 2020.

**Antisipasi Covid-19 Sedini Mungkin**

Saat ini cara terbaik untuk mencegah terinfeksi virus ini yakni dengan melakukan langkah preventif seperti cuci tangan dan sudah melengkapi daftar vaksinasi dasar. Hal senada juga disampaikan Ikatan Dokter Anak Indonesia (IDAI), yang menyatakan bahwa melengkapi status imunisasi, terutama vaksin terkait pneumonia (DPT, HiB, Campak, PCV dan Influenza) menjadi salah satu langkah pencegahan penularan Virus Corona yang dapat kita lakukan. CDC merekomendasikan tindakan pencegahan setiap hari untuk membantu mencegah penyebaran virus pernapasan, di antaranya adalah dengan menghindari kontak dekat dengan menghindari untuk menyentuh bagian mata, hidung, dan mulut dengan tangan yang kotor. Selain itu, pastikan menutup mulut saat sedang batuk atau bersin dengan tisu, lalu buang tisu tersebut ke tempat sampah dan segera cuci tangan. Hal lain yang bisa menjadi tindakan preventif dalam mengantisipasi penyebaran Virus Corona adalah dengan membersihkan berbagai benda dan permukaan yang sering disentuh dengan menggunakan pembersih rumah biasa. Selain itu, berbagai pakar kesehatan juga merekomendasikan untuk menggunakan masker apabila dalam keadaan tidak fit. Penggunaan masker ini merupakan salah satu usaha untuk melindungi orang lain dari risiko terinfeksi. Selain penggunaan masker, mencuci tangan dengan sabun antiseptik dan air selama 20 detik setelah pergi ke kamar mandi, sebelum makan, dan setelah batuk dan bersin juga bisa menjadi langkah

preventif dalam pencegahan virus Corona. Dengan cara seperti di bawah ini.
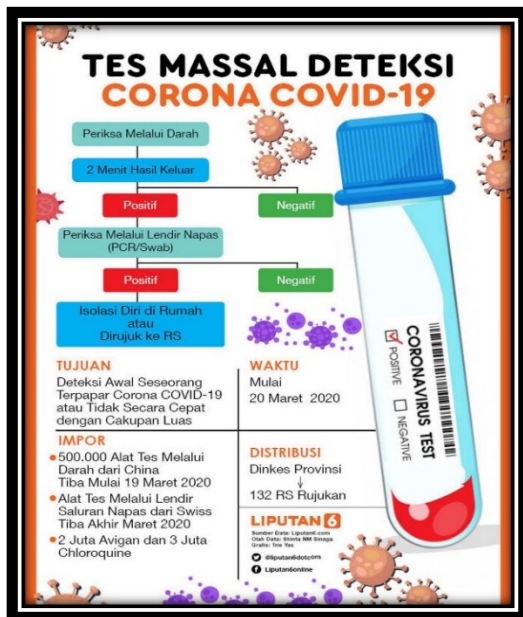


**Sumber: Liputan 6. Dikutip 2020**

Presiden Republik Indonesia Joko Widodo, juga mengeluarkan pernyataan lengkap dan terbaru dari Jokowi mengenai COVID-19: Sejak kita mengumumkan adanya kasus COVID-19 di awal bulan ini, saya telah memerintahkan kepada Menteri Kesehatan dan kementerian terkait untuk meningkatkan langkah-langkah ekstra dalam menangani pandemik global dari COVID-19. Kita melihat beberapa negara yang mengalami penyebaran lebih awal dari kita ada yang melakukan lockdown dengan segala konsekuensi yang menyertainya tapi ada juga negara yang tidak melakukan lockdown namun melakukan langkah dan kebijakan yang tepat untuk menghambat penyebaran COVID-19 ini. Pemerintah terus berkomunikasi dengan WHO dan menggunakan protokol kesehatan WHO serta berkonsultasi dengan para ahli kesehatan masyarakat dalam menangani penyebaran COVID-19 ini. Pemerintah juga telah membentuk gugus tugas percepatan penanganan COVID-19 yang diketuai oleh Kepala BNPB Letjen TNI Doni Monardo. Gugus tugas ini telah bekerja secara efektif dengan

mensinergikan kekuatan nasional kita, baik pusat maupun daerah, melibatkan ASN, TNI, dan Polri serta melibatkan dukungan dari swasta, lembaga sosial, dan perguruan tinggi. Sebagai negara besar dan negara kepulauan tingkat penyebaran COVID-19 ini derajatnya bervariasi antara daerah satu dengan yang lain, oleh karena itu saya minta kepada seluruh gubernur, kepada seluruh bupati, kepada seluruh wali kota untuk terus memonitor kondisi daerah dan terus berkonsultasi dengan pakar medis dalam menelaah setiap situasi yang ada. Kemudian juga terus berkonsultasi dengan BNPB untuk menentukan status daerahnya siaga darurat ataukah tanggap darurat bencana non-alam berdasarkan status kedaruratan daerah tersebut jajaran pemerintah daerah dibantu TNI-Polri serta dukungan dari pemerintah pusat untuk terus melakukan langkah-langkah yang efektif dan efisien dalam menangani penyebaran dan dampak dari COVID-19. Membuat kebijakan tentang proses belajar dari rumah bagi pelajar dan mahasiswa. Membuat kebijakan tentang sebagian ASN bisa bekerja di rumah dengan menggunakan interaksi online dengan tetap mengutamakan pelayanan prima pada masyarakat.

Kemudian menunda kegiatan-kegiatan yang melibatkan peserta yang banyak orangnya. Dan meningkatkan pelayanan pengetesan infeksi COVID-19 dan pengobatan secara maksimal dengan memanfaatkan kemampuan rumah sakit daerah dan bekerja sama dengan rumah sakit swasta serta lembaga riset dan pendidikan tinggi yang direkomendasikan oleh Kementerian Kesehatan. Saya sudah memerintahkan untuk memberikan dukungan anggaran yang memadai untuk digunakan secara efektif dan efisien yang pertama merujuk pada Undang-Undang Nomor 24 Tahun 2007 tentang Penanggulangan Bencana yang memungkinkan pemerintah dan pemerintah daerah untuk memprioritaskan menggunakan anggaran secara cepat.

Selain itu Menteri Keuangan juga sudah mengeluarkan peraturan dan pedoman untuk penyediaan anggaran yang diperlukan oleh seluruh kementerian/lembaga dan pemerintah daerah dan gugus tugas percepatan penanganan COVID-19. Peraturan ini memberikan landasan hukum agar pihak yang relevan dapat menggunakan anggarannya dan mengajukan kebutuhan anggaran tambahan untuk menangani tantangan penyebaran COVID-19. Dampak pandemik COVID-19 ini telah memperlambat ekonomi dunia secara masif dan signifikan, termasuk terhadap perekonomian Indonesia. Untuk itu pemerintah telah dan terus melakukan langkah-langkah cepat untuk mengantisipasi beberapa dampak ini. Pemerintah memastikan ketersediaan bahan kebutuhan pokok yang cukup memadai untuk memenuhi kebutuhan masyarakat. Pemerintah juga telah memberikan insentif kebijakan ekonomi sebagaimana telah diumumkan oleh Menko Perekonomian dan jajaran Kementerian Perekonomian untuk menjaga kegiatan dunia usaha yang telah berjalan agar tetap berjalan seperti biasa.

Saya juga minta kepada kepala daerah untuk mendukung kebijakan ini dan melakukan kebijakan yang memadai di daerah. Saya dan seluruh jajaran kabinet terus bekerja keras untuk menyiapkan dan menjaga Indonesia dari penyebaran COVID-19 dan meminimalkan implikasinya terhadap ekonomi Indonesia, sebagaimana kemarin telah disampaikan bahwa salah satu menteri kami terdeteksi positif terinfeksi COVID-19. Langkah-langkah antisipatif telah dilakukan dan saya yakin bahwa para menteri tetap bekerja penuh seperti biasa, bahkan hari-hari ini para menteri bekerja lebih keras walaupun sebagian dilakukan dengan cara online untuk mengatasi isu kesehatan dan mengatasi dampak perekonomian akibat COVID-19. Terakhir, kepada seluruh rakyat Indonesia saya minta tetap tenang, tidak panik, tetap produktif dengan meningkatkan kewaspadaan agar penyebaran COVID-19 ini bisa kita hambat dan bisa kita setop. Dengan kondisi saat ini saatnya kita kerja dari rumah, belajar dari rumah, ibadah di rumah, inilah saatnya bekerja bersama-sama saling tolong-menolong dan bersatu padu, gotong royong. Kita ingin ini menjadi sebuah gerakan masyarakat agar masalah COVID-19 ini bisa tertangani dengan maksimal. (Sumber: Tim detikcom – detik. News Minggu, 15 Mar 2020 15:25 WIB)

Selanjutnya hal penting yang disampai oleh Gubernur Bali, berpedoman pada pernyataan Presiden, yaitu: "Saya juga minta kepada kepala daerah untuk mendukung kebijakan ini dan melakukan kebijakan yang memadai di daerah" Akhrinya keluarlah pernyataan Gubernur Bali NO. 45/Satgas-Copid19/III/2020, tanggal 23 Maret 2020, yang direlease oleh Kepala Dinas Komunikasi informasi Dan Statistik Provinsi Bali, seperti di bawah ini.

Yaitu terdapat 6 (enam) hal pokok yang harus ditaati oleh masyarakat terkait dengan melakukan tindakan preventif virus covid 19, dengan perayaan Nyepi. Mari ikuti himbauan tersebut agar masyarakat Bali, terhindar dari virus covid 19, dan dengan memadukan Hari Suci Nyepi, sehingga jagad Bali rahayu aman dan damai.

Teori keputusan menunjukkan bahwa, menjabarkan keputusan menjadi bentuk logis. Di dalam kalimat sehari-hari, dalam pidato Presiden dengan direalisasikan berbagai keputusan melalui seluruh menterinya agar memeringi wabah Corona Covid 19 dengan serius. Adapun pidatonya *"Sejak kita mengumumkan adanya kasus COVID-19 di awal bulan ini, saya telah memerintahkan kepada Menteri Kesehatan dan kementerian terkait untuk meningkatkan langkah-langkah ekstra dalam menangani pandemik global dari COVID-19. Kita melihat beberapa negara yang mengalami penyebaran lebih awal dari kita ada yang melakukan lockdown dengan segala konsekuensi yang menyertainya tapi ada juga negara yang tidak melakukan lockdown namun melakukan langkah dan kebijakan yang tepat untuk menghambat penyebaran COVID-19. Salah satu langkahnya adalah "untuk tidak keluar dari rumah"*, yang juga bertepatan dengan Hari raya Nyepi, shingga Nyepi dilakukan 2 hari, dilakukan lockdown. Selanjutnya, Gubernur meneruskan ke Bupati, Bupati meneruskan ke Camat, dari Camat ke Kepala Desa, dan akhirnya sampai ke seluruh masyarakat baik yang ad di dalam negeri mauapun di luar negeri. Usaha inilah yang menunjukkan kedalam bentuk logis *(reduction to logical form).*
Keputusan yang dalukukan oleh Presiden bersifat majemuk dan berkualitas yang bersifat positif, untuk kepentingan seluruh masyarakat Indonesia dan juga untuk kepentingan dunia internasional yang bersifat universal. Tapi terkadang ada juga yang mengartikan bersifat sempit, dan tidak memperhtaikan rakyat kecil dengan dilakukan lockdown. Itupun sudah dilakukan penyempurnaan - penyempurnaan baru, pada setiap langkah, pada setiap hari pada masa kritis mewabahnya virus Covid-19. Langkah preventif yang dilakukan oleh Bangsa Indonesia di bawah Pimpinan Predisen Joko Widodo menunjukkan kedalam bentuk logis, yang patut kita hargai demi kesatuan dan persatuan Negara Republik Indonesia.

### Wabah Grubug Gering Perspetif Agama Hindu *Niskala.*
Dalam hal ini pengertian penyakit *Niskala* dapat dibagi menjadi dua, yaitu yang disebabkan oleh mansuia dan yang disebabkan oleh Alam. Sakit Niskala yang bersifat *Niskala (Crona yang bersifat Niskala),* disebabkan oleh manusia karena ada ke inginan tertentu (ingin melampyaskan sakit hati kepada pemimpin/Raja karena anaknya tidak ada yang melamar), ada yang diakibatkan oleh Siklus Alam sesuai dengan Tilem Kesanga, bertepatan dengan Hari Raya Nyepi.

### *Niskala* yang disebabkan oleh Manusia berperilaku buruk. (Contoh: Calon Arang).
Lama tidak ada orang yang hendak melamarnya, *masowe pwa tan hana wwang lumamarê iya,* baik orang dari Girah maupun orang dari kerajaan Daha, ataupun daerah pinggiran, sama tidak ada yang hendak melamarnya, kerana datang ke tempat anak janda itu, yang bernama Manggali di Dirah, karena terdengar oleh

dunia bahwa beliau (Rangda) di girah berbuat jahat, *apan karenga dening rat yan adyan ing Girah laku gĕlĕh*. Menjauhlah orag-orang yang ingin melamar Sang Manggalinya padahal cantik rupanya. Sang Rangda pun berkata, "Aduh apakah ini yang membuat anakku tidak ada yang melamar. Sakit juga ahtiku oleh keadaan itu", *Uduh mapeki baya tanayanghulun dumeh ya tan hana lumamar i ya, rahayu pwa rupannya, sengit juga hredayamami denta*. Berdasarkan hal itulah aku akan mengambil pustakaku (Aji Pengeliyakan). Apabila aku sudah memegang pustka itu, aku akan datang menghadap menghadap Paduka Sri Bagawati (Dewi Durga). "Aku akan meminta anugrah, semoga binasalah orang-orang diseluruh kerajaan" , *ngulun aminta nugraha, ri tempura nikang wwang sengsara*. Untuk melaksanakan niat jahatnya itu janda Girah mengambil pustakanya, pergilah ia langsung ke kuburan. Ia memeohon kepada manifestasi Tuhan yang bernama Paduka Batari Bagawati, diikuti oleh semua muridnya, adapun namanya adalah: Si Weksira, Mahisawadana, Si Lendya, Si Lende, Si Lendi, Si Guyang, Si Larung, dan Si Gandi. Itulah yang meringankan Sang Rangda Girah. Mereka bersama menari di kuburan itu. Segera muncul beliau Paduka Batari Durga bersama pengikutnya banyak, turut menari bersama. Calon Arang memuja beliau Paduka Sri Bagawati. Batara berkata, "Aduhai anakuku, Calon Arang. Apa maksusdmu datang menghadap kepadaku, engkau diikuti oleh para murid-muridmu semua, datang memujaku bersama-sama?". Sang Rangda berkata sambil menyembah, "Tuanku , putra tuanku hendak memohon mudah-mudahan binasalah orang-orang diseluruh kerajaan. Begitulah tujuan utama putra Tuanku". Betara berkata, "Aduh putraku.

