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One Week International FDP (Faculty Development Program) Webinar

Self, Society, and Personal Development



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Arts and College Gandhinagar, Shree
RP arts, KB Commerce and Smt. BCJ
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Messages from the Rector of Universitas Hindu Indonesia



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

In a globalized world, education cannot remain at a local level. Therefore educators should maintain ties with a wide range of educators from diverse cultures and develop sophisticated educational and social insights.

In recent years, Universitas Hindu Indonesia (UNHI) has initiated many international collaborations in teaching and research and academic conferences. It was an honor and vast experience to learn UNHI has collaborated with many scholars from abroad. Even now, in the pandemic of COVID-19, the symptom cannot stop our desires in enhancing academic insight.

The one-week international online faculty development program, 25 April to 2 May 2020, is a marvelous initiation of the Grand Academic Portal (GAP) India in responding to the current social distancing condition. Again, it is a great honor to collaborate with various academic parties, such as St. Andrews Foundation, Mumbai, Nalanda College of Performing Art, Mumbai, Samarpan Arts & Commerce College, Gujarat, The Indonesian Historians Society (Masyarakat Sejarawan Indonesia-MSI, Bali), and International Federation of Social Sciences Organization (IFSSO). Our sincere gratitude to Dr. Gurruduta Japee and Dr. Preeti Oza of GAP India for the excellent coordination that ensures the success of the forum.

On 28 April 2020, Universitas Hindu Indonesia presents three source persons, namely Prof. I Ketut Ardhana, Prof. Yekti Maunati, and I Gusti Ayu Surtiari, Ph.D., in social science insight. With more than 20 participants from other faculty members, hopefully, this online academic forum meets the fruitful goal. Enjoy the webinar!

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Messages from the Chair of the Grand Academic Portal, India



Dr. Gurudutta Japee

Society, Self, and Professional Development are some of the areas which are going through a paradigm shift in the age of today's uncertain future and heightened anxiety. This world is experiencing a never-before threat to humanity and that is also reflected in the area of Higher Education worldwide. Many old ways are giving way to the new ones and in this process of change, many 'new-normal' is setting in.

At the Grand academic Portal- GAP, it is our constant endeavour to provide some solutions to many contemporary and traditional challenges by having many new challenges. In this period of 'Social distancing' GAP has organized this Online international FDP in association with UNHI to support the academia across the world to connect through the virtual platform. We sincerely thank Prof. Dr. I Made Damriyasa, Prof. Dr. I Ketut Ardhana, Prof. Dr. Yekti Maunati and Dr. I Gusti Ayu Ketut Suritari of UNHI, for agreeing to provide their association and expertise in the successful organization of this Faculty Development Program.

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Messages from the CEO of the Grand Academic Portal, India



Dr. Preeti Oza

The world is going through an unprecedented crisis and no living soul has experienced such a high level of a global pandemic in the documented history of the world. We all are in a desperate state of despair and gloom currently because of the COVID-19 Virus infection and the resultant health scare across the globe.

But we still have one gift with us for which mankind will be completely indebted and that is the technology. The availability of various digital and communication technologies has made this global crisis a little bearable. We, at the Grand Academic Portal - GAP are trying to ease out the effects of the pandemic to our fellow academicians brethren in India and abroad by providing long-distance digital solutions to the various academic challenges.

The proposed Online International Faculty Development program on 'Self, Society and Professional Development' is one such effort to put various subject and domain experts across the globe together through digital connectivity and to give a rich virtual experience to all the participants. We sincerely thank Prof. I Made Damriyasa, the Rector of UNHI for cooperative collaboration, and to all resources, Prof. Dr. I Ketut Ardhana, Prof. Dr. Yekti Maunati and Dr. I Gusti Ayu Ketut Suritari of UNHI to provide their valuable guidance and sharing their knowledge with all the participants.

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Local knowledge, disease and the Ayurvedic health: Cultural and psychological perspectives in Bali

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Abstract. There are not many studies from the social and cultural perspectives on natural and social disasters in relation with economic and political development in Southeast Asia in general, and in Indonesia in particular. The limited studies on diseases from socio and cultural perspectives become a challenge for the social scientists since their studies are much related to the economic and political perspectives. This becomes true when the COVID-19 or corona virus outbreak in Wuhan China at the end of 2019 and later on spread to other regions of the world. Many people are in fear due to the outbreak of the corona virus regardless of their status and position. They spend time to recovery it. This study tries to elaborate more on social distancing introduced by the Indonesian government in order to stop the chain of transmission. Bali has its own uniqueness in which Balinese people are facing these issues by searching on their collective memories and experiences in the past of the Balinese history. Additionally, Balinese people are familiar with Nyepi ritual where they are totally in silent for one day. In relation to these, this paper will discuss several issues: firstly, it will touch on some notes of the diseases in Bali; secondly, how did they interpret these phenomena and anticipate these by practicing their local wisdom in the broader sense of the Balinese society?; thirdly, how far can Ayurvedic health become one of the healing process?; and lastly, how is the role of the local or adat community in Bali in coping with the COVID-19 pandemic? Through these questions, we expect to contribute to a better understanding on how the Balinese tackle the recent pandemic.

Keywords: corona virus, disease, cultural and psychological perspective, adat community, and Bali.

I. Introduction

For a long time, Bali has been an open society, considered “an open fort”, where many foreign influences have strongly contributed to the creation of the modern Balinese culture. However, this does not mean that there is no original Balinese culture, since this original culture still exists in a globalized world. Not only the positive impacts of those influences, but also the negative ones can be seen up to the present day: economic growth, the creation of a metropolitan culture, an education

system and the like. Just the same, whether extent local knowledge can cope with certain situations is still problematic. This can be understood since for a long time Bali has had many experiences in accordance with the European influences and modern medicine was used instead of the traditional or local medicine (Tarobin 2017). In Java and Bali, the people are very familiar with *jamu* or '*mpon-mpon*', etc. The Balinese generally know very well the local traditional medicines such as the *beborehan* made from the *taru pramana*. This, if compared with the Indian or Indic medicines is no different. Indeed, it must be said that Bali, Java, and other regions strongly respect their own cultural heritage that has been rooted in their society for a long time.

Therefore, if the regions face the many matters associated with the contemporary issues such as the outbreak of the corona virus, the cultural influences play a major role in reaching a decision. This paper elaborates some significant factors related to the problems by looking at the roles of local knowledge, disease and globalization which strongly influence the dynamics of the people in Bali in particular and in Indonesia in general. Therefore, the focus of this paper are firstly: to discuss local knowledge and disease, secondly: to discuss the recent issues regarding the role of UNHI by looking at cultural and psychological perspectives, and thirdly: to sum up by looking at the recent Covid 19 outbreak and the role of the UNHI in present day Bali.

II. Local Knowledge, the *Puputan* and Disease

The contact between the Balinese and non-Balinese has lasted for a long period of Indonesian history. According to the archeological and historical notes, it existed in the early centuries when there were not only the Indian or Indic influences but also those from China. Therefore, it is not surprising if there had been many contacts among the people not only in terms of economic or political dynamics, but also in terms of social and cultural ones.

The historical evidence shows that the strong relationship had existed for more than sixteen hundred years in terms of the Spice Islands (Hannigan 2019). In other words, it can be said that although the strong relationship existed in the economic aspects due to the main needs of the European and Arabian countries not only in the context of the mummy making process or the treatment of the bodies of dead people, but also in terms of food, medical needs and the like. It is well known that like the food of the Minangkabau people, the Balinese food was also rich in spices like pepper, chillies, cinnamon, and the like as we can see now in Balinese foods called *lawar*, *penyon*, *komoh*, and *babi guling* to mention a few. All of this information can be seen in the illustrated cave near Gianyar that had been made in

the classical Balinese history period. Based on this argument, it is assumed that the content of the Balinese food can strengthen the Balinese immune system.

There is evidence that in the trade and economic routes which existed for a long time, until the 17th and 18th centuries the local rulers played a dominant role and at present we can still see the migrant compounds in Bali, called Kampung Arab, Kampung Jawa, Kampung Cina, Kampung Bugis and the like. However, it was not only the rulers who played a major role, but also the ruled people, the common people or local traders. Through these contacts, it was possible for them to exchange their goods, including the much desired spices, through the barter processes. In this context, the role of the Indian and Chinese traders cannot be ignored. Both of these traders have dominantly contributed to the richness of the local culture in the Indonesian archipelago including to medicine, though in Bali, in particular, there was a long tradition in terms of traditional medicines known as *usada*. The *usada* was practiced by the Balinese traditional healers with the healer or *dukun* playing a significant role.

In accordance with these issues, particularly in the context of the common people, there is still limited information available, since the secrets of the traditional medicines were only known by the traditional healers. This was particularly related to the concept of *ojo were*, meaning prohibition or not allowed to be understood or known since those common people were not yet ready to learn about it. The leading religious or *adat* figures really worried about this, since the holy books related to the *usada* could be misused in other contexts such as black magic that was practiced at that time (Pageh 2018; Staab 1997). In addition to this, it is important to note that there are four phases or periods that need to be followed by a Balinese male or female to be a rigorous Balinese, based on the *Catur Marga* lessons originating from India. The four steps are *brahmacari*, *grhasta*, *wanaprasta* and *bhiksuka*. Amongst the four steps the *Brahmacari* is the most significant due to the ways of thinking ie how to acquire local knowledge, spirituality and religion in the right ways (Banawiratma and Hendri Sendjaja (eds.). 2017). After the Dutch colonized Bali, they allowed the people to follow their own traditions based on the local Balinese culture (Ardhana 2017). Thus it is important to note that medical treatments that had been practiced by the Balinese at that time due to the limited modern medicines continued to still, in the main, be practiced.

When Bali was attacked by the Dutch in 1906 in the context of *Pax Neerlandica* or *rust en orde* (safe and orderly political situation), in which the Balinese fought until the end called the *Puputan* meaning fight until death and entry to paradise, the Balinese knew as they do now, the concept of seen, "*skala*" and unseen "*niskala*" or supernatural power. It was even reported by the son of the last ruler of the Badung kingdom, Anak Agung or Cokorda Ngurah Agung in Bali, that before struggling

against the Dutch troops in the *puputan*, all of the Balinese traditional troops were sprinkled with holy water called *tirtha*. Thus, it can be said that besides the *skala* or seen, most of the Balinese were convinced of the unseen or *niskala* (Gottowik 2005). After the Dutch succeeded in subjugating the Balinese kingdoms they introduced the colonial bureaucratic system, based on their experiences in Europe. However, they only introduced modern medicines when the cholera epidemic broke out in Badung, South Bali in the 1930s, when there were reported by the colonial government to be many victims amongst the Balinese. It seems that though there had been introduced the modern medicines they were very limited in quantity. In addition to this, there were many traditional treatments, in fact, as was the case when there were many victims due to the cholera or leprosy epidemic outbreaks that occurred after the eruption of Mount Agung in 1917 and later in 1963 as well.

Accordingly, the Balinese were expected to follow those steps particularly the *Brahmacari* step which they had to learn in school, first, --before continuing the later steps-- not only the skills which were necessary for their working lives, but also the ethics or the lessons of *tri kaya parisuda* (*wacika*, *manacika*, and *kayika*, that is thinking, speaking and behaving well in society). The Balinese learn about this process from the primary to higher schools or universities. The significant problems of how the Balinese preserve and maintain their local cultural heritage in terms of traditional medicines can be maintained not only at the present time but also in the future. Regarding this significant question, it is important to look at the role of the Universitas Hindu Indonesia (UNHI), Denpasar that has played a major role as the only private educational institution based on the Hindu religion in Indonesia, founded in 1964. In this university, the students not only study academic matters, but also the spirituality and religious Hindu aspects.

From the above analysis, it can be concluded that the Balinese have their own ways in terms of traditional medicines in facing many issues regarding disease which they follow in order to be able to preserve their own cultural traditions. Though the Dutch introduced modern medicines, in fact, the Balinese were still using the traditional treatments prescribed by the *dukun*, *balian* (the Balinese traditional healer) and the like. Since then there have emerged social and cultural changes that need time to be adopted particularly in the transformation period from the traditional to modern medicines.

III. The Covid19 Pandemic in Bali: Cultural and Psychological Perspectives

The Dutch introduced many reforms in education, religious beliefs like Christianity, the colonial bureaucratization systems and so on. They did not prohibit any social or cultural traditions as long as those did not disturb the colonial rule in the colonized region and even strengthened the original or local Balinese culture. The

Gedong Kirtya was built in the colonial times in 1919, 13 years after the conquest of Bali in 1906. There are many *lontars* instructing on the function of plants as medicines. In the Balinese Bibliotheek in Gedong Kirtya in Singaraja, Bali, references to the traditional medicines or *usada*, are still available, though some have disappeared due to the mismanagement in the previous times and lack of facilities to preserve the manuscripts. Besides those in the Gedong Kirtya there are some kept in the Universitas Hindu Indonesia (which previously was the Institute Hindu Dharma Negeri, or IHDN) and also in the Library of the Faculty of Arts at Udayana University, particularly of the 1960s (after 1964) as well. In terms of the *dukun* and many kinds of diseases there were not many studied, since many sources on these matters are still kept in the traditional Balinese literature, called *babad* made from Balinese palm leaves, but in some parts still practiced by the local people in the villages. In the 1960s, there was reported the outbreak of the corona virus for the first time in the members of the large family, as MERS and SARS. At that time, there was more attention paid to the unseen matters that were linked to black magic and the like due to the limited medical facilities such as hospitals, clinics, pharmacies, faculties of medicine, medicines, and many people paid attention to the traditional medicines rather than the modern medicines. Lack of medical doctors and nurses was another factor of why the Balinese paid attention to traditional healers like *balian*, *dukun* and the like.

During that time, there was limited information about viruses, so it took time to establish an institution to study the virus outbreak. Generally speaking, it can be said that during that time the Balinese were at a crossroad in using the traditional and modern medicines. However, Universitas Hindu Indonesia (UNHI), Denpasar established the Faculty of Ayurweda in 2018 using the Hindu religious approach. The aim is to strengthen the traditional medicines supported by the International Center for Cultural Studies, New Delhi, India and set up a new building for an Ayurvedic Clinic.

It is important to mention here, that Ayurvedic medicine is strongly related to how the Balinese use traditional medicines that are similar to those in India. It is not surprising, that the Ayurvedic clinic has been established at Universitas Hindu Indonesia, Denpasar, since most of the Balinese are Hindu adherents. It reminds us that the strong relationship between India and Bali has lasted for a long time. When Covid19 broke out it was assumed that the traditional medicine that were practiced at the Ayurvedic Clinic would be useful in anticipating any kinds of negative impacts of the Covid19 pandemic. As already mentioned, the new Corona virus which is (2019-nCoV) or Covid-19 was first identified in the wet food market in Wuhan, China and spread to the regions of Southeast Asia. At the end of 2019, people were shocked due to the outbreak of the Covid19 pandemic that infected

many people around the world. Since January 2020, WHO has determined that the world faces an emergency situation due to this pandemic (Aida 2020). In Indonesia the government issued emergency or national disaster information to be in force from 20 February 2020 to 29 May 2020 (Koesmawardhani 2020). One significant suggestion is to conduct social distancing. (CNN 2020). Social distancing is to make a distance around 2 meters from any other activities or crowd, to avoid any meeting, ritual or ceremony activities (CDC 2019). According to the Center for Disease Control and Prevention (2019), individuals who were infected by this virus have symptoms of fever, cough and shortness of breath. The symptoms are similar to the MERS and SARS outbreaks (Huang et al 2020). The severity ranges from mild to severe even causing death (CDC 2019).

There is some debate regarding how the Covid19 pandemic broke out. On the one hand, some people believe that this pandemic is strongly influenced by the physical aspects of the patients or “seen world” or *skala*, and on the other, that it is much influenced by the situational aspects or “unseen world” called in Bali *niskala*. It is even, that the Balinese trace the Covid19 pandemic to the concept of *pembersihan bumi* that occurs in March every year. It is also mentioned in the traditional Balinese lontars, that the Devaraja Ratu Gde Mecaling would take victims in the Indonesian archipelago, from Bali, Java, Sumatra and other regions in the Indonesian islands. The Balinese believe this Covid19 outbreak will end in May during the *Sasih Kedasa*, when the Sun rises in the northern part of the Balinese realm, similar to what happens when Bisma dies when the sun is in the northern part of the earth. Due to this belief, it is not surprising if some Balinese would relate this Covid19 pandemic with the unseen phenomena. As a result, some people hold certain ceremonies as in the Puri of Klungkung recently. It is even proposed to conduct another Sipeng ceremony after the Holy Day of Nyepi or Silent Day that also usually occurs in March.

From this, it can be said that from the psychological perspective, pandemic outbreaks contain two different levels that seem applicable to the concept of insanity and contagion (Khan and Huremović 2019). The first process is the reflection of the epidemic pandemic process regarding the psychological aspects that reflect the ways of thinking, behavior and emotional responses. In addition to this, it can be said that the psychological aspects can affect the misinformation and uncertainty, through the social media and communication. As a result, this could cause individual and collective or mass panic. It accordingly causes the disease that has a relation to the mental or psychological aspects as a symbolic infection. From the psychological aspect, every individual has a different response regarding the pandemic. Taylor (2019) for instance, explains that on the one hand some people are unable to care about the possibilities of being of high risk due to the pandemic

infection by ignoring the situation as well as social distancing. While, on the other hand, some people react by useless worry. As a result this can affect them and their surroundings negatively.

The Balinese who ignore and do not appreciate the government regulation to conduct social distancing are considered cognitively biased (Buana 2020). The cognitive bias is the way of thinking that needs to be based on rational considerations with complete and strong reasons (Lubis 2016). In the context of a negative incident, there is a trend to convince the individual that he or she does not have a smaller risk to have the negative accident in comparison with other people, called the bias optimism (Weinstein in Warkentin, Xu, and Mutchler 2013). This kind of thinking is found in the community where the Covid 19 pandemic exists. This is happening in the Indonesian communities in general among people who think they will face the serious impacts to the Covid19 outbreak (Buana 2020). It is not surprising, if later there are some people who need psychological help to solve their problems regarding Covid-19 (Cheng, Wong, Tsang and Wong 2004; Wheaton et al 2012 in Taylor 2019).

The Covid19 outbreak has not ended yet, however, the psychological condition of the Balinese society in particular and the Indonesian society in general shows the high risks due to the outbreak of the Covid 19 pandemic. In spite of this, some people have already tried to solve the problems (Cahyono, Milla, Yustisia and Joevarian 2020). This is particularly so in Bali, where the research findings of the Universitas Dhyana Pura shows that around 75% Balinese work from home. The sample of the survey involved 100 respondents from various professions such as 15% Bali government employees, 23% teachers and lecturers, 31% pupils and students, and the rest employees in the tourist sectors, service sectors, religious leaders and other professions (Bagus 2020).

IV. Conclusion

Based on the above analyses, it can be said that the Balinese have their own ways of thinking based on their cultural heritage in order to anticipate any kinds of impacts of globalisation.

Though, the Dutch brought many modern ideas in terms of socio cultural, economic, and political aspects, in fact, the Balinese still hold their own ways. In other words, this means that the Balinese adopted and adapted other influences as we can see in the context of the Indian or Indic ideas about how to use traditional medicines over a long time. That knowledge had been introduced to the Balinese and other communities in the Indonesian archipelago. The establishment of the Ayurvedic Faculty at the Universitas Hindu Indonesia is expected to be able to respond to any demands in terms of the spread of disease regarding the Covid 19 pandemic. In this

context, the Ayurvedic Faculty at UNHI is providing research regarding how to elaborate more references in the Balinese or local references or local literatures in order to be able to provide alternative solutions to the Covid19 pandemic.

It is accordingly significant to learn a great deal about what is happening in India regarding the development of the Ayurvedic treatments that are well known all over India. In this context, it is not only the traditional treatments in terms of how to use the traditional medicines, but also the psychological approaches for the patients and also their families that need to be developed.

By looking at this perspective, it is significant to combine the traditional Balinese medicines and the Ayurvedic treatments. Therefore, certain important studies need to be developed by strengthening the international networking between the Universitas Hindu Indonesia and the Indian universities not only at this time, but also in the future. This is not surprising, since the international networking between Bali and India has lasted for a long time. By strengthening these relationships particularly in the context of using traditional medicines as an alternative solution to the Covid19 pandemic, it is expected that sustainable networking will be made for sustainable cooperation between Bali and India.[]

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Encountering globalization: Practicing local knowledge for indigenous people in Indonesia and minorities in Vietnam to survive in a global world

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Abstract. Today, it is almost impossible to avoid an impact of globalization, even for those communities reside in rather remote areas. Each community somehow encounters with globalization in some aspects of life. The arrivals of many different ethnic groups as well as the introduction of many modern products (health products, foods, etc.) have shifted certain traditions in many communities. Amid globalization process, nevertheless some indigenous people and minorities can maintain and to practice their particular local knowledge/wisdom as ways to survive. The Dayak of East Kalimantan and North Kalimantan of Indonesia can be case in point for encountering globalization. The Dayak, as indigenous people, continue to use their local knowledge, like healing treatment, healthy sources of food from forests, and medical plants. In terms of medical plants, similarly the Dao people, one of ethnic minority in Vietnam, have been known to engage in traditional medical plants and are able to maintain it despite the coming of modern medical products. In Mong Cai, Vietnam, medical herbal is very popular and indeed people could find different types of medical herbals from different natural sources. Dao, one of minority originally from China, is famous with their medical herbal. This paper will discuss two questions: first, how the local wisdom/knowledge in many aspects for indigenous people in Indonesia and minority group in Vietnam can still be practiced amid globalization process; and second, what are the challenges and opportunities in maintaining such local knowledge.

Keywords: indigenous people, minorities, local knowledge, medical plants, globalization.

Introduction

As widely known, today globalisation has impacted many aspects of life, even of those who live in rather isolated or remote areas. If, in the past, indigenous people in Kalimantan or minorities in Vietnam could survive with their traditional ways of life, today we witness a shifting process in many aspects of life, including economic, cultural and environmental ones. In dealing with the changing conditions, both indigenous people in East and North Kalimantan and particular minority groups in Vietnam can continue to practise certain local wisdoms. Therefore, in relation to this, it is important to discuss how they can maintain and protect these valuable local wisdoms and traditions beset by the rapid globalisation process.

The organisation of this paper is as follows: First, It will discuss the Dayak of East and North Kalimantan in practising their local wisdom and traditions with focus on the Belian (healing ritual) of the Dayak in East Kalimantan and on local wisdom and cultural traditions of the Dayak of North Kalimantan in the forms of health providing/protecting food, health inducing/preserving plants and customary law. Second, it will touch on the Dao of Vietnam, especially on their expertise on herbal medicinal products.

The Dayak of East and North Kalimantan: Local Wisdom/Knowledge in Practice

Indonesia has a wealth of cultures of different ethnic groups residing in the country. According to the Census of 2010, it is made up of 17,504 islands ($\pm 13,000$ inhabited), and around 360 ethnic groups speaking around 250 local languages (Census 2010). Indeed, Indonesia has been characterized by its cultural diversity. Additionally, some ethnic groups have sub-ethnic groups, including the Dayak, who mostly live in West, Central, East and North Kalimantan in Indonesia and Sarawak and Sabah in East Malaysia. In this paper I will particularly zone in on certain Dayak in East and North Kalimantan.

Before 25 October, 2012, North Kalimantan was part of East Kalimantan. Therefore, the organisation of the Dayak of East Kalimantan used to include the Dayak of today's North Kalimantan. There are many sources about the term Dayak itself. For example, King believes the term 'Dayak' is most commonly used to refer to 'the non-Muslim, non-Malay natives of the island' (King 1993: 29) but could come from *aja*, a Malay word for native (1993: 30). Meanwhile, Lindblad states that the word Dayak is originally from a Kenyah word *daya*, the meaning of which is upriver or interior (1988: 2). In recent developments, however, there are some groups in Kalimantan who are Muslim but are still referred to as Dayak, including the Tidung. In 1998, for example, Tidung was not part of the membership of the organisation of the Dayak (Maunati 2000), indicating that the categorisation of Dayak is not fixed. In the early establishment, the Dayak organisation constituted of Tunjung, Kenyah, Punan, Bahau Sa, Bahau Busang, Benuaq, Bentian, Kayan, Lundayeh, Modang, Krayan and Penihing. Later on other groups like Tidung and Pasir joined this organisation (Maunati, 2012).

Apart from this, in East and North Kalimantan the Dayak are constituted of many sub-groups, including Kenyah, Bahau, Tunjung, Benuaq, Kayan and Lun Dayeh, to mention a few and each sub-group has its own cultural uniqueness and also known to have much local wisdom and traditions practised in their daily lives as guidance. While certain local wisdoms and traditions have disappeared, there are still some unique ones that survive in the midst of the rapid globalisation and modernisation

processes. Below, I will talk about these local wisdoms and traditions that continue being practised.

The Dayak of East Kalimantan, especially the Dayak Benuaq and Tunjung, for example, continue practising Belian (healing traditional practice), a ritual for those who suffer from illness. In the past, when there were no hospitals or public health centres (Puskesmas), the Belian ritual was used to heal. Now, despite hospitals and health centres, usually Belian is performed when someone has been hospitalised, but there is no improvement and the hospital has not found a reason for the illness. Belian is to get rid of a bad soul/demon inside the patient so, the Pem-belian, the person who performs and leads the ritual, will ask for a suggestion (direction) from the Lahtala on how to get rid of the bad soul that makes the patient sick. To the strains of mantras and music, the pem-belian asks for direction from the Lahtala who resides in the seventh heaven (langit ketujuh), by spreading rice, burning incense and lighting a fire. A pem-belian is a person appointed by his guru with whom he practises. Not everybody is able to be a pem-belian which consists of several levels, including beginner. (Deha, Daniel "Belian" Ritual Pengobatan Suku Dayak Tunjung dan Benuaq, 30 September, 2019, Portalteater.com, accessed 21 April, 2020).

There are several other studies on Belian carried out by scholars, such as Irawati (2014) who writes about the Belian Sentiu performed in Tanjung Isuy, focusing on kelentangan, a must in the Belian Sentiu ritual; where music as an instrument and as a vocal ensemble, is used in the process. This is also a representation of the unseen and the ancestor spirits of the Dayak Benuaq since the kelentangan bridges communication with the supernatural.

According to my observations during fieldwork in 1998, in Tanjung Isuy of East Kalimantan, one of the tourist destinations, the Belian ritual was still performed, as some informants told me. Indeed, until today such rituals are still important and practised although people also utilise modern treatments, like hospitals, public medical centres and so forth.

If the Dayak Benuaq and Tunjung keep their rituals for healing, in North Kalimantan, the Lun Dayeh, another sub-group of the Dayak, practise certain local wisdom and traditions to strengthen their cultural identity. This community which resides in the border area between North Kalimantan in Indonesia and Sarawak and Sabah in Malaysia, often called the heart of Borneo, uses local wisdom and traditions to prevent the entry of outside influences. For them, one of the most important elements is a written customary law as well as a scouring of traditions practised to prevent the loss of their local wisdom linking cultural identity and the environment.

For a long time, the Lun Dayeh living in the Krayan area, have relied on oral customary law which covered a variety of guidance to life to be adhered to by the community. This has worked to prevent the impact of modernisation and globalisation. However, a need for a written customary law was expressed by the traditional leaders, following the immigration of many people from different ethnic backgrounds who immigrated and stayed and began to buy land. As it was difficult to ask people not to sell their land, it became important to make clear the customary law to deal with the changing conditions in the area so that the younger generation could follow the customs with written guidance and be able to digest detailed contents on many aspects of life, including customary land, family disputes, land disputes, customary fines for certain wrongdoing and so forth. Basically, this written customary law could become the guide for the community to live within their group and other groups (see Maunati, 2007).

Another important practice of local knowledge or wisdom in Krayan of North Kalimantan has been the great availability of health inducing/protecting food from the forest surrounding the area and employing unique agricultural tools and material cultures, since Krayan is in the area of a national park where people can easily find many plants for different purposes. Indeed, excavating their own local knowledge that had almost disappeared, was diligently done in Krayan, especially in relation to culture.

Maunati (2011) notes that in order to maintain their local knowledge there was a cultural festival held in Krayan, North Kalimantan (used to be East Kalimantan in 2006), the Pemung Erau Pengerani. The Erau, actually a big festival in Tenggarong, East Kalimantan has been held regularly. Originally from the Kutai language, the word Erau means: crowded, boisterous, of a joyful atmosphere. Many public figures from outside East Kalimantan are often invited to this festival. Not as big as the festival in Tenggarong, this Pemung Erau Pengerani was organised with the notion of maintaining and digging up their local traditions in different elements of life. Once performed in the longhouse, since this area has no longhouses any more, it was performed in a field in front of the village office. Longhouses used to have many functions, and some of these could still be performed even if not in a longhouse, as long as the essence still exists.

Indeed, a key feature of Dayak society, according to many anthropological accounts, is to be found in their distinctive housing patterns with a focus in particular, on the longhouse, not only as a distinctive architectural form, but as manifesting a structure of social relations that is supposed to be unique to the Dayak (Maunati, 2000). In the past, longhouses had many functions: a place for residence, meetings and other activities such as religious activities. Among the Kenyah and Kajang for instance, the longhouse constitutes both a kin group and a common ritual unit

(Lebar 1972:169). Conley reports that the members of the longhouse carried out collective tasks like farming and performance of rituals as a group (1973). During the period of Christianisation some people moved to different longhouses in order to live with those of the same religious affiliation (Whittier 1978: 103). In terms of its architecture, kinship and social relations, longhouses are considered as uniquely Dayak. The longhouse is therefore a key means of marking Dayak identity.

Today, the remaining longhouses are mostly used for tourism purposes with only a few still used for housing, as the Dayak now reside in individual houses. Indeed, in Krayan we could no longer find longhouses but the particular functions that used to be performed in a longhouse, can still be carried out in the public sphere, like the community centre or other places. In Krayan, the festival in a field included many activities such as: First, The cooking of traditional food competition with the participants using native ingredients that can be found in the nearby forested area. They were asked to cook meat in bamboo, using leaves, raw vegetables and fruit and other forest products. Condiments like salt and sugar should also be local products so that people would respect and depend on their own environment, not on city facilities. Food was served on a mat made by local people and decorated with banana leaves and other materials from the forest. The aim of this competition was to preserve the traditional food which is under threat of disappearance due to modern life styles, including in food; Second, A competition in paddy harvesting aimed at encouraging people to utilise more fields to produce more rice; a motivation to cultivate unopened land; Third, An arts exhibition with three sections: a. Exhibition on using traditional equipment to scare away insects like jerat, atab, belatik, alun, tebakak, tubung epa and gaing in a rice field. b. Exhibition of local handcrafts and the making of those handcrafts: traditional mats, rice bowls, ceramics, cloth, making thread from pineapple fibre, processing salt from mountain areas, carving, making blow pipes, making rattan rice bowls (bekang), and making traditional hats (saung). c. Reading poems and performing traditional dances. (Maunati 2007:156-7)

This Cultural Festival (Earu) was to preserve the traditions that have almost gone and been forgotten by the Lun Dayeh people, especially by the young generation. The anxiety of the older generation that they will lose their traditions due to modernisation and globalisation that flow to even remote areas like the area of Lun Dayeh in the heart of Borneo, is strong. According to a public figure in Long Bawan, since 1932, the Lun Dayeh cultures have partly disappeared due to the coming of Christianity introduced by American missionaries (Maunati 2011). The problem of losing their local wisdom and traditions has become a major concern for the traditional leaders, forcing them to attempt to relearn their traditions and practices so that they can maintain some of the very valuable local wisdom and traditions in

the midst of globalisation. Indeed, in this case, the need to strengthen their identities is partly due to the rapid flow of other groups into their areas with the festivals also an opportunity to express their cultural identity. Cultural identity is socially constructed (see Kahn, 1995). It is therefore strengthening and digging local wisdom and tradition often happen in the process of formulating cultural identity.



Plate 1: Krayan



Plate 2: A lady gathering forest products

The Dao of Mong Cai, Vietnam

Nghiem Van et al. (2016:1) pinpoint that Vietnam has fifty four (54) complex ethnic groups, with the Kinh or Viet constituting 87 per cent of the total population.

Dao an ethnic minority group originally from China, is represented in Savi, a mini museum in the Zero Km. Based on data gathered in 2009 by a Ph.D student at a University in Hanoi, in Mong Cai the Dao totals around 1,924 people; 951 male and 973 female and is the biggest of the minorities in Mong Cai.

According to the description of Dao in Savi, the people live mainly in the mountainous area and are made up of two Dao groups, Hai Son and Hai Yen constituting 2 per cent of the Mong Cai population speaking the Hmong-Dao language. They mostly engage in farming flowers and wear clothes colourfully decorated (see plate). Traditional culture is very varied.



Plate 3: Description of Dao



Plate 4: Dao traditional clothes

Nghiem Van et al., (2016: 183) note that the Dao has other names, including Man, Trai, Dong, Diu Mien, Kiem Mien and Kim Mun. In Vietnam as a whole, they constitute 621,000 people residing in regions of North Vietnam. Apart from Vietnam, Dao people are scattered in countries like China, Thailand and Laos. Originating from China, especially Fujian, Guang Dong and Guangxi provinces, they moved to Vietnam between the 18th and 19th centuries.

In terms of material life, Nghiem Van et al., (2016: 184) write:

The Dao live in populous villages or in small, isolated hamlets. Those who cultivate irrigated fields or practise rotational cropping on milpas lead a sedentary lifestyle and form villages on the slopes of hills or at the foot of mountains near streams.

Dao dwellings are built either level with the ground, on stilts, or half on stilts half on the ground. The house on the ground is preferred, especially by the sedentary Dao who find it an appropriate place for the veneration of Ban Virong, their ancestor (2016:184).

The Dao people who also preserve their traditional culture in Quang Ninh, practise a ritual for men on reaching adulthood in a special ceremony, to indicate that they have grown up.

All, Whitney et al., (2016) and Sam (2010) note that Dao people are known to engage in using traditional medicinal plants (Whitney et al., 2016; Sam 2010 in Indigenous Knowledge of Muang and Dao ethnic minority groups in Ba Vi National Park, Vietnam). With Whitney et al., explaining:

Vietnamese government programs and international organizations focusing on rural development and poverty reduction have had little impact in terms of sustainable community development, particularly for ethnic minorities in highland areas (Whitney et al., 2016:71)

In Mong Cai, medicinal herbs are very popular and indeed people can find different types in different natural sources.

One morning when we went to the border gate, we observed a lot of people travelling to China and vice versa, carrying small amounts of goods with or without

the help of porters. In front of the border gate, we found a market with many small food traders along the street selling different kinds of food/snacks, drinks and young coconuts. A big building, which could be called a Mall, is also located near this border gate, but it only houses one big shop, to enter which we were given a card that had to be returned on leaving. The shop displays a variety of goods: from jewellery to medicinal herbs, to food. Opened since November 2017, it is supposedly owned by Vietnamese, though it is also claimed to be the BRI (Belt Road Initiative) project from China. The most important point here is that this shop sells different kinds of medicinal herbs which apparently are from ethnic minorities, especially the Dao.



Plate 5: Medicinal Herbs sold in the Mong Cai shop

According to a scholar from the Institute of Anthropology, Vietnam Academy of Social Sciences (VASS), interviewed on 28 March, 2018, there is much information available. We were told that ethnic minorities in Mong Cai are the Dao/ Zao, Ngai with the Dao people very famous in trading medicinal herbs which some spas in Vietnam using these to heal sickness and make the skin more beautiful. Apparently, however, the Dao people still maintain and have good relations with the Dao in China, especially in economic exchanges.

Apart from Dao, other minorities like the San Due people also gather herbal plants in the forest which minority people use to cure certain illnesses.

Conclusion

Both the Dayak and the Dao maintain certain local wisdoms and traditions amidst modernisation and globalisation processes that somehow have also impacted on their losing some of their traditions. The Dayak Tunjung and Benuaq, still continue to practise their healing rituals despite the existence of modern medical methods and hospitals and public health centres. In the past, the healing ritual of Belian was the main process for the community if they encountered sickness and today, though

modern ways are practised, they also practise their healing rituals, especially in facing strange diseases.

The Lun Dayeh have also strengthened their local wisdom and traditions partly due to the coming of immigrants to their area which used to be dominated by their own group. The coming of other groups has encouraged the Lun Dayeh to search for their traditions and local wisdom to strengthen their group. Written customary law, for instance, is taken into account since they do not want to rely on oral transmission which could disappear if the young generation do not learn it. Cultural festivals for finding and strengthening their traditions and for teaching the young generation about their cultural heritage have been performed to keep their existence.

Dao people of Mong Cai have become the main players in medicinal plant knowledge despite the number of their community being small. The connection with the Dao of China has been meaningful to keep their expertise in herbal plants since they can learn and share experience with their fellow Dao in China as well. Indeed, in the blooming of modern medical methodology, the Dao can utilise their herbal medicinal products.[]

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The movement of back to nature in the globalized world: the role of spiritual communities across the globe

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Abstract. The continuous catastrophes in the last three decades across the globe and pandemic COVID-19 have amplified the awareness to save the planet. The global community has accepted the movement of back to nature since as a new paradigm of lifestyle. Extensive studies reveal that human activities have caused global warming and environmental degradation. To respond to climate change, it needs to shift human's behaviour. This paper aims to seek more in-depth on the role of spiritual communities to increase the awareness of the people to respect the earth. This paper uses literature reviews and news on the media of the data and information under the topic of nature and spirituality. The analysis is limited for the spiritual communities rooted in Vedic scripture, and their coverage activities embrace across countries. The findings show that the basic concept of all movement is essential to increase awareness of nature as the reflection of the creator. The emotional of human will influence the quality of environmental. Therefore the education of human values to develop and enhance positive thought, words and action is a must to save the planet. The movement of back to nature is affirmative action based on positive thought and words.