Ya, aku bolhehkan, tapi jangan lah membunuh sampai ditengah. Jangan membunuh sangat dendam anakku". Sang Rangda menyetujui, mohon dirilah ia kepada Batari Bagawati.

"Tidak lama kemudian sakitlah orang-orang di Desa. Banyak yang mati bertumpuk-tumpuk", *tan suwy agering tika wwang sedesa-desa, makweh pejahnya animpal-tinimpal*. Sri Maharaja Erlangga sedang duduk di dikerajaan, datanglah Rakryan patih dan berkata, "Patik hamba memberitahukan karena rakyat banyak yang mati, sakit panas dingin sehari dua hari lalu meninggal", *Pakulun patik Batara Amutereng lebu talapakanira, dening wadwa parameswara akatah pejah, panas tis gering nya, sadina rong dina paratra*. Adapun yang kelihatan menjalankan (teluh) janda Girah, bernama Calon Arang. Dia menari disana dikuburan, datang bersama murid-muridnya. Begitulah laporan hamba. Semua orang ditempat persidangan sama-sama membenarkannya, memang benar demikian, sperti laporan Ken Apatih. Sang Raja berkata dengan sedih, kemudian beliau marah, "Manakah rakyat dan Prajuritku", tidak lama kemudian datang prajurit "tentra rahasia". Pergilah kamu serbu dan bunuh Calon arang. Jangan engkau seorang diri, hendaklah engkau membawa prajurit banyak, jangan lengah. (Suastika, I Made: 1997:96-97).

Untuk mengatsi peristiwa *"wabah penyakit"*, yang disebabkan oleh niat jahat dari Calon Arang, maka Prabhu Raja Erlangga memerintahkan Sang Pendeta Sri Yogisawa Mpu Baradah (sering disebut Mpu Baradah) untuk membasmi wabah tersebut. Mpu Baradah bersedia menjalankan perintah Raja, menggunakan siasat, dengan menugaskan anak didiknya

Mpu Kebo Bahula (yang sering disebut) Mpu Bahula untuk melamar Ratna Manggali. Segala persyaratan untuk pernikahan Mpu Bahula dengan Ratna Manggali, dipersipan para maha patih kerjaan. Gambar Mpu Bharadah (yang kanan) dan Mpu Bauhula yang (kiri) seperti di bawah ini.
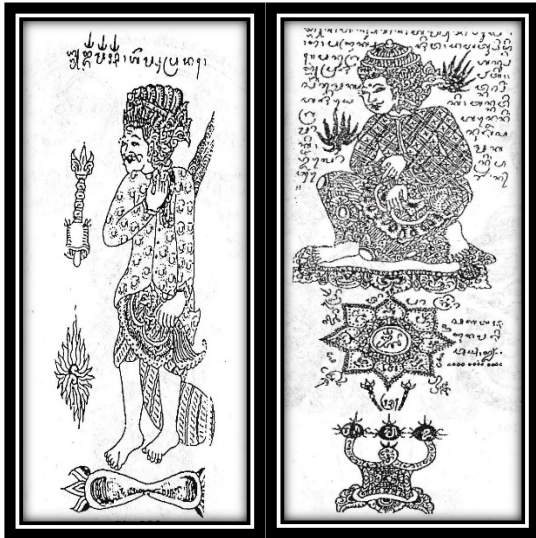


**Sumber: I Gede Jaman, dalam Watra, (2006:300,371)**

Singkat certia pernikahan Mpu Bahula dangan Sri Ratna Manggali, putra dari Calong Arang berjalan dengan baik dan lancar. Pada suatu malam Calon Arang mengambil pustaka *lontar lipyakara* (tidak ada penjelasan tentang arti *lipyakara)* Dalam Kamus Bausasatra Jawa Kuna (Prawioatmojo, 1980:209,309), dijelaskan *Lipya* artinya sungai, *kara* artinya, jari dan belalai. (maksudnya orang yang berlidah panjang atau Aji Pengeliakan). Setelat lontar itu di ambil, ia segera pergi ke kuburan. Demikianlah pekerjaannya secara terus menerus, Mpu Bahula bertanya kepada Sang Manggali (istrinya)., "Dinda, adikku tercinta, mengapakah ibumu selalu pergi malam hari ? Saya khawatir Adinda. Jawab Ratna Manggali, "Kakakku akan ku katakana kepadamu, yang sekarang

sebenarnya, (tapi) janganlah kakak mengikutinya berbuat seperti itu, sebab beliu pergi ke kuburan, akan menjalankan shir yang menyebabkan kerajaan hancur. Itulah yang menyebabkan orang banyak mati, mayat memenuhi tegal dan kuburan, romoh kosong, itulah tujuan ibu". Lalu Mpu Bahula minta ijin kepada istrinya agar diberikan mempelajari *lontar lipyakara,* seijin Ratna Manggali *lontar lipyakara* di bawa ke Mpu Baradah untuk dipelajari, setelah dipelajari oleh Mpu Baradah, kemudian Mpu Bahula diseruh mengembalikan kepada Ratna Manggali. Setelah ilmu itu di kuasai oleh Mpu Baradah akhirnya beliau turun ke masyarakat untuk menyembuhkan masyarakat yang sedang terkena *wabah sihir* Calon Arang.

Pertama kali perjalanan Mpu Baradah dalam masyarakat bertemu dengan dua orang yang sedang menyelakan api hendak membakar mayat. Mayat itu didapatkan oleh Pendeta dalam keadaan dipeluk oleh istrinya menangis Sang Pendeta berkata, seperti kutipan lontar *Calon Arang* lamp 19b dan 20a., di bawah ini.

*"Wuduh kami wĕlasĕn nghulun tumwan i ra kita, manangis makusêng laywanng lakinta teka, lah ungkabi denta, ikang laywanê likinta, nghulun tinghalayanê wangke i nika. Ingungkaban pwa ikang laywan, dadi ana kĕtĕg-kĕtĕg nika. Kongkab ping rwa, ana ambĕka nika. Awyatara rrwang sĕpah, dadi alungguh ikang uwus paratra ning Sang Mahasanta".* (dalam Suastika, 1997:105) Arti bebasnya.

"Hai saya kasihan melihatmu, menangis memeluk mayat suami, bukalahlah olehmu mayat suamimu itu. Saya akan melihat mayat itu. Mayat itu dibuka berdenyutlah

detak jantungnya. Dibuka dua kali, bernafslah. Kira-kira dua kali waktu makan sirih, dapat duduk orang telah mati itu oleh Sang Pendeta".

Begitulah usaha yang dilakukan oleh Raja Erlangga, untuk memerangi wabah penyakit yang disebabkan perilaku buruk oleh Calon Arang. Dalam hal ini yang menjadi sasaran adalah masyarakat kecil, yang banyak meninggal tanpa dosa.

Teori keputusan dalam menganalisa penangan wabah penyakit yang mirip dengan Corana Covid 19, yang menyebabkan kematian dalam jumlah banyak. Langkah Raja, dengan memanggil para patihnya, untuk memohon bantuan kepada Mpu Baradah merpakan langkah yang tepat. Sehingga keputusan yang diambil menjadi bentuk logis. Tetapi Mpu Beradah juga minta bantuan kepada Mpu Bahula, yang dapat dikatakan sebagai para Ahli penyakitnya, di jaman sekarang dapat disebut Prof. Dr. Ahli Penyakit THT (Telinga, Hidung Tenggorokan), serta Mpu Bharadah dapat dikatakan sebagi penemu obat anti wabah COVID-19. Selanjutnya Mpu Bharadah langsung turun kemasyarakat untuk melakukan pengobatan secara masal, seperti pernyataan, "Hai saya kasihan melihatmu, menangis memeluk mayat suami, bukalahlah olehmu mayat suamimu itu. Saya akan melihat mayat itu. Mayat itu dibuka berdenyutlah detak jantungnya. Dibuka dua kali, bernafslah. Kira-kira dua kali waktu makan sirih, dapat duduk orang telah mati itu oleh Sang Pendeta". Usaha inilah yang menunjukkan kedalam bentuk logis *(reduction to logical form)*.

**Wabah Grubug gering Niskala yang disebabkan oleh Alam, (Cotoh: Lontar Rogosanghara Bumi).**

Inilah Roga Sanghara Bhumi, ketika bumi mengalami kekacauan, para Dewa dinyatakan meninggalkan bumi, kembali ke sorga dan kedudukannya digantikan oleh Bhuta. Karena itu seluruh manusia di bumi dirasuki oleh Bhuta. Masyarakat lalu jadi bingung dan perangpun tidak henti-hentinya terjadi, sedangkan para pemimpin saling bermusuhan, dan wabah penyakit pun sambung menyambung. Berbagai macam penyakit menyerang manusia seperti panas mengigil dan gelisah, sehingga banyak orang yang meninggal. Mula-mula yang diserang penyakit adalah sedesa di tepi pantai seperti muntah mencret dan mati mendadak. (Suhardana, 2009:21-22).

Jika terjadi kekacauan di bumi dinyatakan oleh *lontar Senghara Bhumi*, bahwa para Dewa meninggalkan Bhumi salah satunya adalah Dewa Sang Hyang Angkasa, dan penggantinya salah satu Buta yang menyebabkan penyakit panas, seperti di bawah ini.



Kala Anaki Rewoh, penyebab penyakit Panas
Sumber: Watra, I Wayan (2006:188)

Dewa Sang Hyang Akasa, Penyebab hujan
Sumber: Watra, I Wayan (2006:196)

Tanda-tanda yang tidak baik bagi dunia, Negara, dan Pemimpin hal ini disebabkan oleh Perilaku manusia (jahat) dan pengaruh Alam. Seperti di bawah ini:

**Tanda-tanda tidak baik bagi dunia.**
Inilah tanda-tanda tidak baik bagi dunia, seperti kelahiran tidak biasa, sekarang

kelahiran berbeda, kelahiran dan rupanya tidak seperti biasanya (cacat), meskipun diperoleh diperoleh dari kehamilan, kemudian lahir dalam rupa yang tidak seperti biasnya, demikian pula proses lahirnya, dapat lahir dan juga bisa tidak, yang dapat melahirkan tidak melahirkan, artinya hamilnya hilang. Apabila tidak seperti biasanya baik kelahiran maupun rupanya seperti induk semangnya dahulu, menandakan ketidak baikan dunia. Dan semua yang bisa hamil, semua yang dapat anak beranak, tidak anak-anaknya yang kelihatan, sebab manusia di dunia diliputi oleh ketidak baikan. Mahkluk jahat berkeliaran, pencuri galak, dunia tak karuan, susahlah pemimpin dunia. Pramatanya bumi meninggalkan, segala mantra dan obat tidak manjur, Pendeta sedih kemudian sakit, perbuatan baik beliau tidak ada gunanya, orang sakit banyak, air mengecil, bumi menjadi kering, pikiran orang menyamai tuannya, loba, mabuk dan iri hati, dunia menjadi panas, dunia tak menentu, bermusuhan dengan sesame pemimpin, menimbulkan perang tak hentinya. Dewa yang berstana di Gunung menyakiti bumi, beliau yang menggerakkan peredaran matahri dan Bulan, disebut Bhatara Druwegni. (Suhardana, 2009:62-63).

**Tanda-tanda tidak baik bagi Negara**;
Inilah tanda-tanda tidak baik bagi Negara. Apabila ada pelangi masuk rumah , pada desa, jalan, yang cahayanya dilehat oleh orang disekitar desa itu, maknanya adalah bahwa hal tidak baik akan ditemukan oleh desa itu, hancurlah masyarakat desa itu, sampai dengan orang-orang di desa itu, bertengkar dengan saudara, masing-masing menyebarkan fitnah, saling membunuh, bingung saling memusuhi, desa itu ditinggalkan oleh Dewa, dimasuki

oleh Kala Dengen. Pejabat desa yaitu Pangrurah mati dibunuh oleh orang, hancurlah negeri itu. (Suhardana, 2009:69-70).

**Tanda-tanda tidak baik bagi pemimpin**. Beginilah jadinya bumi dimana pemimpin terkena roga Sanghara Bumi, misalnya tidak henti-hentinya terkena penyakit **lepra**, penyakit yang tidak boleh disebut. Ketika bumi mengalami penghancuran, janganlah menganggap remeh, segeralah buatkan selamatan meredam perkembangan penyakit itu. Setiap orang hendaknya menyucikan diri dirumahnya. (Suhardana, 2009:65).
Selanjutnya disebabkan pula oleh seperti: *"sasih"* (Kasa, Karo, Ketiga, Kapat, Kawulu, Kelima, Keenam, Kepitu, Kewulu, Kesanga, Kedasa, dan Jihesta).Bila sasih **Kasa (Juli),** Kalanya Bhatara yang menjadi penyakit meracuni dunia. Penyakit panas dingin, badannya gemetar, gelisah. "Sebut **Sang Kala Bregala".** Bila sasih **Karo (Agustus)** datanya sakit, Bhatara Ratnaning Rat yang memberikan penyakitnya, adalah susah tidur, menyebut-nyebut, panas dan lesu, jiwanta terancam. Sebut **Prajuritnya Bhatara Ratnaning Rat**. Bila **sasih Ketiga (September)** datangnya sakit (dari) **Kalanya Bhatara Jagapati** yang menyakiti. Sakitnya panas, dan badannya bergetar, kepalanya puyeng dan seperti mau pecah. Bila **sasih Kapat (Oktober)** datangnya sakit, Kalanya Bhatara Kusumajati yang menyakiti, penyakitnya panas, seperti di bakar, gelisah tak pernah berhenti sampai 4 hari, tiga hari tidak bisa makan, ingin air saja. **Kalanya Kala Wigraha Bhumi.** Bila sasih Kelima (Nopember) datangnya penyakit patek, menggigil, panas, gelisah, kepala sakit seperti ditusuk-tusuk, tidak bisa bangun,

Bhatara Jagatkarana (berubah) menjadi **Sang Kala Mangsa** yang menyakiti. Jika Sasih Keenem (Desember) datangnya sakit karena wabah penyakit, panas seperti dipanggang, menyebut-nyebut tak keruan, bisa menyebabkan mati, disertai penyakit seperti orang galak, prajurit Bhatara Moda menyakiti. Disebut **Bhuta Ngadang Samaya Pati**. Bila sasih **Kepitu (Januari)** datangnya sakit badannya dingin, perutnya kaku, semakin lama semakin kurus, perutnya pas sekali, mengigil, setelah tiga hari terkejut-kejud, seperti tidak bisa ditolong. Disakiti oleh **Kala Ngadang Semaya**. Bila **sasih Kaulu (Agustus)** datangnya sakit, **Bhatara Ratnaning Rat**. Penyakitnya adalah tidur gelisah, menyebut-nyebut, panas dan lesu, jiwanya terancam. Bila sasih **Ketiga (September)** datangnya sakit, **Kalanya Bhatara Jagatpati** yang menyakiti, disebut **Kala Prayoni.** Sakitnya panas, gelisah dan badannya bergetar, kepal puyeng dan seperti mau pecah. Bila **sasih Kapat (Oktober)** datangnya sakit, Kalanya Bhatara Kusumajati yang menyakiti, penyakitnya panas seperti terbakar, gelisah tak pernah berhenti, sampai 4 hari, 3 hari tidak bisa makan, ingin air saja. Kalanya disebut, **Kala Wigraha Bhumi.** Jika Sasik Kelima (Nopember) datanya sakit, adalah penyakit patek, mengigil, panas, gelisah, kepala seperti ditusuk-tusuk, tidak bisa bangun. **Bhatara Jagatkarana** yang menyakiti, disebut **Sang Kala Mangsa**. Jika **sasih Keenem (Desember)** datangnya sakit, terkena wabah penyakit, panas seperti dipanggang, menyebut tak karuan (tidak jelas) bisa menyebabkan mati, diserta penyakit seperti orang galak. **Prajurit Bhatara Moda** yang menyakiti, disebut **Bhuta Ngadang Semaya Pati.** Bila sasih Kepitu (Januari) datangnya sakit, sakit badannya dingin, perutnya kaku,

semakin lama-semakin kurus, perusnya panas sekali, menggigil, setelah tida hari terkejut-kejut, seperti tidak bisa ditolong. Disebut **Kala Ngadang Semaya.** Jika sasih Kaulu (Pebruari) datangnya penyakit, muntah berak penyakitnya, panas, pusing, seperti ditusuk-tusuk, desentri, **Prajuritnya Bhatari Durga** yang menyakiti, disebut **Sang Kala Dengen.** Kalau **sasih Kesanga (Maret)** datangnya sakit, Prajuritnya Bhatara Geni yang menyakiti, sakitnya seperti mau gelisah, mual-mual. Disebut **Kaki Kala Roga.** Bila **sasih Kedasa (April)** datangnya sakit, **sakitnya panas gelisah** (tidak disebutkan Dewa dan kalanya, yang menyakiti). Jika sasih Jyesta (Mei) dan Sadha (Juni) datangnya sakit, pilek yang disebut langu. Pada saat diserang hama, penyakit dan lepra. **Sebut Bhatari Dewi Durga, Bhuta Kamajaya**. (Suhardana, 2009:71-75).

Dalam kajian lontar Rogasanghara Bhumi, penggunaan teori keputusan menunjukkan bahwa, menjabarkan keputusan menjadi bentuk logis. Di dalam kalimat berpegang pada uraian lontar, bukan pada pidato. Tetapi wabah penyakit yang menyerang manusia serupa dengan Corona Covid 19. Disini seluruh masyarakat harus memahami siklus alam berdasarkan sasih, sebab setaip sasih memiliki wabah penyakit yang berbeda-beda. Yang dapat mewabah secara universal. Usaha yang dilakukan adalah berdasarkan pengalam pada suatu daerah, ketika hal itu dilakukan dengan baik, maka inilah yang menunjukkan kedalam bentuk logis *(reduction to logical form).*

Keputusan yang dalukukan berdasarkan petunjuk-petunjuk berkualitas yang bersifat positif, untuk kepentingan seluruh manusia yang bersifat universal. Termudah dan tidak membutuhkan banyak biaya, seperti merafalkan **Weda Ayu Astawa,**

**Teja Astawa.** Disucikan dengan **Oma Tirtha** disetai dengan **Nawa Ratna** sesuai dengan penjuru mata angin dan desa kala patra, dengan pembahasan seperti di bawah ini:

Weda Ayu Astawa

Teori keputusan dalam menganalisa penanganan *wabah penyakit* yang mirip dengan Corana Covid 19, yang menyebabkan kematian dalam jumlah banyak. Dilakukan dengan tindakan prepentiv, menggunakan Weda Ayu Astawa, seperti dijelaskan dalam lontar Tatwa Darsana, seperti di bawah ini.

*"Pracaryate, udpadako na, skakah tatttyanugraha parah, wirocanakaro nidyah sawyaparah siwah suryah caiita tattwah sadawiyah, sapadah saguno wyapi apatwat sarwakrabibuh".* (Sudarsana, 1998:25) Artinya;

"Sadasiwa adalah cetana (Tuhan) yang telah aktif (sawyaporah) telah berfungsi , suka mengampuni, memberi sinar penerangan, tidak berwujud, menjadi obyek pemujaan semua mahkluk, sebagai pencipta, pelebur dan pemelihara ciptaanNya"

Mantram inilah di ucapkan setiap saat, pada saat Nyepi tanggal 25 dan 26, yang bersifat khusus diperpanjang oleh Presiden perpanjangan tangan melalui Gubernur, dengan menyikapi member tambahan tidak keluar rumah selama dua hari, untuk menghilangkan kejenuhan dengan melakukan hal-hal yang bermanfaat. Memohon kepada Tuhan. Yang mulai aktif beraktivitas tetapi tidak Nampak, beliau sebagai pencipta, pemelihara, dan dalam hal ini adalah sebai pelebur. Untuk mematikan segala macam penyakit yang sedang mewabah dimasyarakat, agar segera diberikan kesehatan.

Pembahasan dalam Teja Astawa.

Dengan berpegang pada teori keputusan dalam menganalisa penanganan *wabah penyakit* yang mirip dengan Corana Covid 19, yang menyebabkan kematian dalam jumlah banyak. Dilakukan dengan tindakan prepentiv, menggunakan Yoga Nasmaskara, seperti dijelaskan dalam buku Filsafat Manusia Perspektif Hindu, yaitu: "Yang dimaksud dengan Yoga Kunalini dalam hal ini adalah mengolah badan kita, magar semua anggota tubuh yang berkombinasi dengan Prthiwi; menjadi yang padat dalam tubuh manusia, seperti daging, tulang, otot, dan sebagainya. Apah menjadi yang bersifat cair-cairan. Bayu; menjadi tenaga atau energy dalam badan. Akasa: menjadi segala segala rongga dan lobang pada tubuh, dan teja: menjadi panas badan, dapat berfungsi dengan baik". (Watra, I Wayan. 2006:100).

Dalam hal ini lebih mengajak masyarakat untuk memanfaatkan sinar matahari, sebagai media pengobatan secara physic, dan dilengkapi dengan menggunakan mentram, secara berulah-ulang yang diucapkan dalam hati pada saat nyepi. Mantram sebagai berikut:

*"Om Adtyasya param jyoti, rekto tejo namaotuta, sweta pangkaja madhyastha ya namo stute".* Artinya

Om, Tuhan Yang Maha Esa, sinar Sang Hyang Surya yang maha hebat, engkau bersinar merah, kami memuja-Mu, engkau yang berstana ditengah-tengah teratai putih, hormat kepada-Mu pembuat sinar. (Watra, I Wayan, 2016:13).

Mantra ini terus diucapkan dengan melakukan sikap berjemur, sesuai dengan dengan kemampuan physik, yang paling sederhana menghadap matahari, dan kemudian setelah terasa panas membalikkan badan kebelakang,

kemudian ketika punggung terasa panas kembali balikan kedepan, demikian secara terus menerus kurang lebih 30 menit dari jam 08.30-09.00 (Sinar matahari pagi). Secara otomatis, badan jadi sehat, sehingga Telinga, Hidung Tenggorokan, terasa aman dan nyaman. Tempat berasarabngnya wabah COVID-19, dapat disembuhkan. Salah satu sikap Yoga Namaskara (dalam Watra, I Wayan 2006: 107) di bawah ini.
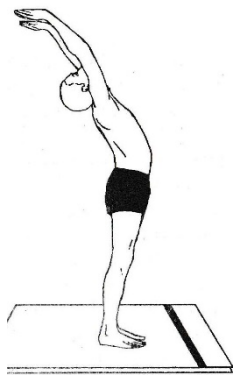


**Sikap Utanāsana**

Pembahasan dengan Om Tirtha Nawa Ratna.

Teori keputusan dalam menganalisa penanganan *wabah penyakit* yang mirip dengan Corana Covid 19, yang menyebabkan kematian dalam jumlah banyak. Dilakukan dengan tindakan prepentiv, menggunakan permohanan tirtha, ambil sebuah gelas dengan isi air putih, dengan mantram, *"Om Titra Sweta Rakta nila warna ya nama shawa"*. Kemudian dilengkapi dengan mantram disucapkan secara tersu menerus seperti dijelaskan dalam buku Filsafat Manusia Perspektif Hindu, di bawah ini.

*"**Sang** ring papusuhan anerus ring putihing netra, **Bang** ring ati anerus ring abangin netra, **Ang** ring ampru anerus ring irengin netra, **Ing** ring Hredaya anerus ring useh ing netra, **Nang** ring peparu anerus ring dadung netra, **Mang** ring usus anerus ring jingganing netra,*

***Sing** ring limpa anerus ring wiseling netra, **Wang** ring inebang anerus ring biruning netra, **Yang** ring gantungan ati anerus ring anak-anakan netra kalih dados windu meraga tirtha Kamandalu"*. (Wata, I Wayan. 2006:118).

Hal ini dilakukan pada saat Nyepi, baik siang maupun malam untuk menghilangkan kejenuhan, dengan memilki manfaat yang luar biasa untuk menyembuhkan segala macam penyakit di dalam tubuh, termasuk sakit yang disebabkan oleh manusia *grubug gering*, maupun wabah Covid 19 disebabkan oleh alam. Karena sudah dimohonkan kepada seluruh para Dewa, dalam wujud Air yang diisi mantram (Tirtha).

**Kesimpulan.**

Untuk menjawab pertanyaan; Bagaimanakah cara mencegah wabah *Corana Covid 19* dan *Grubug gering* yang sedang menyerang Manusia, dapat dikemukakan sebagai berikut:

Cara mencegah wabah *Corana Covid 19*, dilakukan dengan jalan mengikuti petunjuk dari pemerintah dengan cara; (1). Cuci tangan dan sudah melengkapi daftar vaksinasi dasar. (2). Perlu dilengkapi dengan imunisasi, terutama vaksin terkait pneumonia (DPT, HiB, Campak, PCV dan Influenza) menjadi salah satu langkah pencegahan penularan Virus Corona. (3). Pencegahan virus melaui pernapasan, menghindari kontak dekat dengan menghindari untuk menyentuh bagian mata, hidung, dan mulut dengan tangan yang kotor. (4). Menutup mulut saat batuk atau bersin dengan tisu, lalu buang tisu tersebut ke tempat sampah dan segera cuci tangan. (5).Membersihkan benda dan permukaan yang sering disentuh. (6). Menggunakan masker untuk melindungi orang lain dari risiko terinfeksi. (7).

Mencuci tangan dengan sabun antiseptik dan air selama 20 detik setelah pergi ke kamar mandi, sebelum makan, dan setelah batuk dan bersin.

Cara mencegah *Grubug gering,* dapat dilakukan dengan; (1). Merealisasikan Yoga Kunalini dalam hal ini adalah mengolah badan kita, magar semua anggota tubuh yang berkombinasi dengan Prthiwi; menjadi yang padat dalam tubuh manusia, seperti daging, tulang, otot, dan sebagainya. Apah menjadi yang bersifat cair-cairan. Bayu; menjadi tenaga atau energi dalam badan. Akasa: menjadi segala segala rongga dan lobang pada tubuh, dan teja: menjadi panas badan, dapat berfungsi dengan baik dan sehat. (2). Dapat dilakukan dengan memohon tirtha dengan mantram *"Om Titra Sweta Rakta nila warna ya nama shawa"*, dan dengan mantram *"**Sang** ring papusuhan anerus ring putihing netra, **Bang** ring ati anerus ring abangin netra, **Ang** ring ampru anerus ring irengin netra, **Ing** ring Hredaya anerus ring usehing netra, **Nang** ring peparu anerus ring daduning netra, **Mang** ring usus anerus ring jingganing netra, **Sing** ring limpa anerus ring wiseling netra, **Wang** ring inebang anerus ring biruning netra, **Yang** ring gantungan ati anerus ring anak-anakan netra kalih dados windu meraga tirtha Kamandalu".*

Preventif atau pencegahan sebaiknya dipadukan dengan cara-cara yang dilakukan oleh pemerintah secara ilmiah, melalui cuci tangan dengan dilengkapi paksinasi dasar sampai cuci tangan dengan sabun antiseptik dan air selama 20 detik setelah pergi ke kamar mandi, setelah batuk dan bersin. Termasuk pengalan-pengalaman yang sudah terbukti keampuhannya, seperti mengunyah daun sirih, berjemur hal ini adalah bersifat *sekala* (ilmiah). Kemudian dipadukan dengan prepentif yang bersifat *niskala* (non ilmiah) Budaya tradisional Bali penanganan *Grubug gering,* dengan berdoa dengan sarana Bawang, Jahe, Kesuna, Tabya, daun pandan, daun silih, asih, daun tulak dan benang tridatu, semoga Ida Sang Hyang Widhi Tuhan Yang Maha Esa memberi keselmatan kepada umat dan pemimpin–pemimpin Negara ini. Khususnya dalam preventif ini, di hari suci nyepi dilakukan dua hari tidak keluar rumah dan berdoa secara terus menerus.