Keywords: back to mature movement, spiritual communities, awareness, behaviour, education of human value.

Introduction

The recent global catastrophes related to climate change has reminded the people to reflect the relationship between human and environment. Several studies collected in the IPCC reports have proved the domination of human activities to cause global warming (IPCC, 2018). The era of Anthropocene has started to shift the age of Holocene (Steffen, 2013). Human has modified the earth and impacted the temperature is going up since the beginning of the 20th century (IPCC, 2018). Climate change is one of the real impacts of human modification on the planet and has returned to the people as a slow-onset disaster. Moreover, environmental degradation has continuously occurred, which lead to increased disasters as floods flashfloods, typhoon, forest fire, haze, drought, and landslide. In the era of Anthropocene, the human is responsible for the recovery of nature (Pramova et al. 2020).

The awareness to contain environment destruction has started since the 1970s. However, the orientation of economic development is growing for the welfare of the people. Countries across the globe strive to reach high economic growth and neglect natural resources capacity. In the 1990s, the countries across the globe pledge to take action to mitigate and adapt to climate change. In 1992, the United Nations Framework Convention on Climate Change is established and started to focus on mitigation and adaptation strategies. The Convention consists of 197 countries as members of Parties. The UNFCCC conduct regular meeting to conduct dialogue among parties and deliver result to collaborate and work together to build a better future. Acknowledging the complexity of climate change mitigation and adaptation, the role of interfaith communities gains its importance. Spiritual communities actively report and voice their statement to promote the awareness of the people to connect to nature (Interfaith declaration, 2019). Moreover, the right of the environment is also crucial in the mitigation and adaptation of strategies.

The question is, how do human behaviour could change sustainably and how do spiritual communities offer their contribution to shifting human behaviour to the pathway saving the mother earth. Therefore, this paper aims to examine how does human turn their behaviour to be more respectful to nature. Moreover, this paper is explicitly analyzing what kind of concept, targets, and approaches used by observed spiritual communities to achieve a sustainable future. This article consists of five parts. The first part is the introduction, followed by the description of human and environment relationship in the second part. The third part presents a global commitment to tackle climate change. The fourth part presents the analysis of spiritual organizations with their concept and approach. The fifth part is to conclude the paper and to propose a policy implication.

Evolution of human and environment relationship

The relationship between human and environment has started from evolutionary biology to the nurturing the environmentalist community through promoting power relation between human and environment. Seymor (2016) categorizes the stages of a human-environment relationship into four. First, evolutionary biology with the characteristic of genetic interaction, such as interrelationship between two or more integrated systems that influence a particular lifestyle and choices in diet. Second, the evolutionary psychology that expressed by the affiliation of human to nature. Human has a feeling to connect to nature. Third, the social-economic stage described by economic and environmental conflicts. In this part, human exploit natural while natural resource management has started to famous. Fourth, an environmentalist, that represent the power relation between human and environment. This stage explains that respect for nature has increased and natural

conservation awareness also has applied. It indicates the responsibilities of human to protect nature and to contain environment degradation to save the population.

One of the effects of biodiversity loss caused by land degradation is the pandemic of COVID-19 (UNEP, 2020). The transmission of disease from animal to human is very fast in the low quality of environment including air and water pollution. The emerging diseases over the 20 years raised because the habitat of animal are decreasing, and transmission disease from animal to human is increasing (Daszak et al. 2000). The previous epidemiology disaster, such as Ebola, also occurred in the condition of severe drought (Amstrong et al. 2020). Moreover, the increasing trend of infectious diseased is in line with the massive degradation of nature quality, particularly since the early of 2000 (WHO, 2008). The increased temperature of global warming causes vulnerable areas has a high risk to expose by contagious diseased.

The climate change has impacted on the human system, including their livelihood. The increased-temperature after the industrial revolution in the 20th century is significantly high (IPCC, 2018). Since 1960s, global temperature increases significantly almost 0.7-degree Celcius. Moreover, global warming leads to the sea level rise and threats to small islands. Thus, the future trend will depend on the response of a human to nature.

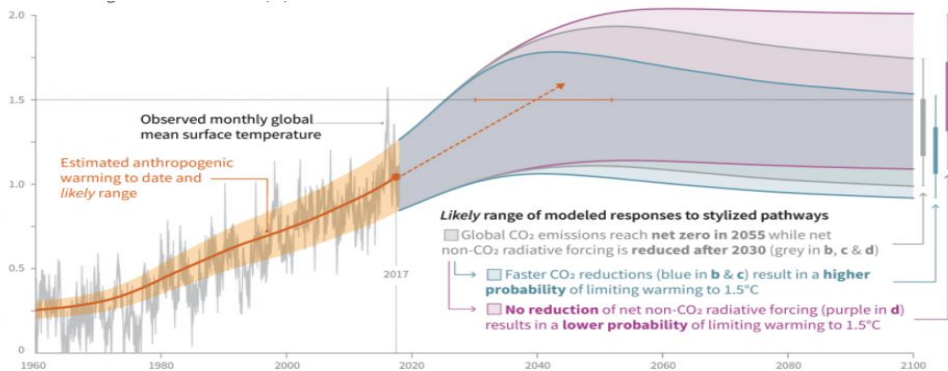


Figure 1: Global warming relative to 1850 - 1900 (Celsius degree). Source: IPCC (2018)

Global Commitment: the primary action is shifting the human paradigm on nature

The global impact on climate change has improved the awareness of people to take action together across the globe. Almost all parties signed the latest fundamental agreement, namely the Paris Agreement in 2015. The Paris Agreement central aim is to strengthen the global response to the threat of climate change through

containing a global temperature in this century below 2 degrees Celsius above pre-industrial levels and to pursue efforts to limit the temperature increase even further to 1.5 degrees Celsius (IPCC, 2018). The Paris Agreement highlights the better and secure collaboration among parties. The developed countries have to support developing and less developed countries to mitigate and adapt to climate change. However, each state could also explore their unique capacity to take action based on local characteristic instead of a purely technical solution.

Adaptation to climate change is locally specific. It requires a unique strategy among various type of communities. Every village has local wisdom from their ancestor that applied in daily practice and underlies the value of life among the inhabitants. Our ancestor in the past has established local arrangements to live harmoniously with nature. They live in a period where human interact closely with the environment, so they prefer to treat the ecosystem appropriately. The local wisdom among the Balinese people in Indonesia, for instance, is one of the examples of traditional ecological knowledge to build harmony with nature. Tri Hita Karana, a Balinese way of life, consists of three type of life balances underlie the daily practice. First, human has to maintain their positive relationship with human; second, human has to respect nature and third, human has to appreciate God as the creator of the universe. The implementation of the concept can be seen in the water management system in Bali. It leads to a better traditional farming system. Therefore, the local people have to conserve the spring water and its surrounding landscape.

Moreover, the other local wisdom also has created to preserve the marine ecosystem. The name for the local knowledge is Sasi, a pearl of understanding among the communities in the eastern part of Indonesia such as West Papua, South Sulawesi and Maluku. It regulates the activities for fishing among the fishers communities by strictly forbid fishers to go for fishing during a specific period to contain overexploitation. These practices mostly are still at the grassroots and less considered in the policymaking process. The fact that modernization and technology become a threat to traditional ecological knowledge. Technique and physical infrastructure are preferable compare with a solution by nature. The spiritual communities propose a fundamental solution to uplift the awareness of the people to consider the concept of serving mother earth by developing a feeling to the sustainability of nature.

The movement from the spiritual communities

The global meeting on climate change has invited interfaith organization, including spiritual leaders, to contribute to climate change adaptation and mitigation. These organizations work on all level, from local to global. They promote the importance

to stop the destruction of this planet because it is not a mission of all religions and neither of spiritual pathways. They use a profound understanding of the way of life among the people. There many spiritual communities across the globe but this paper is limited to the four groups that are progressively responding to climate change impact through the shifting of the collective behaviour of human into a more eco-friendly practice.

There are four spiritual communities, namely Brahma Kumaris, Sri Satya Sai Organization, Isha Foundation, and The Art of Living. All of the four is selected based on the coverage of their activities at the international level. The analysis is based on three categories namely concept, targets, and their approach to spreading their teaching related to nature.

Table 1: The concept and approach of the selected spiritual organization to a movement of return back to nature

Spiritual communities	Concept	Target	Approach
Brahma Kumaris	<i>"The inner climate impacts the outer climate"(source link website)</i> The core of Brahma Kumaris is to highlight the connection between the consciousness of human, thought, and action will impact the world.	They are creating a climate for change.	Environment initiative has five principles: - Living simplicity - Busying compassionately - Using economically - Learning continuously - Sharing generously
Satya Sai Organization	<i>"Man is not making an effort to understand the relationship between man, society, nature and God. There is an intimate relationship between these. Whatever we experience and consume should be within tolerable limits". (source link website)</i>	Change starts from the individual of the people, and that start from the source. The education of human value to remind nature is a reflection of God and the human need to respect the environment as they respect to God.	The organization proposes: - Go Green - Think Green - Act Green - Live Green For sustainability, it optimizes youth movement and through the education of human values.

Spiritual communities	Concept	Target	Approach
The Art of Living	<p>“Creating a climate for environmental sustainability.”</p> <p><i>“Giving the issue of pollution a wider dimension, the Art of Living is addressing emotional pollution through stress. Emotional pollution stimulates negative emotions in the subtle mind and disturbs the harmonious existence between people and the environment”. (source link website)</i></p>	<p>The human can control they are emotional such as anger, agitation and negative emotions.</p> <p>To build a happy and healthy society.</p>	<p>The program is started with the emotional cleansing pollution in line with the plan to serve nature.</p>
Isha Foundation	<p><i>“global warming is human-made but is a real threat. Human responsible for controlling their footprints which have become larger with time and technology.”</i></p>	<p>To balance the relationship between human and environment.</p>	<p>Control the consumption as well as controlling the number of population.</p>

Source: author

Conclusion

This paper aims to understand the behaviour change of human to serve the planet and to understand the role of spiritual communities to do a movement to be back to nature in a sustainable way. Based on the analysis of the four spiritual communities, the finding shows that the behaviour to establish a harmonious relationship between human and nature is through the paradigm shift to change the human’s behaviour. It consists of to change the thought, words and action into the green perspective. The works should go beyond physical activities but have to reach the essence of life of a man. Man has to cleanse their polluted- mind and establish positive thoughts as well as a positive attitude.

The purity of a man will be resonated by nature (Sivakumar, 2012). As an example, if people are full of anger everywhere, so then nature will respond it through the expression of shocks and stressors (Baba, 2009). Therefore, the very basis of the start is to implement human value education. The human value education is a tool to contain emotion pollution and to achieve self-realization. Moreover, every human has to understand the meaning of nature in their lives as Satya Sai Baba stated that nature is the reflection of God. By following this statement, people will switch their unfriendly behaviour by taking more benefit from nature in the name of economic

welfare into a harmonious living with nature. The back to nature movement has to consist of think green, act green, and live green. Human responsible for treating the environment as they treat themselves, including by controlling the number of population and habit that cause over consumptive lifestyle. To conclude, the spiritual approach is proved to provide a sustainable environment to achieve the welfare of society.

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Human Trafficking is a Violence of Human Rights

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Abstract. Slavery & human trafficking happens nearly in every country of the world, developed or developing nations. We are living in a world where Human Trafficking is the fastest growing criminality. 75% of Human Trafficking is for sexual exploitation, and over 50% of all victims of trafficking are children. They are forced to work every single day without pay under the threat of violence and they are not able to run away. According to Global Slavery index 2018, India stands first with 18.35 million of victims of slavery and Human Trafficking while in China it is 3.39 million in Pakistan 2.13 million & Bangladesh it is 1.53 and in Uzbekistan 1.21 million. While rest of the world total Human Trafficking is 20.39 million. The primary question is what are the reasons for such high rate of Human Trafficking in India? The reason can be classified in three categories, namely, (1) Particular kinds of human psyche, (2) Capitalist Consumerism, and (3) Sexual consumption. In this paper I have focused on Slavery & Human Trafficking and how it violets Human Rights in India.

Keywords: Human Trafficking, Human rights, Capitalist Consumerism, Sexual Consumption, Subjugation of identity.

Introduction

We have become so accustomed to conceptualising human relations in terms of rights that we do not appreciate that nearly all non-western and most postmodern European societies managed to do without conceptualizing over rights for centuries. In some of them human beings enjoyed many of the liberties characteristics of a liberal society such as security of life and possessions. They did not murder each other at will, nor did their rulers deprive them of their lives and possessions except according to established procedures.

The concept of rights was first developed in Rome, which was also the first western society to develop the concept of the private realm and to insist on its relative inviolability. For Roman jurists, right, law and justice were inseparable, and the term Jus was an inclusive term. Rights were created by the law, and the law was an articulation of the communitarian concept of justice. Law was associated primarily not with order as in the current expression “law and order”, but with justice. Justice alone creates and sustained order; and when justice is dissociated with order, the

law itself becomes an instrument of disorder. The righteousness of the concept of rights ought to be right. Justice is secured by giving man his own rights.

Rights were subject to several constraints, and were restricted in their depth and scope. The law was not confined only to their source; customs, usages, traditions and generated rights, and these were in no way inferior. A right, further, did not imply absolute control. Citizens had a right to use but not to own certain things, and they were not free to do what they liked with the things they owned. Thus, they were not free to sell their land if it was located at certain place, substantial in area, or had for generations been inhabited by people. Rights pertained primarily to the civil society, not to the state or the family, and governed the relations between citizens and not between them and the state because state and family were the governing authority.

What are human rights?

Human rights are the “basic rights and freedoms” that belong to every person in the world, from birth to death. They apply regardless of where you are from, what you believe or how you choose to live your life. They can never be taken away, although they can sometimes be restricted or suspended – for example if a person breaks the law, or in the interests of national security.

These basic rights are based on shared values like dignity, fairness, equality, respect and independence. These values are defined and protected by law. This simplified version of the 30 Articles of the Universal Declaration of Human Rights has been created especially for people which is depicted in Annexure 1

From 17th century onwards, the traditional conception of rights began to undergo profound change. The development of concept can broadly classify in three generations which is depicted in figure no 1.

First generation of rights, Thomas Aquinas emphasised natural law as god given, though it can be discovered by reason. This yardstick of reason can judge political society and positive laws of mankind. All men are rational and capable to act. They considered equality is a fundamental right since than coalition between state and capitalism and has started. During enlightenment era, idea of God was evaporated and the concept of rights of men was replaced. This change in nomenclature of rights is an outcome of enlightenment.

The second generation of rights was of workers. It was related to socio economic rights and rights of women. These are the parts of the age of industrialisation. State must have social welfare which was part of 1970 of which social security, health and other obligations were accepted by European Union. In third generation of rights efforts are made to attain sovereignty of human rights in 1948, Universal

declaration are, all human beings are born free. They are equal in dignity and equal in rights. They have reason and conscience.

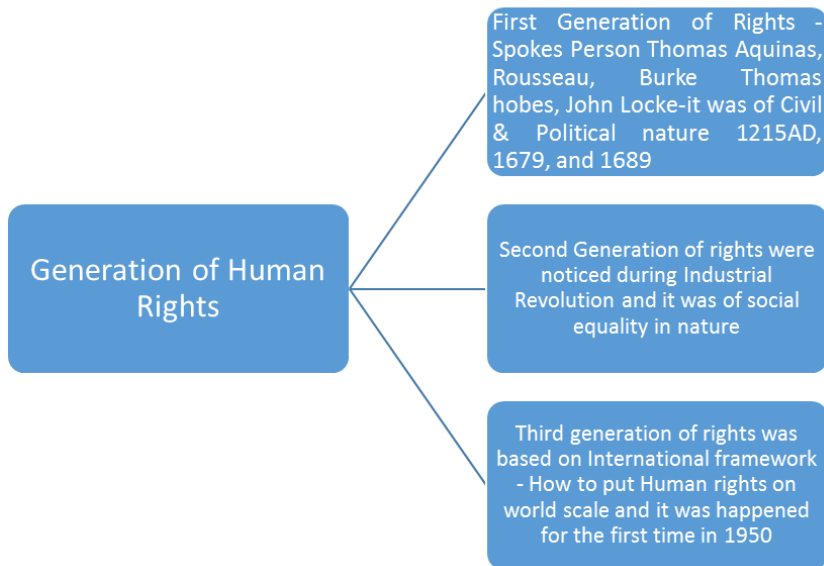


Figure 1 Generation of Human Rights

They should show with one another in the spirit of one's own self, and inter cultural and inter group understanding and tolerance and friendship among all nations.

In 2001, Defence of Cultural diversity is an ethical imperative and inseparable from respect for human dignity.

In 2011, 198 nations became the members of human rights commission. Human rights require a global consensus on what human dignity entails and without which human beings cannot lead minimally human lives. Since plurality of a culture and societies conceptualise human beings differently and entertain different ideals and different value system. Common consensus is not easy to arrive; however, it is not impossible. They can agree for example that human life should not be respected, that humans should not be treated as mere playthings, that they should enjoy a stable and secure family life, that no one should be punished unless proven guilty of wrong doing, that murder, rape, and gratuitous inflictions of physical harm are bad, and so on. When disagreements remain, at least some of them can be dissolved by discussion and dialogues, increase contacts, moral pressure, grater uniformity of the economy, social, and other conditions of life, and mutual understanding. The agreement on various international declarations shows how a global consensus can be reach such a cross cultural pluralistic consensus ensures that the rights are not

culturally parochial and based on uncritical universalisation of views. Human rights are essential for the dignity and universal in its validity.

Commodification of an individual is a happening in Indian society. Society and its construction should not be separated otherwise question of human rights will emerge. When society and ethics are delinked, it will become neutral activity and because of which society and values are never accepted, therefore, Amartya Sen Nobel laureate has rightly remarked that capability is not the assets of anyone. Western world is more capable than eastern world, such hierarchical position capability was challenged by Amartya Sen and treated capability as universal.

Demand for Human rights is for equity (each individual should be treated as equals), therefore, egalitarian justice is a prerequisite for the functioning of human rights. Sociology must be included in the perception of human rights. Societal value system or society cannot be discarded in the assertion and exclusion of human rights. Conceptualisation of human rights or egalitarian justice cannot be thought in the absence of society; therefore, Study of society is a major component to understand and unveil function. Dignity and freedom of individual is foundation of human rights. In which affirmation of cultural vibes are to be incorporate right to develop, indigenous right and where human rights is violated. Their education of Human rights learning and dialoguing of human rights is necessary.

There are two opposite logic encountered one position is where market decides everything, we call it as market fundamentalism, also known as financialization. It is a liberalist logic of Human rights. The concept is depicted in following figure 2.



Figure 2 Neo Liberalism vs Human rights

Free market ideology is also supported by three institutions i.e. IMF, World Bank and world trade organisation which has increased poverty, slowing growth rate, spurring labour migration, swelling urban slums and concentrating wealth in the hands of the few. Cheap labour and high rate of profits became the goal of the organisations. With monopoly of profits, rate of economic growth rate is declined. There is no such thing as society and this extraordinary statement capture the essence of neo liberalism and the end result on human rights is that it becomes trivial. This was in connection with negotiation of humans and society. The defenders of human rights through the social transections are the very stuff out of which societies are made, Neo liberalism which was negotiating societies families, committees, social institutions are an unnecessary creation and therefore, they should be ignored.

Global economy must work for the people. Global inequality is sky rocketing by UNDP. 2% of world population controls over 50% of world's population and wealth. Neoliberalism in other words has been devastated fairness and equity and has dashed expectation around the world for progressive economic improvement and social change. Neoliberalism is an ideology which has affected grossly to the poor population across the globe. On the other hand, Human rights revolution happened in the form of NGOs, Government initiatives, open ended debates and discourse, and following areas are encountered where these organisations have worked extensively.

- Housing job
- Women rights
- Children Rights
- Environmental Rights
- Cultural Rights
- Land Rights
- Food Rights
- Rights of other indigenous and marginalised groups

Internet has become a powerful tool in last One decade for human rights mobilisation.

Human rights movement has become vanguard for Dalits and deprived populations which is 2/3 of world's population. Human rights are fields of solidarity. Inquiry that resists being parcel up into the traditional disciplines and in the entire process sociology plays a vital role. Egalitarianism and satisfaction of human needs have become moral necessity. Empathy is the ground of global solidarity. According to

Amartya Sen “*capabilities are universal and therefore everyone should have an opportunity to realise them*”. According to Martha Nussbaum “*capabilities the domain of human rights and people should have the opportunity to realise not only that but it must have the unconditional right to do so*”. Instead of neutral and objective observer sociology should concern itself to construct a good and a just society.

Human Trafficking

(Convention for the Suppression of the Traffic in Persons and of the Exploitation of the Prostitution of Others Approved by General Assembly resolution 317 (IV) of 2 December 1949 Entry into force: 25 July 1951, in accordance with article 24 is listed in annexure-II)

The primary question is how to decide the knowledge domain of Human Trafficking. Disciplinary mutuality has to be accepted for the construction of knowledge domain in the field of Human Trafficking. There may be several subjects which can be addressed on this issue but the core is decided on the basis of mutual Disciplinary. This phenomenon cannot be achieved through single authoritative domain of the discipline. Therefore, mutual dependence of disciplines which decides knowledge domain of human trafficking should be accepted. Knowledge capital lies in man's psyche, it lies in patriarchal. The entire attempt is made to understand the conceptual formation from an academic viewpoint. Our pursuit is towards deprivation and suffering caused by Trafficking. The entire inquiry has an emancipatory thrust. There is a phenomenological perception where in women are treated not only as an object but also objects of subjugation which can be consumed. Women have been commodified not even that she has been commodified as soma-aesthetics. Soma-aesthetics in consumer mode is responsible for such type of perception which eventually turns into Trafficking. The anatomy of Trafficking is based on consumerist phenomenology of soma-aesthetic.

Is it the only metabolism?

Is it the only anatomy to look as the object?

Can it be changed?

If answer is in Yes then ethics becomes the motor driver for different perception about woman. Human Trafficking is not a rational drive. It is an irrational drive where in, reason is suspended, it has been wrapped in institutionalised format. Culture of consumption is created and individual identity is systematically censored, which is the social archaeological construction. It becomes a cultural habit; she has her own identity. Suspension of her identity is the main issue for human rights to pondered and to acted upon.

Culture plays a vital role in creating the body particularly woman body. It is defamed and misidentified by the society. Mass media also plays a vital role for image construction, even literature plays a vital role for image construction. All discipline is responsible wherein, human identity, dignity, freedom of choice, freedom to act, freedom to dissent which are not properly considered and therefore, human rights as a subject is not understood in its right frame. Academically we also try to prove it as a natural drive but we forgot about it as social conditioning. It plays significant role in use and abuse of woman. She should not be considered as natural instinct because we dissolve her identity by proving it and the problem is historical, history bound. She was treated as an object even in the perennial history of India. But what about woman suffering? How to depravities the voice of her suffering. silencing her identity is never given by the society. E.g. distinction is the first step towards empowerment and subjugating her voice is a perennial construct of the society.

There is a distinction drawn between areas also, which areas are different, and which areas are Red Light. Those who do not belong to Red Light area are considered as good human being, while those who are in red light are vulgar and categorically inhuman and uncivilised. Therefore identification, distinction, hierarchy, subjugation is the main reason for Human Trafficking. E.g. To identify particular area is Red Light area to make a distinction between moral and immoral, to identify human as second-class citizen and third-class citizen. And such citizens are dethroned from society and their identity is snapped off. Therefore, the primary concern in human right, is how to cleansing this issue. Question of human right is about violating its identity. Woman's identity is deciphered and therefore human rights should be addressed in favour of woman. Self-identity of woman which is lost where in human right has to be vitalised. If human identity and expression of her own are not addressed there and their human rights are needed. Anti-Trafficking culture should be created and for which cultural transcendence of the psyche to create non oppressive culture which will give voice and identity to the oppressed woman and their culture and that can be done only by legitimising human rights but that requires new revolution, new value orientation for social emancipation.

Basic drive of manifestation is that they behave as if women are object. It functions like this way only if we reduced rather nullify the subjectivity of an object and treat her only as an object to treat her as a consumer commodity unless these consumerist hermeneutics is not transcended till than the social phenomena of human trafficking will be a perennial in existence. This is not the only way it should be referred one can refer it from different content. It is a foundational device which can be terminated through the possibility of other alternative reading. Alternative

way of reading of social text is possible and that is the fundamental logic of anti-fascist identity construction of woman as commodity of exploitation.

There are two levels of fascism which can be Macro Level fascism and Micro level fascism

The tragedy is macro level fascism is seen where in micro level fascism is subtle, more powerful and difficult to locate and change. Macro Level fascism is created because of distinction between society and human beings. It is a social construct. While Micro level fascism is converted by micro level grafting, which can be seen in both capitalist and Marxist economy. Social thinking about trafficking would be a maturity work of sane society.[]

Higher Education in Changing Times – Need for the Trailblazer

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Higher Education in India is going through a sea-change for a decade. But as it is observed, the change is not happening organically or systematically. There are many haphazard and temporary decisions taken by the policymakers over the year which has created a lot of chaos in the field of Higher Education.

To understand the 'Change' as a process, we need to understand various stages that are involved in the process of change.

The Stages of Change

(Courtesy: <http://www.cpe.vt.edu/gttc/presentations/8eStagesofChange.pdf>)

1. Pre-contemplation (Not yet acknowledging that there is a problem behavior that needs to be changed)- Indian Higher education system has passed this stage successfully.
2. Contemplation (Acknowledging that there is a problem but not yet ready or sure of wanting to make a change) Many stakeholders, especially the teaching fraternity is still in the denial at times for any need for change.
3. Preparation/Determination (Getting ready to change). This is a very crucial stage and in the past, many policymakers have attempted to address this issue on a small-big scale but still, it requires a very sustained and collective effort.
4. Action/Willpower (Changing behavior)- Here comes the real challenge to make any change in the existing education system. It is not only about the government/policymakers' job anymore. The need for the change should be penetrated through the entire system that is right from the bottom to the top level.
5. Maintenance (Maintaining the behavior change) – This stage comes once the implementation of the proposed changes starts. It requires a sustained, visionary, and consistent maintenance of the new policies but at the same time, this is also a phase of the acceptance of the dynamic nature of the change and still maintains the conviction at large.
6. Relapse (Returning to older behaviors and abandoning the new changes)- This is the most difficult challenge in the entire process of change. Especially in the

Indian context, where democracy allows the government to go for popular decisions instead of developmental decisions.

What has changed

How to define 'Change'

Change is a difference in a state of affairs concerning various things or a different context. Many ancient philosophers like Heraclitus have raised this issue of change and have given us aphorisms such as “one cannot step into the same river twice”. Another theory of Eternalism touches on the ontological nature of time which says that the future is not the same as the present time. This theory mainly includes the concepts of space and dimension. As the Stanford Encyclopaedia of Philosophy puts, “Change is so pervasive in our lives that it almost defeats description and analysis. One can think of it in a very general way as an alteration. But the alteration in a thing raises subtle problems. One of the most perplexing is the problem of the consistency of change: how can one thing have incompatible properties and yet remain the same thing? Some have held that change is a consistent process and rendered so by the existence of time. Others have held that the only way to make sense of change is as an inconsistency. This entry surveys the history of this problem and cognate issues, and concludes that the case for change as inconsistency cannot be dismissed so easily.”¹

When we apply the concept of change in the field of Higher Education, the stand taken by the Greek philosopher Plato completely fits the notion. Plato believed that knowledge must be enchanting but the sensory experience cannot be a source of knowledge because the objects apprehended through it are subject to change to the extent that humans have the knowledge they attain it by transcending sense experience to discover the changing objects through the exercise of reason. As per Charles Darwin, it is not the strongest of the species that survive, nor the most intelligent, but they were the one who was most responsive and adaptable to change.

To change or to be a change that is always a perennial question in everyone's life at almost every stage. Nations are also not different. Higher education in India has always been experimentation; either from the policymakers or from the stakeholders. Think of any change and we are always reminded of the adage that says change is the only constant in this world.

The idea of the Grand academic portal has also started first to change ourselves and also to be a change-maker in the various fields of higher education in India. We believe in Benjamin Franklin's statement, “when you are finished changing you're

¹ <https://plato.stanford.edu/entries/change/>

finished”. There are some important areas which need to be studied if we want to understand the impact of change in the history of Higher Education in India and the consequences which we can see today of all the changes which were either made with a plan and strategically implemented or just forced upon the stakeholders like students and teachers in a haphazard manner.

Some MetaData

In the next decade, India will experience enormous growth in its middle classes: from 50 million now, to 500 million by 2025.² By 2020, India will be the world’s third-largest economy. The relationship between economic growth and growth in the tertiary enrolment ratio is particularly strong for economies with lower levels of GDP (purchasing power parity) per capita. As India’s economy continues to grow, a huge number of first-generation learners will demand access to higher education. In ten years, 25 million households across India will have an income equivalent to \$15,000 and will be able to pay fees for higher education, an increase of 15 million on today’s enrolment rates.³

However, growth will be uneven; India will be challenged by a growing disparity between those who have access to better life chances, and those who do not. Despite huge strides in primary enrolment rates, India still has the largest number of out-of-school children in the world, more than the whole of sub-Saharan Africa, and 69% of India’s population still lives on less than \$2 a day.⁴ The World Bank categorizes India as “an extreme dual economy”. By 2020, India needs 40 million university places (40 million by 2020: preparing for a new paradigm in Indian higher education’, Ernst & Young (2011) - an increase of 14 million - and 500 million skilled workers.⁵

Some of the important features of Indian Higher education system are as follows:

- Indian Higher education system is the third-largest in the world
- The second-largest population in India is home to the third-largest higher education system in the world by volume of students enrolled. This is governed by the Ministry of Human Resource Development under the Department of Higher Education, which is responsible for making policy

² McKinsey Report (2007) cited in ‘The Emerging Middle Class in Developing Countries’ OECD Development Centre, Working Paper 285 (2010)

³ Rivers of Innovation: NESTA (2012).

⁴ World Bank (2010) accessed at <http://data.worldbank.org/indicator/SI.POV.2DAY> on 5/11/2013

⁵ ‘National policy on skills development’, Ministry of Labour and Employment, Government of India (2009)

- decisions regarding the coordination evaluation maintaining standards establishing University, and generally oversee the functioning.
- The main governing body to regulate higher education starts at the tertiary level that is called the UGC
 - As of 2016, India has 799 universities out of which 44 are Central University 540 are State University 122 are Deemed-to-be universities, 90 are Private Universities, 5 are Institutions under the State Act and 75 are the Institutes of the National Importance.⁶
 - Historically India had a similar system of Higher Education as early as 1000 BC but they were more based on the ancient Vedic Education
 - The modern Indian education system has its roots in the colonial legacy and thanks to the British government who implemented the university system as a tool of cultural preservation of Indian youth to serve them better.
 - In the 1940s, the British government has started transferring more power to the local educational body and allowed more Indianization of education but the same period also witnessed the importance of job-oriented vocational education where the ultimate aim was to get a service in the British government.
 - The main focus of the Britishers was in the development of European language-speaking administrators and work for the establishment of a strong European rule as almost the entire India was under the rule of East India Company; Lord Macaulay has made English as the language of instruction across the education system in India. This agenda was supported by generating English speaking working class who have studied in the universities the subjects like Languages, Literature, History, and Philosophy.
 - After the Independence, the Indian Government, in 1948, established the University Education Commission and for the next 20 years founded many state Universities and colleges by providing direct financial assistance from the central government
 - Between 1970 and 1990 the Indian Higher Education system has gone through many changes where not only the policy changes have occurred but also it has resulted in a shift of importance to the language and Humanities to the education of pure Sciences and Technology.

⁶ <http://www.indiaeducation.net/universities/>

In the present-day globalized world, India is a country that is redefining the world equation in terms of population, political power, economy, and volume of consumption of natural resources. So it is obvious that the development and progress of the citizens of India are defined by the knowledge society and skilled manpower, as education is the key factor in shaping today's India. This is the need of the hour today to try and reinvent higher education with the changing times and changing needs.

Why Should We Change?

We should change because:

- India by 20:30 will be amongst the youngest nations in the world
- With nearly 140 million people in the college-going age group, 1 in every 4 graduates in the world will be an Indian youth
- There has been a very dynamic change at the highest level of the policy-making, for example, UGC is designing programs schemes and initiatives to contribute to the growth and development of Indian Higher Education
- In last 10 years, a large section of Indian Higher education system is targeted by the foreign university and they see it as an ample opportunity to expand the reach beyond the boundaries of the rode Nation not only to provide education to Indian students but also to generate a hefty revenue
- Last one decade Indian Higher Education landscape is drastically changed many new Institutions has started offering programs which are strictly based on the new Global India which requires its graduate to be a global in thinking and a local in acting

What to Change and how to be a Change:

As Henry David Thoreau says “Things do not change, we do”, the following are the core areas that need to be taken up to make the change happen.

1. Change in the Economic Narrative: with almost 6% share of the world income and the 4th rank in purchasing power parity, India seems to have finally arrived. In the last 40 years, the Government of India has provided full financial and policy support and used quite substantial funds on Higher Education. But over the years, with the increase in population and literacy, the number of Educational Institutes has not sufficiently met the demand. The gradual shift of educational funding from the government to private bodies is a significant sign

that the influx of private institutes is also contributing largely towards nation-building.

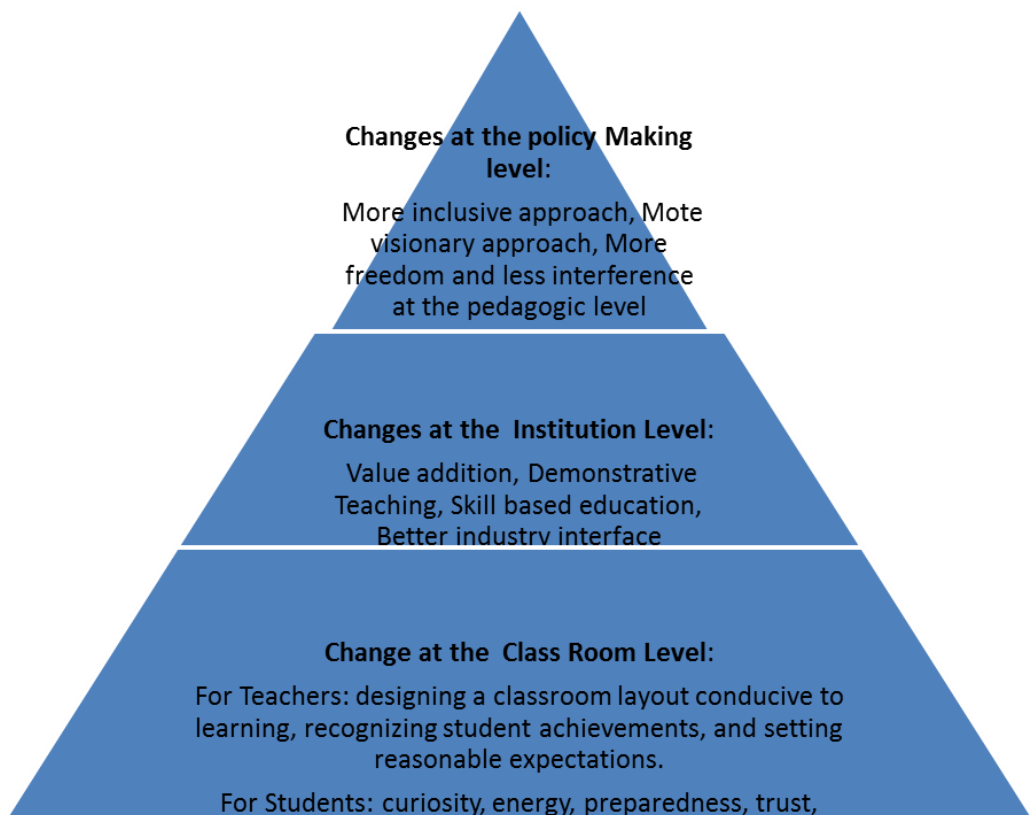
2. **Change in the Social Narrative:** The biggest change we have seen in the last decade is the change in the student demographic in higher education. In the last 10 years, the enrolling student is no longer 18 years old and fresh out of high school. Many adult students are enrolling and trying to climb the professional skill gap. The challenge here is to deal with the non-traditional students who are not full-time students but who are the students who are working while attending the college while studying part-time or online. These non-traditional students also have different expectations and they view themselves as customers who look for the service before during and after enrolment. But as public universities are currently experiencing some severe budgeting problems, many such students are relying on the private universities.
3. **Change in the Political narrative:** India is witnessing millions of graduates and professionals churned every year but a large proportion is deemed unemployable. These are the students who are trained for today but they are not ready to take up the challenges of tomorrow's professions, industries, and services. Many of the premier institutions and their students become followers of one particular political ideology and they nurture today's students as tomorrow's political leaders. The best supporting fact to this is the prevalence of student wing of many political parties in Indian colleges and universities. Such a structure has not come into being overnight as this all grew slowly but steadily in India. At present, it has reached such a level that now it seems inseparable from college and university life. The politicization of educational institutes is visible in modern India which aims to be among developed nations of the world.
4. **Change in the Ideological Narrative:** A major change is visible when India has got into a knowledge economy concerning Global connectivity, smart devices, the internet of things, and other such technologies. It has created many speakers of new knowledge and they want to break through the frontier and entering zones that have not been explored before. They are the for-runners of creating a new ideology of learning- how to learn.
5. **Change in the Interpersonal and Community Narrative:** When we seek any change it has to be both- inter and intra, to get the Holistic approach. To get a change in interpersonal and community narrative in higher education we need to look at it from five different dimensions.

☐ The classroom

- ☒ The institution
 - ☒ The community
 - ☒ The nation and
 - ☒ The world.
6. Any change whether from inside or 4th from outside it does not touch all the 5 dimensions in due course of time it is not considered to be a sustainable change.