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# The Cognitive Memory of
# Handling and Treatment of *Gering Sasab Mrana* based on Lontar in Bali:
# An Ethnomedicine Study

I Nengah Duija[a], I Nyoman Rema[b]

[a]UHN IGB Sugriwa Denpasar, Jl. Ratna 51 Denpasar Bali Jl. Kenyeri No. 57 Denpasar, Bali, Postcode 80239, Indonesia.
Balai Arkeologi Provinsi Bali, Jl. Raya Sesetan, No. 80 Denpasar Selatan, Denpasar, Bali, Postcode 80223, Indonesia.
[a]Email: nengahduija@gmail.com*, [b]Email: nyomanrema@yahoo.co.id
*Corresponding author

## ABSTRACT

Disease outbreaks are not new to Balinese people, they have even become part of the history of Balinese society. The experiences of dealing with disease outbreaks in the past have become cognitive memories in the collective consciousness of Balinese people themselves. This cognitive memory is expressed in various Balinese lontar (manuscripts) in the collection of Gedong Kirtiya No. III.D entitled usada (Kajeng,1926:20; Agastia, 1985:151). Besides, Th. Pigeaud (1967:2) mentions that healing or medicine texts entitled usada are gaining its popularity, not only because the numbers are relatively large, but also because the original benefits of these texts have been increasingly realized in the development of medical and pharmaceutical knowledge. (Agastia,1985:156). The relatively large number of usada manuscripts in the Balinese literature indicate that activities around the plague, health and medicine in the Balinese community are at a practical level. Theoretical knowledge (ethnoscience) combined with empirical experience, giving birth to a treatment paradigm or etno-medicine. Usada or osadha where herbs (plants and spices) used for medicine; *bâhyosadha*, *mahosadha* (Zoetmulder,1995:721), usada on the other hand is the science of medicine, usada rare is pediatric medicine (Warna dkk,1991:782). The plague of desease in Balinese local language is pancabaya: *pretiwi* (soil), *apah* (water), *teja* (fire), *bayu* (wind), and *akasa* (ether). Desease in humans is called *gering*, in animals is called *sasab*, and in plants is called *marana (gering sasab mrana)*. The paradigm of handling and treating those deseases in the sense of ethnomedicine rests on two assumptions, namely the medicinal means (*usada*) and ritual means (*ngruwat*). These two assumptions are a holistic system of treatments, both physically and mentally (*sekala-niskala*), to increase the immunity of the human body and soul when facing the Covid-19 pandemic as it is today.

**Keywords**: *cognitive memory, treatment, gering sasab mrana, ethnomedicine.*

## I. Introduction

Bali has various important records in disaster management. This disaster management includes prevention that has been carried out since the ancient Balinese era, this is recorded in the ancient Balinese inscription [1], the manuscripts of Balinese rituals, e.g., *Bama Kertih* and *Rogha Sanghara Bumi* [2][3]. Various characteristics of disasters are expressed

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along with wisdom as a solution. The handling of disease outbreaks in more detail is described in the usada manuscripts as a treatment script [4] in healing diseases, which have been passed down from generation to generation, have been copied and translated until now as a guide in treating diseases, even though many Balinese people do not understand this. In fact, if this knowledge is understood, if someone suffers from a disease for an early stage, it can be treated with medicinal plants that exist in the natural environment. Ironically, these kinds of texts and translations are only spread among the homestead, academic circles and libraries, such as in campuses, offices, and have not been widely distributed to villages, which is one of the causes for the lack of understanding of this local wisdom. If this knowledge is understood by most Balinese people, then this would be a superior *jnana kertih* for Balinese people, especially in terms of health.

This knowledge should be accompanied by the preservation of various medicinal plants and the materials used to make them, driven by competent institutions such as campuses, related agencies in the fields of culture and health in collaboration with the community in planting the seeds, so that there will be a good synergy between government and society, even if the private sector wants to develop this is also very good. Unfortunately, efforts in this direction encountered many obstacles, so that it could not run as expected. If this synergy can work, for example, a campus with a collection of experts performs transliteration and translation, in collaboration with relevant agencies, an inventory of medicinal plants is carried out with photos, then an assessment of its

benefits is carried out and its chemical content is tested, of course it will have an increasingly positive impact on the development of traditional Balinese medicine. Of course, this expectation will simply stagnate, and only from and for certain circles, if it is not accompanied by the involvement of the community in its cultivation and processing. It is very clear that it is very difficult to cultivate public interest like this, especially since it does not have an impact on the family's economy, of course it is difficult to get attention.

Although the community is aware of the importance of preserving medicinal plants, and their impact on their health in handling *gering, sasab, mrana*, they are powerless either because of a lack of understanding, as well as because they are less practical in their use, compared to modern medicines that have been processed and packaged nicely. So, it is easy to carry and can be consumed at any time, although it also poses risks in the long run. It is ironic indeed, Bali, which has a wealth of wisdom in the field of disaster, health for humans, animals, and plants has not been widely revealed and utilized, so a serious effort is needed to uncover this, with various studies and more serious follow-ups, of course, in collaboration with related parties.

Nala had conducted a study on traditional medicine in 1996 in his book entitled *Usada Bali*, and *Aksara Bali dalam Usada* in 2006, and *Ayur Weda, Ilmu Kedokteran Hindu* in 2001 [5][6] [7]. Suryadarma in his article entitled *"Konsepsi Kosmologi dalam Pengobatan Usada Taru Pramana"* in 2005 [4]. However, none of those studies specifically relates holistic treatment to *gering sasab merana*, so this study is important to do. The problems discussed in

this study are how to handle and treat *gering, sasab, mrana* as stated in lontar manuscripts?

## II. Method

This is qualitative research, where the data collection conducted through observation of ancient Balinese manuscripts, i.e., *Rogha Sanghara Bumi, Bhama Kertih* and *Usada Taru Pramana manuscripts*, supported by relevant literature studies. In addition to this, interviews were also conducted with several people to find out the application of the *gering, sasab, and marana* treatments. After that, an analysis was carried out by sorting and simplifying, putting it in a table, and interpreting the data that had been obtained, using semiotic theory to find the meaning behind the text and social facts related to the handling and treatment of *gering, sasab, mrana* [8]. The presentation of the results of the analysis uses narration, tables, after which it is continued by drawing conclusions.

## III. Result and Discussion

Disaster management, in Bali today, is carried out through a religious approach by carrying out the *bhuta-yadnya* ceremony, is a sacred sacrifice that aims to clean the environment (nature and its contents), and maintain and provide '*penyupatan*' to the *bhuta-kala* and the creatures considered inferior to humans. Cleaning the environment (nature) from disturbances and bad influences caused by *bhuta-kala* and creatures who are considered inferior to humans. The cleansing of the bhuta kala and the creatures, with the intention of removing the bad qualities that exist in them, so that their good qualities and strengths can be useful for the welfare of mankind and nature. The intended maintenance is to keep them in good condition and exist or move according to their respective paths, so as not to cause disturbance to nature and its contents. All types of animals and plants that are involved in this ceremony receive encouragement so that those involved get a more perfect improvement. What is meant by '*penyupatan*' is to return them to their original origin, so that they get an increase to become more perfect (because they can improve their karma). There are many types of this ceremony, and one of the ceremonies that serves as a environmental cleansing is the *Caru Resi Ghana* [9].

It was further explained that the purpose of holding the *mecaru* ceremony was as a means of worshiping God and asking for balance and harmony in nature to avoid all kinds of diseases, messy families, like to get angry without any apparent reason, wasteful, bad luck, plagued houses, haunted, uneasy living at home, frequent nightmares [10][11]. The most important hope of this ceremony is that people can achieve wisdom and prosperity [12][13].

When referring to the ancient Balinese era, the worship of *Bhatara Ganapati / Ganesha*, has been carried out at least in the 12/13th century, until the following times. This is evidenced by the many remains of *Ganesha* statues that represent the period of this style found in various temples, rice fields in Bali which functioned as a medium of worship, as saviors and liberators from all obstacles and provide resistance to evil, remove obstacles [14][15][16].

In Ancient Bali, as Utami's analysis in 2010, in case of misfortune, the signs of a disaster (*wastwa asambhawa*) in the village as contained in various ancient Balinese inscriptions in the X-XIV centuries AD, such as theft, unnatural death, and others,

and if it has a bad impact, then a ceremony of purification of nature and its contents is held by holding a *prayascitta* ceremony [1] [17]. To save the environment from landslides, floods, and for the hydrological cycle, a policy is set to protect various trees called forbidden woods such as bodi trees, banyan trees, *yellow sekar* trees, and palm trees, in addition to their uses in daily life and ritual needs. [18].

Jirnaya further explained that the *prayascitta* ceremony is one of the ceremonies used to anticipate and neutralize the occurrence of natural disasters, bad natural phenomena, disasters that occur due to human activities. Balinese people routinely perform the ritual of salvation as a means of 'communication' to apologize to God. This ritual has stages, including *prayascitta*, *guru piduka*, *labuh gentuh*, and so on. [19].

The findings of *Ganesha* statues in Bali indicate that this statue is very popularly known by the ancient Balinese people, at least it has been known from the 12/13th century AD. This statue is used as a medium of worship, as a savior and liberator from all obstacles and provides resistance to evil, removes obstacles, as well as to invoke fertility. In his function as a savior from disasters, *Ganesha* is referred to as *Wighneswara* [14][15][16]. Not only that, by holding *Caru Resi Ghana*, it is hoped that the community can achieve wisdom and prosperity [12][13].

*Lontar Roga Sanghara Bhumi* describes when it was time for the earth to experience chaos, the gods left the earth, returned to Heaven in *Mahameru* to be replaced by *Bhuta*. The people were possessed by *Bhuta* so that they became confused, war raged,

the kings were hostile, the plague was rampant without stopping, many people died, the plague started from the residents on the coast, all kinds of usada medicines were not effective. In response to this, the kings and royal priests used to deal with it with various solutions. One solution is to make an offering ceremony to *Bhatara Ganapati* on the right of the exit, aiming to ask for safety, to be avoided from plagues.

> *pukulun paduka bhatara ganapati, manusan paduka bhatara minta urip, kataman gering kamaranan, prangen tedahaken sarwa bhuta sasab kabeh, yan siddha waras anak sanak putu rabining hulun, hulun angaturaken saji tiningkah wedya gana, munggwing sanggar akasa, ong namostute ganapati, sarwa wighna winasanam, sarwa marana wicitram, sarwa rogha winasanam* [3].

Another description contained in the *Bhama Kertih* manuscrips also describes the *Keputusan Sang Resi Ghana*, to clean haunted yard and all kinds of *karang panes*. If there is a death called *salah pati*, people have gone berserk, the house is struck by lightning, and the owner of the house continues to experience disasters, it is necessary to carry out a ceremony at the house, in the studio, and in the fields and rice fields, every place that is included in the categories of *panes*, *aeng* and haunted, including the place possessed by *Buta Kala Dengen*, in the house of *Dete*, can be overcome by the *Caru Resi Ghana* ceremony combined with herbal medicines [2].

According to the description in *Lontar Rogha Sanghara Bhumi* and *Bama Kertih*, the implementation of this ceremony is

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applied to the environment and to humans. Its application is through prayer activities to ask God to be avoided from disease outbreaks, chanting of exorcists and plague exterminators, *melukat* processions to clean all kinds of defilements and diseases in oneself, *majaya-jaya* to restore the spirit of life, equipped with the application of *usada* / medicine to cure diseases. This application also applies to the living environment that is plagued by disease outbreaks, which is neutralized by calling the *bhuta-kala* who cause the disease to be given offerings, after that there is a stipulation so that the *bhuta-kala* have good qualities, give humans the gift of positive strength and so that, they return to their respective positions to maintain the balance of the universe and its contents. In this procession used various types of animals, fire, combined with various plants that are neutralizing negative forces such as salt, onions, ginger, *tulak* leaves, yellow bamboo as penjor, *tri ketuka* (which is a term to refer to a combination of three herbal medicines that have spicy properties to neutralize nature such as *mesui, kesuna,* and *jangu*) which are crushed and sprayed on the environment where they live that are affected by the plague. If the person experiencing this disorder is a family, the family will personally hold a ceremony to ward off the plague. If the wider environment is attacked by an epidemic, then this event is held by the wider community simultaneously [2][3].

People who have the *caru* is cleansed (melukat), are given *tepung tawar, buwu, lis*, given water, and given *panjaya-jaya*. After that, *ngayab caru*, after *ngayab*, combine the *laying-layang* (skins), spread the caru content into five directions in a paso, pull the *layang-layang*, move it

around to the left, spread the *nasi rames*, and *prayascitta* and *durmanggala*, as well as broomsticks and torches, *kentongan*, sprayed with *tri ketuka* (*mesui, kasuna, jangu*), given the *mantra tatulak agung*, and *lis panglukatan*, and with *cengceng kendang kempul*, accompanied by cheering sounds, aiming to make the *bhuta* go away. After turning to the left three times, the *laying-layang* was buried in the place where the *Caru Resi Ghana* was held. The rest is *saagang*/served on roadblocks, ravines, in empty places as well. Tubers and rhizomes such as shallots, garlic, ginger, mesui, jangu are used as ceremonial means and are also used as medicinal plants [17]. In addition, according to the belief, the side dishes favored by the *Bhuta Kala* are those that smell fishy, such as onions, ginger, offal and others [11].

Ginger plant (*Zingiber officinale*) contains essential oils with active chemical compounds, such as: zingiberin, camphor, lemonin, borneol, shogaol, cineol, fellandren, zingiberol, gingerol, and zingeron which are efficacious in preventing and treating various diseases, food flavoring, and even in the 16th century, in England King Henry VIII recommended ginger to overcome the plague [20][21]. In relation to overcoming disease outbreaks in Bali, ginger is usually used as one of the means of offerings called segehan which is offered to the *bhuta-kala*. Thus, in addition to being an offering as a side dish of rice in segehan, ginger shallots also function to overcome disease outbreaks. Shallots in the Balinese tradition, apart from being a cure for various diseases, are also a repellent for babies and pregnant women so they are not disturbed by negative energies. Various research results show that shallots contain nutrients and active chemical compounds (sulfur

compounds) that have pharmacological effects, so they are very beneficial for health [22].

Garlic (*Allium sativum*) is useful for helping to release serotonin, a chemical involved in regulating a wide range of moods and behaviors including anxiety, moodiness, pain, aggression, stress, sleep deprivation and memory. High levels of serotonin in the brain tend to function as a sedative that calms the body, facilitates sleep, and relieves moodiness. In addition, all garlic helps normalize the serotonin system. And there are many more infectious and non-communicable diseases that can be cured by garlic [23]. The earliest information about the medicinal properties of plants dates back to around 3000 BC by the Chinese, and Central Asian Nomad tribes who used them to ward off evil spirits and maintain health. Various studies have been developed to explore the biological activity of garlic bulbs related to pharmacology, such as anti-diabetic, anti-hypertensive, anti-cholesterol, anti-atherosclerosis, anti-oxidant, anti-platelet cell aggregation, fibrinolysis booster, anti-inflammatory, anti-inflammatory, and anti-viral, anti-microbial, and anti-cancer [24][25][26].

In addition to the use of ceremonies and spells in pest control, herbal medicines are also used, especially *tri katuka* (*mesui/*massoia bark, *bawang/*shallot, adas/fennel) which is very popular among the Balinese people, not only for dealing with disease in the rice fields and medicine for humans, *tri ketuka* is also used for handling pests in rice fields such as bird pests, wasps, mice, bugs [27][28][29][30], explained as follows.

**Table 1. Rice Plants Pests**

| No | Pests | Handling | |
| | | Means | Medicinal Treatments |
|---|---|---|---|
| 1. | Bird | *Lelakut* (scare crow) | sprayed with *tri katuka*, 3 times each, the *lelakut* plugged in when *byantara, kaliwon,* completed with offerings |
| 2. | Wasp | | *tri katuka* sprayed from the bottom. |
| 3. | Rats | Sacrifice Rats; *Sanggar* (stage) made of yellow bamboo. | sprayed with *tri katuka* 3 times, completed with offerings in *kajeng kliwon* |
| 4. | Bug | | *tri katuka, jebug* fruit, *gegirang* wrapped with *kasimbukan,* sprayed rotate to the left as much as 3 times |
| | | | *pangi* bark, *botok* tree, *kasunā jangū,* mix with vinegar, spread around to the left. |

Requests for safety in relation to agricultural activities, besides being applied directly to plants, one of which is paddy, a ceremony was also held at the *pelinggih-pelinggih* dedicated to Ida Sang Hyang Widhi Wasa in his manifestation as the

Gods of Agriculture, such as *Pura Ulun Suwi, Pelinggih Bedugul* and etc [31].

In a wider scope, the ceremony was also presented to *Bhatara/Bhatari* in *Hulun Suwi, Gunung Agung, Dewi Danu Batur* to invoke the power of nature, so that activities in the rice fields are successful. In the series of controlling rat pests, worship is carried out in *Masceti* temple, and the control of *walang sangit* is in *Sakenan* temple. Likewise, when plants are disturbed by pests, do not grow properly due to a disease, many snakes in the fields, and other pests, ceremonies are always carried out accompanied by pest control using powerful herbal medicines. Not only that, because of the religiosity of the people, cleaning the barns also uses ethics, installing barrier stakes and others do not dare to be careless because it is not good for him. This will have an impact on the best treatment of paddy fields. In addition, if the rice fields are attacked by a disease which is included in the *gring hila agung, karubuhan ratu, karubuhan pangrurah, wang cendek yusa* (short age people), a ceremony is held to cleanse the earth from the plague by carrying out *ngusaba desa* accompanied by *ngusaba nini* which takes place in *Bale Agung* in their respective villages, to ask for prosperity, avoid disease outbreaks, and successful agriculture [30][31][32][33][34].

In addition, spiritually, often at various *subak temples*, family temples, and other public temples, people ask for the safety of their cattle to avoid *sasab*. According to I Nyoman Badung (62 years old) from Umanyar Village, Kec. Bebandem, Karangasem, said that in the past, in the villages, if livestock such as chickens were exposed to *grubug* (plague) as a sign that there was a plague in the house, people usually hung chicken skins at the exit of their yard as a sign that there was a *grubug* in the house. The action taken by the community is if their pet chicken is wild at first, then the community separates the healthy and the sick. Those which are healthy are isolated by holding them and those which are sick are also kept in cages for treatment and monitoring of their health. Or, if the plague is very severe, the healthy ones that can still be saved are hidden in a safe place. According to the community, the transmission of this *grubug* can be through their feces, contact with sick animals, and even through the air. This can be proven when sick animals are surprised and chased past healthy chickens, after a while most of the healthy chickens will also get sick. And so on, if it is not immediately separated and isolated, the transmission will be faster and will infect all the remaining chickens. To anticipate this, if the community builds livestock cages for chickens to lay eggs (because in the past the chickens were released, not caged), pig pens, cow cages and others always begin with a small ceremony called *nyanyah gringsing* or *baas nyanyah*. Then the cage is torched and sprayed with *tri ketuka* as a natural disinfectant to kill pests and diseases, so that the animals are protected from *sasab*. Although, in the past, life was still very traditional, but people have known ways to overcome the plague with ceremonies and natural disinfectants.

The availability of medicinal plant species in the environment is part of the knowledge of traditional Balinese medicine in which there is a close relationship between humans and their environment and humans and their Creator. While the healing method is a combination of a belief approach, spiritual ability and the efficacy of the types

of plants used and good emotional control. The treatment method taken is by *melukat* (body purification method using water), medical plants or ingredients are mashed and then pasted, sprayed, herbal medicines are drunk, as well as *parem* or rub to be smeared and anointed, and *tutuh* as drops. Of the various titles of treatment manuscripts in Bali, one of them is the lontar *Usada Taru Pramana*, which describes medicinal plants, types of diseases, how to process them and how to treat them. The names of the plants that have been mentioned are first mixed with other plants and other mixers, then processed according to the disease being treated.

In *Usada Taru Pramana* manuscrips, the affected parts are classified into the head, namely the crown, forehead, eyes, ears, nose, face, mouth and throat. The body include pain in the chest, abdomen, genitals, anus, spine, and tailbone. Parts of the body include pain of the hands, arms, and legs. In addition, there are also combination of physical and mental diseases. The following table shows various types of diseases in certain body parts and the medicinal plants in the *usada* script [4].

**Table 2.** Diseases and Its Respective Medicinal Plants in *Lontar Usada Taru Pramana*

| Body Parts | Diseases | Medicinal Plants, How to Process and Use Them |
|---|---|---|
| Crown | *Rare belahan* | *Peron* (*Arcangelisia flava*): fruits are taken, mixed with *mesui* and *kapkap* (old betel leaf or that creeps on the ground); finely mashed, stick it on the head. |
| Forehead | *Puruh/* headache | *Kamurugan* (*Gymnospetalum leucosticum*): the leaves are taken, mixed with mesui and coriander, chewed until smooth, then sprayed on the forehead. |
| | | *Pengeng-pengeng* (*Pedilanthus tithimaloides*): the leaves are taken, mix with garlic and *jangu*, crushed until smooth, then paste on the forehead. |
| Eye | Sore eyes, *Mata tumbuhen,* blind | *Kelor* (*Moringa oleifera*): the leaves are taken, mixed with lime, salt, charcoal, then filtered and deposited, dripped on the sore eye. |

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| | | *Ikuh lutung putih* (*Acalypha hispida*): the young leaves are taken, mixed with fennel onion, mashed and then rubbed on the eyes *tumbuhen*. *Miana cemeng* (*Coleus scutellarioides*): The roots and leaves are taken, mixed with onion liver and coconut oil, made herbal medicine, to treat the eyes *tumbuhen*. |
| Ear | Deaf | *Puring* (*Codeaum sp.*): the young leaves are taken, mixed with tobacco and frankincense, blown into the ear to treat ear lumps (impaired hearing). |
| | | *Jarak* (*Ricinus kommunis*): the bark is taken, mixed with the bark of majagau, sprayed on the hearing-impaired ears. |
| | *Curek/* Festering ears | *Wani* (*Mangifera caesia*): the sap is taken, mixed with coconut oil, processed into drops for festering ears. |
| Nose | *Tumisinan* nosebleed | *Pangi* (*Pangium edule*): the fruit is taken mixed with rock sugar, made drops. |
| | *Irung* | *Uduh* (*Pinanga coronata*): The bark is taken mixed with white pepper, processed into nasal drops to treat *edan-edan prana* diseases. |
| | *Rangsek* | *Kuanta-* |
| Mouth Throat Face | Toothache | *Kaliombo* (*Ficus binekdiskii*): The bark and sap are taken, mixed with sindorong, welirang, mesui, puree, apply on the cheeks. |

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| | | *Teter* (*Solanum verbascifolium*): take the sap, roots, bark, mixed with turmeric, musi, cloves, *sarilungit*, crushed, affixed or sprayed to treat fever due to tooth decay/*pamalinan*. | | | dripped on the nose. |
| | | | | *Beseh muania* | Padi-padi- |
| | Cheek bruise | *Kepundung* (Baccaurea sp.): the roots, leaves and sap are taken, mixed with sintok bark powder, chewed and then sprayed on the sore cheek. | | *Rare blayuran* | *Lambon kutuh* (*Manihot utulisima*): The roots and leaves are taken, mixed with *mesui*, vinegar, fennel onion, white pepper, mashed as rub. |
| | *Sakit buh* | *Tebu malem* (*Saccharum officianarum*): the water is taken from the stem, mixed with black chicken eggs, rock sugar, brown sugar and galangal, made *tutuh* medicine (drops) to be | | *Dekah Wong beling* | *Belimbing besi* (*Averrhoa carambola*): the fruit is taken mixed with white pepper, processed into *tutuh* medicine (drops) as cough medicine. *Belimbing manis* (*Averrhoa bilimbi*): Take the leaves mixed with garlic, mashed, then smeared or applied to pregnant people. *Bunut bulu* (*Ficus Annulata*): Take the |

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| | | leaves mixed with garlic and *jangu*, spray it on the chest to treat cough. *Gadung kasturi* (*Dioscorea pentaphylla*): The sap is taken, mixed with chicken eggs, swallow's nest, *kela* honey (black wasp), temu tis, coriander, used as herbal medicine to treat coughs (*dekah*). |
| | *Jampi/* Sprue | *Cenana* (*Santalum album*): the bark is taken, mixed with rock sugar and *pijer*, processed into herbal medicine to treat babies suffering from sprue. *Kekara manis* (*Phaseolus lunatus*): the leaves are taken, mixed with candlenut and tamarind, processed into herbal |

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| | | medicine to drink. |
| | *Kerambit naga* | *Manggis* (*Garcinia mangostana*): The sap is taken, mixed with eagle droppings, pepper, *warangan*, betel leaf, mashed, then smeared. |
| | *Ngenyeb* | *Nangka* (*Artocarpus integra*): the young leaves are taken, mixed with 3 peppercorns, rubbed on the upper part of the liver. |
| | *Bedak* | *Pilling* (*Abrus precatorius*): take the roots and the pulp, mixed with a coconut *cengkir* that has just begun to bear fruit, made herbal medicine to be drunk as a thirst medicine |
| | *Sakit memedak* | *Tinga tinga* (*Sonneratia acida*): Take the root, mix with the *asaban* of |

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| | | sandalwood, galangal, and turmeric, puree, make herbal medicine to drink. |
| | *Seret* | *Taru manis* (*Sauropus androginus*): the leaves are taken mixed with shallots and coconut milk, made herbal medicine to be drunk to treat *seret* in child. |
| | *Lidah/* Sore tongue | *Taru taep* (*Artocarpus elasticus*): taken the sap, mixed with honey, apply on the tongue. |
| | *Gereng-gereng saranya* | *Taru udak* (*Pandanus amaryllifolius*): The bark and leaves are taken, mixed with honey, pepper, salt, charcoal, tamarind, roasted, and made herbal medicine to be drunk. |
| Inside the chest | *Panes/* Fever | *Cenangga* (Millingtonia hortensis): |

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| | | taken the roots, made loloh for the disease *ngebus* (heat / fever) *Kselegui* (*Sida rhombifolia L*): The root is taken, mixed with shallots and fennel, made herbal medicine, to be drunk and scrubbed, as a medicine for a five-day-old baby. *Liligundi* (*Vitex trifolia*): The young leaves are taken, mixed with coconut oil, mashed, heated and then smeared. |
| *Ngebus Ngutah bayar* | *Kapasan* (*Gossypium sp*): taken leaves and roots, mixed with galangal, turmeric, banana seeds, processed into herbal medicine to be drunk to treat fever (*ngebus*) *Pepe* (*Sarcostema esculentum*): The leaves are |

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| | | taken, mixed with frankincense, lime juice, rubbed with sandalwood water, vinegar and sindrong, made herbal to drink and rub. |
| | *Tunggah* | *Kangkang yuyu* (*Cyclea barbata*): the roots are taken, mixed with moon coconut flowers, basil, and *gamongan*, chewed, then sprayed. *Kembang kuning* (*Murraya paniculata*): the young leaves are taken, mixed with wine, vinegar, honey, and coriander, processed into tutuh (drops). *Kesawi bang* (*Nasturtium montanum*): The leaves and roots are taken, mixed with partridge bone, black glutinous rice, |

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| | | and white pepper, to make herbal medicine. |
| | *Keni sasab* | *Kesimbukan* (*Paederia foetida*): the roots are taken, mixed with black wasp nest, and charcoal stove, then crushed and attached to the crown, to treat children affected by *sasab*. |
| Right chest | *Tilas* | *Taru bang* (tidak teridentifikasi): the leaves are taken, mixed with kitchen cobwebs, lime, and lime, ground and then smeared, to treat *tilas*. *Taru musi* (tdk teridentifikasi): the leaves are taken, mixed with garlic and jangu, then chewed and sprayed to treat *tilas* disease. |
| | *Upas krayapan* | *Kladi goak* (*Alocasia plumbea*): the sap is taken, |

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| | | mixed with brown rice water, orange juice, and lime, and processed into rub. |
| | *Sakit awak* | *Lambon kutuh* (*Manihot utilisima*): the roots and leaves are taken, mixed with *mesui*, vinegar, fennel, onion, white pepper, mashed as rub. |
| | *Ngetug* | Kapas (*Gossypium barbecious*): the young leaves are taken, mixed with temu tis, coriander, coconut oil, puree then smeared on the *pepuser*. *Poh eni* (*Mangifera sp*): taken sap, skin, and roots, mixed with red sulfur, mangsi, sprayed. Taru pulir (*tdk teridentifikasi*) : The root is taken, mixed with pijer and mountain clover, made into *tutuh* (drops). |
| Navel Stomach area | *Mising/* Diarrhea | *Kalean* (*Bleghia sp*): The leaves and roots are taken, mixed with galangal and turmeric, made herbal medicine to be drunk to treat diarrhea. *Basa-basa* (*Clausena sp*): taken all parts of the plant, mixed with sepet-sepet and galangal, mashed then attached to the navel. |
| | *Pangemped mising* | *Sotong* (*Psidium guajava L*): the shoots are taken, mixed with coriander and tamarind, processed into param then attached to the navel. |
| | Bitten by a snake | *Awar-awar brahma* (*Ficus septica*): The young leaves are taken, mixed with |