What to Change:

Student - Teacher- Classroom- Institute- Community-



If physical capital — its growth and distribution — was central to the debate on economic development in the twentieth century, human capital increasingly occupies center stage in the twenty-first century (Kapur and Crowley, 2008), and this puts a spotlight on education — whether primary, secondary or tertiary. Higher Education in India stands as an immobile colossus – insensitive to the changing concepts of contemporary life, unresponsive to the challenges of today and

tomorrow, and absorbed so completely in trying to preserve its structural form that it does not have the time to consider its larger purpose. (Jayram N. 2004)

Need for the Trailblazer:

Substitute: Higher education classroom is a place for experiment now and it's the need of the hour. The substitute of the traditional canonical practice of teaching-learning has started taking place gradually and it will peak in the recent future. Almost all the elements of teaching-learning-pedagogy are substituted by the digital practices and it has been out of the four walls of the classroom and the campus and entered into the vast open-access domains via every computer, laptop, and smartphone.

Higher Education can be broken down into the following five elements of functionality:

- Content and curriculum
- Teaching and learning
- Accreditation and assessment
- Research and dissemination
- Administration and leadership

All these elements have been going through the transition and finding more and more substitutes.

Combine: Based on the substitutes and available resources, the major elements of higher education are combined with either each other or the outer elements.

- Content and curriculum are combined with the other skills and expertise and the foundation courses and core courses are merged successfully across the colleges and universities all over the world.
- Teaching and learning has combined with some revolutionary digital tools which have benefited both teacher and learner
- Accreditation and assessment area is the best example where the combining of digital technologies and new measurement and validation tools have been successfully used to get a global validation and benchmarking.
- Research and dissemination of knowledge have combined will with the use of specific focussed research bodies and agencies which provide regular guidelines and also work as a watchdog for the sanctity of research and dissemination in higher education.

Adapt: All the above-given core elements have finally adapted many new techniques. They have put the challenges of higher education classrooms into a larger platform and invited multiple solutions to each challenge. Some of the contemporary changes are nothing but the adaptation of new skill sets, new pedagogy, new learning management systems and effectively adapting to the global learning environment.

Modify/ magnify: Many traditional practices have been modified into new practices and they all are very positively accepted and practiced by the new age teacher-learner communities. The best example here is the breaking down of compartmentalization of the higher education and merging it well with the industry interface

Eliminate: In the process of creative ideation to improve and make higher education more effective, many old and less reliable practices have been removed. It is a consistent process and still going on gradually across the departments and classrooms but the changes are highly visible now in many areas.

Conclusion

In the changing context of higher education in India, the following changes are desirable at multiple levels:

- Inside the classroom the student teachers Repo has to go through a sea change.
- Teachers, administrators, and policymakers should interact horizontally and not vertically.
- National policies should have an immediate program of action with time-bound implementation and the visible quantifiable output.
- Revitalization and Reform have to have a time-bound impact.
- The mismatch between normative expectations and existing constraints on the structure and function of education has to be removed from the socio-economic and socio-political context.
- The changemakers across the society should be engaged actively in higher education, change the profile of leadership, and to make it a sustainable exercise at all the levels.
- The learning management system should have multiple platforms and very active e-learning should be developed to reach out and to penetrate the remote areas and to change the demographic impact on the higher education of India.[]

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Emotional, social and personality development of adolescents

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Abstract. Personality Development provides a very large role in improving the quality of personal self, the quality of relationships with others, so as to be able to interact with the environment. Human personality is a struggle between the id, the ego, and the super ego. Human behavior is the interaction between the biological (id), psychological (ego) and social (super ego) components. Basically, a person's personality is very influential on emotions, and social. Emotions are affective experiences that are accompanied by overall mental adjustment, where mental and physiological conditions are in an overabundance, can also be demonstrated by clear and real behavior. As well social development cannot be separated from physical, mental development and emotions. The relationship between these three factors is very closely related. A person's personality can change. There are several factors that influence personality development. The most quickly affected are in adolescence. Because this period is a transition from children to adults. Everything that interferes with the process of physical and hormonal maturation in adolescence can affect psychological and emotional development so that a good understanding of the process of change that occurs in adolescents from all aspects is needed. In this papers want to discuss how the emotional, social and personality development of adolecents This is important because adolescents are the nation's next generation so that they can later adapt well to their environment.

Keywords: Emotional Development, Social, Personality, Adolescents.

A. Introduction

Basically the human soul is divided into two aspects, namely aspects of ability (ability) and aspects of personality (personality). Aspects of ability include learning achievement, intelligence, and talent. While aspects of personality include character, nature, self-adjustment, interests, emotions, attitudes, and motivation. The idea provides an impression of what was thought, felt and done expressed through behavior.

As a dynamic organization, it means that personality can change and between various components of the personality (psychophysical systems such as habits, attitudes, values, beliefs, emotions, feelings, and motives) have a close relationship. The relationship is organized in such a way as to jointly influence behavior patterns

in adjusting to the environment. Freud called it a structure that has three systems, namely id, ego and super ego. Where the ego is the executive body of the personality which determines what actions are appropriate, which impulses are satisfied and how, and the ego mediates between the id and the super ego who wants clean perfection of environmental reality and the demands of the norm.

Human personality is a combination of various characteristics and self-concept of people. If examined more deeply this process has actually been going on by giving experience and coloring the development of one's personality. So in general, it can be said that personality is a dynamic process within oneself, which is continuously carried out on the psychophysical system (physical and mental) so that a pattern of adjustment that is unique or unique to each person in the environment is formed.

Adolescence is a time when the identity develops. The development of "identity" is a central issue in adolescence that provides a basis for adulthood. It can also be said to be a central aspect of a healthy personality that reflects self-awareness, the ability to identify others and learn goals in order to participate in their culture. If a teenager fails to integrate aspects and choices or feels unable to choose, then he will experience confusion (confusion).

Many studies have shown that one of the causes of adolescents to be naughty is because they experience emotional disturbances causing insecurity and dissatisfaction with daily life. Then there can be hatred and jealousy towards people who are more fortunate and happy. As a result of all this they often take actions that damage and hurt others.

In their social development adolescents also experience many problems in adjustment when compared with the previous period, because it turns out that when children are quite calm and happy. As for the period of its growth he experienced inner tension due to wanting to be free from dependence and supervision from others towards freedom from adult supervision and restraint. Often in the adjustment period he experiences anxiety, disappointment, hatred, and despair.

Teenagers are in a period that is experiencing many problems of growth and development, especially with regard to adaptation to the demands of the environment and society and adults. Maturity of sex hormones marked by the arrival of menstruation for young women and the release of semen through wet dreams in young men can cause confusion and anxiety, especially if they have not been prepared to respond positively to these events.

The changes experienced will affect the development and social relations of adolescents. Adolescents begin to be attracted to the opposite sex, this attraction on the one hand can cause conflict in them because it may appear feelings of shame,

lack of confidence and confusion in adjustment, so that they behave as the adults want.

B. Discussion

1. Development of adolescent emotions.

1.1. Emotions are affective experiences that are accompanied by overall mental adjustment, where mental states and physiology are in an overabundance, can also be shown in clear and real behavior. (L.Crow & A Crow, 1989).

According to Kaplan and Saddock, emotions are complex states of feeling that contain mental, body, and behavioral components related to affect and mood. Affect is an expression as seen by others and affect can vary in response to changes in emotions, while the mood is a feeling that is widespread, pervasive and constantly subjectively experienced and said by individuals and also seen by others. (Djaali, 2019).

Emotions arise from stimuli (stimulus), the same stimulus may be able to cause emotions that are different and sometimes even opposite. Stimuli can arise from impulses, desires or interests that are blocked, whether caused by not or lack of individual ability to fulfill or please. If all desires and interests are not blocked, it can be said that the individual is emotionally stable (Djaali, 2019).

The intensity and duration of emotional response is largely determined by the physical and mental condition of the individual itself, also another factor that is crucial is the stimulus itself. It can be said that emotions will continue as long as the stimulus is present and the accompanying is still active. Because emotions affect behavior, behavior will continue to be affected as long as the stimulus is active, however emotions are not the only factor that determines behavior.

Characteristics in adolescence is an important period of life span, a transitional period of change, a troubled age when a person looks for identity and characteristics. And the threshold to maturity. Adolescence is a period full of emotions and times someone unstable will make decisions. If there arises conflicting emotional values and make it difficult for old people when the teenager desires are not fulfilled, but sometimes this passionate emotion is beneficial for adolescents because they find their own identity. The reaction of those around them will be a learning experience for the teenager. which determines the actions that will be taken later.

Emotional and social development is closely related to both the regulation of emotions being controlled by emotions and the expression of emotions (effective communication about emotions) the success of interpersonal relationships development increases the quality of interpersonal relationships because it makes

teens able to better understand the desires, needs, feelings, and motivations of others.

1.2. Characteristics of Emotions in Adolescence.

Teenagers have different emotional appearance characteristics when compared with childhood and with adults. Teenage emotions are often overflowing (high) and their negative emotions are more likely to arise.

This situation is more due to problems in meeting their needs and the environment that prevents the fulfillment of these needs. (Hurlock, 1980) Luella Cole (1963) argues that there are 3 (three) types of emotions that stand out in the teenage period, namely;

1.2.1. Emotion of anger

Emotions emerge more easily when compared with other emotions in the lives of adolescents. The cause of angry emotions in adolescents is when they are humiliated, humiliated, insulted, or cornered in front of their friends. Teens who are mature enough to show their anger are no longer fighting like they did in childhood before. Sometimes adolescents also commit acts of violence in venting emotions of anger, even though they try to suppress the desire to behave like that. Basically teenagers tend to replace their childish emotions in a more polite manner.

1.2.2. Emotion of fear

Fears experienced during adolescence can be grouped as follows;

- a. Fear of problems over the attitude of parents who are unfair and tend to refuse to refuse within the family.
- b. Fear of the problem of getting status both in the peer group and in the family.
- c. Fear of the problem of adjusting education, or the choice of education in accordance with the abilities and ideals.
- d. Fright to the problem of choice of position in accordance with abilities and desires
- e. Fear of sex problems.
- f. Fear of the threat of self-existence.

At the end of adolescence and entering early adult development, new fears or anxieties are related to financial problems, work, business setbacks, political position / beliefs, beliefs / religion, marriage and family. Mature adolescents will try to overcome the problems that cause fear.

1.2.3. Emotions of love.

Emotions have existed in children from infancy and continue to develop into adulthood. Whereas in adolescence, love is directed to the opposite sex. In infancy, love is directed at parents, especially to mothers. In childhood (3-5 years) love is directed at parents of the opposite sex, for example boys will fall in love with mothers and daughters on fathers.

In adolescence, the direction and object of love change towards peers of the opposite sex. Teenage women who experience the development of normal feelings of love are if adolescents direct their love towards fellow youths. Likewise, young men who have normal love direct their love towards a girl. late in adolescence, they choose the opposite sex that is most loved.

1.3. Factors Affecting Emotions.

The emergence of negative emotions in adolescents is caused by various things, Hurlock (1980) & Luella Cole (1963) concluded the causative factors that cause negative emotions in adolescents namely;

- a. Parents or teachers treat them like little children who make their self-esteem abused.
- b. When blocked, fostering intimacy with the opposite sex.
- c. Too much is hindered rather than supported.
- d. Be treated unfairly by parents
- e. Feeling the needs are not met by parents, even though parents can afford.

2. Adolescent Social Development

Social development means the acquisition of the ability to behave in accordance with social demands. Being a person who is able to socialize (sozialied), requires three processes. Where each process is separate and very different from one another, but are interrelated, so failure in one process will reduce the level of individual socialization. According to Hurlock (1996) three processes in social improvement are as follows:

- a. Behaving is socially acceptable

Every social group has standards for its members about acceptable behavior. To be able to socialize, a person must not only know acceptable behavior, but they must also adjust his behavior so that he can be accepted as part of the community or social environment.

- b. Playing a role in the social environment. Each social group has a habit pattern that has been carefully determined by its members and each member is required to be able to meet the demands given by the group.
- c. Have a positive attitude towards the social group

To be able to socialize well, a person must like the person who is a group and social activities. If someone is loved by meaning, he succeeds in social adjustment and is accepted as a member of the social group to which they join.

Social development is the achievement of maturity in social relations. Can also be interpreted as a learning process to adjust to group norms, morals, and traditions and also to merge themselves into a unity and communicate with each other and work together. Teenagers are the level of development of children who have reached the stage of adulthood, at this level the needs of adolescents have been quite complex, the horizon of social interaction and adolescent association has been quite extensive.

Peer groups are children or adolescents who have approximately the same age or level of maturity who interact with peers of the same age and have a unique role in their culture or habits. Peer groups have an important role in the adjustment of adolescents, and preparation for life in the future, also plays a role in their views and behavior. Peer groups play a role when adolescents face the conflict between wanting to be free and independent and wanting to feel safe, a substitute for being lost and encouraging the free feelings they yearn for. Play a role in providing perceptions so that he does not feel stunted among adults in general.

Usually adolescents love their families, but often their behavior is quite the opposite of what their families want (especially their mothers). For both parents, the child still needs to be cared for, protected, and supervised. As for adolescents, he considers that he is an adult and he needs more freedom so that he can explore the field of activities that were previously unknown, choose his own friends, and make their own decisions.

Adults try to tell teens what to do such as don't smoke, don't drink, don't go to cafes and bars, don't go home late, don't be negligent when you make an appointment, don't choose wrong friends, don't spend too much time at the mall, and so on. So in every way a young person is always rebuked and warned of the terrible consequences of his behavior, if he does not obey the warning. This is what can lead to conflict in the act of mutual control between parents and children. On the other hand, because a teenager ties strong loyalty to his family, he doesn't want anyone or even the best friend to criticize his family.

During their development, the personalities of adolescents experience a lot of problems in adjustment when compared with the previous period, because it turns out that when the children are quite calm and happy. As for the period of its growth he experienced inner tension due to wanting to be free from dependence and supervision from others towards freedom from adult supervision and restraint. Often in the adjustment period he experiences anxiety, disappointment, hatred, and despair. Other mental disorders are problems of beauty or beauty, intelligence, talents, interests, desires, their presence in groups, and others.

3. Adolescent personality development

3.1 Personality comes from the word persona which means mask, which is a tool to hide one's identity. For the Romans, persona means "how someone looks to others" so it is not the real self. (Djaali, 2019). Philosophically it can be said that the person is the "true me" and personality is the "appearance of me" in the form of a certain behavior. Here comes the general idea that personality is the impression one gives to others which is obtained from what is thought, felt, and what is revealed through behavior.

As a dynamic organization, it means that personality can change and between various components of the personality (psychophysical systems such as habits, attitudes, values, beliefs, emotions, feelings and motives) have a close relationship. The relationship is organized in such a way as a joint influences behavior patterns in adjusting to the environment.

Freud called it a structure that has three systems, namely the id, the ego, and the super ego where the ego is the executive body of the personality which determines what action is right, which id impulses are satisfied and how, and the ego mediates between the id and the super ego which desires clean perfection of environmental reality and norm demands. Fieldman describes as a stable behavior of humans which is shown in a uniform attitude and is a continuation of past experience.

Human behavior is an interaction between biological (id) psychological (ego), and social (super ego) components, or according to Jalaludiddin Rahmat, is called an animal, rational, and moral element. Freud also argues that human personality is influenced by psychosexual levels which are divided into three levels, namely:

- a. Oral Stage 0-1 / 2 years old is characterized by pleasure in the mouth and lips such as crunching, biting, and swallowing.
- b. Anal Stage age 1-3 years is characterized by often playing with something that comes out of the anal.
- c. Phallic Stage aged 3-6 years are very interested in its vital parts.

In this phase the pleasure of the opposite sex begins to be seen, such as boys who like their mothers and girls like their fathers. What is the relationship between developmental phases and one's personality? According to Freud, frustration and conflict that occur in certain phases will affect one's personality when growing up which results in two things, namely the so-called fixation (deep feeling) and regression. For example, if a person experiences fixation at the oral stage, that person will tend to be greedy, less caring, and if he experiences the same thing at the anal stage, he tends to be stingy and stubborn.

3.2. Determinants of Personality Change.

Changes in personality do not occur spontaneously, but are the result of maturation, experience, pressure, and the socio-cultural environment and factors of the individual.

a. Initial Experience

Sigmund Freud stressed the importance of early experiences (childhood) in the development of personality. Birth of birth, separation from mother is an experience that is difficult to erase from memory.

b. Cultural influences.

In accepting culture, children experience pressure to develop personality patterns that are in accordance with the standards determined by their culture.

c. Physical Conditions

Physical conditions affect directly and indirectly on one's personality. The condition of the body determines what can be done and what a person cannot do. Indirectly someone will feel about his body which is also influenced by other people's feelings towards his body. Physical conditions that affect personality include fatigue, malnutrition, physical disorders, chronic diseases, and disorders of the endocrine glands to the thyroid gland (making restless, angry, hyperactive, depressed, dissatisfied, suspicious and so on).

d. Pull Power

People who are judged by their attractive environment usually have more desirable personality characteristics than people who are considered less attractive, and for those who have attractive characteristics will strengthen favorable social attitudes.

e. Intelligence

Excessive attention to a smart child can make him arrogant, and children who are less smart feel stupid when close to the smart person, and often give bad treatment.

f. Emotions.

Emotional outbursts without a high cause are considered immature. Emphasis on emotional expression makes a person moody and tend to be rude, do not want to work together and busy themselves.

g. Social acceptance

Children who are accepted into their social groups can develop their confidence and intelligence. Conversely children who are not accepted in their social environment will hate others, frown and easily offended.

h. Family Influence

The influence of the family greatly influences the child's personality, because most children are family time and within that family are laid the basic joints of personality.

According to Carl Gustav Jung, personalities in individuals can be distinguished between two introverted and extroverted sides. Introverts generally have the tendency to withdraw, like working alone, calm, shy, but diligent, careful in making decisions, and tend to be socially closed. Individuals who are extroverts generally have the characteristics of being like-minded or outward-oriented, free and socially open, interested in diversity, alert and impatient in facing slow work, and like to work in groups.

In adolescence is a period of adaptation to the environment, so it becomes an ambivalent trait, namely the nature between introverts and extroverts. Someone who has an introvert nature with the element of adaptation to the environment and his growing confidence will tend to move toward extroverts. Likewise a person extroverted with an element of adaptation to the environment and increasing self-confidence will tend to move toward the introvert.

Conclusions

1. Adolescence is a time when the identity develops. The development of "identity" is a central issue in adolescence that provides a basis for adulthood. It can also be said to be a central aspect of a healthy personality that reflects self-awareness, the ability to identify others and learn goals in order to participate in their culture.
2. Personality is a dynamic process within oneself, which is continuously carried out on the psychophysical system (physical and mental) so that a pattern of adjustment that is unique or unique to each person to the environment is formed

3. Adolescents have different emotional appearance characteristics when compared with childhood or with adults. Teenage emotions are often overflowing (high) and their negative emotions are more likely to arise
4. Social development is the achievement of maturity in social relations. Can also be interpreted as a learning process to adjust to group norms, morals, and traditions and also to merge themselves into a unity and communicate with each other and work together.
5. In adolescence is a period of adaptation to the environment, so that personality in adolescence becomes an ambivalent trait, namely the nature between introverts and extroverts.

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Preserving Local Culture through Local Wisdom - A necessity to focus by India Higher Education Institutions with special reference to the state of Madhya Pradesh

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Abstract. India is at a junction of making a dive into a higher trajectory so as to enter premier league of the world in all the possible field and specially in the field of Higher Education. The Gross Enrolment Ratio (GER) in Higher Education of India has registered an increase from 24.5% in 2015-16 to 25.2% in 2016-17. Though, India is marking to accomplish the GER of 30% by 2020, yet take a pause to believe that it's still far behind countries like China with GER of 43.39% and US with 85.8%. In the present style of livelihood, when the young generation prefers nuclear family system to the joint family system, it is difficult for the young minds to know about the local culture from their ancestors. This makes it all the more essential for the Higher Education institutions to design curriculum which may include learning on Local wisdom, irrespective of whatever be the program chosen by the student community. One must understand that the Local Wisdom is a blend of Knowledge and traditions of a location which indeed can be passed from one generation to the other. Madhya Pradesh is a Centrally located state of India with over more than 75 million population and 32 cities as per 2011 census. It has a diverse culture and are typically unique but the sad part is the higher education in the state does not promote these cultures through awareness drives or curriculum. The main objective of this paper is to find the opinion of students, parents and academicians towards adapting Local Culture as part of the teaching- learning process and also discuss the need for higher education in the Indian State of Madhya Pradesh to focus on Local wisdom. The methodology used is mainly secondary data and interview method.

Key words: Higher Education, Local Wisdom, Traditions, Youth, Local Culture

INTRODUCTION

The rich heritage of Indian teaching and learning since the time of the traditional gurukul system is believed to be of the utmost importance in keeping the value systems and ethics, is now observed as getting withered for the sake of power of money and other resources which should be a high signal of alert to the academicians.

India is contributing significantly to the World of Knowledge by way of Arts, Science, Humanities, Governance, Law, Philosophy, Astronomy etc. If one look at the 20th century Scientists, we find many Indian contributors in the field of Quantum Mechanics, Astronomy, Space, Mathematics and lot more.

The state of Madhya Pradesh has ethnic groups and tribes, castes and communities and are mainly migrants from other states. The main tribal groups of Madhya Pradesh are Gond, Bhil, Baiga, Korku, Bhadia, Halba, Kaul, Mariya, Malto and Sahariya. Dhar, Jhabua and Mandla .

ACADEMIC INFRASTRUCTURE

As per the 2011 census, Madhya Pradesh had a literacy rate of 70.60%. good technical colleges like IIT Indore, NIT Bhopal, IIITDM Jabalpur, IIITM Gwalior, AIIMS Bhopal, Indian Institute of Tourism and Travel Management Indian Institute of Science Education and Research (IISER) Bhopal, School of Planning and Architecture, Bhopal, Indian Institute of Forest Management (IIFM), Bhopal, National Law Institute University (NLIU), Bhopal Jabalpur Engineering College, Dharmashastra National Law University, Jabalpur. Apart from this there are more than 500-degree colleges, affiliated with one of the universities in the state.

If one emphasis on the academic infrastructure after Independence, it is learnt that it too late for India to adopt modern gadgets and experimental practices so as to reorient its resources to establish Internationally.

The fast increase of Institutional growth across the globe has witnessed an inadvertent result in the standards of preparation levels of Students, curricula, teaching, learning, assessment and evaluation processes, faculty quality and motivation levels which has laid more emphasises on information and knowledge and this was another cause of not realizing the need of value- based personal growth.

Objectives

1. To understand local wisdom
2. To understand the need of Local Wisdom to preserve Local Culture
3. To find the opinion on reframing the curriculum with inclusion of Local Culture of the localised Institutions

METHODOLOGY

The researcher has made use of both primary data through interview method and secondary data for the study by taking opinions of experts and referring the researches in the said area.

UNDERSTANDING 'LOCAL WISDOM'

Local Wisdom in its simplest form can be defined as the local efficiency that contains policies or life viewpoints. It helps in founding and protecting the values of the Local culture. In other words, it can be considered as the balance of Knowledge and traditions of a location which indeed can be passed from one generation to the other. Human Sociality must be understood as an organism interpreting social realities of life.

The emergence of local wisdom is very meaningful in every region of the country as it enables one to learn about the community as a whole. But the fullest surprise, we find that in the present era many young people are not at all conversant, and in maximum cases do not want to even know about their local wisdoms. The growing nuclear family system due to the increasing demand for independence, the cultural rituals are all taking short cut procedures which is indeed a cause of dilution in regional traditional culture which needs to be paid more attention to as Local wisdom can only save the self-identity of the Nation.

NEED OF LOCAL WISDOM TO PRESERVE LOCAL CULTURE

Cultural diversity depends on cultural inclusion a commitment to acknowledge, respect, and adapt to others who are differently from us. Culture and communication are inseparable. Communication is very well taken care of as to how we communicate, what we believe and communicate, what we say, in fact the choices of our language, and the nonverbal gestures we use are all a kind of the culture we acquire. The way we speak to others and relate our nonverbal communication with others is an art that we learn from the culture in which we grow up. Indian culture has always influenced on how we think, feel, and behave

India is well-known diverse land of ethnicity, language, religion and tradition and gives way to the emergence of local wisdom in every region. When we look at the pedagogy of the higher education systems in Madhya Pradesh, we find it highly disappointing that not much care is taken to create awareness among the students or to promote the culture within the state.

However Local wisdom is certainly very meaningful because it is a part of characteristic of the nation. Unfortunately, today's young minds are not familiar and even do not know on local wisdoms. This should be paid more attention since local wisdom is one of the self-identity of the nation, more precisely the region. One of approaches to reserve and inherit local wisdom is by assimilating it into all lessons, including local language, taught at school. This initiative is taken across many Indian states by the state governments. But adding on to it we find that parents and students don't want to join state-based syllabus or government school to avoid

learning of the local language which they feel is a burden. Adoption of this will also equip the students with linguistic competence and also enrich integrating local wisdom so also provide them with cultural competence. But to the shock rather we find them opting for foreign languages.

THE ROLE OF HIGHER EDUCATION INSTITUTIONS

Being an academician, the one big question that can ponder our minds would be that what can be done from our end to reserve the traditional culture of the regions?

One best strategy to preserve the knowledge of Local Culture can be by integrating the lessons related to Local Culture as mandatory learning irrespective of any stream of study including local languages which can be part of instructional activities at a basic level right starting from the primary schooling. The implementation of this idea will prepare the students with just not linguistic competence but also nurture them with cultural aptitude. The state of Madhya Pradesh is far behind in academic updates as far as the local institutions under the state funded are considered. Necessary steps must be taken to promote local culture.

It can be concluded that by mixing of local wisdom and including the local wisdom values into the materials in the allocated time for discussion will enrich classroom activities and the process of teaching linguistic skill.

THE CHALLENGES

India, as we know is well-known for its diversity of rich ethnicity, linguistic, belief and rituals. Which can give birth to the emergence of local wisdom in almost every section in this country. Local wisdom will be very meaningful as it is a part of characteristic of the nation. Unfortunately, today's young minds are not acquainted, even do not know about local wisdoms. This should be paid more attention as local wisdom being one of the self-identity of the nation, countries should now focus on strategies to begin with adaption of regional culture if not started with and also take necessary steps to preserve .

The rapid mushrooming of higher education's institutes in the state of Madhya Pradesh as to a great extent diluted the standards Students preparing for various examinations so also the curricula not being updated with time, pattern of assessment and evaluation processes.

DISCUSSIONS

As a part of the survey, the researcher asked few questions on opinions on implementing curriculums related to local culture, to find the mindsets of students, parents and academicians and the results is as discussed below

Student View

The interviews with student community concluded with the thought process that Indian style of living is far behind many other countries and nothing is in fast pace, so preference was mainly to pursue higher education from developed countries. Even in higher education institutions the government has tried to promote culture by compulsorily taking themes related to set culture for youth festivals, which has actually brought down the interest in student participation. The students view as these themes are not interesting as it is not as per the pop and show of the present scenario

Parents View

With the students scoring good marks in the higher and Senior Secondary exams , the competitions in India is mainly to focus on the IIT's , if not succeeded they need to travel outside the state or even outside the country , as staying back within the Bhopal city for higher studies has become a prestige issue for many of the youngsters as well as their ambitious parents. No there was no question of teaching the kids on the value systems and the local culture. The parents when interviewed were of the opinion that how learning the local culture would help the students to get into highly placed multinationals. The time need to be utilized for enhancing English language.

Academicians View

There exist major challenges at the operational and controlling level of Institutions which otherwise could serve as a n input in prioritising the pedagogies to be followed. The challenges for the academicians is that very few millennials are coming forward to learn art and dance forms with self-interest, and as such when there are few takers, who will promote in future. The present times is all about digitalization and students are more into such areas. The Government should try some innovative methods using digital platforms to create and design courses which will attract the young minds and will help in retaining these wisdoms at regional levels.

SUGGESTIONS AND CONCLUSIONS

One must consider social systems as systems of self-reference and then this would be an indicator for the Local wisdom to be viewed as a communicative system enabling self-organization.

It can be concluded that the incorporation of local wisdom within the curriculum and allocating genuine time for discussion through class room-based learning activities is very essential and also accepted by the millennials. The suggestions from Youth and Academics do favour that the education system should now focus on the redesigning of the curriculum of the Higher Education and include the areas of Local culture of the respective regions in a very creative manner. The student community did mention that there can be difference of opinion and reluctance for adaption of the new culture of education and hence to overcome this, suggests that the implementation of such new thoughts should be right from the pre - school and continue as mandatory in curriculums of the higher education continuing with preference to placements with candidates who have updated knowledge on Local Wisdom. This can definitely bring among change in the mindset of the youth and their highly ambitious parents to adapt such a change.

The education system in itself is a great challenge with the educational institutions failing in finding solutions due to the restricted reforms in Government policies. There are no quick-fix solutions to these issues. Keeping in view of all the bits of the riddle in terms of diversity of institutions, knowledge domains or be of motivated teachers or researchers, it is high time for India and specially the state of Madhya Pradesh to overcome all issues obstructing value-based teaching-learning and achieve superiority and credit that are overly due. One had to frame up workable solutions to implement teachings of Local culture by developing ways to create enthusiasm among the students or by implementing compulsory curriculum as foundations in school as well as higher education.

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Acculturation of cultural identity in Hindu community in Palangka Raya

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Abstract. Culturally, the Hindu community in Palangka Raya is a heterogeneous society with Balinese, Dayak and Javanese cultural backgrounds. In contrast to the island of Bali, the Hindus are homogeneous. In the context of the continuity of the three cultural identities often appear together in the rites and diversity of Hindu society. The presence of different cultural features on the one hand led to the practice of negotiation, resistance and contestation in another perspective. This article discusses describing the practices carried out by the Hindu community in Palangka Raya as an effort to acculturate cultural identity by turning from looking for theories of social practice. Based on the analysis conducted acculturation negotiations can't be separated from the role of agencies that become administrators in Hindu religious agencies in Palangka Raya such as, PHDI, MBA-HK, Pandu Jawi, KMHDI, Peradah. The agents who are administrators at each of these institutions use owned capital such as cultural, social, symbolic and financial capital to instill basic ideas about the acculturation of cultural identity that is applied to local knowledge such as; *desa, kala, patra; huma betang, desa mawacara, penyang hinje simpei paturung umba tamburak, keselarasan* (harmony) *jagad gede dan jagad cilik*.

Keywords: Acculturation, Cultural Identity, Bali, Dayak, Java

INTRODUCTION

Religion and culture have an important role in shaping the lifestyle and mindset of the people. In the context of change, both of them have a share, while in the dialectical process does not cause a little competition and can even cause chaos. This is because both are equally functional (Hidayah, 2003: 137-138; Marzuqi, 2009: 3). Apart from being functional, religion and culture are indeed two different realms but have a very deep connection. Even religion and culture are complementary. Religion, which consists of teachings, rules and ceremonies that answer all the demands of the times, contains many cultural elements. On the contrary, many achievements in the field of culture will never occur if they are not inspired by the soul of religion (Bakker, 1984: 48; Budi Utama, 2011).

Hinduism is the oldest religion, inspired by revelation ("the breath of God"). This revelation was sung by rishi long ago thousands of years before Moses, Buddha, or Christ. Unlike other religions, Hinduism does not originate from a founder or a book, or starts at a certain point (Pandit, 2006: 3). It is therefore not possible to determine the exact birth period of Hinduism, but based on the search of Indologists there are some developments or evolution of Hinduism, starting from the Age of Rg. Vedas, Brahmins, Sutra, Epics, Puranas, Darsana and Bhakti Movement (Pandit, 2006: 5-6).

In Indonesia or the Nusantara, the entry of Hinduism is inseparable from the existence of the island of Borneo as the site of the first Hindu kingdom estimated to be present around the IV century AD. The evidence of the former existence of the Hindu kingdom, according to Poerbatjaraka was the discovery of several stone posts, with pallawa letters and Sanskrit language, writing used in southern India around 400 AD (Riwut, 1993: 90). Krom even stated that in some periods in Kalimantan found the oldest inscriptions in the archipelago, namely in Muara Kaman (Riwut, 1993: 91). According to Devahuti, in this area (Muara Kaman) indicated that spiritualism had developed. Besides that, there are other inscriptions found and indirectly give signs of ever developing Indian influence (Hinduism) (Suamba, 2007: 57).

Until now, the long journey of Hindu dialectics and its mixing with local traditions of Indonesian people gave birth to a variety of Hindu "faces", not uniformity of "faces". The diversity of the "face" is traced from the expression of Hindu names followed by cultural and geographical identity where Hinduism is developing, for example, there are Hindu Javanese, Hindu Balinese, Hindu Kaharingan, Hindu To Lotang, Hindu Aluk To Dolok (Toraja), Hindu Ambon, Hindu Karo (Permalim) (Media Hindu, Ed.144, 2016; Sugiyarto, 2016: 104).

The existence of cultural identity in Hinduism signifies Hinduism trying to embrace every local wisdom of the community in its path. Even to identify that the culture is a manifestation of Hinduism, acculturation efforts are often carried out. In Palangka Raya, the effort to practice the acculturation of cultural identity in Hinduism is one of the phenomena of strengthening cultural identity amid the swift global currents.

Cultural identity is a characteristic that arises because a person is a member of a certain ethnicity (Anom Kumbara, 2008). This means to be able to determine a person's ethnic characteristics, in general, can be observed from the cultural identity displayed. Thus cultural identity is important in displaying the existence of a person or a social group. Berger and Lukman as quoted by Anom Kumbara (2008) mentioned identity as a key element of subjective reality contained in a dialectical relationship with society. In social processes, identity is formed, crystallized, maintained and modified through social relations that are built with other people.

In addition to cultural identity, Hindu religion, as well as other religions, also have institutions that deal with institutional matters and the organization of religion (Harjana, 2006: 5-11). Hindu religious institutions in Palangka Raya also make important contributions in the development of Hinduism, including efforts to practice cultural identity acculturation. The practices carried out by the administrators or agents and actors of Hindu religious institutions are sourced from habitus, capital and adapted to the environmental environment and socio-cultural situation. The intended socio-cultural environment is closely related to knowledge of cultural identity variants in Hinduism. That knowledge is internalized through discussions both formal and informal in Hindu inter-institutional meetings. This meeting often discusses efforts to align local culture in Hindu religious practices. There are several Hindu religious institutions in Palangka Raya, including the Parisada Hindu Dharma Indonesia (PHDI), Majelis Besar Agama Hindu Kaharingan (MBA-HK), Paguyuban Hindu Jawi (Pandu Jawi), Kesatuan Aksi Mahasiswa Hindu Dharma Indonesia (KMHDI) dan Perhimpunan Pemuda Hindu (Peradah).

DISCUSSION

Hall (1990: 233) provides two reflections on cultural identity, first; identity understood as a collective, shared history among individuals affiliated by race or ethnicity that is considered to be fixed or stable; second, identity understood as unstable, metamorphic, and even contradictory – an identity marked by multiple points of similarities as well as difference.

Hall's opinion is true with Frosh's statement, which states that a person's true identity is something that is multiple (multiple) and potentially watery, built through experience. In developing their identities, people refer to culturally available resources in the social networks that they directly experience and in society as a whole. The process of identity construction is colored and significantly influenced by the contradictions and dispositions of the socio-cultural environment that surrounds it (Frosh, 1999: 413; Rahmaniah, 2012: 7). Even Maunati (Ardhana et al., 2012: vii) believes that identity is often exchanged according to context and purpose.

Based on this fact, in the practice of Hinduism in Palangka Raya the exchange of cultural identity is often done by Balinese, Dayaks and Javanese people. The most prominent aspect of cultural symbols exchanged and easily recognized is the use of udeng, blangkon or lawung in Hindu religious activities in Palangka Raya. The exchange also occurs in the expression of hymns (dharmagita, kadayu or kidung Jawa or mocopat). Sticking to that reality, the thesis is that identity can be exchanged or that identity is an entity that is fluid in finding facts.

The liquidity of identity as the Hindu community in Palangka Raya is positively read as an acculturation effort. Dyson (Sujarwo, 2005: 21) argues that the acculturation process is the meeting of two or more different cultures. The different cultural elements touch each other and borrow from one another, but the characteristics of each different culture are not lost and their existence is maintained. To understand the cultural identity of the Hindu community in Palangka Raya, it can be seen in the symbols used in establishing acculturation, as identified in the table 1.

Table 1. The symbols used in establishing acculturation of the Hindu community in Palangka Raya (Modified from Berger (Ardhana et al., 2012: 6))

Cultural Identity of the Hindu Community of Palangka Raya					
Balinese Hinduism		Hindu Kaharingan/Dayaks		Javanese Hinduism	
Knowledge (value)	sign	Knowledge (values)	Sign	Knowledge (value)	sign
<i>Desa - Kala - Patra</i>	<ul style="list-style-type: none"> - Balinese Language / Mantra (<i>sehe</i>, ancient Javanese/ Jawa Kuno) - Sound art (<i>Sekar Agung, Madya dan Alit</i>) - Worship clothes (<i>udeng (destar), kampuh, kamen</i>) - Ceremony tools (<i>banten, genta</i>) - Clergyman (<i>Pemangku, Pedanda</i>) - Architectur (<i>padmasana, candi bentar</i> Balinese carvings) - Dance art (<i>rejang, baris</i>) 	<ul style="list-style-type: none"> - <i>Huma Betang, Penyang Hinje Simpei Paturung Humba Tamburak</i> 	<ul style="list-style-type: none"> - Language/(Sangiang) - Sound art (<i>kandayu, tandak</i>) - Worship clothes (<i>batik, lawung</i>) - Ceremony tools (<i>sangku, parapen, dandang tingang, sipa dan ruku, behas hambaruan, undus tanak, tampung tawar, benang lapik</i>) - Clergyman (<i>Basir</i>) - Architectur (<i>Keramat, Dayak carvings</i>) 	<ul style="list-style-type: none"> - <i>Keselarasan Jagad Gede dan Jagad Cilik</i> 	<ul style="list-style-type: none"> - Bahasa/Mantra (Jawa, ancient Javanese) - Sound art (<i>tembang mocopat</i>) - Worship clothes (<i>kampuh, blankon</i>) - Ceremony tools (<i>umba rampe, ingkung, gunungan</i>)

Local Culture-Based Knowledge Base: adaptation efforts in the practice of the Hindu Palangka Raya community

Tri Pramana : Desa-Kala-Patra

Adaptation efforts towards the acculturation of cultural identity in Hinduism in Palangka Raya start from the introduction of local knowledge about the context of diversity that is adapted to the place, time and circumstances. This knowledge for administrators of religious institutions and pemangku or basir is a habitus that was adapted in the acculturation effort. Local knowledge that is often referred to is about the value of Tri Pramana, which has three simultaneous concepts, namely desa-kala-patra.