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| | | mesui and red sulfur, crushed and then applied to the swollen part due to being bitten by *lelipi poleng*. |
| | *Ngutah bayar* | *Pepe* (*Sarcostema esculentum*): the leaves are taken, mixed with frankincense, lime, rubbing sandalwood water, vinegar and sindrong, made into herbs and parem. |
| | *Delu-delu tan ngutah* | *Majegau* (*Aquilaria sp*): the sap, leaves and roots are taken, mixed with vinegar, salt and charcoal, processed into herbal medicine to treat nausea but do not want to vomit. |
| | *Karuron* | *Katimun gantung* (*Cucumis sativus*): the fruit is taken, mixed with *Nyuh Gading* |

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| | | water and rock sugar, made herbal medicine to drink. *Poh gedang* (*Mangifera indica*): The bark is taken, mixed with honey and sandalwood water, then applied to the stomach. |
| | *Nuba beling* | *Pakel* (*Mangifera odorata Griff*): The skin, sap, roots, and leaves are taken, mixed with white pepper and quicklime, mashed and then drunk. |
| | *Waduk mobot* | *Kepohpoh* (*tdk teridentifikasi*): The skin is taken, mixed with garlic and pulasari, then rubbed on the stomach. |
| | *Beling sue nyakit* | *Kasa-kasa* (*Amomum maximum*): taken the roots, mixed with chicken egg yolks. |

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| | *Beling tigang sasih/* 3 months pregnant | *Ketimun uku* (*Cucumis sativus*): The yellow leaves are taken, mixed with the main turmeric, gamongan, sandalwood bark, sprayed on the stomach. | skin, mixed with fennel onion, mashed, smeared. *Galing-galing* (*Cayratia trifolia*): the leaves are taken, then mixed with *sarilungit* and fennel onion, mashed and then smeared. *Gatep* (*Inocarpus fagiferus*): taken the skin, mixed with rock sugar, mashed, filtered, drunk. |
| | *Wang nyakit* | *Kepelan* (*Manglietia glauca*): the skin is taken, mixed with sugar and mud worm droppings, made herbal medicine to drink. | |
| | *Mejen* | *Kaliasih* (*Ocimum bacilicum*): The young leaves are taken, mixed with black chicken blood, mother turmeric, honey, and sandalwood water, processed into drops (*tutuh*). *Bawang-bawang* (*Premna obtusifolia*): taken root and | *Sula* | *Kasegsegan* (*Portulaca oleracea*): the leaves are taken, mixed with black bee honey and wine, processed into *tutuh*. *Taru pala* (*Dipterocarpus hasseltii*): The bark is taken, mixed with brown rice, mesui, burned coconut, chewed and then sprayed. |

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| | *Embet* | *Silikaya Jawa* (*Annona muricata*): the young leaves are taken, mixed with nutmeg, sepat and temu tis, chewed and then sprayed. |
| | *Mising/* Diarhea | *Tingulun* (*Protium javanicum*): taken the roots, mixed with coriander, made herbal medicine to drink. |
| | *Bengka* | *Dapdap* (*Erithrina sp*): taken the skin, mixed with coriander, salt, charcoal, spices, processed to drink and sprayed. |
| | *Basang* | *Delima* (*Punica granatum L*): the ripe fruit is taken, mixed with temu tis, black chicken eggs and honey, made loloh (herbal |

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| | | medicine) to drink. |
| | *Ngutah-utah/* Vomitting | *Majegau* (*Aquilaria sp*): The sap, roots, and leaves are taken, mixed with vinegar, salt, and charcoal, to make herbal medicine to drink. *Kapasilan juuk* (*Viscum Articulatum*): The leaves are taken, mixed with honey and galangal, made into drops to treat children who are vomiting. |
| | *Delu-delu* | *Kenarak* (*Sapindus rarak*): the bark is taken, mixed with candlenut, coriander, kapkap, cloves, processed into drops (*tutuh*). |
| | *Ngenyeb* | *Pancarsona* (*Tinospora coriaceae*): taken leaves, mixed with basil leaves, tamarind, galangal, salt, |

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| | | charcoal, mashed drunk. |
| | *Beling/* Pregnant | *Belimbing manis* (*Averrhoa bilimbi*): taken leaves, mixed with garlic, mashed, smeared. |
| | *Maderbe pianak* | *Damuh-damuh* (*Merremia emarginata*): the leaves are taken, mixed with onions and fennel, processed into parem. |
| | *Gadak* | *Cempaka kuning* (*Michelia champaca*): the bark is taken, mixed with mesui, pepper, coriander, turmeric, galangal, temu tis, sprayed on the stomach and body. *Taru merak* (*Caesalpinia pulcherrima*): the flowers are taken, mixed with frankincense and fragrant basil, |
| | | processed into fertilizer at the crown. |
| | *Tan arep mangan/* loss of appetite | *Paku Jukut* (*Athyrium esculentum*): the young leaves are taken, mixed with yuyu that molts and crushed shallots, made herbal medicine to drink. |
| Genital | *Sebaa* | *Sembung* (*Blumea balsamifera*): the leaves are taken, mixed with banana seeds, tamarind, galangal, processed into herbal medicine to drink. |
| Anus Ass | *Bangkiang/* Back pain | *Jepun* (*Plumeria acuminata*): The bark is taken, mixed with quicklime, mashed and smeared. |
| Back bone | *Tulang/* Bone pain | *Manas bang* (*Annona sp*): the fruit is taken, mixed with coconut |

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| | | water when the coconut water is just starting to bear fruit, *sarilungit*, grated fruit is filtered to make *tutuh* medicine (nose drops). |
| | *Lung/* fracture | *Uwut-uwut* (*Aleurites moluccana*): leaves are taken, mixed with fennel onion, cold water, applied to treat fractures. |
| Tail bone | *Kiting* | *Gamongan* (Zingiber zerumbet): the tubers are taken, mixed with coconut oil and kitchen ash, crushed and attached to the hands of the kiting. |
| Hand Right arm | *Kongkangan* | *Juwet* (*Eugenia cumini*): The bark is taken, mixed with *warangan* and lime, processed and then smeared or anointed. |

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| | *Bongkek* | Sekapa (*Dioscorea hispida*): the flowers are taken, mixed with fennel onions, anointed or smeared. |
| | *Koreng* | Uyah-uyah (*Ficus quercifolia*): the leaves are taken, mixed with warangan and quicklime, processed and then smeared. |
| | *Semutan/* Tingling | Limo (*Citrus amblicarpa*): take the roots, mixed with white pepper and vinegar, mashed and drunk. |
| Hand Left arm | *Tatu/* Wound | Ceremai (*Phyllanthus acidus*): the skin is taken, mixed with coconut oil and then crushed. |
| | *Kenyel/* Tired | Ancak (*Ficus religiosa*): the bark is taken, mixed with mesui, nutmeg, and cloves, processed into |

| Limbs Foots | *Tuju dan ngutah missing* | Awar-awar (*Ficus septica*): the leaves, bark and roots are taken, mixed with honey and sandalwood water, mixed into herbs to treat the *tuju brahma.*<br>Sumaga (*Citrus sp*): The roots, sap, leaves and stems are taken, mixed with vinegar and *temu*, processed into boreh to treat *tuju.*<br>Jeruju (*Acanthus ebracteatus*): the leaves are taken, mixed with shallots and fennel, used as rub to treat *tuju.* | | | medicine to drink. |
| | | | | *Rumpuh* | Kepah (*Sterculia foetida L*): The roots, leaves and skin are taken, mixed with quicklime and lime juice, then applied to the affected area.<br>Ligundi kebo (*Vitex trifolia*): the leaves are taken, mixed with garlic, jangu, vinegar, mashed as rub. |
| | *Tuju bengang* | Taru buwu (*Albizia procera*): the bark is taken, mixed with thick coconut milk and lime, made herbal | | *Beteg* | Bila (*Crescentia cujute L*): taken the skin, mixed with water and vinegar, smeared.<br>Kelenco (tdk teridentifikasi): The roots, leaves, bark and sap are taken, mixed with white pepper, quicklime, and made into medicine to be drunk. |
| | | | | *Beseh/* Bruises | Pulet (*Urena lobata*): Take the roots, |

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| | | mashed then smeared on the swollen part. Suren (*Toona sureni Merr*): the leaves are taken, mixed with temu tis, mashed and smeared on the swollen part. |
| | *Beseh ring paha/* Bruise on thigh | *Tapis-tapis* (*tdk teridentifikasi*) : the leaves are taken, mixed with vinegar, majegau bark, galangal, turmeric, rice, mashed and smeared. |
| | *Sakit buh* | *Tanjung* (*Mimusops elengi*): the bark is taken, mixed with white pepper, mesui, nutmeg, coriander, chewed, then sprayed on the stomach. |
| | *Berung-koreng* | *Cerangcang kawat* (*Asparagus sp*): taken leaves, sap, skin, mixed with ginger, then boiled and applied. |

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| | | *Kedondong* (*Spondias dulcis*): the bark is taken, mixed with turmeric, warangan, cleaned with brown rice water, mashed and pasted. *Semanggi* (*Marselia crenata*): taken all parts of the plant, wrapped in leaves, heated in coals, anointed while hot. |
| | *Babiunan* | *Dagdagse* (*Pisonia alba*): The bark is taken, mixed with garlic, jangu, and vinegar, then processed into parem to treat the pig's feet. |
| | *Rare tan bisa lumaku/* Child can't walk | *Ingan-ingan* (*Flemingia congesta*): the leaves and branches are taken, lightly beaten on the feet of babies who are not yet able to walk. |

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| | *Ila* | *Taru api* (*tdk teridentifikasi*): the sap is taken, mixed with scraps of copper, black goat hair, vinegar, sulfur, the skin is scraped and smeared. |
| | *Semug rupanya* | *Ampel gading* (*Bambusa vulgaris*): Take the bark of the stem, mix it with red sulfur, mesui, hill snake oil, apply and spray it. |
| Combination of physical-mental | *Belatukan* | *Amplas* (*Ficus ampelas*): the sap is taken, mixed with pulasari, burnt shallots, spread. |
| | *Limuh* | *Base* (*Piper betle*): The young leaves are taken, mixed with black chicken eggs, honey and galangal, used as herbal medicine to drink. |
| | *Ila* | *Blatung gada* (*Cereus hexagonus*): |
| | | the sap is taken, mixed with warangan, arak, turmeric, and lempuyang, processed into parem or it may be rubbed or smeared. |
| | *Pamalinan* | *Bingin* (*Ficus benjamina L*): Take the leaves, roots, skin, mixed with mesui, onion and fennel, spray it. |
| | *Jaran goyang* | *Cemara* (*Casuarina sp*): the leaves are taken, mixed with soil, mashed, to treat the eyes of people who have been hit by *Jaran goyang* spell. |
| | *Mamengeng* | *Jempiring* (*Gardenia florida*): mixed with sandalwood bark, charcoal of black cow hair burnt, sprayed on the face, to treat fever babies |

| | | who don't want to eat. | | | drunk and sprayed. |
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| *Pepasangan* | *Kecubung* (*Datura metel*), take the roots and leaves, mixed with grave water in a jug, to treat people who suffer from *pepasangan*. | | | *Punyah* | *Krasi* (*Lantana camara*): Take the leaves mixed with chicken eggs, made herbal medicine. |
| *Uyang* | *Keladi* (*Colocasia esculenta*): the leaves and roots are taken, mixed with shallots and tamarind, processed into rub. | | | *Tiwang* | *Kroya* (*Ficus infectoria*): taken leaves and roots, mixed with mesui *merajah*, sprayed on the forehead. |
| *Jadma langu* | Walnut (*Canarium vulgare*): the bark is taken, mixed with vinegar, honey, wine, lime juice, made herbal medicine to drink. | | | *Nangis sengi-sengi sisip* | Rose (*Rosa hybrida*): The flowers are taken, mixed with honey, *Nyuh Bulan* water, *Kepala Gading* water, frankincense, and made as herbal medicine. |
| *Gering* | *Kelampuak* (*Eugenia spp*): The leaves, roots, sap are taken, mixed with honey and sindorong, made herbal medicine to be | | | *Rasa* | Pinaple (*Ananas comosus*): the fruit is taken, mixed with temu tis, grated and drunk for flavor treatment. |
| | | | | *Nyakit ati* | *Taru book* (*Dracontomel* |

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| | | *on celebricum*): the bark is taken, mixed with cumin to *ngelukat* people who are *nyakit ati*. | | | taken, mixed with vinegar, frankincense, amethyst flowers, made into eye drops. |
| | *Uyang* | *Tangi* (*Lagerstroemia sp*): the skin is taken, mixed with oil and 11 pieces of kapkap leaves, made parem or *boreh*. | | *Bebai* | *Penyisih* (*Phyllanthus buxyfolius*): the sap is taken, mixed with puyang chili and lime, made drops (*tutuh*). |
| | *Kepongor dewa* | *Nyuh gading* (*Cocos nucifera*): the fruit is taken, mixed with tanjong and widuri flowers, used to *ngelukat* people who are *kepongor dewa*. | | *Ayan/* Epilepsy | *Samlung* (*Epipremum pinatum*): taken the roots, mixed with shallots and fennel, smeared. *Buyung-buyung putih* (Vernonia cinerea Less): taken the roots, mixed with mesui, white pepper, charcoal and salt, sprayed on the chest. |
| | *Mamengeng* | *Paang* (*Acasia robusta*): the roots and leaves are taken, mixed with vinegar and lungir oil, made herbal medicine to drink. | | | *Tabia bun/tabia dakep* (*Piper retrofractum*): the leaves are taken, mixed with betel, pepper, tamarind, |
| | *Gendeng-gendengan* | *Tigaron* (*Crateva nurvala*): the leaves are | | | |

| | | |
|---|---|---|
| | | temu tis, mashed, filtered and drunk. |
| | Ngoon | Silikaya (Anona squamosa): the bark is taken, mixed with sindrong wayah and vinegar, processed into rub. Tuwung (Solanum melongena): taken the roots, mixed with quicklime and sintok, processed into rub or boreh. |
| | Lelengedan | Pulasahi (Alyxia reinwardtii): The young leaves are taken, mixed with watermelon flowers, honey and sugar cane, to make herbal medicine to drink. Paspasan (Coccinia cordifolia): the roots are taken, mixed with honey, |
| | | pomegranate and new chicken eggs, made as drops (tutuh). |
| | Alis kejit-kejit Bungut bujuh | Taru sikep (tdk teridentifikasi): the leaves are taken, mixed with pulasari and sintok, sprayed. |
| | Limuh/ Faint | Paya (Momordica charantia): the leaves are taken, mixed with honey, rock sugar and pepper, processed into herbal medicine to drink. |
| | Pemali brahma | Poh amplem (Mangifera sp): the bark is taken, mixed with kencur, mesui, sindrong rangkap, then sprayed. |
| | Bayi menangis/ Crying Baby | Raso (tdk teridentifikasi): take the young leaves, beat three times lightly. |
| | Sarab | Tuwung (Solanum aurantifolia): The leaves are |

| | | taken, mixed with *pulasari, kencur*, cloves, processed and smeared. |
|---|---|---|
| | *Tiwang sasab* | *Teleng* (*Clitoria ternatea*): take the leaves, add mesui, spray the face. |
| | Bitten by centipedes and snakes | *Gedang* (*Carica papaya*): taken the sap, added lime, smeared on the part bitten by the centipede. *Kepahai* (*Sterculia foetida*): the bark is taken, added with jangu, mashed then affixed to the part bitten by the snake. |
| | Bitten by a scorpion | *Paku lelipi* (Crassula sp): the young leaves are taken, added with kapur tohor, mesui, salt, puree and paste. |

In this traditional medical treatment, a *Balian* (Balinese traditional shaman) sometimes involves the patient's family to look for medicinal ingredients, where a *Balian* mentions the characteristics of the plant he is looking for. After the plants are obtained, the patient's family also helps to mix and help with the treatment. This activity will help the community to identify medicinal plants in their environment, how to process them, their dosages and how to treat them. So that, when the community suffers from a disease which is not too serious, the community can directly make medicine as previously taught by Balian.