The agents and actors of Hindu religious institutions, especially Parisada Hindu Dharma Indonesia (PHDI) of Palangka Raya City transformed that knowledge into Hindu religious practices. Externalization is carried out through dialogue and dharmawacana, PHDI recommends to advocate Hinduism in accordance with village values. A more concrete application is to encourage the use of each other's cultural identity in practicing Hinduism.

Desa refers to a place or location, kala is a consideration based on time and patra hold on the situation or circumstances. According to Dharma Palguna (2011: 37) in essence, the desa-kra-patra designates three dimensions in carrying out the ritual. In principle, there are ritual parts that can be adjusted to the conditions and situations of space, time and people. But there are still standard principles, in accordance with the institutionalization of teachings. The teaching itself is affected by the law of desa-kala-patra on a large scale. In his day, the Vedas were developed into upanisads. During the upanisad era, it was developed into puranas, Manawa Dharmasastra, Darsana, and so on. Mantra (1996: 14) even believes that Hinduism or Sanatana Dharma finds an explanation precisely in the flexibility of the desa-kala-patra. It also means that the desa-kala-patra shows acceptance of the reality of life that in uniformity, there is diversity, in unity, there must be differences. This also means a picture of the forms of communication of Balinese Hindu culture both outward and inward.

Batang Cultural / Huma Batang: Diversity in one Hindu

The traditional dwelling building of the Dayak tribe is called Batang or Lamin. Batang has a multi-function besides as a shelter or home, Batang serves as a place of defense from enemy threats and to carry out reproductive activities, children's education, socio-economic, even as a center of power to regulate community life (Mudiyono, 1994: 212). Although initially, it had the main function of vernacular, now Batang has more philosophical functions, namely as a form of unity and unity more broadly. This inspiration later inspired the religious institutions Majelis Besar Agama Hindu Kaharingan (MBA-HK) through its management to transform the values of Batang philosophy into a foundation in building the diversity of cultural identities of Hinduism.

The Batang philosophy gives meaning to unity in diversity, thick ties of kinship and as a vehicle for preserving the customs and culture of Dayak ancestors (Kaharingan). In this context, also the cultural symbol of Batang is horizontally meaningful, which is able to deliver accommodating social interactions. The construction of religious institutions such as the MBA-HK utilizes the collective habitus of Hindu communities in Palangka Raya to build unity amid the diversity of cultural identities of Hindu communities. Therefore, in the context of Hindu

diversity, Betang culture is interpreted as a system of values / norms of community life based on kinship, togetherness, equality within the Hindu religious aegis.

Penyang Hinje Simpei Paturung Umba Tamburak

In addition to the Betang philosophy or Huma Betang, knowledge about the value of unity, cooperation and mutual cooperation also inspires acculturation efforts. Wise knowledge contained in the penyang hinje simpei paturung umba tamburak is interpreted as unity in diversity with a foundation of harmony. The local value of the Dayak community is the cultural capital owned by the Hindu Kaharingan community. This fact is related to the dogma contained in the Hindu Kaharingan book as follows.

Lewun ewen huang Pantai Danum Kalunen, puna hai tutu, ewen tau pakat bulat, ije auh tiruk itung, bagawi handep habaring hurung, pakat putar, belum sanang mangat, hayak ewen manyewut aran lewun ewen te bagare Lewu Tambak Raja, Rundung Timbuk Kanaruhan (Panaturan, 39 ayat 3)

The place they are in is actually very large and they are very united, they can unite, have one mind, work with one another, work well together, live calmly healthy, and they mention the name of their place named Lewu Tambak Raja, Rundung Timpuk Kanaruhan (MBA-HK, 2005: 172).

Adhering to the dogma contained in Panaturan, the Hindu Kaharingan community had known multicultural knowledge before the inclusion of culture-culture from outside. It means that collectively and individually, the habitus of the Hindu Kaharingan community through the management of their religious institutions has made efforts to externalize local knowledge and then juxtapose it with knowledge coming from outside their cultures, such as Balinese and Javanese Culture.

Harmony Jagad Gede dan Jagad Cilik

Javanese people generally have similar views about their world view. Endraswara (ed. 2018: 48) calls this equivalent to a Javanese world view or Javanese outlook. The Javanese view of life according to Magnis-Suseno is related to the myth of the Jagad Gedhe (macrocosmos), namely nature and the jagad cilik (microcosmos), namely humans, where humans must position themselves in harmony with the large universe (macrocosmos) (Supriyono, 2009: 98). The relationship between macrocosmos and microcosmos is natural; both are interrelated and need each other (Endraswara, 2016: 65-66). This "must be aligned" view provides a background for the Javanese view of God, the cosmos and each other.

The harmonious view of each other for Javanese people is not to hurt. Kinship relations in Javanese society are generally very close and well maintained. They prefer silence rather than indulgence in words that are not important, meaning to

speak as necessary "kena omong mung sak perlu" kena muni, aja muna" meaning may speak anything but do not involve feelings, do not take heart. The more silent attitude has a basis, the handle is a spiritual teaching called "ngelmu", not just knowledge. Whedatama explained "ngelmu iku kelakone kanthi laku". Ngelmu must be practiced, not only limited to enrich the intellect. With this basis they usually like to "taste" and sarasehan (informal gatherings) in a very simple form, followed by "brooding" exercises. Because they realize that the sharpness of "if taste" can be obtained with continuous practice (Suripto, 2006: 3-7).

Through the Javanese worldview, the Paguyuban Hindu Jawi (Pandu Jawi) transformed its cultural capital in addressing cultural diversity in the Hindu community in Palangka Raya. The adaptation of habitus regarding the harmony of Jagad Gedhe and jagad cilik became the guide of Pandu Jawi so as to be able to place them in a position that was well accepted by Balinese and Kaharingan Hindus. Even through the support of other sources of capital (symbolic, social and financial) Pandu Jawi often provides guidance to the Hindu Kaharingan people in the regions.

Symbol of Cultural Identity: Acculturation in the Rite of the Hindu community in Palangka Raya

Starting with the adaptation of local knowledge, the acculturation of cultural identity is carried out. With the large number and variety of activities of the Hindu community in Palangka Raya, the discussion focused on one of the religious activities, namely the Piodalan rite at Pura Sali Paseban Batu. Pura Sali Paseban Batu consists of several units that are located rather far apart, as shown in figure 1(a), (b), (c), and (d).



Figure 1. (a) Keramat Sali Paseban Batu/Paseban Raja; (b) Pura Sali Paseban Batu; (c) Pathirtan; (d) Pura Puncak

The location of the building units with each other in the Pura Sali Paseban Batu is quite far apart. The first building is the Keramat Sali Paseban Batu or Paseban Raja located at the bottom or the most basic, then about 50 meters from the distance of the Keramat Sali Paseban Batu to the top of the hill stands the building of the Pura Sali Paseban Batu which has a mandala structure that is; *nista*, *madya* and *utama mandala*. From Pura Sali Paseban Batu towards the summit \pm 800 meters, we will

find *pathirtan*. Then from *pathirtan* \pm 100 meters peak collar we find the *padmasana* building.

The implementation of Piodalan is commemorated on the *tumpek landep* according to the calculation of the Balinese Hindu calendar. Piodalan is a celebration of the holy days of a temple (*pura*) or sacred building. Piodalan also means the anniversary of a temple or sacred building for Hindus in Indonesia, especially Hindu Bali. The purpose of Piodalan is to preserve and preserve spiritually the sanctity of a place of worship (Swarsi, 2003: 7).

Ngaturang Caru dan Worship Piodalan

In *Ngaturang Caru* (offering victims in the form of rites to nature or the environment with the aim of cleansing; this effort also aims at *somya bhuta*, namely changing the negative force (giant) to positive (God)), *pemangku* and *basir* sit together to carry out their duties and functions. *Pemangku* say prayers in *sehe* (Balinese) while *basir* pray in *Sangi* language.



Figure 2. *Pemangku* (left) and *basir* (right) pray with the background of Balinese and Dayak cultural identity

Information about the use of *sehe* by *pemangku*, for example, asking for testimony (witness) and requesting *tirtha* (holy water) from *Dewa Surya* (*Surya Raditya*). The use of spells with *sehe* according to *pemangku* said solely to better appreciate what is offered. Examples of *sehe* (Balinese) such as language for example, as follows.

“Ratu Ida Bhatara Surya, damuh Ida Bhatara rahina mangkin ngemargiang pecaruan, nunas upasaksi ring Ida Bhatara Surya saking jagad ring Pura Sali Paseban Batu, nunas tirtha. Mangda Ida Bhatara Surya dados upasaksi lan dumogi panjak Ida Bhatara nemunin kerahayuan”

The God *Surya* is protective, your worshipers today carry out the *caru*, and we plead witnesses to You from *Pura Sali Paseban Batu*, asking for *tirtha* (holy water). We plead with the solar god to be a witness and hope that your admirers have peace.

Likewise, the revelation of mantras as a form of worship to the Mother Earth and prayers to the *bhuta* until the *nyomya bhuta* continues to use *sehe*. Along with what

was done by pemangku, basir started the mantra by lifting and turning (manggaru) Sangku Tambak Raja (a ritual facility with distinctive Dayak culture in which various kinds of offerings were contained; cigarettes, areca nuts, betel leaves, money, incense). Along with the manggaru movement, basir chants mantras and hymns (kidung) in Balinese, Dayak and Javanese chants. The following are the quotations and incantations referred to.

Mantra Kaharingan (Dayak)

Nggaru manyangku sangku kapanatau tambak raja ije bahalap basuang behas parei manyangen tingang, hayak ingarambang hapan giling pinang hambalat awi rukun tarahan, basingah bulau pungal raja rabia tisik tambun, ije bahalap ineras hapan bulau hambaruan ije bangkusan timpung. Maluhing hapan dandang tingang ije kadandang tuh inyarah ikei akan Ranying Hatalla Langit, Tuhan tambing kabanteran bulan, Raja tuntung matan andau. Basa bitim hai kuasam belum datuh japa jimat maharing. Mangat kare kahandak ikei uras tau manjadi kilau gawim junjun helu huran ije manjadian sahapus batang danum injam tingang rundung nasih nampui burung. Uka behas bulau hambaruan ije mungkus huang bangkusan timpung tau hariten nduan hila upun tundue barintih nduan halawu benteng. Kuruk Hambaruan Ikei,

Sahiy Sahiy Sahiy

This Sangku Tambak Raja filled with rice, surrounded by giling pinang, rukun tarahan, glittered with coins reinforced with white behas hambaruan in white cloth, surrounded by a bird's tail feathers Dandang Tingang present to Ranying Hatalla Langit, Tuhan Tambing Kabanteran Bulau, Raja Tuntung Matan Andau. So that all our desires can be realized, like you who have manifested all this nature. In order for the *behas hambaruab* (rice) to give a sign (line) as our request came true.

Along with the two mantra pemangku and basir spells, the hymn of worship to the greatness of God is recited through hymns of Bali, Dayak and Java.

Kawitan Wargasari (Hymn Bali)

This hymn generally starts every prayer that is carried out jointly by Balinese Hindus. The essence of the poem is about praise to the greatness of God for the best season of performing the rite, precisely in the month of Kartika (between October-November) during the peak of the spring. The following are examples of Kawitan Wargasari hymns.

*purwakaning angriptarum, ning wana wukir,
kahadang labuh, kartika panedengin sari,
angayon tangguli ketur, angring ring jangga mure.*

Pengayut Warga Sari (Hymn Bali)

In addition to praise about the springtime season in Kartika, praise for God's greatness and requests for blessings and forgiveness are recited. Praise offerings are revealed in this hymn.

*Ida ratu saking luhur, kawula nunas lugrane, mangde sampun titiang tandruh,
mangayat bathara mangkin titiang ngaturang pejati, canang suci lan daksina,
sami sampun puput, pratikahing saji.*

Kandayu Manyarah Sangku Tambak Raja (Hymn Dayak)

Kandayu Manyarah Sangku Tambak Raja is a hymn of praise containing the purpose and purpose of worship with expressions of giving sacred offerings and all their contents before Raying Hatalla (God).

sangku tambak hai pahalendang
basuang behas parei manyangen tingang
rukun tarahan je giling pinang
inihang luhing je dandang tingang
sangku tambak hai baguna
inyarah bentuk balai paseban raja
taharep ulun bakas tabela
manumun peteh Ranying Hatalla

Kandayu Mantang Kayu Erang (Hymn Dayak)

This hymn contains the request for fortune and longevity. As the story of Raja Telu Hakanduang who has received a gift from Ranyig Hatalla Langit (God) as contained in the Kaharingan mythology.

atei itah halajur mangenang
maniruk auh te sapanjang – panjang
auh lunas jalan malempang
panamuei randung banama tingang

banama mamuat paramun gawi
ije mahin di ati balihi
tarantang garu due puluh ije biti
puat banama te sampan jadi

Kandayu Parawei (Hymn Dayak)

This hymn expresses praise regarding gratitude and gratitude for the creation of the universe with all its contents. Meaning that Hindus can always maintain the balance of life with the universe so that peace can be embraced.

nyahu hai paham bataling
marawei utus uluh kaliling
kilau pahiau suling gariding
nasa kaharingan je balai mihing

Ayak Pamungkas (Hymn Jawa)

Javanese hymn illustrates praise that God can accept prostrations and worship of Hindus besides asking for blessings of holy water from God.

Hyang Widhi ketampio, ulun angaturan sembah
Hyang Widhi sembah ulun, lahir batin amemuji
wayah dyatmi ko sembah ulun, ijeng tatan hono waneh
sepuh anem kakung putri, gomolong dadi sawiji
ing ndalem.....cekap nyuwun tirtho suci

Kandayu Mambuwur Hambaruan (Hymn Dayak)

This hymn is conveyed to Raja Uju Hakanduang, Kanaruhan Hanyak Basakati to convey his gift to all Hindus (Kaharingan). In the Kaharingan myth, Raja Uju Hakanduang, Kanaruhan Hanyak Basakati is a form of strength as an intermediary between humans and God.

ujan - ujan aseng panjang
sambalut simpei bambang penyang
mandehen bulau untung panjang
namburak rabia nyaman tuyang

Turun Tirtha (Hymn Bali)

This hymn describes the structured request of thirta (holy water) from the upper world (luhur), which is accepted by the pemangku and then is sprinkled and divided into Hindus.

turun tirtha saking luhur. nenyiratang pemangkune, mekalangan muncrat mumbul, mapan tirtha amrta jati, paican bhatara sami, panglukatan dasa-mala, sami pada lebur. malane ring gumi.

The series of Piodalan with the ngaturang caru and prayers together as described, gives an explanation of the systematization of the acculturation of cultural identity symbols in the diversity of the Hindu community in Palangka Raya. Starting from the involvement of the Balinese and Balinese Hindu clergy with various cultural features inherent in themselves and the means of ceremonies that illustrate the three cultural identities shows the strategies adopted by actors from all three cultural backgrounds to build Hinduism on the basis of the Nusantara culture.

CONCLUSION

The acculturation of cultural identity in the diversity of Hindu communities in Palangka Raya is rooted and built by established Hindu Religious activist institutions and involving clergy as the vanguard in religious practices. Through religious practices, the intermingling of Balinese, Dayak and Javanese cultural identities into a series of even crossing and exchanging cultural symbols.

Sticking to the description, it can be concluded first; the acculturation of Hindu religious activities by combining different cultural identities is an effort to manage habitus by integrating various capital in religious practices. Utilization of local knowledge capital as cultural capital is a strategy undertaken as exploratory by actors in Hindu religious institutions such as PHDI, MBA-HK, KMHDI, Pandu Jawi and Peradah. The existence of reference values namely the concepts of tri pramana, huma betang, penyine hine simpei paturung umba tamburak and harmony or keselarasan Jagad Gedhe dan jagad cilik are cultural aspects which then become the foundation in the assimilation of the cultural identity of the Hindu community in Palangka Raya.

Second, the acculturation stage carried out by the three cultural identities is not a final process. This means that efforts carried out continuously from parties who have different cultural backgrounds must continue to be pursued. In addition, this process can be interpreted as the actualization of Hindu Balinese culture beyond the islands, which often face various challenges. Challenges occur not only from the outside environment but also from the ambiguity of individual attitudes (or groups of individuals) about aspects of culture that must / must be carried out according to the atmosphere or local cultural settings of the society faced. Therefore there must be the courage to adapt and acculturate as Balinese and Javanese Hindu communities in Palangka Raya.

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Family perception of the *balian* treatment on the mental disorders person

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Abstract. In fact, mental disorders occur because of rapid cultural changes, conflicts of ideal values with the real, unrealistic cultural goals, changes in family structure, population pressure, economic opportunities and experiences in dealing with harsh and unfriendly environments. Not everyone has the same ability to adjust to these changes. Ministry of Health data in 2014 on the results of the 2013 Basic Health Research, there is an increase in the number of family members who experience mental disorders. As many as 1.4% from 2007 to 2013 or in absolute as many as 1,427,610 households. Inpatient Medical Record data for January - December 2018 Bali Provincial Mental Hospital shows that Gianyar ranks second most, 840 patients after Denpasar city and Karangasem, which ranks 1 and 3, respectively, from 9 districts of Bali. The Modern western medicine rarely available to provide a complete cure to patients. Complementing the available treatment, the people of Blahbatuh Village, Blahbatuh District, Gianyar Regency still looked at traditional medicine as an alternative treatment. This is reflected in the habits and beliefs of people choosing a *balian* (shaman) when suffering from mental illness. The purpose of this study is to find out: (a) why do families of a person with mental disorders (ODGJ) still utilize *balian* treatment and (b) how do mental health care behaviors performed by *balian*? Many people think that mental disorders are a stain or a result of sins committed by humans. Thus, the community responds to sufferers with fear and avoidance. The treatment of people suffering from arbitrary mental disorders is usually determined by people's perceptions and conceptions of mental disorders. On this basis, the aim of the research is to know and understand more deeply the knowledge and beliefs of families regarding the conception of health-sickness and the causes (etiology) of mental disorders and their treatment behavior in an explanatory model (explaining model) and the medical rationality of ODGJ families. Research uses the ethnographic approach as one of the qualitative approach variants. Field data collection using interview, observation, literature, and document inspection methods.

Keyword: perception, family, people with mental disorders (*Orang dengan Gangguan Jiwa* (ODGJ)), *balian*.

1. Introduction

The process of globalization and the rapid advancement of information technology have an impact on the social and cultural values of society. While not everyone has

the same ability to adapt to these changes. As a result, mental disorders have now become a global health problem. More than 450 million people in the world live with mental disorders. According to Sheewangisaw (2012: 1--10), globally the recurrence rate in psychiatric patients reaches 50% to 92% due to non-compliance in treatment or due to lack of support and living conditions that are vulnerable to increased stress. For the Bali area, in 2012, there were 32 defective cases of mental illness that had been successfully treated. That number actually increased in 2013. From the Medical Record data of inpatients in January - December 2017 at the Mental Hospital of Bali Province, Bangli shows, the Regency / City of Gianyar ranks the second most, namely 840 patients after Denpasar City and Karangasem Regency / City each in the sequence 1 and 3 most of 9 regencies / cities in Bali

Many people still think that mental illness is a stain or is a result of sins committed by humans, therefore the community responds to sufferers with fear and avoidance. This wrong attitude has implications for programs that are generally not yet about mental health goals for the people in general and have not received good responses. Many sufferers themselves are afraid and do not like to undergo examination by a doctor or a psychiatrist and psychologist. They become angry, very offended if examined or assume that he is not sick and healthy soul (Kartono, 1989: 25).

Mental patients who are still being treated at the Mental Hospital or who have returned to the community, they still get a discriminatory treatment from the environment where he is because their identity has changed along with the doctor's diagnosis that is the identity of a dangerous individual . Various forms of public attitudes in responding to the presence of people with mental disorders occur due to construction of wrong thinking patterns due to public ignorance. People with mental disorders generally face stigma, discrimination and marginalization.

The stigmata pattern carried out by the community tends to have a negative impact on the average sufferer. Stigmatization of mental disorders has implications for people's attitudes that tend to avoid anything that deals with mental disorders. As a result, people will isolate sufferers from their social environment, delay treatment, increase suffering, slow the healing process, and prevent patients from returning to the community (Suryani, 1999: 16-18). Various ways and efforts of ODGJ family strategies to treat family members who experience mental disorders as if never stopped. Trying from one treatment to another either traditional medicine (household, shamanism) or modern medicine (mental hospital) overlapping. Traditional health services that have taken root in Indonesia in general and in Bali in particular have always been visited by the community. In accordance with the Alma Alta Declaration 1978 it was agreed that all existing capabilities were utilized to be able to provide health services to all members of the community. thus in addition to formal health efforts it is necessary to consider other potentials in

society between traditional healers in the effort to provide health services within certain limits (Nala, 1997). Traditional healers are a way of management according to cultural principles that apply to certain places (not neotraditional uses of electricity, acupuncture, etc.).

Complementing the available treatment, the people of Blahbatuh Village, Blahbatuh District, Gianyar Regency are still eyeing traditional medicine as an alternative treatment. This is reflected in the habits and beliefs of people choosing a *balian usada* when suffering from mental illness. On this basis, the study was conducted to find out and understand in depth why the families of People with Mental Disorders (ODGJ) still utilize *balian usada* treatment and how mental health care behavior is carried out by *balian usada*. This research was reviewed or analyzed from the perspective / approach of health anthropology.

2. Method

This research design uses qualitative methods that emphasize emic, ethical, holistic and deep descriptions (thick description) based on intensive field research. The location of the study was carried out in the village of Blahbatuh, Gianyar Regency. The type of data collected is qualitative data in the form of words, actions, sentences and expressions. Data sources, divided into primary data sources and secondary data sources. Primary data were obtained through in-depth interviews with the families of patients whose family members had / were experiencing mental disorders and were being treated at the Bangli Central Mental Hospital, Puskesmas medical staff and several community members. Secondary data obtained through documents (written) in the form of Laws, Minister of Health Regulations, textbooks, journals, bulletins and internet / mass media with various visual objects in it. Determination of informants in the collection of research data was done by using purposive sample technique. The main research instrument is the researcher himself, equipped with an interview guide (interview guide). Data collection techniques used include observation techniques, in-depth interview techniques (indepth interview), individual life history techniques (life history), and document study techniques. Data analysis was performed descriptively-qualitatively and interpretatively. The data obtained needs to be criticized and classified based on cultural assumptions and with a flexible, reflective, and objective attitude (Endraswara, 2003: 15). As a qualitative study, the data presentation is done informally (descriptive).

3. Result

Traditional medical systems are in fact still alive, not obliterated by the practice of biomedical medicine which is increasingly developing. This fact shows that health

care and services are complex socio-cultural phenomena. Efforts to cure the disease by patients' families are not only done in health centers, hospitals, general practitioners and specialists, but can also be done traditionally (Kasniyah, 1985: 71). Connor added that for most Balinese people or people have a tendency to utilize the modern health service system when sick. However, it is undeniable that relatively many people also come to traditional medical practitioners (prametra) in a case of a particular disease or health problems that cannot be overcome through the modern health service system (Connor, 1982: 3). Agreeing with Connor, Nala stated that in the life of the Balinese people generally to find solutions to health problems and efforts in the health care system (health care system), the traditional treatment system is still a very important choice besides modern medicine (Nala, 1997: 6 --10). Decision making in choosing a source of treatment is used as a guide in public health behavior. It is known that traditional treatment behaviors (which are used as treatment options by families of sufferers) are divided into two health care options, namely household remedies and folk care options. Both of these treatment systems in the implementation of treatment or care for the sick meet the indicators of the implementation of traditional treatments / treatments. The indicators referred to include healing by massaging or massaging limbs, concocting various special ingredients, medicines made from plants, the use of spells and amulets, as well as various obstacles / taboos. Forms of implementation of treatment or care in the traditional care behavior system is certainly not found in the modern / professional (medical) health care behavior system.

In the Balinese who are Hindus, seek treatment at Battra (traditional medicine known as Balian, Tapakan or Jero Dasaran, still a choice that cannot be ruled out for granted. Convincing is not only a biological phenomenon, but has another dimension which is social and cultural That is why it is not enough to cure a disease just to look at its biological problems, but it must also be tackled with socio-cultural problems. Often to seek treatment from doctors or health centers, in fact more treatment is addressed to biological problems, and forget or not have time to deal with social problems Moreover, if they are hospitalized, they will be reluctant because of this socio-cultural problem Doctors and nurses, even though Balinese, are considered foreigners, due to the way of thinking, acting, working are different from the habits of the Balinese people in general. nurses think, talk as well as be the act of using a foreign culture, which focuses more on rational and scientific problems, is difficult to talk about irrational and traditional problems. That is why there are some people who are less satisfied with modern medical services, they will feel more satisfied to go to Battra, a traditional healer. In traditional healers, social and cultural issues are handled well and satisfactorily.

In Bali, according to Hindu religious beliefs, illness occurs when there is no balance of 3 elements, namely *aluna buana*, *great buana* and *Sanghyang Widhi Wasa* as scales or noetic factors that can cause disturbance in humans (Suryani, 2000). So according to these beliefs and beliefs that disease can be caused by two causes / causes, namely *causa scale* (natural, natural) and *causal niskala* (supernatural, personalistic). Causes are a natural cause of pain that is visible, tangible, tangible, such as temperature changes / colds, physical impact / injury due to knives, broken bones due to fall. While noetic causes are subtle forms, such as spirits, ghosts and black magical powers are causes of pain that are not visible, unreal and without a definite form. Both of these elements enter the body or remain outside the body and cause imbalance of the *alit* where *Tri's* existence -*dosha* consisting of *Vayu*, *Pita*, *Kapha* or in the form of air, heat, liquid. In the western world the term for this disease is known as disease and illness. Disease as a disease includes a concept of pathology which is limited to medical and organobiological disorders while illness is a cultural concept that is a problem or disorder experienced that interferes with daily life. day. It is this belief that causes the sufferer or family to visit the *dukun* or *balian* for guidance or treatment. Likewise, after the patient is discharged from the hospital, most sufferers go to the doctor and *balian* and some go to *balian* only or to the doctor alone. And if they relapse then most of them come to *balian*. which is declared *balian* (Putro, 2004).

ODGJ actually creates a heavy burden on families and people close to patients. Management that involves the family early in the treatment process can reduce relapse and reduce stress and disorder in the family (Power, 2015). Patients who in their care almost always need medication usually do not succeed optimally if they do not get service and support to overcome the disease in the face of fear, isolation and humiliation that often accompanies it. The bio-psycho-socio-cultural approach is the assumption that schizophrenic mental disorders are caused by three factors above one with the other interconnected. From the biological point of view Schizophrenia is a brain disease, psychologically influenced by personality and in terms of sociocultural influence influenced by culture, environment and family sufferers (Schulze & Rosler, 2005).

Until now, mental disorders are still considered an embarrassing disease, a disgrace for the sufferer and his family. Families tend to try to cover up if there are family members who suffer from mental disorders. The stigma created by the community towards people with mental disorders also indirectly causes families of people with mental disorders to be reluctant to provide fast and appropriate treatment. Stigma that occurs can not be separated from the background of myths circulating in the community about mental disorders. First, there is an assumption that people with mental disorders only occur in people who are weak soul; Second, the assumption

that people with mental disorders are attached to their lives with criminal behavior; Third, the assumption that people with mental disorders must be ostracized and exiled in social life; Fourth, the assumption that mental disorders cannot be cured; Fifth, the assumption that people with mental disorders must be due to poor parental care.

On that basis, the alternative to seeking mental health treatment services is inseparable from the beliefs of ODGJ families. As Kleinman (1985: 65) states that the belief in deciding to choose health services can be influenced by various factors, including: 1) etiology and condition, 2) the time and type of symptoms that attack, 3) the treatment process, 4) the severity disease, and 5) appropriate treatment for the condition.

These factors are an important element of a decision in the selection of the health care sectors to be used. Said to be important because it is a concept or cognitive maps that are always referenced and used by individuals (community members or medical practitioners) to explain the causality of illness, diagnosis, and treatment. On this basis also individuals in the community classify the types of diseases that can or should be treated by doctors or hospitals and the types of diseases that must be brought to the dukun (traditional healers) who know and are able to treat it. The explanation given is partly on consciousness and partly outside consciousness. The characteristics of the model explain the point of view of these individuals

4. Discussion

ODGJ problems not only cause negative consequences for sufferers, but also family members. The burden of mental disorder stigma makes sufferers and their families choose to hide their conditions rather than seek help and even stigma makes the family also does not understand the character of family members who experience mental disorders. Stigmatized family members, like individuals suffering from mental disorders, often experience increased emotional distress and social exclusion. They also have experience of social isolation which results in all types of relationships, both with friends or family. This exclusion also causes them to not get a balance of access to information, education, employment, housing and other social opportunities.

The detrimental effects of stigmatization include feeling guilty on the part of the family which ultimately causes the behavior of seeking help for sufferers to be delayed. Guilt can also be directly inflicted on people with mental disorders themselves for the pain they suffer, in the form of the belief that the cause of the disruption is due to their weakness in the trials / tests of life, punishment from God or past mistakes.

Stigma that occurs can not be separated from the background of myths circulating in the community about mental disorders. First, there is an assumption that people with mental disorders only occur in people who are weak soul; Second, the assumption that people with mental disorders are attached to their lives with criminal behavior; Third, the assumption that people with mental disorders must be ostracized and exiled in social life; Fourth, the assumption that mental disorders cannot be cured; Fifth, the assumption that people with mental disorders must be due to poor parental care. Based on the description of knowledge related to the etiology of mental disorders mentioned above, the practice of care behavior in ODGJ families in Blahbatuh village is seen in the decision process of treatment and treatment choices undertaken which are divided into traditional care behaviors (household care choices and shaman care options) and professional or modern care behaviors (puskesmas, public hospitals, psychiatrists, mental hospitals). Behavior of home care (home remedies) lived by ODGJ families is the first action taken to overcome the disease which is seen as self-medication. The reason for ODGJ families is as a trial and error business. Behavioral care behavior is chosen by ODGJ families with the assessment that the illness suffered is "not an ordinary illness" or personalistic (noetic), which cannot be overcome or cured by themselves. On the other hand, the behavior of modern / professional care was chosen based on several reasons, among others, failure / lack of progress in treatment carried out by balian, ODGJ's own conditions that are troubling family members and themselves ODGJ, just understand that the RSJ will be handled by experts, believe that "sick balinya" has disappeared and the reason to cure medical pain alone.

Shamans as traditional healers are known as balian, tread or jero dosaran. The ability to treat this is obtained in various ways. Unlike in the world of modern medicine or paramedics gain knowledge and ability to treat the sick from school, traditional healers get their expertise based on tradition, ancestry, taksu, pica or it can also be a result of learning in people who have become balian and various other ways. There are some things that do not want to be called a ballot or Jero Target, they only claim to be people who help or treat.

Most balian perform their medical duties without expecting sasantun, they are willing to treat anyone who needs help without seeing a day or the number of sasantun put in their offerings. All treatments take place sincerely without sincerity. Because all balian really balian in Bali, know the results of trials will sasantun and other material. Supernatural powers or in terms of treating the sick will decrease and fade. If they know they will not be able to treat their patients, they will frankly say and suggest looking for a gift that is smarter than him. If you know the prognosis is bad (dead) they will not want to treat.

In the treatment carried out by *balian*, also known as *malukat* is a process to purify oneself. *Malukat* is a word that is very familiar to the Balinese manners to be carried out in ritual life. The purpose and hope of this ceremony is to be able to improve the quality of life better. Certain goals to be achieved are to cure medical and non-medical diseases. *Malukat* is performed at the spring, shower water, river, at sea even using holy water from *Sang Sulinggih*. *Kumbara* (2017) states that Balinese generally will ask for help from a shaman or *balian* to obtain an explanation of the causes of illness as well as ways to overcome them. In addition to asking for help from a *dukuh* or *balian*, the family will invite the person concerned to perform the ritual of painting which has a symbolic function and meaning that leads to efforts to cleanse the souls of ODGJ in order to achieve or restore the disturbed soul balance.

The concept of illness according to the beliefs of Balinese who are Hindus occurs due to an imbalance of 3 elements of *Buana Alit*, *Buana Agung* and *Sang Hyang Widhi Wasa* so that the scale factor or noetic factor can cause disturbance in humans. Then this belief is what causes the sufferer or his family to visit a traditional healer, shaman (*balian*) to get treatment. In traditional healers in Bali, the treatment process is usually accompanied by prayer ceremonies and offerings at *Pura* (*Merajan*), holy places, the sea and so on in accordance with the views or beliefs of these traditional healers. Seen from traditional medical materials such as *loloh*, *simbuh*, *boreh*, *metirta*, painting.

The patient's family comes to the Bali Provincial Mental Hospital on the grounds of the family's request after receiving *Balian's* instructions / consideration. Besides, it is also on the advice of health workers and the advice of religious leaders. It was also found that most visits to traditional healers (*balian*) were more than once with very varied results. Some feel healed for a long time, only healed briefly, always recurring or recurring, there was no change at all, and getting worse. When viewed from those who suggested that they seek medical treatment, they included family, neighbors, courtesy, friends, and also because of their own beliefs. Also found the reason for the concept of family seeking cleaning after going to the hospital due to feeling fatigued / dirty, *mala* / disabled, so that the patient's spirit not floating.

After being discharged from the Hospital, the treatment sought was traditional healer, medical, and a combination / overlap (between medical and traditional). The patient's family will overlap the two treatments (*Foster and Anderson, 1986*). If they relapse, most of them come to the *balian*. The patient's concept and his family are said to be sick because they are sick of Bali because they feel fatigued / dirty so they feel the need to clean or *malukat*. *Balian* is able to influence the patient and his family and most believe in what is stated by *balian*. After the cleansing ceremony, the feeling of the patient is calmer, more energetic, feels clean. ODGJ patients during medical treatment at the mental hospital related to the explanation by families of

medical staff about illness, the medical care system, the patient's condition, medication adherence, were felt to be very poor for the patient's family.

For the patient's family that the patient's recurrence aside from the trusted noetic factor, it also occurs due to feeling guilty, feeling depressed, feeling shunned / not cared for, impatience of the family attitude, being trusted and always being suspected. This guilty feeling can be in the form of belief that the cause of the disorder is due weakness in the trials / tests of life, punishment from God, or past mistakes (Putro, 2016). Regarding the form of communication and interaction patterns in traditional healers take place openly and without secret. The family can accompany and express opinions or comments about problems faced by patients openly to traditional healers and sufferers.

Relating to the quality of relationships in traditional healers in general are non-formal, open, relaxed, friendly and do not require strict procedures. Just emotional contact. Even if there is something that is formal, it is limited when it is in a trance state, after that it is normal, not formal. Regarding attitude, for people in Bali who still have strong traditional culture, there is no ambivalent attitude towards their traditional healers (Glynn, 2016). Regarding the nature of the sacred and not sacred in Bali, the nature of the sacred is very prominent compared with other regions, and the nature of this sacred also varies in each of the traditional healers, for example, the nature of the sacred is more prominent in traditional healers who use a trance in their medical practice. In connection with the view of disease in Bali for a balian, complaints and disorders expressed by most patients treated as a disease (disease). Relationship with clinical reality is one aspect of social reality related to health, especially attitudes and norms about disease, the etiology of the disease, the process and mechanism of decision making, clinical relationships and healing activities. This is very much determined by the local social and cultural conditions.

In general, the treatment process experienced by ODGJ is back and forth which has the implication of causing ODGJ to return to make him not in charge of himself. the weakest and helpless in living the routine day of the occupants of the Mental Hospital. As a result, burn-out and ODGJ family despair occur. This happens because the energy drained to deal with the stress experienced continuously in the course of treatment of ODGJ patients. Lack of knowledge and family support in treating patients at home causes relapses or relapses (the return of an illness after it seems to subside), which in turn leads patients to return to treatment and care at the Mental Hospital which causes the patient's family despair. The families of ODGJ patients also do not allow themselves to continue to feel disappointment, anger, sadness, pressure, loss, anger, regret and confusion, but they also do not allow these feelings to last long in themselves. Coping is part of resilience. Resilience is the ability or capacity of the human family of patients to deal with, prevent, minimize

and even eliminate the adverse effects of unpleasant conditions and even change the miserable conditions into conditions to accept reality to be overcome.

5. Conclusion

Until now, mental illness is still considered a "disgrace", an embarrassing disease for sufferers and their families. Families tend to try to cover up if there are family members who suffer from mental disorders so that the patient's condition worsens. The stigma that occurs cannot be separated from the background of myths circulating in the community about mental disorders. This results in treatment choices and the patient's family's belief in the role of the dukun (balian) rather than directly bringing their family members to a mental hospital. The label / stamp of "crazy person" is very closely related to the setting of the power of the mental hospital along with its medical apparatus which has the great potential to establish a new identity for ODGJ as a very dangerous individual. This is very different if the patient is handling a dukun (balian).

Regarding behavioral choice of treatment and treatment choices undertaken divided into traditional care behaviors (household care choices and shaman care choices) and professional or modern care behaviors (Puskesmas, General Hospital, Psychiatrist, Mental Hospital). Mental patients are more than mere objects of health care with implications, one of which is the changing process of treatment.