## IV. Conclusion

Balinese people in dealing with *gering, sasab, mrana* use lontar manuscripts as a reference, in which various characteristics of disaster are described. This disaster management is carried out both in family groups, to a wider scope, as needed. The handling of this disaster in ancient Bali was carried out by maintaining environmental balance through the prohibition wood policy and offering *caru prayascitta*. Subsequent periods have been explained in more detail about various disasters accompanied by how to handle them with more complex ceremonies accompanied by natural disinfectants to kill plagues, both for livestock and for plants to grow well. When nature, including animals and plants, has been cleaned, cared for, with various ceremonies, it is hoped that it will have a positive impact on the Balinese people. If the Balinese suffer from mental and physical illness, there are also records of overcoming the disease, also with spiritual paths and treatment using plants that contain medicinal properties. So, the handling of *gering, sasab, mrana* in Bali, including those which are currently plaguing this time, is carried out holistically by cleansing nature and its contents using ceremonies and various natural medicines, assisted by modern medicines.

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# THE EXISTENCE OF KERIS AND TUAH KERIS
# BASED ON THE LONTAR PAKEM KERIS
## (Hindu Theological Perspective)

**By**

**Dr. Pande Wayan Renawati, S.H., M.Si.**
**Lecturer of the Brahma Widya Faculty, Department of Hindu Theology**
**State Hindu University IGB. Sugriwa Denpasar Bali**
**panderena@gmail.com**

## ABSTRACT

Since time immemorial, the ancestors of the Indonesian nation have left heirlooms in the form of jewelry, gemstones and one of them in the form of a keris as a cultural heritage of the nation that is noble. It should be preserved by their descendants as a sign that the ancestors of the Indonesian nation were smart people, people who were able to make heirlooms in the form of keris which were inherited until now and were able to provide the most beautiful things for their successors to show the characteristics of a certain clan, the legacy of the ancestors. kings in the past used during war. Keris is used for state leaders as well as a tool for unifying families. It is also related to the meaning of safety and health to realize prosperity.

For this reason, on this occasion we will discuss about the keris based on the Lontar Pakem Keris to know about the benefits of its use and the gods who reside in the keris, regarding the meaning and meaning contained in the size of the keris, because each fold of the size of the keris has its own meaning. which affects the owner of the keris. There are others to know the fortune of the keris, as well as its interpretation. The method used is descriptive qualitative method.

**Keywords: Existence of Keris and Lontar Pakem Keris.**

## Preliminary

God has created the world and everything in it. Humans always try to make the contents of this world meaningful and use it to work. This has been done by the ancestors of the Indonesian nation since the past to become an example for the next generation. Various kinds of his main work from nature by using metal either gold, silver, bronze, steel and other metals are put to good use. To be able to produce knives, weapons, axes, sickles, and other sharp objects. However, the spirit of the Indonesian national leaders also made

sharp objects which became one of the nation's traditions in the form of a dagger. The keris is one of the ancestral heritages of the Indonesian nation that exists until now. However, it is very important to understand the origin of the keris in the existing versions. On https://regional.kompas.com/read/2017/10/24/06070061/-keris-itu-penggabungan-alam-atas-dan-bawah-- it is stated that the Keris is a stabbing weapon that has unique characteristics. The shape is asymmetrical, the blade has grooves, and has strokes on the surface of the blade that

characterizes the weapon. This characteristic is what distinguishes the keris from traditional weapons in other parts of the archipelago.

According to https://m.liputan6.com/regional/read/4644238/perjalanan-panjang-keris-terlacak-sejak-zaman-prasejarah , it is explained that the Keris is also part of the cultural wealth of the Indonesian people. Musadad in the Journal of the Scientific Magazine of Science stated that the keris was a revolution from traditional weapons in prehistoric times. In the past, the weapons used for stabbing were made of bone or stingrays wrapped in cloth as the stem. This opinion was refuted by Hasrinuksmo in the book Encyclopedia of National Culture, Keris, and Other Traditional Weapons, arguing that the oldest keris-making tradition in Indonesia did not develop in coastal areas, but in the interior of the Island of Java. Keris has been known by the Javanese people since the fifth century. This is recorded on a stone inscription named Tuk Mas or the Dakawu Inscription which was found in Dakuwu Village, Grabag, Magelang, Central Java. The inscription tells about clean and clear springs. However, there are also images of a trident, axe, sickle, kudi, and a dagger or knife that looks like a dagger. Based on the image seen on the inscription, the keris has indeed been used since prehistoric times. Keris also continued to be used until the royal era in Indonesia. After the Majapahit empire collapsed, the use of kris was growing. Keris began to be used as a weapon during the reign of Sultan Agung. At that time the king gave an order that the soldiers who excel were given a gift in the form of a dagger. This encouraged the enthusiasm of the soldiers to compete for achievements in order to get a keris.

Thus the understanding of the keris in the past that was denied came from the coast which instead developed from the mainland of the Island of Java and began in the fifth century. In connection with this, the keris was based on the Tuk Mas inscription with pictures related to sharp weapons, and the government even asked him to make more as prizes for those who excel. Since then, the sense of using the keris as a very valuable object has been practiced in the past. Various shapes and models with ornaments that have exotic and classic styles reflect the rich knowledge of this nation's ancestors in their work until the collection is in the present. sometimes enshrined in historical museums, or even become his private collection. Uniquely, the kings in several regions in Indonesia use the keris as body decoration as well as self-protection in case of an attack. If you collect enough keris-making experts in Indonesia. It's just that there is no association or organization that manages the keris. If it seems that the total empu keris and the number of keris with various shapes and collections will be known, many people will know. There is a keris with a certain amount of luk, there is a keris shape that is different from the usual because it is made in such a way with a certain agreement and also has a special meaning behind it. Keris in Indonesia from Sumatra, Kalimantan, Java, Bali, Nusa Tenggara and several other provinces. In this case, the focus is on the Balinese Keris.

Balinese keris is almost the same as other keris in Indonesia but has a certain concept when making it according to the owner of the keris. The form varies from various districts in Bali. So far, it is known that there is a museum that collects keris from the relics of the kingdoms in Bali which is quite complete from various

kingdoms in Bali. Some of the submissions were replaced with a dowry or some were handed over with sincerity to be guarded and accommodated in the museum. The museum is located in the Ubud area, adjacent to another museum, the name is Neka Museum. As the name implies, the Neka Museum accommodates various types and sizes of kris with different ornaments according to their size and is in a special collection of containers from each district. While other types of ordinary keris have a use value, they are also made into several rooms or collection buffets that can be seen directly by many people when they receive visits from various countries, including other regions in Indonesia. The colors of the keris are very different, both in shape, number of luks, sizes, and the carving of the scabbard is also different. Besides that, not all of the keris are ordinary, but some of them have magical value and depend on the magic that was there when the keris was made. Until one day, based on the owner's story, when placed a distance between the keris, a strange sound arises, especially during holy days in Bali. For example, when the sacred rahina of Kajeng Kliwon the keris sounds like when there is a keris fight. With the sound of keris fighting that occurs non-stop every holy day, the two keris are made into one which makes the sound through a small ceremony so that since then until now there have been no strange sounds in the museum's environment. If you look at the incident, you can find out the origin of the keris through the search of the owner of the keris. It is possible that during its manufacture there were special times such as asceticism, fasting, and so on so that there was luck in the keris. For that there are several things that need to be discussed as follows. (1). How is the existence of the

keris according to the Lontar Pakem Keris script? (2). How to make the keris lucky? The discussion will provide an explanation of the keris.

**Discussion**
**1. The Existence of The Keris Based on The Lontar Manuscript of The Keris**

**A. Understanding of Keris and Keris Procession**

According to Doyodipuro, (2011: 39), the keris is a sharp weapon that has sharpness in the face, back and ends. It is flat and made of metal. Because it prioritizes sharpness, it takes steel as a sharp dagger. To make a keris, it is necessary to prepare materials such as iron, steel and prestige (nickel, meteor stones, and prestige iron), that the raw materials go through burning until they glow, forged on an iron anvil or iron anvil, up to many times according to certain conditions and formulas. .

According to Harsrinuksmo (1988: 14) it is stated that the Keris is not solely for killing, as a symbolic weapon, is considered to have supernatural powers, will increase one's courage, can avoid disease outbreaks and plant pests, can get rid of spirits, is also an object of art. which includes the art of forging, carving and sculpture, the art of form and the art of symbolism. Which is always made with special spells and ceremonies, with prayers to God so that it will not hurt the owner and those prayers are followed by austerities, including not sleeping, not eating, not touching the opposite sex at certain times.

The keris is an object that is familiar to the people of Indonesia, especially to the Hindus in Bali. The keris as an ancestral cultural heritage that is superior to all gives a cosmic feel, a mystical impression that is

stored in it and has a certain luck. It is based on the sensitivity and concentration of the owner of the keris when making it. The procession of making a keris cannot be separated from the rules that bind from generation to generation, if the keris is someday considered to have magical value or does not bind the rules at all if at that time the keris becomes only as an exhibition or spectacle. If there is a binding, generally the ancestors wrote it implicitly and explicitly on rontal leaves. This is what will become a standard or special rule when the procession is always the main thing before becoming a keris. When going to make a keris, of course, use signs as certain symbols. According to Dibia, (1995: 27-30) it is stated that the method of making a keris requires materials to make a keris using 3 kinds of iron, namely:

a. Steel, which gives the keris blade rigidity;

b. Urasani iron, iron obtained by pulling iron ore from the sand by using iron (magnet). In general, Urasani iron is shiny black. The way it works is by heating the urasani ore after that it is put into water and then there are impurities floating on the water, then after cooling it will get urasani iron which is black in color and looks shiny.

c. Prestige Iron, is iron obtained through planetary stones that fall from the sky or star stones (meteor stones). To get good results, usually the meteor / star is still dirty, it needs to be soaked in water so that the dirt will float and will get a white and shiny prestige iron.

On https://news.detik.com/berita/d-5264110/keris-meteorit-mengandung-mistik-begini-wujudnya mentioned that. Meteorites do not become the entire

material for making keris blades. Meteorites only become prestige of the keris blade. Prestige is the result of the union or integration of iron with meteorite metal. Etymologically, 'pamor' comes from the word 'amor' in Javanese which means 'to unite', 'to blend in'. This prestige comes from meteorites. This is according to the book 'Keris in a Scientific Perspective' published by the Center for Research and Cultural Development, Ministry of Culture and Tourism, in 2011.



Figures 1,2 and 3
Places of Heated Iron (Prapen), Water Pumps Start Fire, Hot Iron Forging

Figure 4,5,6
Hot Iron Forging







Figure 7,8,9
Writing Rerajahan Keris by Pande Pandita, Results in the form of spears and kris, the enthusiasm of Pande residents in making kris and spears for Batur Temple.

For the procession of making a keris made by Empu or Pande (Keris Maker), according to the picture above is a procession of making a keris along with a spear from The Elder Persons of Pura Batur which has been dedicated to Pura Batur. Usually the master in question will do fasting, *tirta yatra* (visit and *makemit*/

no sleep in temples) to get poetry or guidance through meditation, *yoga* and *semadhi*. After it was felt that the implementation of the *tapa brata* was sufficient, then an *Empu* looked for a good day based on the Balinese or *wariga* calendar. After the time is right, then start to prepare the tool or mold of the keris made of clay with the aim of being easy to adjust the size and shape of the keris according to the desired luk such as luk 3,5,7,9, and so on as desired.

If all the tools and equipment are ready, then a *pamarisudha* event or religious cleansing is made on the place and tools that will be used to make the keris. Furthermore, the keris is done by melting steel and urasani iron which contains more steel than urasani iron, which is then combined through certain techniques based on expertise and following previous experiments or research so that the keris iron blade will be obtained as shown in the figure. expected. After obtaining the quality of the mixture that matches the color of the iron for the blade of the keris, then the liquid is poured into a mold made of clay so that the size of the keris will be formed according to the fortune of the keris that has been determined previously. The liquid iron that is poured into the mold is like a painter's canvas, with liquid prestige iron as the paint to make a painting / prestige on the blade of the keris. For this reason, special skills are needed in pouring the prestige iron liquid on the half-melted iron blade to get the form of prestige that is lucky and useful for the customer in accordance with the wishes of the master in question.

As it is known that making a keris is not arbitrary, so it is hoped that the keris will be able to have a uniqueness or uniqueness from other objects around it. So

that when casting prestige iron is usually accompanied by spells or spells to start melting the urasani steel and iron materials. If the three ingredients have been mixed and the keris has been semi-finished, and forged again. In the past, when smoothing the shape of the keris, he used his bare hands so that his fingerprints could be seen on the blade of the keris. A very famous empu uses his bare hands to smooth and shape the prestige of a kris called Mpu Galuh. If you want an engraving on the keris, then when the keris is massaged on the gandik keris (the top of the keris marijuana) or on the blade of the keris there is an engraving, then at that time the carving or carving is done. Furthermore, after becoming a keris then sanded or using a sharpening stone and the keris will return to a clean white. Henceforth, the last process is called *nyeruk keris*, which is a process to realize the symbols of the keris and return the color form of the keris blade to its origin. As a result, the blade of the keris will be black, while the image of the silvery white keris will be shiny with full of artistic and aesthetic value as well. For adults, they have to find a special time according to the adult *wariga* in Bali.