Assessment and management of mental disorders through a bio-psycho-socio-cultural-spiritual approach is very important in the subscription of community-based life disorders. Traditional healers can be involved and work together in handling mental disorders so that sufferers feel healed completely from both aspects of illness and disease. special abilities that are not possessed by western-educated doctors and do not rule out the possibility of good collaboration between these two different disciplines in order to provide optimal help to sufferers. Medical experts and other expert practitioners (psychiatrists, psychologists) will feel the many benefits of collaborating with traditional healers, especially in terms of understanding psychopathology and psychodynamics of mental illness that are closely related to social and cultural conditions. Anxiety and fear experienced by sick people who never recover, both those who are highly educated or illiterate, rich or poor, desperately need distribution or compensation and find a solution to things that are rational or irrational, logical or illogical so that self-peace is achieved.

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Economic Policies in the Context of Covid-19: Challenges and Possibilities

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Abstract. The covid-19 pandemic which started from China's Wuhan city during December, 2019 has caused havoc around the world by killing millions of people and disrupting almost all the economies on the earth. All the major economies of the world at that time were already facing a steady slowdown with unemployment rate rising rapidly. The already low aggregate demand is now likely to be even lesser due to this contagion. Majority of the countries implemented strict lockdowns causing decline in production and demand. The current paper attempts to describe the main challenges in the coming times, which will be faced by various economies, both developed and developing. Though, the main focus is on Indian economy, the discussion is by and large applicable to the entire world. Besides highlighting the economic issues arising due to this health emergency, the paper attempts to suggest the measures for gradual revival of the economies. The main contention of the paper is that 'if the current economic crises are to dilute, two things would be absolutely necessary. First, this recovery has to come through a 'bottom-up' approach instead of a 'top-bottom' one. Secondly, the countries which succeed in altering the composition of the GDP quickly and substantially will be the ones to increase the quantum of their GDP.' The paper is divided into eight sections. The first section defines economic crises; the second section describes the components of aggregate demand. Third section explains the reasons for pandemics to cause economic crises whereas the fourth section shows the trade-off between public health and health of the economy. Section five throws light on the nature of major economic crises faced by the world till date. Section six and seven explore the policy options and future course of action to deal with the current situation. The last section shows the major concerns which most economies especially the poor ones will have to address while handling the current situation.

Key Words: Economic Crises, Aggregate Demand, Covid-19 Pandemic, Revival, Consumption, Investment, Fiscal deficit, Innovations

Meaning of Economic Prosperity and Economic Crises

Economists perceive economic prosperity as a period of high aggregate demand in the economy whereas economic crises as a phase of low aggregate demand.

Four Vital Components of Aggregate Demand:

Aggregate demand in the economy is comprised of four main components i.e.

- i. C= Consumption Expenditure (demand created by consumers)
- ii. I= Investment Expenditure (demand created by producers)
- iii. G= Government Expenditure (demand created by government)
- iv. X= Net Exports (demand created by foreign citizens)

It is often expressed in the form of an equation.

Aggregate Demand = C+I+G+X.

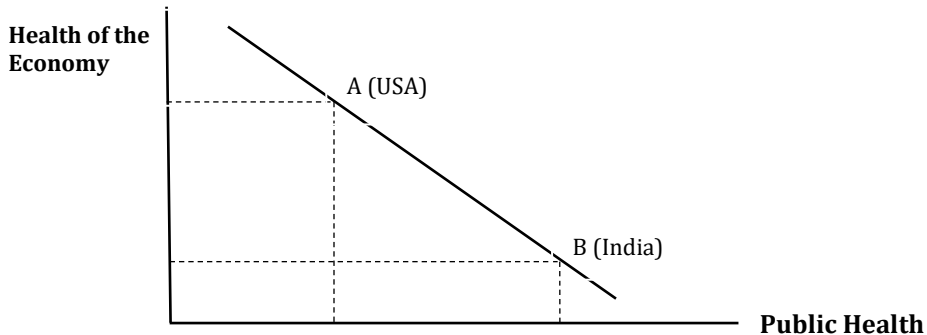
Why Pandemics Can Cause Severe Economic Crises?

Pandemics especially the highly contagious ones like Covid-19 require social-distancing and hence strict lockdowns and curfews. As a result, the aggregate demand declines. First of all, it is the consumption which takes the toll. Consumption decreases mainly due to two reasons. People are afraid to go to the market for shopping due to the fear of contracting the infection. Similarly, the people expect some kind of decline in their income due to the total lock down of factories and production units in which they are working. This fear of reduced income and joblessness together dampens the consumption expenditure in the economy. Secondly, the exports start decreasing. Since a pandemic, by definition, is an outbreak or disease spread across the world, the purchasing power will universally decline due to lock-downs and social distancing everywhere. Number three; it is the investment which starts declining. This is an outcome of decrease in domestic consumption and exports (foreign consumption of domestic goods). If there is very less demand for country's goods and services within and outside the country, there will be decrease in the willingness to invest by the producers and manufacturers.

However, the government expenditure increases during such times of emergency. But it is mainly in the areas of public health and freebies given to the poor. Such government expenditure does not increase the aggregate demand or GDP as it is more in the form of a transfer payment.

Thus the pandemics reduce aggregate demand by reducing all the four components of AD i.e. the consumption, the investment, the government expenditure (productive) and the net exports. Consequently, the pandemics lead to severe economic crises.

Trade-off between Health of the Economy and Public Health



The logic behind the contagious pandemic to result into an economic slow-down can be understood with the help of the above diagram.

The downward sloping curve shows an inverse relationship between the 'health of the economy' and the 'public health' during pandemics like Covid-19. Countries like USA which did not declare a lockdown would find themselves at point A. Such countries chose to keep the economy on track by sacrificing the public health. On the other hand, countries like India, which were in a state of lockdown for period of more than a month, gave priority to the public health sacrificing the health of the economy.

So the main reason for the economies to slowdown during the pandemics has been the concern for the public health at large.

Nature of Economic Crises

In the post-Covid-19 period, the economic crises would be classified into two main categories. First, those which were man-made- an outcome of bad policies by the central banks or governments like poor regulations on the banking sector or poor monetary management. The great depression of 1929 and the great recession of 2007-08 fall into this first category. Second, those which were caused by exogenous factors like pandemics. The current economic crises which just began in 2020 due to the corona virus would fall in this second category.

The world took around ten years to recover from the great depression of 1929 and approximately the same time to shed off the effects of 2008 crises. It should be noted that the man-made economic crises can be revived gradually by modifying the faulty policies and putting regulations at place by learning from the experience. On the other hand, the crises like those triggered by pandemics simply can't be put to an end (only) by replacing the bad policies by the good ones. The economies will

remain submerged in crises till the pandemic continues and they automatically start coming back on track when the contagion fades away, either naturally or due to a newly invented vaccination. Of course, government's efforts and policies can reinforce the growth.

Despite the fact that the revival from the current crises largely depends on the exogenous factors, the policy makers and the state can't just sit and watch. The subsequent sections illustrate what the policymakers can do under such circumstances and what challenges are they likely to face.

The Policy Options

The two biggest challenges for policy-makers in the upcoming few months would be

- i. To resurrect the aggregate demand (C+I+G+X) and employment and
- ii. To support the daily-wage earning poor population

Undoubtedly, the revival of the aggregate demand will take some time. Further the trickling down of the benefits to the poor will take even longer. Hence, the immediate focus of the government should be to support the daily-wage earning poor population. Following would be the policy responses of most of the economies of the world to the ensuing crises.

1. Attempts at increasing the Aggregate Demand:

The two most popular demand-side macro-economic policies at the disposal of the policy makers are monetary policy and fiscal policy. Monetary policy is the central bank's policy to control the money supply in the economy whereas the fiscal policy is the government's policy related to taxes and public expenditure. Central banks around the world are likely to cut-down the interest rate and go for quantitative easing. On the other hand, governments around the world are likely to reduce the tax-rates and increase their spending.

Under the normal circumstances, such expansionary monetary and fiscal policies are likely to revive the demand.

However, under extra-ordinary circumstances such as created by the current contagion, even at a reduced interest rate and lower taxes, the demand isn't likely to increase much.

The expansionary policies work when aggregate demand is low due to low purchasing power with the people. But during the times of health crises like this, the aggregate demand is low not because of low purchasing power but because of the two aforementioned fears; the fear of getting infected and fear of losing the job in near future.

So the traditional macro-economic policies can't be expected to deliver the results, at least in the short run.

2. Supporting daily wage-earners and poor population

Due to the prolonged lockdown, majority of the manufacturing has suddenly stopped resulting into loss of jobs for millions of daily wage earners. In order to support the poor population who relies mainly on daily wages, governments across the world, especially those in developing countries, are providing direct cash transfers in their bank accounts e.g. Rs. 6000 per annum per family or Rs. 500 pm in India (with some additional temporary benefits for the poor women). Similarly, these poor families are given free of cost or subsidized food-grains (through PDS) by the government. The Indian government is providing around 12 KG food grains to the poor besides transferring cash benefits.

However, the main challenge in these measures to support the poor is that the cash amount guaranteed to them is too inadequate. Further, looking at the speed with which the disease is spreading, this support will have to be extended for a long period of time. Government's financial burden is likely to increase tremendously resulting into increase in its fiscal deficit.

The Future Course (Possibilities)

If the current economic crises are to dilute, two things would be absolutely necessary. First, this recovery has to come through a 'bottom-up' approach instead of a 'top-bottom' one. Secondly, the countries which succeed in altering the composition of the GDP quickly and substantially will be the ones to increase the quantum of their GDP.

In case of man-made economic and financial crises, it is normally the government which through its modified economic policies and improved regulations, rescues various industries and companies (Top-Bottom approach). However, looking at the nature of current crises building up due to the pandemic, the role of the individual micro units in the revival of the economy will be extremely important (Bottom-Up approach).

The bottom-up approach actually means that the real revival of the economy from the current crises lies more in the hands of the companies at micro level. Companies will have to be quick to understand the changes in the consumption patterns of the consumers which would occur due to the new disease.

Further they must be quick to innovate accordingly to match this change. Innovations will have to take place in areas we won't even have imagined. The most innovative and quickest to adopt the change will reap benefits; those stuck in the past will become redundant. Those who are nimble will get the competitive

advantage helping the resurrection of the economy. Companies will have to change the way they were delivering their product or the product (business) itself to align themselves with the changing patterns of consumption. Here are some of the examples of innovations, changes and adjustments in the delivery methods, products and businesses which have already taken shape. Since the parents would not like their children to attend the actual 'bricks and mortar' classes, many of the educational institutes have started virtual teaching. Similarly, a local tailor who lost a lot of business due to the outbreak switched over to stitching face-masks, whose demand and prices had suddenly increased. Many of the restaurants are already tweaking their marketing strategies highlighting their focus on 'hygiene and precautions' instead of 'taste and quick-delivery' of food. Taking a leaf out of the educational institutes' book, many doctors have already started offering tele-medical services. They have sent messages and emails to their regular patients informing them about online check-up facility through online platforms. These are only a few examples to quote.

Government, on the other hand, will mainly have to perform its role of a regulator in a much effective manner, strictly ensuring the maintenance of social-distancing, safety and hygiene standards in production and delivery.

The second source of revival is the fact that although the pandemic will reduce demand for some industries, it will certainly increase the demand for the others. E.g. the demand for public-transport will decrease but the demand for private vehicles will increase as the later increases the safety and security of the people while commuting. The demand for bricks & mortar classes will decrease but the demand for virtual classes will go up. The demand for restaurant-food will decline but the demand for home-delivered food will shoot-up. Similarly, the demand for movies in theaters will fall but the demand for home theater systems will zoom up. Hence it is up to the entrepreneurs to gauge the changing pattern of demand and smoothly switch over from one business to another; or at-least change the way of doing the existing business.

The Major Concern:

Despite a possibility of innovations and changes, there will be many businesses and occupations where there would practically be no scope and possibility to innovate and change. e.g. the daily-wage unskilled construction or factory worker with zero or limited savings can neither pursue a new occupation/business nor can he continue in the same profession working from home as is possible elsewhere. So the poor will be hit really hard.

It would be a real challenge for the governments to protect their lower income groups from this recession.

The great depression of 1929 lasted for around a decade. This one, at least at this moment, looks more serious as the virus does not seem to be going anywhere in near future. It seems it is here to stay. No doubt there are tough times ahead. The biggest hope under these uncertainties is the invention of an effective anti-viral vaccination latest by mid 2021. Only that would reduce the miseries of the mankind.

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Religion and social capital of citizenship: Bogor Islamic community in globalized world development¹

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Abstract. Democratization is a globalized agenda of development that needs always to be developed also by the Indonesian society to achieve a just and prosperous country that is referred to as 'baladatun toyyibatun wa robbun ghofur'. Within this framework, Islamic community (Islamic social organization) and other religious organizations are expected to behave kindly as an equal citizen that observe humanistic, pluralistic and tolerant religious social life. In this context, the situation of social solidarity, reciprocal trust, tolerance, even intra and extra-collective cooperation among socio-religious religious communities are expected to be more natural and sustainable. However, empirically, social solidarity, social equality and tolerance still need to be develop through internalization and socialization of so-called citizenship's social capital such as reciprocal trust, solidarity, tolerance, equality, social networking and association as well as participation and cooperation. This article describes and explains citizenship's social capital among Islamic community that include moderate Islamic social organization such as Muhammadiyah and Nahdlatul Ulama (NU) and 'radical' Islamic organizations such as Hizbut Tahrir Indonesia (HTI) and the Islamic Defenders Front (FPI); and formulates several recommendations to fruitfully establish plural, democratic and tolerant society.

Keywords: Religion, Social Capital of Citizenship, Islamic Community, Social Organizations, Civil Society, Social Movements.

Introduction

Indonesia is a very plural nation both regarding the religions of its population and ethnicity. As a pluralistic nation, religious tolerance, namely the willingness of people to respect each other and accept the existence of sects and adherents of other religions, is a very important issue in the life of the Indonesian nation. Recognition of social-religious plurality and tolerance is very strategic to be the basis of the Indonesian society and make it a socio-cultural wealth, so that it can later make an important contribution to the consolidation of democracy.

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In such an Indonesian context, the issue of tolerance becomes so an important issue in the the current trend, namely the emergence of the phenomenon of religious intolerance. In certain circles, growing feelings of self-righteousness and consider other schools as heretics and even infidels (takfir) and must be removed. As a result, social norms and rules which are the basis of shared life are less obeyed, and violence between religious groups has increased. This occurs not only between religions, such as cases of religious violence that have occurred in Poso or Ambon or on a small scale occur in Tanjung Balai³, but sociologically it also occurs intra-religious conflict as experienced by certain mainstream Islamic groups with the Shiite and Ahmadiyah communities, Salafiyah worshipers in West Nusa Tenggara, the sealing of the Jama'ah Islamiyyah mosque in West Sumatra, or anarchist attacks on the Ahmadiyya community showed the absence of collective social attitudes and behaviors that guarantee peace for peaceful co-existence of community. This phenomenon is of course ironic, because religious people should be the most collective agents who affirm mutual sympathy and respect among others.

The above phenomenon shows the low appreciation of certain religious communities towards positive norms, as well as the lack of efforts to revitalize humanistic and tolerant norms of religious social life. This phenomenon indicates that cultural and structural factors play a very important role, and therefore need to be studied and analyzed. Theoretically it can be assumed that social conflicts occur because of what is called social capital of citizenship⁴ is not yet developed in the lives of some Indonesian people, aside structurally, the principles of good governance (good governance)⁵ also not yet fully implemented.

The above proposition can be further explained through the fact of the results of research which shows that some Indonesian people are still relatively intolerance. Regarding political life, for example, which is an important requirement for the

³ The incident that occurred on July 29, 2016 was triggered by a complaint of a Chinese woman named Meliana over the sound of the call to prayer from the mosque located in front of her house. Then the mosque management confirmed the complaint to Meliana, who at that time actually showed her anger. It was reported that Meliana had apologized, but apparently later the news was spread through social media that there had been harassment by Meliana which resulted in a period of damaging temples and temples in the port city.

⁴ In this study, citizenship social capital is adopted, modified and developed from the concept of civic culture. Citizenship social capital is a translation of social capital of citizenship that can be the basis of civil society, that is, a society that has the characteristics characterized by the full attitude and behavior of civilization (civility) of civil society such as active participation in social life and statehood, the existence of equality, solidarity, mutual trust, tolerance and active in association for collective cooperation. See the normative vision of Madani society in Nation Transformation towards Madani Society, p. 13-19, by the National Reform Team Towards Civil Society; Also "the Civic Community" in Putnam, 1993, Making Democracy Work, p. 86-91.

⁵ The concept of good governance, has a relational dimension because it is a set of relations between civil society and the government that practices to maximize the common good (the common good). Some of the characteristics that must be upheld include: transparency, effectiveness, responsiveness, openness, submission to the rule of law, acceptance of diversity (pluralism) and accountability

creation of a democracy, Indonesian society can be categorized as less tolerant. A national survey showed that the majority of Indonesians (67%) expressed hatred, and were therefore unwilling to coexist with other socio-political and religious groups such as Jews (7%) and Christians (3%). Specifically for Christians, members of the community allow worship services in the area around the respondent's residence (31%), and if in the neighborhood a church (40%) is established (Mujani et.al., 2002: 19-20).

Likewise, a similar picture occurs regarding mutual trust among citizens (interpersonal trust), a political culture of society that can also have a positive impact, or vice versa, for the creation of democracy in Indonesia. In this case, the political culture of the Indonesian people is not very supportive. Only 29% said they always or often believed in others. In general, society states that everyone must be careful of others, do not easily believe (86%). This proportion is very large, and shows low political culture for good governance (Mujani et.al., 2002: 21-22).

This paper will look at the relationship between the religious culture of Islamic mass organizations and the social capital of citizenship in Islamic organizations such as Muhammadiyah, Nahdhatul Ulama (NU), Hizbut Tahrir Indonesia (HTI), Front Pembela Islam (FPI) or Islamic Defenders Front in Bogor. Muhammadiyah is a mainstream representation of Islam with a modernist orientation and a moderate attitude. Whereas NU is a traditional Islamic organization with a moderate attitude. Meanwhile, HTI is considered as a radical-fundamentalist mass organization that advocates the Caliphate and rejects democracy. The FPI is also considered 'radical' because the organization sometimes carry out da'wah activities by 'sweeping' which act violently against immoral places, though in fact in terms of religious understanding, this group identifies itself as ahlusunnah wal jama'ah like NU.

Social Capital of Citizenship

Citizenship social capital includes the following elements: 1). Mutual Trust, namely thinking, acting and acting positively towards fellow citizens; 2). Solidarity is mutual feelings, interests and goals with fellow citizens; 3). Tolerance is willingness to tolerate differences of opinion, beliefs, behavior habits; 4). Equality appreciates equality among fellow citizens and equal access to sources of life (such as social, cultural, political economy); 5). Social Networks: and Organizations (Associations), namely forums or organizations that serve as media for social relations; and 6). Participation (Civic Engagement) and Cooperation, namely the participation of a person in his community and conducting collective cooperation to achieve the common good and recognize diverse ethnic interests, as can be seen in the following figure 1:

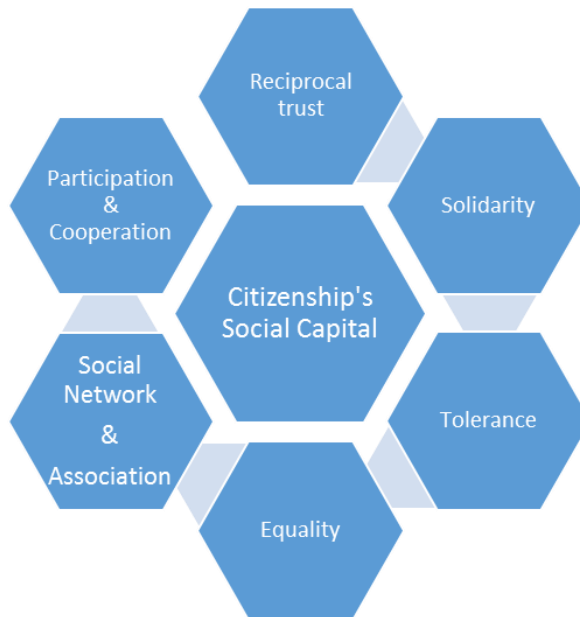


Figure 1: Element of Social Capital

The six elements of citizenship social capital will be seen among Islamic social organizations in Bogor. The assumption is that the level of citizenship social capital within Islamic organizations is formed by an understanding of the values that originate in the text and their perceptions of the context of socio, cultural, political and economic configurations. Understanding the text and configuration of the context can be both a motivating and inhibiting factor for the development of citizenship social capital. The level of citizenship social capital will in turn affect the formation of a multi-cultural democratic society. If the culture of citizenship is good, it will grow well with a multicultural democratic society, and vice versa.

Empirically, the social capital of citizenship can be grown among religious social life. This relates to what Bourdieu calls habitus. Habitus is a mental or cognitive structure, which is used by actors to deal with social life (Ritzer and Goodman, 2003: 522). Habitus is a product of history, as a legacy from the past influenced by the existing structure (Bourdieu, 1990: 54). Certain individual habits are obtained through life experiences that are internalized, for then they use to feel, understand, realize and value the social world (Ritzer and Goodman, 2003: 522).

This habitus of civilized life was also promoted by the Prophet Muhammad among Medina community. Historical facts show that the social capital of citizenship can grow well in a society led by the Prophet Muhammad at the beginning of Islam and is now referred to as an ideal form of society. The Prophet had established the

Muslim habitus which in the Nurcholish Madjid statement was “Genuine engagement of diversities within the bonds of civility”.⁶ Even the ideas and practices of democracy at the time of the Prophet were considered to be very advanced beyond the development of his era. At that time, differences in religions such as Islam, Judaism and Christianity were actually used as social capital for the development of the community in sustaining state capacity which was directly led by the Prophet. It is this modern way of managing a state led by the Prophet Muhammad that Ernest Gellner (1987), a well-known sociologist, later said that Islam can maintain its system of faith in the modern age without doctrinal interference. This is because according to him, purification of the *aqidah* (basic tenets) can go hand in hand with the process of modernization. This compatibility is due to pure teaching Islam which is egalitarian (affirming the equality of humanity) and promote science and research. This was also shown by Marshall G.S Hodson (1974), historian of Islamic experts that the XVI century innovative investment in humanity and material which was a transmutation factor of modern technological age in the Western world was in fact already owned by medieval Muslim communities

According to Hikam (1996: 3) communities with solid citizenship social capital as seen in civil society are marked by free communication transactions by communities, because in this arena independent actions and reflections are ensured, not constrained by conditions of official political institutions. So here it is possible for negotiations to attain the common good while still obeying the applicable law, as a *par excellence* characteristic of civil society in the conception of Nurcholish Madjid. There are at least three important elements that determine the strengthening of civil society, namely the existence of networks of social relations, reciprocal trust and the willingness to reciprocate. Robert Putnam's research findings in Italy, as reported in his book *Making Democracy Work: Civic Traditions in Modern Italy* (Putnam, 1993), for example, have tried to prove that economic progress and social welfare in an area are very dependent on how far members of society have an awareness of the importance of engaging in a network of institutional relationships to achieve shared goals. The northern Italian region in general, according to Putnam, achieved a high level of social and economic success because most members of the community have long had a tradition to be involved in a wide network of social relations, so various social, political and economic problems were solved successfully through institutional collaboration. In contrast, in southern Italy there was no such tradition. Communities lived in groups that run individually, separated from one another and compete unfairly. This condition was

⁶ see Nurcholish Madjid in *Republika*, 10 Agustus 1999.

concluded by Putnam as the most decisive cause why this region could not achieve economic progress in multicultural democracy as happened in northern Italy.

For the condition of Indonesia, Hefner (2000), points to the existence of a strong tradition among Muslims to associate. He specifically mentioned Muhammadiyah and NU as two large and well-established organizations where Muslims practiced associational culture, had shown the face of a peaceful Islam and played a role in promoting plurality and democracy in this country. In relation to the social capital of citizenship, he said that ... "the pluralist civic wing of the Muslim community believes that only through decisive rejection of Islamic politics (in the sense of formal political parties) and commitment to a pluralistic, democratic, and civil Indonesia, the nation can forward "(2000: 227).

Meanwhile, as an effort to conduct empirical analysis and the basis for creating categories can be seen in Table 1 below. In this table, the beliefs, norms and values commonly derived from religious teachings are a cultural aspect of social capotal conception that has come to the attention of social scientists. Citizenship social capital is a cultural domain related to social organizations that dynamically determine relationships horizontally and vertically. The growth of mutual trust, solidarity, willingness to help and cooperation is a sign of the existence of citizenship social capital (Uphoff: 2000).

Tabel 1: CATEGORY OF SOCIAL CAPITAL

Category	STRUCTURAL	CULTURAL
Manifation	Roles and Rules, Network and personal relationship, procedure and precedent	Norms, Values, Attitudes, Tenets
Domain	Social Organization	Element of Citizensip's Social Capital: Trust, Solidarity, Tolerance, Equality, Network, Association, Participation and Cooperation.
Dynamic Factors	Horizontal Relationship Vertical Relationship	Trust, Solidarity, Cooperation, Generosity
General Elements	Expectation to cooperate, beneficial for all	

Source: Uphoff (2000) dan Putnam (1994).

To refer to the findings regarding this matter can be explained as follows. According to research results, in America, the church acts as a social network that encourages community volunteerism: religious organizations encourage opportunities to serve, both inside and outside the scope of their groups, providing personal contacts, committees, telephone numbers, meeting rooms, transportation

and whatever makes good intentions become real actions (Wuthnow 1994b: 242). Previous research also noted that religious volunteers are more motivated than those who are not religious in terms of their involvement in achieving the common good (Wuthnow, 1991: 325). He also showed that church members were more eager to give money and time, including secular actions (1996: 87). For example, they give 50 trillion every year as donations; this amount is three times greater than the money donated for education or five times greater than for health (2003a: 208). In terms of political involvement it was also shown that church members were more likely to vote in elections (Wald, Kellstedt and Leege, 1993: 49). It was also noted that reports of successful efforts to build residential settlements were more indicated by religious institutions or by devout people (Coleman, 2003: 34; Schambra 1994: 32). Other findings also show that religious institutions play an extraordinary role in developing one's ability as citizens (civic skills) (Coleman, 2003: 34).

Furthermore, Putnam's conception of the two sides of the equilibrium seems relevant. He conceptions the existence of two circles, namely virtue circle and vicious circle. The circle of virtue is one side of social equilibrium characterized by high cooperation, mutual trust, reciprocity, civic engagement for the common good. This condition can be said as the persistence of citizenship social capital. While the vicious circle (negative) is characterized by betrayal, distrust, denial, exploitation, chaos, isolation, and setback. These elements reinforce one another and give birth to resistance to citizenship social capital. It can be said that collective cooperation between various Islamic and religious communities in general will be more prevalent in societies that are colored by the positive equilibrium side. Putnam's conception indicates that citizenship social capital will develop if equality before the law are enforced, the functioning of social norms, the establishment of cooperation, mutual trust, the running of reciprocity and the active involvement of each Islamic group to obtain their rights as citizens in the framework of achieving the common good. This conceptual framework from Putnam is useful for the study of the functional relationship of citizenship social capital of Islamic social organizations with multicultural democracy. Meanwhile, the method of categorization carried out by Bain and Hicks related to citizenship social capital shows that it is a social construction in which many variables influence it.

As far as the concept of citizenship is concerned, in Marshall theory, there are three dimensions of rights contained therein, namely civil, political and social rights. Civil rights relate to basic issues such as freedom of speech and the right to obtain access and fair treatment in the legal system. Political rights are not only about the rights in elections but also greater access to political institutions to articulate their interests. Whereas social rights relate to access to a social security system, where

every citizen has the right to obtain at least a basic level of welfare which must be fulfilled by the state in a state of unemployment, illness or misfortune. However, it should be immediately added here that there are cultural rights namely rights relating to cultural identity, religion, language and customs, which are absent in Marshall theory because of the relatively homogeneous context of British society in terms of religion at that time. According to Turner, active citizen is a must to achieve these rights (Turner, 1990).

Furthermore, the link between citizenship social capital and democratization is inspired by multicultural democratic theory. This theory initially questioned whether minorities have the right to maintain their cultural institutions and can legally maintain their cultural identity (Young, 1990; Kukathas, 1992; Kymlicka, 1995; Kymlicka and Norman, 2000). This theory discusses social, civil and political rights, in addition to the accommodation rights of the institutional structure of the state for minorities. This multicultural democracy theory further states that there is a positive correlation or significant relationship between political integration with mutual trust, tolerance and solidarity. Empirically, there is a positive correlation between social political participation and mutual trust in politics (political trust) on the one hand and the presence of a network of community organizations on the other. (Fennema and Tilly, 1999).

Religion, Politics and Social Capital of Citizenship

There are three levels of citizenship social capital of Islamic civil society organization (CSOs) in Bogor, namely high, medium and low citizenship social capital. This is related to the attitudes and behavior of the community or actors towards the text and the context and characteristics of a social organization. Characteristics of CSOs are related to the religious and political orientation of the CSOs concerned.

As seen in figure 2 below, there are four characteristic patterns of Islamic CSOs in Bogor, which reflect patterns in the national context as well. NU is an organization that understands texts interpretatively and to some extent metaphorically, with a traditional tendency in religious orientation because it follows the opinions of medieval scholars written in the 'yellow' book (four madzhabs in fiqh orientation). Whereas the political orientation of this CSOs tends to be moderate and conservative because it has accepted the final form of the Republic of Indonesia based on Pancasila. Meanwhile, Muhammadiyah is a modernist organization because it is concerned with ijtihad and does not practice taqlid or become a follower of certain schools of thought (madzhab). Same is the case with NU, Muhammadiyah is also a moderate conservative in political orientation and has

accepted the final form of the Republic of Indonesia and mentions it as *darul 'ahd wa shahadah*.⁷

FPI is also categorized as a mass organization which is actually traditional as NU, but this mass organization tends to resort to violence when confronted with social immoral actions judged to be incompatible with Islamic teachings. This organization usually sweeps its report to the authorities responsible for dealing with violations of the law has not received a serious response from the security forces. This organization is also labeled as radical because it tries to formalize Islamic Sharia. HTI is a social organization that tends to be scriptural in understanding the texts, including interpreting commands to implement Islam Sharia. It is called radical because it fights for the realization of the Islamic Khilafah or Islamic global state as the final form of Islamic politics and it does not accept democracy as well. This organization is also very active in formalizing Shari'a. According to this organization, the social context has not been accommodating of Islamic sharia and is considered to exclude the formalization of Islamic law.

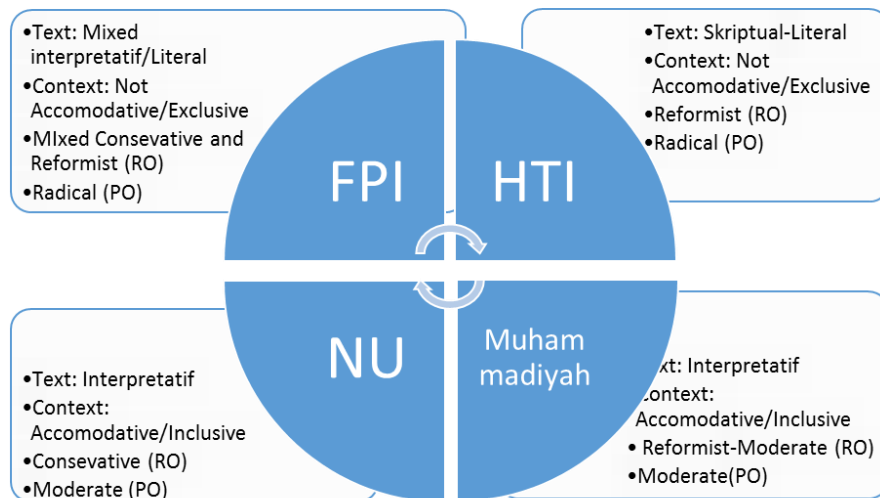


Figure 2. Four Pattern of Religious and Political Orientation

Vertical : Political Orientasion (PO): Conservative-Radical

Horizontal: Religious Orientation: Moderate conservative-Reformist/radical

(Gelner, 1995)

In various studies on citizenship social capital, experts argue that citizenship social capital is influenced by text and context. Understanding the text here is interpreted as a subjective understanding of the sources of religious teachings either the results of one's own understanding (ijtihad) or following the opinion of the cleric or

⁷ Interview with chair of Bogor local Muhammadiyah, 28 March 2019.

religious teacher (taqlid or ittiba '). While the context is subjective understanding both individually and collectively of the structural-objective conditions (socio-cultural, economic and political configurations).

This theoretical constructions seem to be verified by the reality of Islamic social organizations in Bogor. Figure 3 shows that NU and Muhammadiyah for example in understanding texts are interpretative and metaphorical, so there is flexibility in understanding the texts or the scriptures. Understanding religion in this view places Islam in accordance with the times and the context in which it lives. No matter how different the two camps are about being traditional or modernist, these two organizations are moderately conservative in their political orientation considering the Unitary State of the Republic of Indonesia based on Pancasila as the final form of the state. Both organizations also tend to consider that the relative socio-economic conditions has accommodated several Islamic teachings and tend not to support the formalization of Islamic law. Both of these organizations prefer cultural strategies through education and dakwah rather than political move.

The religious and political orientation of NU and Muhammadiyah provides relatively persistent consequences for citizenship social capital. Mutual trust internally and externally with other organizations including non-Islamic organizations by establishing communication relations in interfaith forums are promoted. With these conditions solidarity also grows well and tolerance between groups is also maintained and nurtured. The active engagement in the interfaith forum also shows that this mass organization upholds equality between citizens as the basic capital of association between citizens whose position is equal before the law.

NU and Muhammadiyah also have extensive networks. If NU relies on the pesantren network as an educational institution that reaches to the countryside, Muhammadiyah relies on a network of modern schools. Both of these large organizations are also active in social media in establishing communication with various groups. Both of these organizations are also active in the local MUI in promoting moderate Islam and in several formal state institution to articulate social cultural engagement.

In terms of participation and cooperation, NU has a very important role in area of education, namely pesantren which in contemporary development not only hold religious education solely with the yellow book as a source of teaching, but also open classy schools both in the form of Madrasas which are affiliated in the Ministry of Religious affairs, as well as public schools that are affiliated in the Ministry of Education and Culture. These two trends are also implemented by Muhammadiyah. At first, Muhammadiyah focused more on modern education in the form of classes, but later this modern organization also organized pesantren as an

appreciation of Islamic traditions in the archipelago. Another prominent participation was Muhammadiyah's charitable endeavors in the field of health and the economy of the people. In the health sector, for example, this organization has a number of hospitals and health clinics spread across various corners of Bogor (MPI, 2015). In the favorable conditions like this, collaboration with various parties both with other mass organizations or the government is also carried out so that all programs can be implemented successfully. Thus, citizenship social capital of both social organizations with the support and articulation of its various elements and aspects, thus, become persistent towards multicultural democracy.

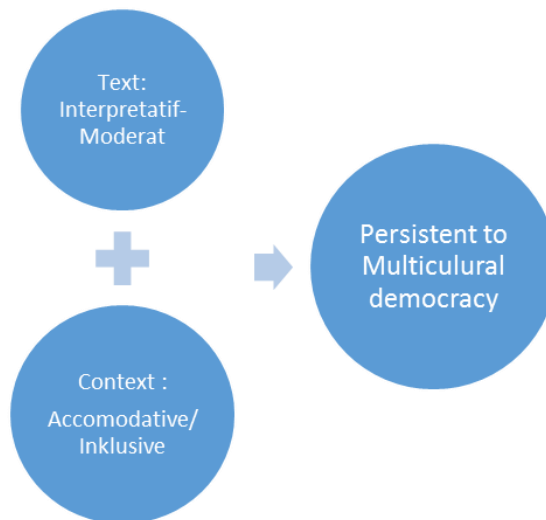


Figure 3. NU's and Muhammadiyah Citizenship Social Capital

Conversely, with the scripturalist-literalist toward text and negative perception of the context resulting in some radical attitudes and actions as performed by HTI and to smaller extent by FPI as can be seen in the figures 4 and 5 below. Understanding the text in this way fosters a fundamentalist attitude which tends to give birth to behave absolutely, namely the attitude that the group's understanding is considered the most correct while others are wrong. This results in a low level of tolerance and low level of collective cooperation within groups and with other non Islam organizations. Low tolerance shows a low degree of citizenship social capital. Meanwhile, in terms of context, this group perceives it as a situation that is not conducive to their understanding of Islam. They, for example, always feel injustice happening in various sectors of life including in terms of accessibility to education and health facilities provided by the government. This situation will be psychologically pressure for the group to only emphasize solidarity between Muslims or even just their communities to support what they want. To fight for the

interests of their groups, they certainly need an ideology. This group then has high expectations on the formalization of Islamic law which is expected to realize their wishes or aspirations. A further social implication is that this group has a low desire to have a dialogue other social grouping or other cultural stakeholders. This group, for example, is not part of the local ulama council (MUI Bogor). Both of these organizations also use networks and associations only for internal groups.

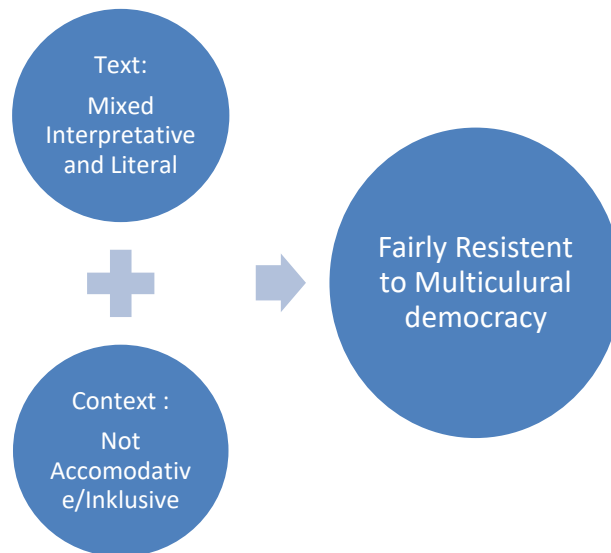


Figure 4. FPI's Citizenship Social Capital

However, HTI⁸ is very well known to the public and is often involved in demonstrations condemning capitalism and colonialism in public streets or public meetings. While FPI is known to the public because it is very involved with social assistance when certain groups are affected by natural disasters. Interestingly, this assistance was also given to non-Muslims people. Nevertheless, citizenship social capital of HTI and fairly low citizenship social capital of FPI are generally considered resistant to multicultural democracy because the two organizations'

⁸ HTI is no longer active organization since the government banned this organization in 17th of July, 2017. "The Government, President said, "has long studied and examined as well as asked input from a lot of people, including ulemas, before making a decision to revoke legal entity status of Hizbut Tahrir Indonesia (HTI) and also to disband this organization". It is reported," the Ministry of Law and Human Rights, on Wednesday (19/7), has issued a Decree to revoke legal entity status of HTI. The decision was made after government institutions who are in the domain of politics, law, and security have coordinated. Now, since the status has been revoked, Freddy said that HTI has been disbanded in accordance with Government Regulation in Lieu of Law Number 2 of 2017 Article 80A." Source: <https://setkab.go.id/en/government-disbands-hti-after-receiving-input-from-ulemas-and-the-people/>

agenda is to formalize Islamic sharia through formal legislation in national level as well as regional level (PERDA). However FPI is considered as less radical than HTI because this organization still formally accept the existing state of Republic of Indonesia and its ahlusunnah wal jama'ah ideology. It is for the reason, that the government has not revoked this organization until now, and at the time it has not been registered.

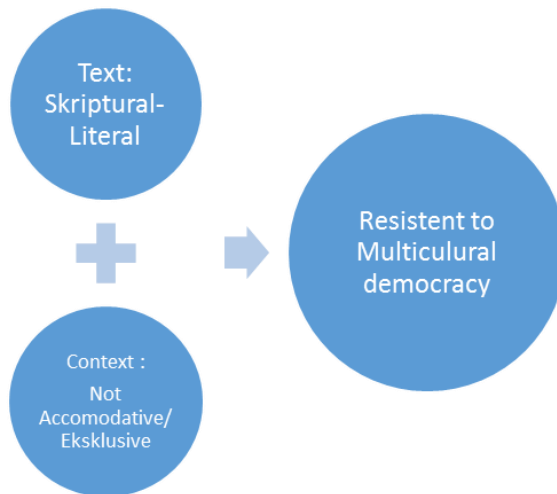


Figure 5. HTI's Citizenship Social Capital

Conclusion

Persistent social capital of citizenship or a positive-sum game lifestyle that is a situation that maximizes the common interests of fellow citizens is more demonstrated by NU and Muhammadiyah organizations with a more inclusive and moderate religious understanding based on interpretative text understanding and contextual perception rated according to Islamic teachings. With such religious and political orientations, members of both organizations can develop citizenship social capital, because they are supported by sincere behavior in practicing their religion such as mutual trust because of honesty and fairness, solidarity, tolerance, and equality accompanied by generosity (generosity). Furthermore, participation and cooperation are also relatively prominent in this organization because the norm of reciprocity is owned by members of this organization because its basic component is the *raison d'être* of their organizations such as morality development, shared norms, and adherence to sanctions and Divine law rules. The citizens of these two organizations are also voluntary in their organization, and this is what makes them have a wide enough social network and functional associations to articulate their citizenship. These are all objective conditions that support the process of developing citizenship social capital that is persistent with multicultural democracy.

Meanwhile, citizenship's social capital of HTI and FPI are relatively resistant to multicultural democracy due to their way of interpretation of text and their negative perception of the context as unislamic. This scriptural attitude and negative perception of context resulted in radical attitude towards the state. HTI insists to apply khilafah as the core solution of existing corruption in every level of government. FPI, even though accepts the existing state of Republic of Indonesia, but this organization is sometime implementing violent ways to combate of so-called maksiat (evil attitude such as prostitute, gambling and alcoholic drinking) when their denouncement or complaints are not responded properly by police. The radical attitudes has inhibited their social capital of citizenship to develop. Other civil organizations and government are suspicious that HTI will change the state ideology of Pancasila, while FPI's action are contra-productive in implementing peaceful social order. In short, citizenship's social capital of the four Islamic social organizations are clearly different according to how they interpret Quran and Hadits as well as how they perceive social, economic and political context.

Finally, this paper suggests recommendations as follows:

- a. To develop multicultural democracy, the two Islamic teaching resources namely Quran especially as the first resource, and also Hadits needs to be interpreted intellectually and to some extent metaphorically with considering public interests (masalah) in mind. Through this approach, Islamic teachings could be compatible with every time and place.
- b. It is also recommended that the government should relentlessly develop social situation compatible to the ideal norms (the common good) and include special need for some civil society organizations to hinder radicalization among certain civil society organizations.

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Entrepreneurship by CHOICE: A study on avenues for women in India who choose to become entrepreneurs.

Shivani Ahluwalia G

Role of Education in an Indian women's life.

Education is an important part of society. For the progress of society everyone must contribute for its development so education is the education is best tool for achieving this goal .Men and women are basic ingredients of the society. Mostly people think that men's contribution in society is more than women .But now women are sharing equal responsibility in every field of society. So women education is very important for building prospers society. Education is also the single most powerful way to lift people out of poverty.

Woman has to play three main roles in her life. Each of these roles has to exempt some of her duties. It is only with the help of education that she would be able to do them successfully. The first duty of a woman is to be a good daughter. The second duty is to be a good wife and third duty is to be good mother. Education teaches a woman what she should be. It also teaches her how she should do it to be a good daughter, wife and mother.

Education helps women in knowing their legal rights. Education also built up the self confidence. Education is also important for the self-grooming of the woman. It gives her a sense of individuality which boosts her confidence. You must have noticed a clear cut difference between an educated and an uneducated woman. Everything starting from their appearance to their mental approaches is different from each other. It is the education which makes this difference. You must have noticed the difference in the way of talking, walking, handling things and horizons of thoughts, of an educated and uneducated woman in your lives. There are number of colleges and private institutes from where women get experience with quality education.

In rural areas, people are not educated. They don't even know the value of education. They doesn't permits their women and girls to study more. To handle this situation government of every country is making some crucial steps to encourage women's education.

Basic education provides girls and women with an understanding of basic health, nutrition and family planning, giving those choices and the power to decide over

their own lives and bodies. Women's education leads directly to better reproductive health, improved family health, and economic growth, for the family and for society.

Education is a key part of the strategies to improve the individuals' well being and societies' economic and social development. Education of women plays an important role in well being and progress of family. In India access to education has improved a lot over the past few years and there has been quite encouraging trends in girls and women education. Education facilitates an increase in knowledge and also widens the mental horizon of a person. It brings about changes in the attitudes and values of a person about every aspect of life and develops the desire to improve through introspection. So, the educated women are not satisfied with their role of a mere housewife. They have realized the importance of their existence and want to utilize their intellectual abilities and skills to do some constructive work which gives them satisfaction and secures for their identity in the family and the society. In many societies, families may be reluctant to send their female children to school and girls are often the first to be taken out of school if the money for school fees becomes scarce. India is a multifaceted society where no generalization could apply to the entire nation's various regional, religious, social, and economic groups. Nevertheless, certain broad circumstances in which Indian women live affect the ways they participate in the economy. Unemployment is difficult to estimate in India and most unemployment statistics are likely to underestimate the true level of unemployment, particularly for women. Although most women in India work and contribute to the economy in one form or another, much of their work is not documented or accounted for in official statistics.

Women Empowerment and reasons to get off the ladder

Working women in India are the most ambitious. Their ambition is double that of their counterparts from the US for that matter. They fair remarkably well in the difficult act of balancing their household and walking up the career ladder.

When family-rooted pulls get too strong, they get off the ramp. This could be a familiar story everywhere, but the twist lies here. Unlike their counterparts in other countries like the US, Germany and Japan, almost all these Indian working women succeed in getting back to work .

Sylvia Ann Hewlett, CEO of CTI, who is known for her works in gender policies, was in town to release the study. The study reveals a phenomenon that is absent in many other countries - the daughterly guilt. There are more women who quit their jobs for their parents' sake (80%) than for their children (75%). The daughterly guilt is as low as 30% in the US and 18% in Germany.

"Indians are reluctant about sending their elders to assistant homes. This is a culture that one finds only in India. This is one of the reasons why women with higher experiences quit," Sylvia points, "After a certain age, when we are done with our responsibilities with our children, our priorities also change. We begin to look around for betterment of society. You realize that your parents have done so much for you. As a daughter, you have moved away from them. You tend to feel a lot of compassion and wants to look after them," said Meera Rao, a journalist.

Thanks to our perception that stay-at-home moms are better mothers, women tend to abandon their careers after they have a baby. Interestingly, 63% of women surveyed say that difficulty in finding a domestic help is the reason why they had to stay off the ramp.

"There were two reasons. One was health. The other was that I felt that I was not giving as much time to my son as much as my mother did for me. I believe that the baby should get mother's love at least in the first two years," said Poornima Rajiv who worked as a legal consultant '.

Workplace Challenges

Sylvia Ann Hewlett how a woman can sustain her ambition, she would say: "It's very important to have role models of women leaders you admire. Make it look real for yourself. Women CEOs account for 11% in the 250-odd Indian companies. We need more of those stories. Chanda Kochchar of ICICI bank and Kahu Nakhate can be good role models."

The 60-plus work hours that they have to put in and the work place bias also put women off. "The interesting part is even men acknowledge that there is a bias. In other countries, they are in denial," Sylvia said. The study states that even appearance is a critical element in up-ramping. In India, weight age is given to physical attractiveness and looks, including a youthful appearance as well as being slim and tall, the study says.

Another hindrance, that their counterparts in other parts of the world do not have to face, is that of sexual harassment while commuting. There are also differences in working in Indian companies and MNCs. The working hours are more in MNCs, but promotion prospects too are high.

"Women are very serious about their career in that there is a steady growth in the number of women who want to remain single. There is another group who do not want to have children for the same reason," she said.

It's an exciting time for well qualified Indian women. They are doing unusually well. Women in India are eloquent, ambitious and forceful people who are exhilarated about being part of the transfusion of the country.

Calling the Quit!!- Real reasons to leave a job

Navigating Work and Motherhood

The challenges most women face in the work force combined with those in the domestic arena cannot be underestimated in terms of their potential for psychological, physical and emotional stress. It is not surprising then, that at times when feeling overwhelmed, many women choose to give up work rather than struggle on. A lot of women feel terribly conflicted about making this choice, feeling they are letting down the idealized version of themselves—which is that they “should” be able to effortlessly manage both a demanding career and equally demanding family life.

A common reason for quitting work is that when women become mothers many experience a sense of rejection in the workplace, as if they aren’t quite pulling their weight. Torn between their duties as parents and their responsibilities at work, they attempt a part-time compromise that leaves them feeling even more marginalized with an ever-growing sense that their colleagues do not think they are taking their careers seriously anymore.

Constantly split between roles leaves them feeling exhausted, conflicted, overwhelmed with guilt and deeply inadequate. Careers so hard won and heavily invested in before parenthood becomes a bitter treadmill that, in time, some women can only be too happy to abandon.

The Choice between Career and Family

Many women realize that a single salary means they cannot give their children all the things they hoped for and they notice that their partners become more stressed carrying the entire financial weight of responsibility. Arguments about money can become an issue and many women feel crushingly guilty for not bringing in a salary.

Additionally, some women give up work because they feel they cannot cope, but then return to work when they find that being alone all day with a young family makes them feel claustrophobic. They worry that they take their negative feelings out on their children, missing the aspects of office life that make work fun, such as socializing, being challenged creatively and feeling a sense of personal advancement and development.

Giving up the domestic crown and becoming a beginner again in one’s middle age is not an easy option, however flexible a lot of women are declared to be.

Being financially independent

There are also the obvious risks in women making themselves financially dependent on their partners. The added financial pressure, now placed on

masculine shoulders, can breed stress and resentment. Added to that, a wife at home may be not so interesting a partner as a career woman with an exciting day to report over a convivial dinner. If the partnership fails, some women feel a sense of complete psychological annihilation: having given over their identity solely to the domestic arena, the blow to their confidence in the failure of their relationship is compounded by a sense of dread at having to pick up the ashes of an abandoned career. The fear of having to start again can be paralyzing.

Alternative Choices

A lot of women can feel trapped between desires to retain some control over their career while committing their attenuated resources more fully to the family. Not seeing enough of one's children, having to give over responsibility to a nanny or child minder who cannot ever really be a substitute for the authentic maternal bond between mother and child, and can be emotionally confusing and painful. Many women regret not having spent more time with their young children, particularly in the first five years.

A useful compromise, therefore, can be to either choose not to work at all in those years with a view to returning to work when your children start school, while knowing that you will have to put some effort into regenerating your career after a relatively long break.

This decision can be ameliorated by remembering that you can never get those precious developmental years back and your children will grow up very fast, balanced by the reality that all of us will be working well into our 70s, so there are many years left to re-invent your career.

The alternative is to work part-time during those early years, which although has its drawbacks—the most common complaint is that colleagues take you less seriously, you are not promoted and are often given lower quality work— also has the advantage that you stay abreast of industry development and when you want to return to full-time work you already have presence and a network that is alive with accessible possibility rather than having to start again from scratch.

Families suddenly becoming reliant on a single income can mean a very real reduction in material resources at a time when domestic expenditure is at its highest—children do not come cheap. It can add a sense to the grind in what are already difficult years for adults used to being able to do what they want with two salaries.

However, there are many rewards beyond the material that couples begin to enjoy as they focus on giving their children the full attention of a stay at home parent—often reporting that although money is always an issue, the reduction in stress, of

juggling and paying for childcare and the sense of achievement in creating a harmonious and loving home can be more than compensation.

Entrepreneurship by Choice –Desires that drive

Pursuing their passion, the chance to make more money than they would working for someone else and the opportunity to spend more time with their family were among the other reasons women said they are choosing to become entrepreneurs.

Women are enthusiastically taking control of their professional destinies and taking the entrepreneurial road to self-sufficiency, personal satisfaction and financial success. While the number of women-owned businesses is climbing steadily, 85 percent of the women surveyed believe there are still business challenges that are unique to female entrepreneurs. Among those, more than three-quarters of women believe gender bias still exists, while 71 percent think entrepreneurship increases their workloads due to family responsibilities and 55 percent feel there are industries that still lack opportunities for women.

For women, an environment where financial reward is more closely tied to personal endeavor is extremely attractive. In the corporate world, your salary is dependent on too many variables, most of which are subjective and defined by the actions of others: how big the company is, how well the team around you is working, how much your boss likes you. It can be easy to feel like nothing is in your control. Research has also shown that women are four times less comfortable pushing themselves forward for promotions and pay-bumps than men, meaning that their hard work can go unrewarded if they don't advocate for themselves.

Being a women entrepreneur is a huge risk factor. There is always a chance one could lose everything. But here, working in an environment where earnings are intrinsically linked to performance. Where you are in complete control: no longer following orders from on high, working on projects that don't have complete faith in, knowing deep down that ultimately my reward will be the same, succeed or fail. Every day working on what one believe is best for my company, because the need to do it well if I want to build a future for you and your family. It's an incredible incentive, and extremely rewarding when it pays off.

As a woman, being owns boss is incredibly liberating. If companies want to hold on to women who will find greater opportunities from striking out alone, they need to start making them feel welcome, feel wanted, and feel like their hard work will one day translate into financial success..What's more, the financial rewards are greater than I would ever have had climbing the corporate ladder.

Women not only gain a confidence and financial independence from starting their own business, but they also remind us we are about women can do anything if they have the will, because it not about need but purely WANT.

Business Ideas for Indian Women

The veiled entrepreneurial abilities of women in India have witnessed steady alterations with the increasing sensitivity to her role and economic standing in the society. Almost all countries have seen an upsurge in Women owned businesses over the last few decades. The three chief reasons for a woman to undertake business ventures are expertise, understanding of her domain and flexibility.

A women Entrepreneur is an individual who undertake exigent role to fulfill her personal requirements and in the process become financially self-sufficient. A women entrepreneur always aspire to do something fruitful and positive in the field of business .With the arrival of media and diverse prospects, the modern women are fast growing from job aspirants to job creators. They are making their marks as interior decorators, journalists, garment manufacturers, fashion designers, etc and are equally contributing in the nation's economy.

But unlike their western counterparts, who are acknowledged and are more well-known in the business world, women in India are lagging behind due to some major limitations like – lack of confidence, market-oriented risks, socio-cultural hindrances, etc. Hence, it is advisable to keep these negative aspects aside and make a promising start of your business.

A woman's personal life sometimes acts as a great hindrance in their business career. Hence it is advisable to manage your family and career proficiently, bestowing equal and sufficient amount of time to each of them.

For establishing successful businesses learn to take risk and change your attitude towards business society by taking up social responsibilities. Understand the government business policies and get monetary help from public and private institutions.

Learn more about your market and competition prevailing in the market. Promote your product through advertising and other popular media channels. Acquaint yourself of the fast changing market conditions by making optimum utilization of media and internet.

Women should be highly educated and trained in their area of knowledge so that they can attain expertise and understanding of all the major operational aspects of business administration. This will assist a woman to take balanced decisions beneficial for expanding her business network.

It is important to know various institutions in the financial industry which give their assistance in the form of loans, low rate interest scheme, incentives, etc. This will not only help you to kick start your business venture but would also ensure constant supply of capital.

Workshops and training programs are of great help for every type of industrialist. Attend the training programs through social associations which are informative for prospective entrepreneurs who are aspiring to commence a small or medium scale enterprise.

Some of the small business ideas for women in India are:

Boutique

Opening a Boutique is the first thing that comes in any woman's mind. Even though there isn't any lack of boutiques in any city, the customer base of such stores keep increasing every day; as customers are want better quality and variety in the types of clothes and accessories they wear.

Beauty Parlor

This small business only needs a little investment on training, quality products and basic equipment. One can easily turn a spare room into a cozy beauty salon. This beauty business suits women of every age.

Fitness Center (Gym)

This business requires a bit extra investment to set up but in the resulting profit are great. The gym equipments are expensive but are a one-time investment. Since almost everyone is health conscious these days, the business will be profitable. It will be to your added benefit if you are a yoga expert or a trained aerobics trainer.

Consultancy

If you are well aware of the market around you and have a good network of contacts with professionals from different industries, you could set up a consultancy firm and share the information with others. Setting up doesn't need much investment. A small can be turned into your business office.

Internet Business

The Internet has changed our total lifestyle. There are many ways to start earning online. One can put their skills to use and start freelancing on the web writing blogs, articles and feeds for websites. Also, e-stores generate a lot of revenue if they are marketed well. You can open a cyber café too. All you need are some computers and an internet connection.

Restaurant

Most women are talented and passionate about cooking. Therefore this business idea will work for them. Women can start their own restaurant or café. They can also start a catering or take-away service too.

Daycare/Crèche

Women love children, hence they can start up a small daycare center or crèche at their homes. Spending the day with kids could be fun and profitable at the same time. Plus balancing work and home life would be easy.

Gift Shop

No prior experience is required in setting up a gift shop business. Everyone knows what to expect in a gift shop, so order things from a trusted dealer accordingly or search the Internet for latest gift items and build up your stock in your store to sell.

Interior Decoration Store

Women have a good sense in designing and keep their homes beautiful, hence they can open an Interior designing business. Keep things you would ideally decorate your house with, and capitalize on local arts and crafts in your shops and find good clients to spread your business.

Pet Shop

Owing a pet is becoming popular these days and pet lovers are more than willing to spend on accessories and knick-knacks for their pets. So this business is also profitable. Start a shop to cater the needs of pet owners with items like pet foods, accessories, clothes, cages, kennels, etc. Apart from these women can join up with the banking sector as earn money by becoming an insurance agent. They can also be agents to sell cosmetic and branded plastic cooking utensils like Tupperware. Women can also open up home tuitions in the field she is expert in. She could teach subjects or open a music, dance or art classes.

Quotes to influence women entrepreneurs.

"Don't limit yourself. Many people limit themselves to what they think they can do. You can go as far as your mind lets you. What you believe, remember, you can achieve."

- Mary Kay Ash, founder Mary Kay Cosmetics

"When one door of happiness closes, another opens; but often we look so long at the closed door that we do not see the one which has opened for us."

- Helen Keller, author, political activist, and speaker

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The existence of local culture through community radio

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Abstract. The development of increasingly rapid technology and supported by the swift flow of globalization makes Indonesia must be prepared to accept the reality of the influx of external influences on all aspects of national life. One issue that is very easily influenced is culture. The utilization of technology is currently able to be used to preserve the nation's cultural values. Radio media has become one of the media that plays a vital role in assisting development. Community Radio Angkringan is a radio that has been broadcasting in Yogyakarta for a long time with a Javanese entertainment format. Community Radio Angkringan creates exciting programs by touching local culture to maintain its existence. This study examines the *Nembang Macapat* program, which is local culture, and how the *Nembang Macapat* program, which has local cultural characteristics, is seen in the perspective of media communication. To uncover the problem thoroughly and deeply, the researchers conducted a qualitative descriptive method with a phenomenological approach. Following these problems, the data collection technique used is in-depth interviews. From this research, we got the results about the Community Radio Angkringan motive to make the *Nembang Macapat* program to realize and preserve local culture. Look from the perspective of media communication; the *Nembang Macapat* program received a high response and listener response. Community support provided in the form of the presence of the *Macapat* community from various regions in Yogyakarta for each broadcast. This is a form of listener's love for the *Nembang Macapat* program. Radio Angkringan Community Radio prioritizes programs with local cultural characteristics because radio wants to maintain its existence in the community.

Keywords: Existence, Local Culture, Community Radio.

Introduction

Communication is the main requirement in conveying messages in the form of information or the other through selected media and is considered under basic human needs. Communication becomes important in social life and information becomes a necessity that cannot be released by the community. The main purpose of communication is to send messages through the media chosen so that the recipient of the message can understand them (Kusuma, 2019). The development of mass media communication technology that can make so many choices for the public to get information.

Mass media are tools in communication that can spread messages simultaneously, quickly to a wide and heterogeneous audience. The development in the world of communication will encourage the public to determine their choices in enjoying various information presented, both through print and electronic media. Radio is a mass media that is closely related to the needs of the community that can provide different kinds of information and entertainment.

Radio has the highest power as a medium of imagination, because as a medium that is only heard, the radio stimulates a lot of sounds, and seeks to visualize the announcer's voice or factual information through the ears. The competition for radio broadcasting in cities is now tight enough to win the listener. Seeing developments like this, the media must be able to compete in order to provide information according to the needs of the community.

Kusuma (2018) said Community Radio is one of the electronic media as a medium for delivering information that is able to facilitate all levels of society, specifically the community.

One of the interesting Angkringan Community Radio programs is Nembang Macapat. This program is broadcasted at night as entertainment with a very thick Javanese nuance. Most listeners around the age of 30 and above. This unique program is broadcast very well and uses the typical Javanese language of Jogjakarta and is easily understood, especially by the surrounding community.

Boove and Thill (2007) also argue that local culture is a system expressed through various symbols, beliefs, attitudes, values, expectations and norms in behavior. Local culture is one component that gives our identity as a special community, which exists among the nations of the world (Setyaningrum, 2018).

From this background, the focus of this research is what is the motive of the Angkringan Community Radio to make a macapat song program with local cultural characteristics? And how is the nembang macapat program with local cultural characteristics seen in the perspective of media communication?

Method

The existence of local culture is a habit adopted by the community that must be maintained. The local culture here is meant in the context of language. In Indonesia, each tribe has its language, even in one language, its language is as different as Javanese, Javanese has various languages, especially in Java, especially Yogyakarta.

At present most of the extinction of local culture; therefore, efforts to maintain and develop cultural values is to insert cultural values into the media. Angkringan Community Radio creates programs that always add Javanese cultural values, one of which is the Macapat song program. This program is packaged as an evening

entertainment program with the typical Javanese language of Yogyakarta. In addition to reaching the target audience, this program is still trying to maintain the existence of local culture.

In this type of research using descriptive qualitative with a phenomenological approach. The focus of phenomenological research is not just a phenomenon, but a conscious experience from the perspective of the first person or who experienced it directly (Kuswarno, 2000: 22). Whereas in Littlejohn (2009: 57), Phenomenology assumes that people actively interpret their experiences and try to understand the world by personal experience. In this study using a phenomenological approach because researchers will understand the phenomenon of the existence of local culture in the Angkringan Community Radio and look at it from the perspective of media communication.

Schutz (1967) acknowledged that his social phenomenology examines intersubjectivity and basically the study of intersubjectivity is an attempt to answer questions such as how do we know the motives, desires, and meaning of the actions of others? The purpose of phenomenology is to study human phenomena without questioning their causes, actual reality, and appearance.

The subjects in this study are the internal Angkringan Community Radio who makes macapat song programs, including program directors, producers, broadcasters. This informant is a person who knows about the Nembang Macapat program in order to provide in-depth information.

Judging from the focus of the research, the object of this study is under the scientific research of communication regarding the motives of the Angkringan Community Radio station in making programs and viewed from a media communication. In this study raised the phenomenon of the existence of local culture in the Angkringan Community Radio, Yogyakarta.

Results

From the results of observations and interviews relating to radio and local cultural existence, the following findings were found:

1. Radio motifs create macapat song programs that have local cultural characteristics.

The Nembang Macapat program shows the existence of the Angkringan Community Radio located in the village of Timbulharjo, Bantul, Yogyakarta. This can be seen from the name of the program, the format of the program, the style of a broadcast that is used, highly eliciting local culture with the typical Javanese language (krama alus), which is often used daily by the people of Yogyakarta and is widely understood.

The atmosphere of the night is a time perceived by villagers as a quiet and quiet time. From the silence finally, at night, it is very appropriate to broadcast the macapat song program.

In accordance with the results of this research, the listening trend in Angkringan Community Radio has increased at night. Therefore this macapat song program won more listener responses at night. In this case, the program manager must be smart in managing the program by using the best possible event placement techniques to get optimal results.

Producing radio programs requires the ability and skills to produce a program that is interesting to hear. Listeners are the main target in maintaining their existence. The more radio broadcasts are heard, the public increasingly recognizes the existence of the radio.

2. The Nembang Macapat program can be seen in the perspective of media communication

In the global era, information technology has more significant opportunities in mastering civilization than those who are weak in the use of information technology. Therefore, the strategy that must be implemented is to utilize access to information and communication technology advancements as a preserver and developer of local cultural values.

Broadcast radio media is one of the electronic mass media that is effective in improving the delivery of information and communication flows in the community. In this case, the radio media is one that plays an essential role in helping to build, introduce and spread the existence of a local cultural value created in the local community.

Besides that, radio media is one of the things that can have a significant influence on people's knowledge and mindset. A radio that presents entertainment programs by incorporating local cultural values through language style.

The Angkringan Community Radio made this macapat song program with Javanese language format. To maintain the existence of local culture, this radio is more on the dialect of the language used in the macapat song program, namely Javanese language (krama alus), to be under the purpose of the radio to preserve local culture.

Radio has a role in maintaining and preserving local culture with language through entertainment programs that are served every day to the community. Radio, as one of the media that is supposed to be able to maintain the local culture to remain known and recognized by the community. For this reason, media industry players need to pay more attention to cultural content as part of the program format.

Conclusions

Local culture is a culture that grows and develops and is owned and recognized by the community in the local ethnic group. Local culture usually grows and develops in a certain community, tribe or region as a hereditary heritage which is preserved. The culture of this area arises when the inhabitants of an area already have the same mindset and social life, so it becomes a habit that distinguishes them from the residents in other areas.

The media are expected to be a reference for creating an interesting program while still introducing and preserving local culture. In this way, local culture will be recognized and recognized by the community. From the results of the research that has been described, the program with local cultural content is very easily accepted by the community. It can be used in maintaining the existence of local culture.

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Covid-19, Health Care Service and Human Rights: an Ethical Conundrum

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Abstract. The world is facing the pandemic since December 2019, an unidentified virus which is now a days known as COVID-19 (Corona Virus Disease-2019) , arose from Wuhan of China, that resulted in a daunting epidemic in many cities of China and later on expanded globally, majorly in USA, EU Countries, India, Thailand, Republic of Korea, Japan, Philippines and Viet Nam. The virus is legitimately named as Corona Virus Disease-2019 (COVID-19, by WHO on February 11, 2020). In other terms it is considered as severe pneumonia with novel pathogens by the Taiwan CDC, the Ministry of Health and is a notifiable communicable disease of the fifth category. COVID-19 is a probable zoonotic disease with an estimate of 2 to 5 percentage of low to moderate mortality rate. Community transmission may occur through droplet or human contact and if there is a lack of stringent infection control and proper personal protective equipment, it may threaten the front-line healthcare workers. Currently, there is no definite treatment and vaccination for COVID-19, still some medicines are under investigation. To identify patients and prevent community spreading, doctors must have the travel and contact history of the patient with like-minded symptoms. In this research paper, I highlight the analysis of violation of human rights and necessity of follow the authority directions to control the pandemic situation and try to explain its ethical conundrum.

Keywords: Corona Virus, COVID-19, outbreak, pneumonia and zoonosis

Introduction

The spread of Coronavirus Disease (COVID-19), the respiratory illness from the latest known variant of Coronavirus,¹ has in just a few short months been persistently with exponential impacts. The virus, which is believed to have initially infected people by near most live animal markets in Wuhan city in Hubei province of China, has today reached across the world. Health care systems of all the nations are under severe strain, resulting in alarming numbers of deaths and serious

¹ Epidemic Data for COVID-19 (China). at <https://www.wolframcloud.com/obj/examples/COVID-19China>

illness.² The World Health Organization (WHO) has acknowledged COVID-19 as pandemic and health professionals are not still able to predict about the certain period about total control of virus, nor are sure when a vaccine will be invented. Scientists are hard at work trying to analyze the structure of COVID-19 and how it can be prevented.

All the nation's government have passed certain rules controlling all activity in order to lessen the outbreak's pace of virus, so that local health care set-up can cope with the crisis. Until an operative vaccine and medicine are invented, tested, and released out, the only way forward is through 'social distancing'.³ Global healthcare systems would downfall then. The statistics and expert opinion suggested that out of total number of reported cases of corona, as many as 80% of the infections may be mild, 15% would need hospitalization, and 5% would need ventilator and intensive critical care.⁴ COVID-19 is believed by medical experts to be substantially more deadly than other seasonal flues, which have fatality rate of 0.1% which means that if the virus spreads across the world, the global mortality rate may run into millions.

The latest variant of Corona virus, known as Corona Virus Disease 2019 (COVID19)⁵ is a form of Severe Acute Respiratory Syndrome Virus 2 (SARS-CoV-2).

GLOBAL PANDEMIC AND ITS IMPACT ON HUMAN RIGHTS:

The world is struggling against the outbreak of coronavirus which has now resulted in 36,581 mortalities out of the 7,55,950 confirmed cases in 204 countries, areas or territories as on April 30, 2020.⁶ Governments of various countries reacted to the outbreak in an uncoordinated way in spite of cautions from the World Health Organization to take the threat of virus seriously, eventually declaring the virus spread as a pandemic.⁷ Some countries were too slow to broadcast the seriousness of the situation⁸, compulsory censorship⁹, and threatened journalists¹⁰. Some

² For the latest statistics see <https://www.worldometers.info/coronavirus/#countries>. for visual representation see <https://medic.co/virus/>

³ LICHTFIELD Gideon 'We are not going back to normal' MIT Technology Review March 17, 2020. <https://www.technologyreview.com/2020/03/17/905264/coronavirus-pandemic-social-distancing-18-months/>

⁴ The fatality rate in Hubei, whose population is 59 million, is 2.9%; in the rest of the country it is 0.4%

⁵ NATIONAL INSTITUTE OF ALLERGY AND INFECTIOUS DISEASES 'SARS-COV-2'

https://www.viprbrc.org/brc/home.spg?decorator=corona_ncov

⁶ WHO Novel Coronavirus (COVID-19) Situation

<https://experience.arcgis.com/experience/685d0ace521648f8a5beeeee1b9125cd> [Accessed 30 April, 2020]

⁷ WHO Novel Coronavirus (COVID-19) Situation

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⁸ WORLD HEALTH ORGANIZATION 'Novel Coronavirus (2019-nCoV) SITUATION REPORT – 1' 21 January 2020. <https://www.who.int/docs/default-source/coronaviruse/situation->

country's governments¹¹ took the significance of the disease, views echoed by media outlets¹² very lightly, and their delay in restriction paid huge cost of uncountable lives. Certain groups are using the crisis¹³ as an opportunity to out control that would restrict human rights of certain communities. A few governments, to their credit, have taken effective and appropriate measures in advance. Some reacted early and laid certain flexibility¹⁴, but in such heterogeneity of world, many were not able to stay immune for long time and required to have compulsory restrictions¹⁵. While the shaking decision of some countries and their disinformation¹⁶ has proliferated and complicated the joint efforts to combat the challenge.

The digital world is full of fake advice and uncertain claims upon nations and communities including conspiracy models and fake claims of cures, but it is the accountability of governments to control such trolls and lies which are countered timely. But government reliability is also questionable, given how some have attempted to minimize¹⁷ the nature of the crisis, and treating COVID19 as a routine

reports/20200121-sitrep-1-2019-ncov.pdf The first patient with symptoms was identified in Wuhan on December 1, 2019. Nearly a month later, on December 31, Wuhan authorities announced that there were 27 of an unknown type of pneumonia and alerted the World Health Organization; they identified the new virus, 2019- now, a week later. The first death was announced on January 11. By January 29, 2019-nCov cases had been reported in 15 countries.

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¹⁰ PEN DELHI 'PEN Delhi on the importance of press freedom in India in the time of Coronavirus 2

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¹⁷ HUMAN RIGHTS WATCH 'China's Censorship Fuels Distrust on Coronavirus' 30 January 2020. <https://www.hrw.org/the-day-in-human-rights/2020/01/30>. China initially

matter¹⁸, which has led to decline in trusting official communication and increased confidence on alternative communications, some of which may be propaganda or disinformation, including alluding to unfounded plots.¹⁹

The right to health is the globally recognized human right. As early as 1946, the World Health Organization declared the enjoyment and easy access to the highest attainable standard of health as a fundamental right. The International Covenant on Economic, Social, and Cultural Rights, which 170 countries have ratified and includes the right to health as an international legal obligation that should be realized progressively. As the UN Committee on Economic, Social and Cultural Rights has stressed, the right to health is an “inclusive right extending not only to timely and appropriate health care but also to the underlying determinants of health, such as access to safe and potable water and adequate sanitation, an adequate supply of safe food, nutrition and housing, healthy occupational and environmental conditions, and access to health-related education and information, including on sexual and reproductive health. A further important aspect is the participation of the population in all health-related decision-making at the community, national and international levels.”²⁰

QUARANTINE, LOCKDOWN AND RESTRICTIONS: HUMAN RIGHTS ISSUES

To quarantine large groups of people or isolating them can only be done as per the law and laid guidelines by appropriate authority, and be done very strictly when necessary to achieve a specific and legitimate objective, relying on scientific evidence and diagnostic reports, and must not be arbitrary or discriminatory. The rule of law and legal processes do impose restrictions on a state’s actions in such situations, and this is one reason why quarantine decisions have not been so accurate and speedy in some countries. The decision to quarantine someone should be time-bound, respecting human dignity, and be subject to review after the completion. Quarantined people must have access to basic amenities of life including food, water, shelter, and health care services. Human rights professionals

attempted to suppress the news, which made the problem more acute. Later it imposed draconian curbs (such as imposing severe restrictions on movement) which had probably become necessary because they helped halt the spread of the virus

¹⁸ GABBATT Adam Guardian ‘Mike Pence ‘not up to task’ of leading US coronavirus response, say experts’ 27 February 2020. <https://www.theguardian.com/us-news/2020/feb/27/mike-pence-Coronavirus-response-experts>

¹⁹ JOLLEYD and LAMBERTY ‘From “deep state” leaks to drinking bleach, research shows these coronavirus conspiracy theories could be as dangerous as the disease itself’ Prospect 2 March 2020. <https://www.prospectmagazine.co.uk/science-and-technology/Coronavirus-conspiracy-reddit-theories-alcohol-mask-pope-positive>

²⁰ UN Committee on Economic, Social and Cultural Rights, General Comment No. 14, The Right to the Highest Attainable Standard of Health, August 2000. <https://www.refworld.org/docid/4538838d0.html>

also recommend that laws of quarantine where needed should be well-matched with human right norms and laws, which means compulsion should be imposed only where strictly necessary, and the measures should be transparent and fair enough. These decisions are uncertain and depended on resource.

The quarantining of patients and suspected carriers of corona virus has become essential and establishing specialist hospitals and isolation wards is becoming too critical. But such quarantine periods should be limited, considering respect and dignity of those being quarantined, and provide access to facilities that they need to live daily routines. Even where quarantining areas or cities may become provisionally essential but it should be understood and comprehended that social restrictions may hit the poor more than those who are better off.

Human rights law allows states to impose provisional restrictions and freeze certain rights in times of emergency. These rights can include the right of free expression (to prevent spreading of rumours), the right to free assembly (to prevent the over spread of the virus), and the right of free movement (to prevent the spreading of the virus in unaffected areas). As the risk of spread of the virus is on peak, it is genuine for states to impose limited restrictions on basic rights. But as noted earlier, such control should be limited, time-bound, specific in response to the prevailing crisis and not wide-ranging, and be supervised by appropriate authorities. There are grave risks against human rights where government is taking over more powers and establishing severe surveillance infrastructure that may become permanent.²¹

CASTEISM AND PREJUDICE:

The menace of casteism and xenophobia are closely linked with COVID-19 at global level. People who may have visited contaminated areas have been barred of entering in some countries. There have been racial attacks on people from Asian, including the Chinese, or those are judged just by physical look to be from China in many countries over recent times over fears relating to COVID-19 spread. Individuals infected by the virus, or are suspected of to be affected by it, deserve protection from hostility but are abused.