## B. Nyeruk Keris

As for the method for extracting the keris, ingredients such as coconut ivory water or coconut tiger are prepared according to the luck of the keris to be filled in the keris. Noni fruit is pounded with lime juice to taste, filled with warangan from pure sulfur of good quality, yellow in color with a strong odor. For this mixing, special skills are needed so that if the mixture is wrong, it will result in black or white blades of the keris but dirty and consequently the prestige of the keris becomes invisible. The blade of the keris is

completely immersed in the liquid mixture, the length of the day and night is kept out of direct sunlight. After a day of soaking, you will see the prestige of the shiny white keris and the iron sorting the kris into black. If it looks good, it is removed from the marinade and aired, after it is dry, it is then filled with coconut oil juice which is poured on cotton or newsprint and spread evenly on the keris from the base to the tip of the keris. Thus it becomes a desired keris. However, if there is a failure, the keris will be melted or dipralined or repeated until a beautiful and beautiful keris is realized. After that, *Sulinggih* or Pandita performed the Pasupati keris ceremony on a good day. So that after pulling the kris, the keris will look clean, shiny white and have an aura because it has been ceremoniously done by Pandita.

Below is a picture of the Keris Blade with its parts. On the blade of the keris, there are the names of the blades of the keris that determine the part of the keris. As shown below, from left to top there are names such as: iron, bongkol, sirah lizard, gandik, lambe elephant, flower peanuts, beard, tikel eyebrows, janur, bribe, kruwingan, gusen, and blades. Then from right to top there are names such as: kanyut, ronda nunut, pandan thorn, tingil, greneng / pijetan, sraweyan, pudak sategal, ada-ada, and luk. That is the name of the part of the Keris Blade.



Figure 10

## Keris Blades

When the keris has been in Pasupati and returned to its sheath, then if it is to be unsheathed it should not be done carelessly. According to Dibia (1995: 30-31) related to how to draw a good keris, it is conveyed as follows. Many underestimate the need to remove the keris from its scabbard or draw it, because if it is careless, it will result in harm to the perpetrator, namely, the keris will be poisoned. For this reason, the best way to draw a keris is through concentration, please excuse me first to draw it, the left hand holds the scabbard and the right hand holds the handle (upstream / with the keris) and keeps the face, nose and eyes apart by extending both hands to remove/draw the keris forward. With the aim that the effect of the poison does not hit the face or be inhaled by the nose and the poison can be blown away by the wind. Next, slowly/subtly press the keris sheath with the index finger of the right hand and the keris marijuana will come out of the sheath. If it is a little hard to get out of the sheath, it should be canceled to draw the keris. If you can see the keris, don't smell it, especially if it smells good. It is enough to thank the Almighty for being able and allowed to see it. This is the advice of a wise person to make it easier and safe when wielding a keris.

## C. Measuring the Keris Based on the Manuscript of the Keris

After understanding the procession of making a keris, pulling it out until it hits the keris, then according to the Pakem Keris manuscript according to Dibia (1995: 20) it is explained related to the meaning of the size of the keris through the use of four fingers with both right and left hands to

measure the keris from marijuana to the tip of the keris. Measuring the keris with four fingers is called Bulak Balan. After measuring the keris from the base to the tip with four fingers, there are remnants of them:

a. If the remaining one finger is called Kala Wisya, which is the kris held by the kings, there are many benefits when used. The deity is Sanghyang Dewana Tania, the most appropriate function to take to the rice fields as a symbol of fertilizing the soil.

b. If the remaining two fingers are called Kala Mretyu, which is a kris belonging to wise people, has many friends, everything he wants is immediately achieved, Dewa Parama Shiva, his nature is very important.

c. If the remaining three fingers are called Kala Jana, it is a keris for tantrums whose function is to ask miserly people for money, because it is blessed by Sanghyang Sadha Shiva, with its versatile nature (good / bad).

d. If the remaining four fingers are called Naga Raksa, whose function is used during war (owned by the Army Commander) so that no one can defeat it, it is the God Sanghyang Bayu who is useful to bring to trial.

e. However, if the remaining is less than one finger, it is called Lembu Kapater, which often causes stomach pain. The god is Sanghyang Naga, whose function is to trade, if the curve is very good, it is called Kala Ngamah which results in suffering.
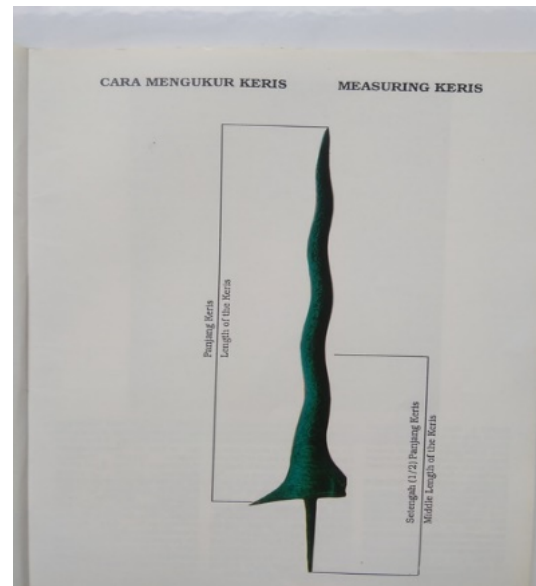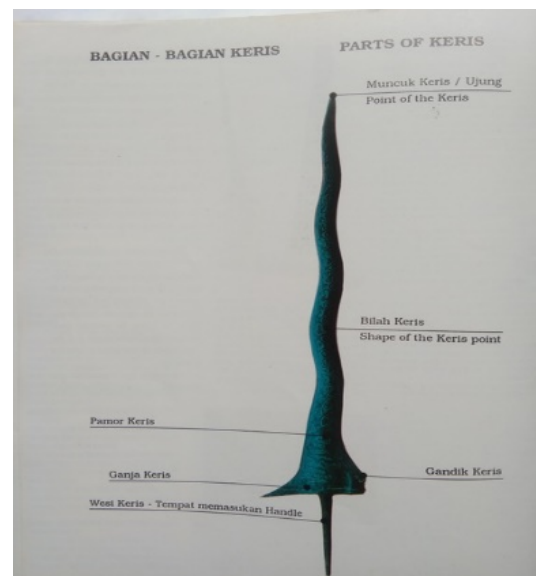


Figure 11
How to Measure a Keris



Figure 12
Basic Parts of a Keris

Apart from that, there is another event to measure the keris to find out the head of the keris whose contents are closer to the truth because the size is more precise and does not change by measuring the length of the keris from marijuana to the tip of the keris using a rope or yellow coconut leaf, this is because of the doubts about measuring with the fingers of people whose sizes are

also different. By taking a rope or a piece of yellow coconut leaf stretched from the marijuana to the end of the keris, then the rope is cut along the length of the kris and folded in half. Start measuring from where the keris handle is to the middle of the keris blade, it will get many folds, then count the number of folds as follows.

a. If the fold is 10, it is called Kala Ngamah which means always injuring, not good for use in the house;
b. If the fold is 11, it is called Durga Masiung which means that it always loses what it has, and often the pain doesn't stop;
c. If the fold is 12 it is called Bima Sesa which means as the guardian of the soul;
d. If the fold is 13 it is called Krishna which means getting happiness;
e. If the fold is 14 it is called Dharma Wangsa which means it is beneficial for wisdom;
f. If the fold is 15 it is called Arjuna Sakti which means happiness in killing enemies and in order to trade;
g. If the fold is 16 the meaning is very bad, the enemy in oneself;
h. If the liptan is called Naga Sampurna, which means it is very good to be placed on the waist carried for very good and successful purposes.
i. If the fold is 18 it is called Tastra Sampurna, it is good for keeping the house and should not be taken into the ocean because it can result in drowning.

That is the meaning of the folding of the keris in each number so that the owner of the keris in the past did not carelessly make the type of keris in question. Of course looking for a very good and useful keris for the owner. In connection with the manufacture of kris is usually very determined also by the luck of the keris. Because through the luck of the keris, you will get something you want or know the strength of the keris.

## 2. Tuah Keris

Each keris so that it can be lucky, of course, has a characteristic that distinguishes it from the others. It has existed in the keris since its manufacture. It is said that the luck of the keris did not happen suddenly but based on the wishes of the owner of the keris. The luck of the keris is distinguished on a scale (real) and niskala (not real). The luck of the keris according to Dibia (1995: 22-24) stated that.

### A. On a scale / Real

The luck of the keris or its use can be seen from the kitchen or the prestige of the keris itself which is visible on the blade of the keris. For the kitchen of the keris and the prestige of the keris, it takes some experience with a rather long time to know the efficacy of the two. What is said to be a keris kitchen is a style / shape of a keris that imitates the shape or keris according to the original previously made by the masters of the keris. The shape of a keris kitchen is straight, some is curved or often called luk, the shape is winding, with different decorations or ornaments in various types. Related to the prestige of the keris, there is also often called the prestige of the pijetan, namely the prestige of the existing keris based on hand massage when the iron blade of the keris is still soft, of course when the blade of the keris is hot. Another way is to smear the liquid prestige iron on the keris blade which is still soft / liquid or by attaching the prestige iron as explained when making the keris above.

**B. Niskala / Not Real**

To find out more about the niskala luck on the keris, it is presented as follows. that a wise master who has practiced the yoga of semadhi with great diligence will generally be able to feel the magical vibrations of the keris through moments of concentration. At first the person draws the keris and attaches it to the crown or forehead by uniting thoughts and making inner contact with the keris. If there is luck in the keris, the vibration will be felt, whether it is a good or bad vibration, so that from the vibration that is felt it will show that the usefulness of the keris is suitable for the owner or not. There is another thing that is felt if the kris is lucky, as if it had just held the keris, the hairs on the back of the neck have tingled, the skin is porous, some are vibrating all over their body and convey good or bad things about the keris to its owner, and are asked to make offerings every day. such as kajeng kliwon, with the aim of neutralizing the magical power of the keris so that it does not cause suffering but instead creates happiness for the owner.

So from this, the assessment of sacred objects which are relics of the great ancestors can be felt through three ways of thinking according to Dibia, (1995: 15) including:

1. Ways of thinking and acting based on science;
2. The way of thinking based on Philosophy or *Tattwa*;
3. A way of thinking based on dogma, which is a belief that has been ingrained from generation to generation that cannot be simply erased because the community feels and experiences the spiritual vibrations of that belief.

Associated with the way of thinking based on science, of course, must learn all the science related to some experiences about understanding the luck of the keris that has happened which is based on theories that are commonly used, accompanied by references that support it. Furthermore, the way of thinking based on philosophy or *tattwa* makes it possible to understand further the philosophy behind the shape, ornament and vibration of the keris. Meanwhile, regarding beliefs or beliefs that have been passed down from generation to generation which cannot be contested by anyone so that the way of thinking has become a joint decision for all parties. In addition to the holy day mentioned above related to the purification of the keris on *Kajeng Kliwon* Day, as well as Hindus in Bali, they also respect the keris during *Tumpek Landep*. According to Adiputra, (2008: 7) *Tumpek landep* is one of the holy days of Hinduism, especially in Bali, especially on that day Hindus make prayers and offerings to Ida Sanghyang Widhi Wasa, God Almighty in his manifestation as Sanghyang Pasupati. That on the day of *Tumpek Landep*, all Hindus in Bali give a special ceremony to all sharp weapons, especially the kris (for those who have) and other heirlooms, as well as furniture or tools used daily that are sharp, such as knives, saws and the like; and along with objects used to help in the fields, such as hoes, sickles, and so on.

So these holy days cannot be separated from the gods who protect and guard the strength of the keris so that the keris really functions for the owner or the owner of the keris. according to their wishes and for the ceremony according to their respective villages, times and patras. On https://m.liputan6.com/regional/read/4200597/membedah-makna-di-balik-ornamen-

keris-jokowi-berlayar-emas it is stated that Mr. Jokowi, the President of the Republic of Indonesia, has a Keris with 5 stripes with a red sheath that has a very deep philosophy. The keris is named the Kiai Tengara Keris or called the Jokowi Keris, comes from the word "tetenger" which means a sign. Luk 5 is a symbol of Pancasila. With *gandik* or gana is *lar monga* or elephant which has wings with gold inlay. Meanwhile, for the knees using silver affixed with diamonds. The winged elephant signifies that the Indonesian people are strong and intelligent. Then the prestige of the *wengkon* indicates that the Indonesian people are expected to protect and protect each other. For the red color that dominates the shell, it is said that it symbolizes leadership. Meanwhile, the natural pattern seen on the axle of the *warangka* indicates the wealth of natural resources and protecting nature. The prestige of *wengkon* is more like protecting or protecting. The keris, which has a length of about 38 centimeters, is a new-made keris.

That is Pak Jokowi's keris, which turns out to be not just any keris, but the keris has a strong philosophy for the safety of the nation and state. Because as a leader it is the most important thing to maintain the integrity of the nation's unity.

**Conclusion**

From the things related to the keris that have been conveyed above, there are several things that can be concluded as follows.

1. To discuss the existence of a kris based on the Pakem Keris Lontar Manuscript, it is first necessary to understand the broad meaning of the keris until at a glance the procession of making a keris with the various ingredients needed.

Next, pull the keris with the aim that the keris looks white, clean, shiny and has an aura because it has been tampered with by Sulinggih or Pandita. After that, it is also known how to draw a good keris so that it gets the blessing of God and the owner of the keris. This is because they are interrelated with one another.

2. Likewise, a keris master when making a keris must go through very important things such as doing asceticism, yoga, and semadhi, not eating, not touching the opposite sex and several other taboos. After that, it is known how to measure the keris and the meaning implied in it along with the gods who rest on the keris according to its size based on the Pakem Keris ejection script.

3. The luck of the keris is Sekala and Niskala, so people will be able to understand the keris based on three ways of thinking either through science, through Tattwa or Philosophy and through belief or belief. One of them is in the form of a keris ceremony which is usually carried out during kajeng kliwon and tumpek landep as well as other related holy days.

4. One thing that is also interesting is Pak Jokowi's keris which contains a deep philosophy for the integrity and safety of the Indonesian nation.

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