MIGRATION AND VULNERABILITY:

²¹ HARARI Yuval Noah "The World After Coronavirus" Financial Times 20 March 2020. <https://www.ft.com/content/19d90308-6858-11ea-a3c9-1fe6fedcca75> and APPLEBAUM Anne "The People in Charge see an Opportunity" The Atlantic 23 March 2020. <https://www.theatlantic.com/ideas/archive/2020/03/when-disease-comes-leaders-grab-more-power/608560/>

Migrants working in an unorganized sector - inter and intra - have been the most vulnerable since the outbreak of this virus and crisis.²² In some places, migrant workers have either been quarantined where they are working, or have are restricted in their own hometowns, as a result, they are now unable to return to work. In some cases, migrant workers are supposed to feel unwelcome on being returning back at home, due to fear that they might be infected or have had to walk hundreds of kilometres to go back to their hometowns²³, as public transport had been suspended till further notice due to the outbreak. Some helpless feel trapped between starvation or coronavirus, and are gathering in large numbers for revolt, which is making them even more vulnerable in such situation.

Migrant workers typically do not enjoy the same rights as citizens of the host country and put them in a pathetic situation during a crisis such as the one at present. Many have lost their jobs arbitrarily, their unpaid are not being paid to them; they are forced to leave the premises where they live; and they lack adequate health care services and other benefits, including unemployment insurance and lay-off benefits. Their access to health care services those are available to citizens is limited. They also lack access to technology, such as high-speed internet, to do their work effectively, and often they are hired for domestic and local work which that can only perform at the site itself, like agricultural farms, coal mines, oil fields, and construction sites. During the current pandemic crisis, migrant workers returning to Myanmar from China experienced a terrible dilemma. According to reports²⁴, many workers crossing the border from China since late January had to left their jobs who were working in chili and poultry plantations without their salary and savings because owner did not want them to leave.²⁵ Many interstate migrant workers in our country were forced to walk hundreds of kilometers to return to their homes²⁶ when their employers left them without accommodation and wages,

²² EUROPEAN WEBSITE ON INTEGRATION 'Overcrowded reception centres and informal settlements make migrants vulnerable to COVID-19' 17 March 2020

<https://ec.europa.eu/migrant-integration/news/overcrowded-reception-centres-and-informal-settlements-make-migrants-vulnerable-to-covid-19>

²³ LALWANI Vijayta 'Why has Modi done this?' Rajasthan workers walk back home from Gujarat. Scroll. 26 March 2020. <https://scroll.in/article/957245/coronavirus-after-lockdown-migrant-workers-take-a-long-walk-home-from-gujarat-to-rajasthan?fbclid=IwAR3vzwor0eKgwQajop64Xfd8IKKASEHhg8iXoo2qcDzWHLd9o4cOgTIHnE>

²⁴ RADIO FREE ASIA 'Myanmar Workers Leave China Without Pay, Fearing Virus' 5 February 2020 <https://www.rfa.org/english/news/Myanmar/workers-02052020164000.html>

²⁵ IDLE Tom 'What the Coronavirus Outbreak reveals about the current corporate response to human rights' Sustainable Brands

<https://sustainablebrands.com/read/organizational-change/what-the-Coronavirus-outbreak-reveals-about-the-current-corporate-response-to-human-rights>

²⁶ FRAYER Lauren 'Coronavirus Lockdown Sends Migrant Workers On A Long And Risky Trip Home' National Public Radio 31 March 2020

<https://www.npr.org/sections/goatsandsoda/2020/03/31/822642382/coronavirus-lockdown-sends-migrant-workers-on-a-long-and-risky-trip-home>

when the government quickly declared a consequent three weeks nationwide lockdown.

MARGINALIZED GROUP AND HUMAN RIGHTS:

The virus is indiscriminate and touches everyone. Wealth, religion, dietary habits, gender, physical fitness, or social status offer no immunity in advance to individuals or groups. But it is already clear that COVID-19 excessively impacts the poor, because they lack the resources to take adequate safeguards in advance.

In *A World at Risk*²⁷, the WHO's Global Preparedness Monitoring Board has shown how the poor suffer the most during a massive disease outbreak. "Disease outbreaks disrupt the entire health system, reducing access to health services for all diseases and conditions, which leads to even greater mortality and further economic depression. Negative impacts are particularly profound in fragile and vulnerable settings, where poverty, poor governance, weak health systems, lack of trust in health services, specific cultural and religious aspects and sometimes ongoing armed conflict greatly complicate outbreak preparedness and response," the WHO report said.

PANDEMIC SITUATION AND HUMAN RIGHTS: AN ETHICAL CONUNDRUM

Pandemics are usually considered by the sense of panic and uncertainties. Though, global preparedness and emergency procedures have been enacted²⁸, the uncertainties surrounding COVID pandemic raise extensive interrogations to their adherence. Widespread limitations of varying degrees have been placed on individuals, groups, communities, cities and over whole regions. These restrictions are upto somewhat extent contravene civil and human rights. These limitations and restrictions which are now widely implemented in major countries of the world now have thrown up fresh ethical questions upon right to healthy environment and basic human rights, contravened during various restrictions.

Nevertheless, the ethical considerations are at the core of planning and implementation in such public health emergencies^{29,30}, but adhering to these

²⁷ MORROW Amanda 'Not just a health issue': How Covid-19 is quietly eroding women's rights' National Public Radio 26 March 2020 <http://www.rfi.fr/en/france/20200326-coronavirus-domestic-violence-gender-perspectives>

²⁸ WHO. International Health Regulations, WHA 58.3, 2nd end. Geneva: World Health Organization, 2005.

²⁹ World Health Organization. Global consultation on addressing ethical issues in pandemic influenza planning: summary of discussions; 2006 [cited 2016 Jan 20]. Available from: http://www.who.int/trade/Ethics_PI_consultation_report_WHO_2006.pdf.4

³⁰ Kinlaw K, Levine RJ; Centres for Disease Control and Prevention. Ethical guidelines in pandemic influenza; 2007 [cited 2016 Jan 20]. Available from: http://www.cdc.gov/od/science/integrity/phethics/panFlu_Ethic_Guidelines.pdf.3

regulations and guidelines in this reality is problematic and next to impossible. Contravention of individual's rights is known to happen when moral ethics are not strictly adhered to in pandemic circumstances^{31,32}. On the contrary, adherence can elicit reasonable support from the general public but it cannot minimize adverse consequences³³. Considering this threatening consequence, perhaps, the World Health Organization (WHO) advised to put travel restrictions in the current coronavirus pandemic situation.³⁴ The WHO's International Health Regulations (IHR) instructs wisely on how nations could combat the global spread of corona virus without interfering with human activities. However, without any definite treatment and vaccine for COVID-19, many nations have enforced measures which seem to disregard the guidelines laid by WHO.

The virus that basically originated from China and was subsequently spread over to other countries and territories through human exporters and virus carriers before local transmission within those communities which have been benefited by draconian dealings. Provided that humans are the trajectories as well as the victims, and minimizing human contacts through social distancing, home and self-quarantine and isolation are the most apposite action to take and control the spread-over of virus.³⁵ The use of these restrictive methods though old fashioned and out-dated in 21st century digital era³⁶, in dealing with pandemics, now a days seem to be the most immediate and feasible resolution today. In the 2003 SARS outbreak, the same social restrictions were implemented in curbing the disease.³⁷ Hence, almost every country is approaching towards restricting traveling of inter and intra states territories, temporary banning public gatherings, enforcing home and self-quarantine and isolation on individuals as well as declaring partial or total lockdown of socio-economic activities.

³¹ Batlan F. Law in the time of cholera: disease, state power and quarantines past and future. *Temple Law Rev* 2007; 80: 53-133.

³² Lemon SM, Hamburg MA, Sparling PF, Choffnes ER, Mack A. Ethical and legal considerations in mitigating pandemic disease: workshop summary 2007 [cited 2016 Jan 20]. Available from: <http://www.nap.edu/read/11917/chapter/1.2>

³³ WHO, Updated WHO recommendations for international traffic in relation to COVID-19 outbreak, 29 February 2020, https://www.who.int/ith/2019-nCoV_advice_for_international_traffic-rev/en/

³⁴ Smedley BD, Syme SL. Legal and public policy interventions to advance the population's health. In *Promoting Health: Intervention Strategies from Social and Behavioural Research 2000*. National Academies Press (US).

³⁵ Wilder-Smith, Freedman DO. Isolation, quarantine, social distancing and community containment: pivotal role for old-style public health measures in the novel coronavirus (2019-nCoV) outbreak. *J Travel Med* 2020; 27(2). doi: 10.1093/jtm/taaa020

³⁶ Cetron M, Simone P. Battling 21st-century scourges with a 14th century toolbox. *Emerge Infect Dis* 2004; 10: 2053-4

³⁷ Goh KT, Cutter J, Heng BH et al. Epidemiology and control of SARS in Singapore. *Ann Acad Med Singapore* 2006; 35: 301-16.

Traveling limitations, quarantines, compulsory isolation and bans on public gatherings influence individuals' personal liberty, amounting to deprivation of right of freedom and other fundamental and basic human rights. But to stand against the wide spread of virus, these may be the only measures to lessen the spread of a disease as in the case with the coronavirus pandemic, nations have put them in implementation. China and India are the best illustrations of how such measures have controlled further spread of coronavirus within their regions. Even the nations with the best human rights histories are not left out in this approach. As with all emergencies, imposing restrictions is inevitably the best in the interest of individuals for the overall health and hygiene of the general population. It is expected that emergency preparedness will influence not only on health of the individual but also on civil and human rights as well.³⁸ Just as ethics are central to emergency preparedness, so is authoritarianism to emergency response.

Public health ethics differs from clinical ethics as in that it requires to give priority in promoting the common good against protecting individual good.³⁹ Paternalism involves control on freedom for the sake of protecting and promoting individual's best interest by giving priority to wider societal insinuations than individual rights. The right of individuals to healthy environment includes protecting and preventing them from community transmission. This helps to confirm that long term interests take precedence over short term interests. Public health policies, which focus primarily on large population level health outcomes, may therefore subsidise the interests and rights of individuals for the common good.^{40,41} Considering this, there seems to be an unsanctioned consensus that human health priority prevails over the priority of human rights.

It is obvious and clear that no prior planning and preparation can suffice in these circumstances of severe pandemic. Often, health care systems are overwhelmed in various health emergencies, in decision making, allocation of available resources and prioritizing of patients. Nonetheless, these solutions and steps must be justified and fully communicated. People's participation and administrative transparency in decision making are important factors to consider.⁴² Provision of information is

³⁸ Gerwin LE. Planning for pandemic: a new model for governing public health emergencies. *Am J Law Med* 2011; 37: 128.

³⁹ Who Should Receive Life Support During a Public Health Emergency? Using Ethical Principles to Improve Allocation Decisions *Ann Intern Med.* 2009 January 20; 150(2): 132–138.

⁴⁰ Childress JF, Faden RR, Gaare RD, Gusting LO, Kahn J, Bonnie RJ, et al. Public health ethics: mapping the terrain. *J Law Med Ethics* 2002; 30: 170–8. [PubMed: 12066595]16.

⁴¹ Gusting L. Public health strategies for pandemic influenza: ethics and the law. *Jama* 2006; 295: 1700–4. [PubMed: 16609092]

⁴² Daniels N. Accountability for reasonableness. *Bmj* 2000; 321: 1300–1. [PubMed: 11090498]38.

necessary for efficacy, support and compliance from the community.⁴³ The executed measures should be for a limited period and as necessary, in safe and humane manner.⁴⁴ While the need for human survival prevails over the individual human rights, balancing human rights against the interest of public health needs must not be disregarded.

CONCLUSION:

In conclusion, it is important to consider that human rights are universal, interdependent, inalienable, interrelated and indivisible. The COVID-19 crisis has shown that in addition to the right to health and life, other important rights, including the rights to equality, livelihood, safety, security, housing and food, are also much important for overall quality of life. As some of these rights are not easily enforceable, and jurisprudence on economic, social, and cultural rights depends on progressive realisation, there is the risk of disaggregating of the rights, implying that some are more important than others. In such situations, human rights groups have no choice but to appeal to the state to offer more generous benefits and relief correspondences, or urge employers and well-off individuals to make humanitarian contributions.

⁴³ Gusting LO. Medical countermeasures for pandemic influenza: ethics and the law. JAMA 2006; 295:554–6. [PubMed: 16449621]

⁴⁴ Strasberg MA. Allocating scarce resources in a pandemic: ethical and public policy dimensions. Virtual Mentor 2006; 8: 241-4. DOI:10.1001/virtual.mentor.2006.8.4.pfor3-0604.

Spiritualism

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Spiritualism according to Oxford Dictionary means (a) a system of belief or religious practice based on supposed communication with the spirits of the dead; (b) the doctrine of that the spirit exists as distinct from matter, or that spirit is the only reality.

However, under the purview of spiritualism, the queries regarding the nature of God, about the creation of the world, essential values of a human being and ethics – all these are also included. One cannot deny that India has contributed greatly in this field and it is the bedrock of spiritualism which has been appreciated all over the world. And this concept of spiritualism gives us a unique quality of “Indianness” and an identity of our existence.

India has enjoyed a rich spiritual tradition from the vedic times. The Indian “rishi” or “seer” visualized vedas and contributed towards the soul-searching quest of the Indian mind. It is believed that vedas were not “written,” they were rather “seen” visually. It must have been that stage of mind with full concentration that they were observed. Thus they are referred to as “apaurusheya” – “authorless” or “superhuman” “unauthored” (Speaking Tree, October 4, 2013).

The vedic literature consists of: -

- a) Samhitas – collections of hymns and prayers, magic, songs, etc.
- b) Brahmanas – extensive prose texts containing discussions about sacrifices and rituals.
- c) Aranyakas – understood as “forest texts” where meditation of the sages and ascetics in forests are emphasized. It was believed that to meditate upon god, unswerving focus was required and so it was important to go to the forests and meditate without any distractions.
- d) Upanishads – gave loft philosophy of the quest of the soul. This became the basis of the Indian philosophy. “Upanishad” literally means “to sit down near someone” and hence the pupil would do so near the teacher or Guru for confidential communication. Thus, it was a “secret session” of “mystery.” The Upanishads are supposed to be the supreme work of the Indian mind giving the deepest spiritual experiences of the sages and they give the highest philosophy

wherein merging of the soul, the “atma” and the Supreme, the “paramatma” is of greatest importance. It can also be interpreted as an expression of the mind wherein all the three - philosophy, religion and poetry merge into one.

Unlike the Aranyakas which emphasized on meditating in forests, these Upanishads speaks about the Supreme “within yourself”, within your body and for that experience, one could sit in any corner and meditate on “self” to realize this Supreme. One also finds that the religion here rises above to an infinite discovery of God, Self and the highest Reality of Spirit. It speaks about the Highest Knowledge, the Truth of Life which can be seen, felt and lived by the inmost mind and ultimately, it leads to Joy or “Ananda” - bliss which lifts the person from ordinary life; and this is the profoundest illumined truth of Self, God and the Universe. The relation between the three and its importance revealed is mind blowing. The most essential teachings of the Upanishads are: -

- 1) Tat Tvam Asi – That thou art.
- 2) Aham Brahmasmi – I am Brahman.
- 3) Vasudhaiva Kutumbakam – The whole world is one family.

These teachings are striking till today and meant that Brahman as the Ultimate Cosmic Principle is all comprehensive and it is the source of the Universe. Brahman is understood as neither male nor female and is referred to as “it.” The Ultimate Reality and essence of man are the same, according to this. It is present in all the things and thus by concentrating on oneself, one can attain the Ultimate Realization.

All these beautiful concepts have permeated in all our arts; be it plastic, like sculpture, iconography, fine arts like painting or performing arts like ancient Indian drama, music, dance, etc. as a performing artist, our goal is to create “Rasa” or the emotion with our “Bhavas” or our expressions and create an experience which is often referred as “akin to Brahmananda” – “Bhramanandasahodara” or the blissful experience which transcends the “Rasika” or spectator into another world of bliss that is similar to the meditative experience of bliss. So every art form leads the beholder through this marvelous experience of bliss.

The vedic Aryans believed in “ruta” – the cosmic order – and maintaining the cosmic law and order was perennial. Later on, “ruta” stood for “sacrificial correctness.” “Ruta” also meant principle of righteousness at some stage when the concept of dharma, the right conduct in life developed. This leads us to the concept of purushartha-s.

“Puruhaishi arthyate iti Purusharthaha” meaning “it is an end pursued by man.” Hence in is the aim of human life is to experience these stages in life. It is believed that life is a journey and the final destination is “moksha” – the Ultimate Release

from the bondages of the vicious circle of birth and death and merge with the Ultimate. It is understood that at the lower level man obtains pleasure from the material world that he gains and takes pride in. but this does not give inner, real pleasure nor does it give inner peace. Sooner or later, he gets dissatisfied with the two “artha” – materialistic pleasure – and “kama” – sensuous pleasure – as they bring only transient short-lived pleasure. His material wealth and fame bring in conflict and misery and thus he has to search for higher pleasures which give him inner peace – “shanti” or “atma shanti.” Through “artha” and “kama” give him a higher standard of living, and in combination lead to social upliftment, such as limitless progress of technology, etc. however, this so-called progress brings in selfishness. Externally it might bring in so called sophistication, but internally this selfishness brings in suffering. Thus, at some stage, man awakens to the higher truths of life, i.e. – dharma (righteousness) and moksha (Ultimate Release) which gives him contentment in the true sense.

Dharma stands for social conduct and also ensures solidarity of society. It also means moral purity and comprises of virtues like self-control, truthfulness, ethics, etc. These moral duties make a human being aware of his duties towards everybody around him and thus makes him unselfish and ethical. And these qualities need to reflect in every aspect of human beings. It becomes his core identity and reveals in his personality in every role that he plays in life.

Though “moksha” is the ultimate goal to be achieved, each marga by itself can also lead to moksha. Meaning through dharma one can reach moksha, through kama one can reach moksha, and through artha one can also reach moksha. Moksha need not be attained only after death. It is a state of mind which is “sthitaprajnya” – a mind that is steadfast and unwavering in both happy and unhappy circumstances. A mind that can be detached yet compassionate towards everything, every being and surroundings.

These concepts bring us to another great text of ours, the “Bhagvad Gita” – the divine song of Krishna which extols the importance of one’s duties. It mentions three paths:

Gnyana marga – path of knowledge.

Karma marga – path of action.

Bhakti marga – path of devotion.

It extols all the margas but mentions karma marga, of doing one’s duty as the most important. This also reveals that one has to perform one’s duty without expectation of its fruit or result. One has to be “sthitaprajnya” – calm, steadfast in every

situation. Everything has to be surrendered to the One and Only Ultimate. So here, bhakti marga or path of devotion is also discussed.

This bhakti marga has been followed by our great saints all over India and their beautiful literature imbued with devotion is highly appreciated. In all our arts and especially in dance, this epic literature and bhakti literature becomes a major chunk of content for us. So, in our classical dance, the form or technique of every classical dance differs due to its body kinetics but the content is almost the same – the medium of expressing through body and language remains the same. We are aware of the influx of this bhakti literature which is the epitome of surrender or “sharanagati” to the Supreme. There is one more concept of bhakti in music and dance called “madhura bhava bhakti” or “sweet sentiment of devotion.” It idolizes the love of Radha for Krishna and extols the devotion of its kind of total surrender to God. Worshipping Him as a “beloved” or “husband” is the crux of that bhakti (devotion). It is also similar to the concept of Sufism.

Now the final explanation of the philosophy of six systems or “shaddarshanas.” The word “darshana” which means “to see” or “experience.” It can also be understood as a “point of view.” These philosophies – 12th Century to 16th Century – accept that “Atman” (soul, eternal self) exists and in this context, explores the relation between the ultimate goal – moksha, kaivalya, etc. – of liberation.

The schools are:

Nyaaya – it explores the source of knowledge.

Vaisheshika – an empiricist school of atomism.

Sankhya – a dualistic theory theoretical exposition of consciousness and matter.

Yoga – a school which emerged from sankhya emphasizing its practical use and focusing on meditations, contemplation and liberation.

Mimamsa – this school deals with correct interpretation of verses of vedas.

Vedanta – a section of knowledge – “jyanakanda.” Upanishads are also called Vedanta as it comes almost by the end of the vedic era. The major schools of vedanta are advaita (non-dualistic), dvaita (dualistic), dvaitadvaita (both dualistic and non-dualistic) and vishisthadvaita (pure non-dualism). The main teachings of vedanta is that the essence of the self is the ever-existent consciousness and bliss. The self is free from all qualifications and limitations meaning it is essentially brahman – supreme consciousness. And this brahman is an absolute, transcendent, and attribute less reality but externally embodies within itself the capacity and power of maya which is the basis of mind and matter.

Among these theories, the sankhya school speaks about purusa, the male principle and prakruti, the female principle. Purusa is ever pure, wise and free but it becomes a subject of pain and pleasure when It identifies itself with prakruti. Prakruti is the materialistic cause of the universe and is composed of three gunas – sattva, rajas and tamas that correspond to light, activity and inertia respectively. When the equilibrium of the gunas is disturbed, the state of vikruti occurs. These gunas exist in us too and come to the surface according to our personality of existence. In Kathakali, a majestic dance-drama of ours, we find that the make-up is done according to these trains of personalities. So, the sattvika characters – divine ones or pure ones – have a green colour base. The tamasika or evil characters have a black colour base on the face. Rajasika have a red base although without any evil streaks.

Dance or any creative art is nothing but yoga itself. It is a meditation of the highest order. A lot of internalization is required to perform. It is the oneness (yoga) of the art and the artist which is similar to the self and the Ultimate.

These very profound concepts of spiritualism, if accepted and practiced in life makes life meaningful and blissful.

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An Ecocritical Study of Dhruv Bhatt's *That Thou Art*

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Abstract. The paper focuses on the ecological destruction caused by man and brings forth the shift in the relationship between nature and human being. Further, it also discusses how as a part of civilization human being has cleared forests by cutting trees and war has destroyed both human being and nature and the theme of scientific investigation of the natural world with indigenous forms of knowledge. A study of *That Thou Art* by Dhruv Bhatt has been undertaken in this paper. Since human being has lost his connection with nature and despoiled it, no wonder the modern day writers not only portray the rift created in the relationship with nature, the loss of oneness and unity but also yearn for the lost paradise of unity. The modern writers have time and again reiterated the fact of human being's lost innocence, which led him to the wanton destruction of Nature. The various kinds of environmental issues such as biological, political, social, racial, regional, seasonal, and psychological etc. have been projected by these intellectual writers. They have focused their attention on the value of eco-balance and environmental balance. They advocate the balanced co-relation between nature and mankind.

Keywords: Ecocriticism, deep ecology, ecocritics.

Time has come to view Literature with a fresh perspective, till now ecocriticism in the English department has been marginalized as belonging to an interdisciplinary mode of thought little in relation with literature. An ecocritical perspective helps evaluate texts with the aim of environmental justice in mind. Re-definition of the environment to include both urban and rural landscape will allow ecocritical consideration to include not only the narrow definition of nature as the pastoral but the environment as a whole. As a word tends to lose its meaning in the absence of the structure of language, humans tend to lose meaning in the absence of the social structure both human and non-human. Environment must be conceived of as more than an ecological setting. While examining the attitude of Culture towards Nature, ecocriticism aims to link and integrate various branches of theoretical paradigms and knowledge towards a common goal.

Viewing current environmental problems as the by product of culture, ecocriticism seeks to find correctives through an eco-poetics, asserting that the need of the day is a viable environmental ethics which can successfully counter the Enlightenment

myth of human pre-eminence and exclusiveness among the creations. Literature is believed to be capable of playing a very constructive role in promoting a vision and a language appropriate to such an environmental ethics. In literary works till now the role of Nature has been marginalized, relegated to the background of human activities. It has never gained the desired importance, a fact reflective of the attitudinal dispositions of humans toward the nonhuman world. Whenever writers have given Nature importance it has been termed as "Nature Writing". A misconception that is likely to arise in such a scenario is that Ecocriticism is no different from the genre of Nature writing for the aim of both is appreciation of Nature. Here the researcher would like to point out that the similarity between the two genre ends at its focus on Nature for where Nature writing takes its roots in the appreciation of Nature, Ecocriticism takes its energy from there and aims toward environmental praxis, displaying an attitude of commitment toward justice and protection toward the Natural world. Ursula Heise says:

...ecocriticism has nothing specifically to do with nature writing. Again, this does not imply that ecocriticism does not ever deal with nature writing; clearly, it often does. But to suggest that it deals with nothing else is comparable to claiming that feminism is only applicable to texts by or about women. Ecocriticism analyzes the ways in which literature represents the human relation to nature at particular moments of history, why values are assigned to nature and why, and how perceptions of the natural shape literary tropes and genres. In turn, it examines how such literary figures contribute to shaping social and cultural attitudes toward the environment. In this project, nature writing has a role to play as one particular way of figuring the natural, but there are many others-in fact, no genre is in principle exempt from this kind of analysis. (Heise 109)

Social ecology offers a critique of the discriminatory, hierarchical society and declares war against the injustices and inequalities perpetrated by social institutions. The mightier ones in the society dominate the weaker fellows and appropriate the major share of resources. They wield power and use that power to exploit nature as well as the marginalised sections of humanity. The greedy who over exploit resources and deny the under privileged access to them are responsible for the decay of nature. A restructuring of the society on egalitarian grounds is an essential condition for the resolution of the ecological problems. Even when we give the first priority to the welfare of man it is to be remembered that man has no existence without nature. Society is an extension of nature, it is second nature grown out of first nature. This second nature is bound by the regulations and rules of first nature and transgression of them leads to disturbances. This is a prominent theme in Dhruv Bhatt's fiction.

Dhruv Bhatt is an established contemporary Gujarati writer, who is engaged in fictionalizing the basic environment issues, since last three decades. He talks about ecology and traditional wisdom of the people dwelling in and around wilderness. His first hand real experience of the life is well merged with the seemingly fantastic mythical narration in abode natural habitats of endangered species and human life in locales of Gujarat. His works are more than travelogues in creating a fictional world out of his real life wanderings. He interweaves the environmental issues that are discussed at the global forums in his stories and gives solutions at local level in the most natural and coherent way. The issues as save whales and lions incorporated from two different terrains of thorny forest of Gir and the western coastal region 'Ghed' are interwoven without being slightest burden to the narrative is the focus of the researcher's study of *Oceanside Blues*(1993), *That Thou Art* (1998), and *Akoopar*. (2010).

Tatvamasi (1998), winner of 2002 KendriyaSahitya Academy is a novel about a man who wants to discover himself. The novel is a tale of a young man who by chance goes into the forests on the banks of the river Narmada. He gradually fascinated by the river, the tribal and the people working there. There are many happenings, mysteries and revelations, which keep the reader spellbound.

The hero (Name of the protagonist is usually not given in Dhruv Bhatt's novels) is reluctant to leave his girl-friend Lucy behind and do something in which he does not believe. But prof. Rudolf insists that he must go and send him regular reports, keeping a copy with himself. He says the hero will be helped there by one Supriya, who the hero assumes, must be an old lady with Gandhian philosophy. When he arrives in the forest, first he is puzzled to see a diagram on a stone of the Murga constellation, but with the addition of one tiny star near the star of Vyadha (the hunter) and the names BittuBanga written three, and taken aback to see Supriya to be a young smart, highly educated lady, who is running a centre for the tribals in the middle of the forest. She knows their language and is teaching them a lot, without interfering in their way of life as far as possible.

Greg Garrard's *Ecocriticism* (2004) is the text for reference used in this paper. The western ecocriticism's theoretical perspective is applied in Indian context through the contemporary Gujarati fictions by Dhruv Bhatt which are based on "a quest for fine balance between a traditional, non-scientific, faith driven society and cynical, profit driven economy." (Meghani. ii) Dhruv Bhatt draws on the Brihad Aranyak Upnishad to contextualize the Indian ecocritical perspective in his works and address the emerging discourse of 'Ecology and Literature'. The ecocritics engage in the theory of Ecocriticism which discusses interconnections between nature and culture, specifically the cultural artifacts of languages and literature. As a critical stance, it has one foot in literature and the other on land; as a theoretical discourse,

it negotiates between the human and the non-human. The western notion envisions diversity or binary opposition in the relationship of 'human and the non-human' while Indian vision contributes to the wisdom of oneness. To evaluate and to study the writers like Dhruv Bhatt is to speak of the interdisciplinary study that ecocriticism envisages; indulging the cultural and environmental engagements in literature.

Expanding the argument of comparison of the western 'vision' with the wisdom to Indian 'vision', we shift to Dhruv Bhatt and his drawing from the Upanishad to contextualize the Indian ecocritical perspective to appreciate the newly emerging discourse of Ecology and Literature. The titles are suggestive of his drawing from the tradition of the past and assimilating the present through the living spaces that survive eternally in the abode of nature as Gir, Ghed, river banks and sea shores. The shift to the discourse of ecocriticism is in realistic presentation of the topology as a living text as Gir or Ghed as ground zero ('feet planted on the ground') against the mythical and prophetic tools that the western mind strive to bank on. The spaces narrated are not utopian or pastoral nostalgia. Neither pastoral nor wilderness. Today if final solution is sought in unmeditated earth, it is in these texts which represent the surviving unmapped scapes in the mindscapes of people and landscapes of Gir and Ghed.

Dhruv Bhatt's works are modern Aranyak which he has written through his wanderings and dwelling in the forests or by the sea shores and river sides. He unfolds the secret knowledge of the age old seers to communicate in the modern language and novel form to the contemporary world. The canvass he uses is painted with the background of distorted landscapes of the surviving natural habitats which speak of the physical environmental problems. He draws the mindscapes through the surviving wisdom of the people and their culture in these spaces. The writer usually intervenes as an anonymous narrator. One can reach the understanding of the writer with self affiliation to the environment. The exoteric actions reveal the mind that contemplating on esoteric as Sri Swami Krishnananda conveys in his introduction to Brihad Aranyak Upanishad,

The Upanishad is a revelation of the inner principles of life as manifest in actions of a variegated nature. The ritual of this contemplated in the Upanishads. The Vedic sacrifice, or, for the matter of that, any kind of religious performance, is a symbol, ultimately, which is the point of departure in all esoteric approaches to religion. External religion is symbolic of an internal principle which is true religion, towards which the Upanishad drives our minds. This departure is to be found in every religion in the world. The symbolic character of human activity and religious performance is brought out in a study of esoteric principles, which is the philosophy of life. The activities of human life are symbolic in the sense that they are not representative of the whole

Truth, but manifest only certain aspects of Truth. Every action is involved in cosmic relations of which very few are brought to the surface of one's notice when the action is really performed. We always think that an action is motivated by an individual or a group of individuals towards a particular relative end which is visible to the eye and conceivable by the mind, but never do we imagine for a moment that there can be farther reaches of the tentacles of this action, beyond the reach of the human eye and mind and our little action can really be a cosmic deed, that God can see what we do, and the whole universe can vibrate with the little word that difficult thing for us to understand; and the Upaniṣhad explains it to bring to the purview of our consciousness these inward secrets of outward action, telling us that the outward sacrifice is symbolic of an inward contemplation of Universal Reality.
(Web)

Dhruv Bhatt fictionalizes the life of people dwelling in and around the natural abodes of Gujarat to incorporate the issues and solutions at hand. His realistic presentation of life of the locals in Oceanside Blues (southern most coast of Saurashtra), That Thou Art (on/along the banks of river Narmada) and Akoopar (Gir forest) are result of his wanderings and dwelling with the people as a seeker of knowledge with faith in the deep rooted culture that survives with age old living vedic tradition.

First, the researcher would focus on That Thou Art, a Sahitya Academy Award winning novel of Dhruv Bhatt, a remarkable novel cutting new channels like the previous novel Samundratike. On having a bird's eye view of this journey of literary form in Gujarati Literature , undertaken since about more than a century, it will appear that no novel has been written till 1998, wherein the subject matter doesnot involve political-social issues, affection, individual freedom or self conscience, but deals with cultural awareness. That Thou Art has filled that void. It is a challenge to the author to demonstrate the art form of novel writing by deviating from the prevailing subject matter, blind following of the style of expression and discovering absolute fresh subject matter and variety in style of expression in accordance to that. Dhurv Bhatt, who kept on trekking the sea beaches and riverbanks for sheer pleasure accepted the challenge of exploring new dimensions of fresh creations. The author has taken care that his every single creation, like the art films of Satyajit Ray and Shyam Benegal, also becomes classic. Thus, That Thou Art has also become a formidable creation which is exposing the soul element of Indian culture and singing chores of mankind like the Bengali novel 'Gandevta' or 'Arogya nikanan' which has conscious of people at large as the centre or the Kannada novel 'Samaskara' which is infused with traditional values and is a quest into the conscience. Instead of ego inflating, ego feeding materialistic culture which is struggling to establish a rule of ego on the world, the soul element of Indian

spiritual stream which is adoring, not the self-centred but the universal centred culture, the spirit of creating a harmony with the omnipresent elements of nature, while diluting the ego, has emerged in That Thou Art.

The genesis of That Thou Art has emerged in a dialogue of the novel by Supriya Bharti, one of the major characters of the novel.

....if some species of an animal or bird is in danger of becoming extinct, the whole world gets alert to save it. The so-called intellectuals get very upset and start writing or talking about it, they protest, they spend money. But when a whole culture of some people, their traditions, their very foundation of life gets uprooted and destroyed, when their whole system simply breaks down, it is called a great revolution and applauded. I donot think it is right. Do you? (That Thou Art. 58)

The novel thus questions the universal phenomenon of cultural deterioration in the last league of twentieth century which is fast becoming a century of technology and globalization. The author indicates that it is culture, human beings and spirituality that are far more permanent, valuable and worth preserving compared to civilizations, machines and religion.

In the second chapter of That Thou Art, on witnessing an old man who was performing namaaz and an old woman who was counting beads, sharing the same berth of the train, the protagonist, who has returned to India after 18 years, questions himself : What is it that sustains these human beings as one civilization? (That Thou Art. 18) The moment the question rises, the protagonist thinks in an unconcerned manner that "It's not for me to explore this", but as the story progresses he fails to remain indifferent. One after the other, he finds himself placed amongst such people and events that he finds the answer to this question on its own at the end of the novel. Influenced by the Western Intellectuality, the protagonist learns the gist of the life and understands the cultural stream of India that is ever flowing and full of conscience like Narmada, from the so-called 'illiterate tribals', Supriya Bharti, Gandu fakir, Kalewali Maa and Shastriji. Even Sharifa Vijliwala has mentioned in her talk on Dhruv Bhatt:

All the protagonists of That Thou Art, Oceanside Blues and Akoopar are outsiders (aagantuks). They don't belong to the land. They arrive 'anicha e' or 'anayas e' and are forced to be a part of their surroundings. But gradually get drawn in their surroundings, get involved and oneness is created (range rangai jay ache). (web)

While using Narmada river as a storyteller, the author has knitted such characters, time, locale and events in the background of ever changing conscience of the protagonist that provide a new identity of the Indian culture. Immersed in the American idea of Human Resources, the protagonist, while walking on feet towards

Tribal Welfare Centre from Zhadeshwar attains the egolessness. At the end of the story, he walks away, leaving the diary he has written while wandering the tribal areas, letters and photographs on a stone near the river bank; a collection which was the purpose of his visit from U.S.. From the angle of storytelling, this novel has dual story centre. One of the story centre is of the Narmada river, in whose lap the diary is placed which has faced the experiences of the protagonist and has been a witness to the multiple activities of the protagonist right from the inception of the story till the end. Second centre of the story is of the protagonist who is inscripting his thoughts and experiences on the pages of the diary.

Timespan of the novel *That Thou Art* is approximately of one year beginning from the protagonist returning to India to get robbed at the hands of 'Kabas' while taking 'Prikrama' of Narmada. But inbetween this time span, the time of infancy of the protagonist is also mentioned through the method of flashback. The locale of the novel is mainly the jungles on the banks of Narmada located between Gujarat and Madhyapradesh. At the beginning, Mumbai and some references of America, Kutch and again Mumbai are mentioned in the form of remembrances. But the epicentre of the main events of the novel is located in the jungles on the banks of Narmada.

The protagonist was born in Mumbai, lived in Kutch for sometime at Grandmother's place after the mother's death, the schooling in missionary school of Panchgini and then he lived in foreign country for 18 years. The protagonist who is an intellectual and staunchly believes in Human Resources, returned to India at the behest of Rudolf to study the 'tribal culture'. Rudolf has given an assignment to the protagonist to go to India, live amongst the tribals, keep noting the daily occurrences of their life in a diary and send him a copy of diary. Returning to India after years for this assignment, the protagonist, doesnot feel any attraction or pleasure for the motherland. From Mumbai to Bhopal and from there reaching the Tribal Centre of Supriya Bharatiya, the protagonist comes in contact of the tribals inhabiting the jungle areas of the bank of Narmada. At that time, he looks at the human beings as a part of resources only due to his formal education and training. His aim is how to increase the productivity of human beings, he has vigour to uplift and civilize the tribals but Supriya respectively puts him in contact of persons of different characteristics like Bittubanga, Puriya, Gandu Fakir, Kalewali maa, Shastriji, Kika Vaidya etc. While wandering in mountains of Aravalli situated at the banks of Narmada, he experiences both, the ferocity of the jungle as well as the innocent and endearing beauty of the jungle. The novel is brimming with beautiful descriptions of nature:

The dawn broke in the forests. First of all the bunches of flowers of the Saag trees, looking like beauty crowns, catch the sunlight and start shining brightly and then sunlight starts descending towards the valley. The valleys, enveloped

lovingly by the fog, slowly wake up, the songs of the birds fill the air, then in a little while the rhythmic talk of the tribals, giving a human touch to all these natural surroundings starts falling on ears. (That Thou Art. 154)

When the protagonist witnesses the 'Nature's enchanting form', he feels enthralled.

The sun had gone well past the middle of the sky, and the great Narmada full of life, was sparkling like a silver rope under the sun's rays. She seems to be a silver girdle adorning Earth's waist. I felt so relieved at the mere sight of Narmada. All the fear and worry seemed to have left me and I stood engrossed. (That Thou Art. 76)

But as the second wave of ecocriticism suggests, the association with the nature travels a step ahead

When a person who lives in Nature's company and becomes one with Nature mentally, says something, quite unknowingly a message comes from his words. It is this mystery, which has given this country the treasure of great human beings like Kabir, Ganga Sati, Narsinh Mehta, Sant Tukaram and many others. The supremely powerful Nature has the divine power of bringing out eternal truths from the words of very simple ordinary people. (That Thou Art. 59)

He gets acquainted with the love, loyalty, gallantry, fearlessness and faith of the innocent tribals, who live a life of superstition, blind faith and ruthless poverty. Gradually without his knowledge, his own thought process starts changing; as described by Usha Upadhyay in her article 'Aavkar', "The dry intellect gets eradicated and endless compassion arises for this land and its human beings and culture". (Vijliwala. web) Due to this healthy understanding, a feeling of equality and endurance develops in him. Especially, an unwavering faith develops in his heart for this culture that glorifies the human and human kind. Due to this, at the end, standing on the banks of the river at Zhadeshwar, he says while paying tribute :

I am forsaking my name. I am forsaking my identity. I am forsaking my knowledge I am forsaking all my beliefs. (That Thou Art. 215)

Even after such ego melting,

But I was not ready to believe anybody's telling anything about her actually showing herself, till Narmada herself did not tell me that she was Narmada. (That Thou Art. 219)

The protagonist still suffers from intellectuality. In the end after being looted by the Kabas this prejudice also falls off. When he looks back after taking off his clothes and giving them to Kabas and wearing loincloth given by them; the Kabas had disappeared.

After experiencing the exhaulting 'That Thou Art' experience, the uprooting of disbelief of the protagonist reaches the final stages. As part of repentance, the protagonist decides to walk from Zhadeshwar to Tribal Welfare Centre, but

That day from morning I had fever. As soon as I dipped my feet in the water, is shivered with cold. Somehow I walked another four miles. Then I sat down in the sand on the bank. My attempt to stand up again was not successful. I did not know how much I would have to walk to reach some populated place. My limbs were growing stiff. I did not know how long I would keep alive in such a condition.

At that moment I should have screamed loudly. I should have cried loudly and called my alte father and mother. I should have filled that deserted riverbank with the loudest screams in human voice. But I did none of these things.

I lay down quietly as if waiting for somebody, something. Gradually, the surroundings became dim. Time seemed to have stood still. Without any effort on my part, my lips quivered – "Narmada Har!" (That Thou Art. 222)

When his eyes opened, a little girl places a corn-cob on his mouth and says – "Take this. Come on. Eat it."(That Thou Art. 223) When the protagonist questions, "Who are you Maa?", he hears faint sounding words as if they are coming from the other end of the universe, but still with a sound that filled all directions, echoed in the entire atmosphere – "Re-va-!"

From the beginning till the end of the novel, the physical existence of Narmada and its materialistic rule has remained in force. As the author has noted in the preface that:

Among all the rivers Narmada is the most dear to me.

The author has gone beyond the dimension of locale and natural beauty and presented Narmada as a symbol of ever flowing, alive culture. At the end of the novel witnessing Reva as a life giving girl; not only represents the river but also symbolises the culture. The liberated protagonist can be experienced as the one who is becoming a part of the culture which is ever flowing and ever shining like Narmada.

Prof. Rudolf in his lecture appreciates the quality of Indians 'to not accept technology blindly' but with a 'mature acceptance'. He further praises:

Only such people can maintain a culture which is thousands of years old. They can maintain their traditions. They can maintain their unique way of life. From here they will take place a sweeping revolution in the world. The fear of a culture getting extinct will be felt not only here. It will happen all over the world. (That Thou Art. 107)

Shastriji, on the other hand, considering the modern scenario of blind imitation and acceptance of technology, reflects:

Bihari, more than our religion, I am more worried about our culture, our way of life, our traditions. I am not so much worried about anything else, as I am about our faith, our way of looking at life. This country and its people have suffered foreign rule. The always welcomed other religions. But I am afraid of what I see and hear now. Efforts are being made to change our way of looking at life. This country will not survive if our traditions and our culture are destroyed. (That Thou Art. 53)

Again, it is a fiction that represent the life and wisdom sought in Aranyakas as “I am Thou”, at micro level and encompasses the wisdom of the sages of the Vedic period meditating on the basic inquiry of evolution of life on earth. The idea of integration of five elements fire, space, water, air and matter that is earth. Earth has integrated the other four. This wisdom or realization of oneness in all innate is the solution with the locals living in Aranyaks and striving to keep alive the traditional knowledge, convey. The world needs to go back to Upnishadas meaning literally to sit at the feet of Rawaata, Sansai, Suparia, Aval, Ieyma, Puria, Ganesh Shashtri, Bitubanga, Noorbhaai, and others to save earth not to imbalance it on the back of Akoopar, the earth bearer, the eternal witness to the evolution of this eternal life.

Sharifa Vijliwala rightly comments

Indian culture travels from information to knowledge and knowledge to wisdom.

The current deplorable condition demands a spiritual response. A fundamental reorientation of human consciousness, accompanied by action that is born out of inner commitment, is very much needed. One of the measures that could help a great deal to fulfill this need is to regenerate and rejuvenate basic values of Hindu culture and propagate them.

Whatever I dig up of you, O earth,
May you of that have quick replenishment!
O purifying one,
May my thrust never reach
unto your vital points, your heart.
May your dwellings, O earth,
free from sickness and wasting,
flourish for us!
Through a long life watchful,
May we always offer to you our tribute.

- Atharva Veda

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The Development of the *Tingkeban* ritual in Central Java

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Abstract. This study wants to discuss about the development of the tradition of tingkeban ritual in Central Java. The ritual tradition for 7 months pregnant women is essentially done to pray for pregnant women to be safe and smooth during childbirth, and later the children born can develop well and safely. So when it becomes an important initial phase in shaping a child's character. The form, function and meaning of tingkeban rituals in the development of time and social dynamics, became an important subject in this study. The form of implementation of the ritual tradition in its development shows the continuity of the essence of local wisdom values that are colored by local cultural values. The period of Kejawen culture, which was followed by a period of Hindu influence, and then the present which was imbued with the spirit of modernization, which was based on ideas of logic and efficiency, apparently could not weaken let alone eliminate tingkeban traditions. It shows that the tradition which forms a form of local wisdom, is already embedded in the local culture. Some forms and meanings of rituals, experienced a shift in accordance with the socio-cultural conditions of his era. The reconstruction of the dynamics of the ritual tradition above was carried out through a number of questions: What and how was the process of implementing the tingkeban ritual? Why does this ritual tradition still exist? What is the shape of its development in the present? The answer to that question is structured as a historiography about tingkeban, using historical methods and theories as well as sociological anthropological approaches. This is important because the discussion is related to issues of tradition/culture of the community.

Keywords: tradition, ritual, tingkeban. form, function, meaning

INTRODUCTION

Traditional ceremonies are an inseparable part of community support. The dynamics of survival are crucial by their function and role in society. Therefore, this meeting is a social activity that involves the community to improve safety, so there will be an effort to maintain it, transfer it with each other in the socio-cultural environment. As the times are followed by changes in socio-cultural conditions due to modernization, tradition will automatically be selected by the needs of society both individually and in groups according to the era.

Tingkeban ceremonies involving traditions composed by Hindu culture are well-known and are carried out by most Central Javanese people in the Javanese

community or those who uphold the Javanese culture (such as the palace), now. As a belief system, kejawen is based on a philosophical meaning that emphasizes more on the spiritual, metaphysical management of mankind, thus increasing human integrity with the environment of his Lord, through various ceremonies (C.Lekkerkerker, 1938: 520). This Javanese belief and outlook emphasizes harmony, serenity and equanimity (Niels Mulder, 1977: 14).

Tingkeban, which is derived from the word tingkeb which means close, is a date during the newborn period. This tradition is also referred to as a mitoni that is a collection of life cycle celebrations which is essentially a thanksgiving and adjusted to suit the needs of pregnant women, 7 months, and babies which will be invited. Because this ceremony is related to other community members, the request for salvation is not only for the individual mother and child-to-be, but also for the community in her community. Safety from various dangers that arise now. The procession of procedures for implementing Tingkeban in each region varies, depending on the habits of each individual, and the community in that area. Javanese culture and religion change shape, so as to achieve spiritual and social cultural meaning. In some areas of the city of Surakarta, such as special districts in Jenawi and Ngargoyoso Districts, became the case studio in determining spatial scope in Central Java, taking over the Javanese in the areas that became supporters Javanese culture that understands well the philosophical meaning of its culture, so it wants to realize it in real life.

The essence of the problem of the implementation and continuity of the tradition is the description of the mutual influence between the tingkeban tradition for the socio-cultural life of the Javanese people. It will be elaborated in a number of questions about what and how the procession of the ceremony will be; why that tradition still survives until now; and how it is developed now. The answer to the problem was obtained through several sources from the results of literature studies and interviews with historical approaches, as well as the help of concepts about ceremonies and traditions.

TINGKEBAN: HUMAN LIFE CYCLE CEREMONY

Purpose and Meaning

The tingkeban or mitoni ceremony is a Javanese tradition of celebration, the ceremony of which is carried out in the seventh month of pregnancy and is only performed for infants as the first child of both parents. This is related to the Javanese assumption about the meaning of the word pitu (Javanese) which means instructions and help. The traditional ceremony was held with the intention that the pregnant mother would give birth to her baby safely, and her baby would later become a child of both soul and body. As a closing ceremony (tingkeb) during the

mother's pregnancy, this tradition has an important role to prepare for the birth of a baby, both spiritually and socially ([https://fungsi.co.id/pengajian mitoni](https://fungsi.co.id/pengajian_mitoni)). Mental or strength rohani pregnant women and their families have been strengthened because of the belief that God and the environment provide safety when mothers give birth later and bless the baby to grow and develop into a person who is praised physically and spiritually. From an earthly aspect, the implementation of the tingkeban ceremony becomes a means to ask for blessings from the social environment regarding babies to be born later to become new members in the social community.

Aside from aiming to invoke safety and health for the individual environment and society, this tradition also means that education for a person is not only after he is an adult, but since the seeds are implanted in the mother's womb. This can be seen in the series of ceremonial processions at the time of the summon, as well as welcoming the spirit of life of the baby who is still in the womb. In the welcoming ceremony it is served sego gudhangan or rice with ointment and side dishes, salad and dawet drinks, which are addressed to the spirit that accompanies the birth of a baby called "four siblings" which literally means blood, amniotic fluid, mucus and ari ari in Javanese called the kakang crater adi ari ari. The symbol of this name, if transformed into the reality of life can be interpreted as the process of human birth. Before the baby (as a pancer) is born through the mother's womb, the first time it is felt is the anxiety of the mother. This anxiety is referred to as kbb mbarep (eldest brother), then when the baby is born, a slimy liquid or a canyon comes out which serves to facilitate the birth and protect the baby's skin which is still very soft. This is then referred to as crater (crater brother). After the baby is born out of ari, which is then named as ari ari ([https://www.facebook.com/notes/wayang nusantara indonesia shadow puppets / symbolization of sadulur science in the five philosophers of Javanese philosophy / 1015](https://www.facebook.com/notes/wayang_nusantara_indonesia_shadow_puppets_symbolization_of_sadulur_science_in_the_five_philosophers_of_Javanese_philosophy/1015)).

The welcoming dish in the form of rice as a staple food, vegetables and fruits is a symbol of gratitude for the fertility of the land that has been given by the Creator. Tingkeban ceremony procession is carried out to summon all the forces of nature that are invisible but have a direct relationship with the baby's life, and also to the four siblings who came out together when the baby was born.

In Javanese mysticism, the four elements referred to as the "four brothers" accompanying the birth of the baby are analogous to sedul papat five pancer. Man is born into this world not alone, but with four siblings. So humans living in this world have five pancer merulur, namely our four siblings and the fifth is the human being at the center/middle. This philosophy implies that the human body or body was born with four elements of spirit originating from earth, water, fire and air ([www.akarasa.com/2017/05/sedulur papat five pancer dalam.html](http://www.akarasa.com/2017/05/sedulur_papat_five_pancer_dalam.html)).

The meaning of learning about human life cycle which is closely related to the 4 elements of the world (water, fire, air and soil), shows a picture that humans and their spirits have a central / pancer role in managing the four elements of the earth, so that their behavior is very influential on the good and bad the quality of human life with its natural environment. This is in accordance with Hindu philosophy to realize happiness and safety of human life with its natural environment in this world, through the teachings of Tri Hitakarana which is to create harmony between humans and God, man with the natural environment and with the environment of others. Today, due to human negligence in maintaining relationships with others, the natural environment and God there are many natural disasters, and social disasters that result in suffering for mankind.

As a human learning process in undergoing its life cycle, the role of the five-point pempulur expression also plays an important role as an inner strength, which helps the human spirit in determining its behavior in facing its environment. The Javanese mysticism believes that the four elements are able to convey signs in the form of a hunch to humans to save them. That can be analogous to "the power of the human subconscious". This power often goes unnoticed, but there are times when it is intentionally brought up. The ability to cultivate the mind can enable humans to interact and communicate with peace, so that inner contact with them can be realized. Metaphysically the occurrence of inner contact can sharpen hunches, and ultimately make the human look charismatic and authoritative. Through metaphysical mental contact with stochastic, humans can ask for help in a supernatural way. This indicates that the human spirit or soul is the highest element in human beings.

In a position of being central in the center, the human spirit is also able to speak and govern the spirits of other humans under its influence. In situations that force the spirit of the body one will command without being asked, the spirit of the other person to weaken his body. Instantly the spirit will rule the body of the other person to become weak, so that the spirit and body of the pressed person are saved. That is an example to illustrate the strength of human beings with the spirit as the core which is assisted by the four elements of his brother being His creation which is very valuable. safeguarding and sustaining that power in undergoing its life cycle, the traditional tingkeban ceremony is carried out by the community as a means to continue the system of metaphysical mechanisms that are in harmony and balance in the human being transformed to the baby to be born. The harmonious relationship between the pancer and its papat sedulur in human body, will provide the power to achieve success in living a life cycle spiritually and worldly. In Javanese philosophy it is revealed that the ultimate goal of human life is the most beautiful is to arrive at a place that is considered paraning dumadi or the Creator.

The philosophy of sedulur papat five pancer in terms of gender also has meaning as a form of respect for parents, especially women / mothers who have given birth to humans in this world, raising and giving endless affection. An understanding of this philosophy can also be directed towards the Javanese calendar problem. which includes the Legi Market in the East, with a white air element. Then the Paing Market in the South, with the red fire element. Pon Market which is in the West, with the element of water which is yellow. Wage market in the North, with black earth elements. Most important is the Kliwon Market, which is in the Middle and is a place of soul or soul that emits five colors. From the description it shows the central role of the Kliwon Market because it is in the middle / central position. Circulation of the philosophy is to start from the East running in a clockwise direction and ends in the middle ([www.akarasa.com/2017/05/sedulur papat five pancer in html, Log.Cit](http://www.akarasa.com/2017/05/sedulur-papat-five-pancer-in-html-Log.Cit))).

Tingkeban Ceremony Procession

In accordance with Javanese tradition the ceremony was held on 7.17, and 27 before the full moon according to the Javanese calendar. Implementation is on the left or right of the house and faces the sunrise. At the Siraman program (the basic word flush means bathing), the number of women who bathe pregnant women is an odd number, which is 5, 7 or 9 people. After the splash is finished, the pregnant woman wears cloth / finger 7 times ([http://chandrarini.com/tingkeban seven monthly](http://chandrarini.com/tingkeban-seven-monthly)). It seems that the number 7 has certain philosophical meanings, such as safety, luck, and other positive qualities.

Usually the implementation of this ceremony is led by family members, or other people who are considered elders. Ceremonially, an elder will prepare, carry out the procession of this pregnancy ceremony. A series of the course of this traditional ceremony is as follows: (1). Rujakan: make and prepare rujak dishes done by pregnant women. It is considered a baby born later to a woman, if the salad tastes salty, but it tastes sweet if a girl is born. (Results of an Interview with Wurtiningsih, 67 years, on December 22, 2018). This estimate is more nuanced myth, because the truth is logically difficult to prove .. (2). Siraman: this ceremony is performed by family members including 7 elders. It aims to ask for blessing so that mothers and babies who are still in the womb are purified, and cleaned of all sin, physically and mentally. Pregnant mother. In a sitting position, the mother who wears 7 pieces of batik cloth, watered by her husband and then by the elders of other family members. In addition to cleaning the pregnant woman from sin, this splash is aimed more broadly at removing all all negative aspects of the mother's individual and social environment. (3). Inserting a chicken egg, which is carried through the top of the cloth and then slid down and then broken. This is done by her husband, as a symbol of hope that the baby is born smoothly and safely. (4). Change clothes 7

times with 7 types of batik cloth. This is done with the hope that someday a baby born will have the goodness of kindness as in the symbol of the 7 types of batik cloth. The batik cloth worn from the first to the sixth, is a clothing that shows luxury and greatness, namely the motifs sidaluhur, sidamukti, truntum, revelation tumurun, udan sliced, sida asih. Up to the seventh batik cloth with lasem pattern is the simplest, and the pregnant woman wearing batik cloth was said to be the most appropriate for the mothers who attended the event. It illustrates that the baby will become a person who is simple (<http://fungsi.co.id> understanding of mitoni /).

Seven types of batik cloth that show human nature are expected to be possessed by the baby, which is virtuous, noble, authoritative, inherited his parents' good will. Next is the hope that the baby will become a person who can make the surrounding situation fresh, pleasing to the eye and pleasant for anyone who mingles with him. Also so that the baby will become someone who loves his neighbor (Interview with Kasmin on 12 November 2018). If spiritually the baby is expected to have a noble character, then outwardly it is also expected to have a handsome and beautiful face, such as the pair Dewa Kamajaya and Dewi Ratih. This is done through the tradition of ivory coconut / young.

The series of ceremonial processions ends with a ceremony of salvation. Each individual or community is free to determine the timing of the ceremony. Some are directly carried out after the ceremony procession is finished in the afternoon, or done in the evening. In the event, local residents were invited to attend the rescue program. In this event a joint prayer is conducted for the safety of the mother and the baby she is carrying, in hopes that the baby will be born smoothly and safely. In the 1960s the Javanese Hindu community performed the ceremony according to the concept of Javanese mystical philosophical values. A procession depicting Javanese cultural symbols that have spiritual and spiritual significance worldly. Twenty years later, that tradition still survives, because that tradition is not only practiced by the Javanese Hindu community, but also those who have embraced other religions.

Tingkeban Traditions Past and Present

Understanding humans from the perspective of Javanese mythology requires a deep understanding of the philosophical meaning that reflects the culture of the people. Culture as a result of creativity, taste and works are basically strongly influenced by the soul of the era. For the people of Kejawen, tingkeban is a tradition that is adhered to because it contains a philosophy of life about human existence in aligning its attachment with the Creator, metaphysical environment, and social environment, in order to achieve physical and spiritual happiness. It is the responsibility of parents and family to prepare well for the arrival of the next generation as humans who have spiritual and physical qualities. In the philosophical view of Javanese mysticism, spiritual quality plays an important role

in achieving its life purpose, which is to reunite with its Creator. Carrying out the ceremony according to tradition becomes a means to get the happiness of the child to be born and both parents. The transformation of philosophical values into the meaning of worldly human life is done through worldly symbols which are packaged in the form of various ceremonies. The culture of kejawen is expressed through rituals or ceremonies, which in its implementation involve not only family, but also neighbors (Interview Results with Priyanta, Chair of Parisadha, Ngargoyoso Subdistrict, on 12 November 2018). The involvement of these community members shows the existence of social / worldly values. The presence of community members who witnessed and were directly involved in the ceremony, testified that the parents / family who carried out the ceremony had fulfilled their traditional obligations. At the same time to inform the social environment, that there will be a baby who will later become a family member and also a new community member in their neighborhood. The presence of the surrounding community indicates that they are willing to accept the child they are born into as a local citizen.

When the Javanese people embraced Hinduism in 1967, tingkeban ceremonies remained an important tradition to be carried out. There is a correspondence between the philosophical meaning in the teachings of kejawen with Hinduism, especially Hindu Bali. Hindu pockets in Central Java, such as in Karanganyar Regency, show that they are present socio-cultural life of some people who continue to run several ceremonies about the life cycle of humans, such as tingkeban, selapanan (38-day-old babies), tedak siten (children who start learning to walk), with some modifications. The person who led the tingkeban ritual procession organized by a Javanese Hindu community was carried out by a stakeholder (a Hindu religious figure who helped people to undergo a ritual worship procession), no longer a family member who was considered an elder. The role of a religious leader as the leader of this traditional ceremony, gives meaning and sacred impression. This gives a deeper inner satisfaction for the prospective baby's parents and family, because the mantra chanted by a stakeholder in this ceremony, has a higher sacred value and this gives a deep spiritual meaning to the ceremony which is held together with the community members (Kasmin 46 years , on November 12, 2018).

As a complete ceremony, offerings (Balinese: banten), which are offered to God / the Creator as a thank you for the salvation for the mother and the prospective baby. In accordance with Javanese cultural traditions, offerings for offerings are agricultural products that symbolize fertility and well-being. Each region is free to determine the type of crops for offerings. In the Karanganyar region, offerings of crops such as corn, cassava, long beans, cucumbers or what plants are produced in the region, plus garlic, coconut and white thread all placed in a place of rice (Java:

ceathing) made of bamboo or Plastic. This object is used considering that today where bamboo rice is hard to come by. Then liman jenang is also presented, a five-color porridge: red, white, yellow, black, and in the middle of a brown porridge. This is the same as Javanese cosmology about human birth which is called as *sedul papat lima pancer*. Humans are born accompanied by 4 siblings, and in the middle / center (brown porridge) symbolizes the human spirit, as the center of human life. (Interview with Kasmin, same as above).

It is quite surprising that in the later development, this tradition was not extinct, even surviving despite a decline. There are some Javanese Christian and Muslim community members who still perform traditional *tingkeban* ceremonies. For Javanese Christians, this traditional ceremony is carried out more simply. This ceremony is held more socially meaningful. Family members, neighbors and close friends were invited to attend the ceremony. Their presence bears witness that parents who hold the ceremony, will soon have new family members, while asking for blessing so that the mother can safely give birth to her baby. The prayer of salvation from the Creator ends with a meal together. This illustrates the value of Javanese philosophy about harmony and togetherness with the environment. The welcoming ceremony for five peers and an expression of gratitude to God the Creator was not carried out with a ceremonial procession which was a symbol of the movement of the human birth cycle in the world according to Javanese customs fully, but rather at a joint prayer event led by a Christian religious figure (Interview with Heni Suryaningsih Budiarti, 53 years old, on December 20, 2018). The food served to those present who are usually alluded to in joint prayer, can be analogous to offering offerings in the same ceremony to the Javanese Hindu community.

The procession of the *tingkeban* ceremony, held by Muslims, was also more focused on a joint prayer event led by a related religious figure. Invitations who attended the event were family members and neighbors and close friends. Especially in the environment of the palace, the procession of ceremonies according to Javanese customs such as watering, changing clothes 7 times and salvation accompanied by reading the Koran verses led by a religious figure, such as *Kyai*, Chaplain. Outside the palace environment, the procession of this tradition is more adapted to local customs. Some salvation / prayer is held at night after the ceremony is finished, but some are held directly to join the ceremony procession in the afternoon / evening. Similar to the Christian family, offerings in the salvation event were replaced with dishes for the invitees. Prayer together at this event is usually accompanied by reading the verses of the Koran, led by *Ustadz* or *kyai* (Interview with Erna Savitri, 45 years old, on December 20, 2018).

CONCLUSION

Traditional tingkeban ceremony is one form of culture that is integrated in the philosophy of the life of its people. As a form of ceremony related to the cycle of human life, this tradition is full of moral and spiritual values, which teach humans to remember the greatness of the Creator. That human strength lies in the soul / spirit and not the body. So human spiritual conditions must be processed properly, in order to achieve happiness in the world. This education must be done early on, through symbols in the procession of the ceremony since the baby is still in the womb. So the ritual procession itself can be analogized as a learning tool for humans to achieve happiness in their lives

Education that concerns the human life cycle is universal, at least among communities supporting Javanese culture. Therefore this tradition is still valued and practiced by the people (Javanese), although modernization which is marked by technological advances often forces humans to use their ratios. The point of moral/spiritual education in the tradition of tingkeban is love for the Creator who has given the spirit of life to humans; love for the social environment (the community and the natural surroundings) and respect for the struggle and services of a mother/woman who has conceived, gave birth to, then raised her child. Human life must be in harmony with God's environment, nature and society.

The relevance of its meaning and role in moral education to the present conditions, makes this tradition still survive today. Even traditions believed to be influenced by Hindu philosophical values have meanings that are still relevant to current cultural values, so that the survival of these traditions still persists to the present, despite experiencing some shifts in meaning in accordance with the spirit of the era. Until now tingkeban tradition is not extinct, because it still accepted by the community supporting Javanese culture from various circles.

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1. Wurtiningsih, 65 th, Pensiunan, Jl. Banteng Utara VII/2 Semarang
2. Heni Suryaningsih, 53 th, Ibu Rumah Tangga, Perum. Bumi Saraswati Lama Blok E. Jl. Barito 6, R.T. 18, Karanganyar
3. Kasmin, 46 th, Peg.honoror, Kec.Jenawi Kab.Karanganyar
4. Erna Savitri, 45 th, wiraswasta, Perum.Tiara Ardi 2 Gumpang Kartosuro, Kab. Sukoharjo
5. Priyanta, 38 th, Ketua Parisadha Kec. Ngargoyoso, Kab. Karanganyar

Bali and UNESCO revitalization of local culture

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Abstract. In maintaining and preserving local culture in Bali, the local government together with the UN World Agency namely the United Nations Educational, Scientific and Cultural Organization (UNESCO) seeks to maintain the authenticity of relics, especially historic sites. When a culture, that is both tangible and intangible, is accepted and given recognition as a world cultural heritage, then the role of UNESCO is to ensure that the culture is under supervision by all parties, both UNESCO and the local government, as well as the international community. In Bali there are many historic sites that have not been categorized as cultural heritage so that many are damaged and not maintained even though these historic assets can be a medium of learning and objects for tourism for the current generation. Given this situation, this study will discuss how the role of UNESCO and Bali in revitalizing Balinese culture so that it is not eroded by the increasingly modern era. There are three questions will be addressed: first, how is the role of the local government and UNESCO in revitalizing local culture in Bali? Second, how are the efforts made by UNESCO and the local government to preserve historic sites in Bali? Third, what are the implications of UNESCO's efforts and the local government in maintaining the local culture in Bali. Therefore, these three questions need to be discussed for a better understanding of the importance of revitalization of cultural heritage particularly in Bali and generally in Indonesia.

Keywords: Bali, UNESCO, revitalization, local culture, cultural heritage

1. INTRODUCTION

In revitalizing historical relics and preserving the local culture, the regional government and the provincial government of Bali need to register these historical and cultural relics to the United Nations Educational, Scientific and Cultural Organization (UNESCO) in order the Balinese culture to become a world heritage. By doing so the community as stakeholders will get many benefits. Until 2020, in Bali there are several historical and tourism sites that need to be protected. However, there are some of the sites still being considered as too commercial and the location of the sites is too close to residential areas. Therefore, unfortunately, these sites are not yet qualified as world cultural heritage.

Indonesia has several places that are considered as the World Heritage such as Borobudur Temple and Prambanan Temple in Central Java, Sangiran Ancient Man Site in Surakarta, Komodo National Park, Ujung Kulon National Park, Gunung Leuser National Park, Lorentz National Park, Sembilang National Park, Kerinci Seblat National Park, Bukit Barisan Selatan National Park. In Bali there are good number of places that have become World Heritage such as the Subak Bali Cultural Landscape, Tegalalang Rice Fields, Tirta Empul Temple, Pegulingan Temple, Magening Temple, and Gunung Kawi Temple in Subak Pakerisan. In Subak Catur Angga Batukaru area alone there are Jatiluwih rice fields, Buyan Lake, Tamblingan Lake, Luhur Batukaru Temple, Puncak Petali Luhur Temple, Muhur Sari Temple, Luhur Besi Kalung and Luhur Tamba Waras Temple. These cultural sites have been part of Balinese identity. They have been there for hundreds of years, therefore not few of them need to be revitalized to prevent them from damage and extinction. However, the local government has only few of experts or professionals who know how to renovate and maintain these cultural heritages. Hence, it is necessary for local government to work together with the Department of Culture and Tourism and the Archaeological Team in the Cultural Heritage Management Agency in each province in order to preserve these heritages and to promote them to the international community.

The discussion on the revitalization of the local historical heritage in Bali will be elaborated within two scopes. The spatial scope approaches Bali as the place of historical and cultural heritages as there are plenty of cultural sites. These historical sites help us to understand the history of Hinduism in the archipelago. The temporal scope of this paper is the development of Balinese cultural historical heritage from 2010 as it is manifested in the Law on Cultural Heritage No. 11, until 2019 in which the development of revitalization of the local cultural heritage in Bali.

From the description above, this paper focuses on three main topics: the first is the role of Bali and UNESCO in revitalizing local culture in Bali. Second, the efforts made by UNESCO and Bali to preserve the historical sites in Bali. Third, The implications of UNESCO and Bali's efforts in maintaining the local culture in Bali.

The purpose of this paper is to provide an understanding for local community in Bali about the role of Bali and UNESCO in preserving the cultural heritage through the revitalization of the cultural heritage of Bali. With a better understanding about the revitalization in Bali, the local communities will be able to maintain their cultural heritage which in turn will bring benefits in every aspects of their life.

2. RESEARCH METHODS AND CONCEPTUAL FRAMEWORK

To discuss the revitalization of local culture in Bali, the writer uses a qualitative method by gathering sources from books, journals and interviews. The writer will

apply the methodology of the history of culture. This methodology, according to Huizinga, is an attempt to find a morphology of culture by investigating its structure. This is different from sociology, which sees its objects through paradigms, the morphology of culture sees phenomena that have clear meanings in themselves. Every detail has its own meaning apart from the general concept. The morphology of culture approaches culture as a structure, a form. In addition, history can be understood as a form of psychology through which we have a glimpse of the value systems in the past (Kuntowijoyo, 2003: 133-143).

Culture has universal elements in which there are knowledge, beliefs, art, morals, law, customs, and other abilities or skill obtained by an individual as a member of society, and therefore culture has to be preserved (Koenjaraningratrat, 2009). The local culture has a very important role in shaping the character of the nation, because it integrates all aspects of life. National culture draws its richness from the local cultures. Therefore, Balinese culture is a cultural heritage for the people of Indonesia.

To analyze the revitalization of cultural heritage buildings, the author employs the concept of revitalization. Revitalization of cultural heritage sites helps us to bring out their potential by taking into account the cultural landscape, the location, and the spatial and social functions of the sites. This revitalization is applied by rearranging the space, the cultural values, and the information about cultural heritage as it is described in Law No. 11, 2010 concerning cultural heritage in article 80 paragraph (1) and (2). Following the general principle of development, revitalization has to bring benefits in the improvement of the quality of life of the people. The main foundation for revitalization is the readiness of the cultural heritage itself to be revitalized. Therefore, it is necessary to run a more comprehensive observation on the readiness of the respective cultural heritage. In the beginning of revitalization, there is a preliminary approach such as conservation and renovation for the local cultural heritage (<https://kebudur.kemdikbud.go.id/>).

3. DISCUSSION

3.1 The Role of Bali and UNESCO in Revitalizing the Local Culture in Bali

The role of the local government, through the Provincial Office of Culture and Tourism together with UNESCO, is to protect the cultural heritage in Bali. Among many other ways in protecting the cultural heritage, the local government has to promote the Balinese historical sites in the UNESCO as part of the world cultural heritage.

Indonesia has been experiencing significant progress since joining the UNESCO, such as: the reduce of a very large numbers of illiterate. Until 2018 the number of

illiterates can be pushed until only 2.07 percent of the population. Moreover, the Indonesia cultural heritage as *angklung* and *batik* have been considered as one of the world cultural heritages. It is also important to mention the protection of Indonesia natural conservation including natural resources which are recognized as part of the World Biosphere Reserve, UNESCO Global Park and World Natural Heritage Area (<http://kwriu.kemdikbud.go.id/info-budaya-indonesia/warisan-budaya-tak-benda-Indonesia/>).

One of the most prominent cultural heritages in Bali is Subak. As cultural heritage, Subak falls into two categories of world cultural heritage. First, the Subak Temple and its irrigation system are categorized as tangible cultural heritage. Second, the social values of Subak, the knowledge, skills and its mutual cooperation are considered as intangible cultural heritage.

UNESCO acknowledged Subak as part of the world heritage at the UNESCO 36th Session of World Heritage Committee in St. Petersburg, Russia on Friday, June 29, 2012. Subak was considered as having outstanding universal values. Subak has been an effective social instrument to promote a unity among the Balinese people. The acknowledgement of Subak coincides with the 40th anniversary of the World Heritage Convention. The convention, which started on 1972, is an international pact to conserve cultures and heritages around the world.

This convention is different from other international treaties because it emphasizes the balance of human interaction with nature. For this important convention, the World Cultural Heritage Convention promotes sustainable development and enhances the role of local communities. To support this effort, it is necessary to prepare the local regulations related to the protection of agricultural land, so that the agricultural areas such as rice fields will not be traded or built into residential areas. Moreover, it is necessary to initiate a world heritage management agency which one of the tasks is to evaluate the conservation as well as to provide incentives for the local communities living in the conservation area. Surely this will bring social, cultural, and economical benefits for the local communities since their place will be a tourist destination. One thing that is not less important is to maintain the water supplies for Subak. (<http://www.voaindonesia.com/a/unesco-akui-subak-as-warisan-budaya-dunia/890378.html>).

Subak is not merely an irrigation system; the value of “*gotong-royong*” or mutual-communal collaboration forms unity among the local communities. This intangible cultural heritage needs to be acknowledged and conserved as part of the world cultural heritage. The Balinese local communities believe that without “*gotong-royong*” or mutual communal collaboration, their agriculture will tighten setbacks, both the growth of the seeds and the harvest. In addition, “*gotong-royong*” prevents the community and farmers from conflict such as fighting over the water supplies to

irrigate the fields. Therefore, Subak holds a special role in the life of Balinese local communities.

The collaboration between Bali local government, the Provincial Tourism Office, the Archaeological Team, and the Office of Bali Cultural Heritage Conservation is necessary to supervise the revitalization of Bali cultural heritages. Nowadays, with the help of social assistance, the local communities are able to renovate heritage temples and buildings. Nevertheless, in many cases, the renovations were initiated without a communication with the local government or the conservation association. Without supervision from the cultural heritage conservation and protection office, the heritage buildings or temples renovation initiated by the local communities may destroy the historical values of their heritages. Given this situation, the local government, the Tourism Office, the Archaeological Team, dan the Office of Cultural Heritage Conservation, need regular and continuous socialization to the local communities about the guidance in conserving and protecting heritage building or sites.

According to the Cultural Heritage Law No. 11, 2010, this socialization needs to be done continuously since many local communities have not yet informed about the Cultural Heritage Law, and many are not aware about the historical values of their temples or buildings. One good example we can mention here is the renovation of Batur Sari Temple in Karangasem in 2017. Funded by the social assistance from the province, the local communities in Banjar (Village) Cerancam, Karangasem wanted to renovate Batur Sari Temple, a 300 hundred-year-old temple. Without knowing its historical value, the renovation committee planned to destroy some altars and changed it with the new altars. Fortunately, the Office of Bali Cultural Heritage Conservation (Badan Pelestarian Cagar Budaya) and the Department of Culture was able to approached the local communities in Karangasem, provided them with the information about the historical values of the temple and its significant in the history of Bali. Eventually, with the supervision of the Office of Cultural Heritage and the Archaeological Team, the temple renovation committee were able to revitalize the 17th Century temple while maintaining its original form.

Revitalization is applied not only for Hindhu temples, but also for any historical buildings. For example, Saint Joseph Catholic Church in Denpasar was also revitalized. The church was built in traditional Balinese style, and beautifully designed with the Hindu concept of Tri Hita Karana (Three Causes of Well-being). The building has undergone several renovations, but they still keep the original form of the façade, crafts, and the structures. The church embodies the spirit of inculturation between Balinese, Hinduism, and Catholicism. As a matter of fact, the church has been listed on the book 100 Gereja Terindah Indonesia (100 Most Beautiful Church in Indonesia) in 2013, and received Widya Prajana Nugraha

Award under the category of the Architectural Inculturation in 2016 (Johanis B. Weking, 2019: 14-15).

3.2 Bali and UNESCO: Efforts To Conserve Historic Sites in Bali

Various efforts have been made by the local government and UNESCO to conserve and protect historic sites in Bali. People are highly encouraged to maintain the integrity of historic heritage objects, buildings, or places. Vandalism such as graffiti, defacement, and littering on the historical objects, buildings, or places are prohibited. Stealing and selling heritage objects are crime. On the part of society, the best way to support the revitalization is by obeying the rules applied in every heritage place or site, for example, a woman is prohibited to enter the temple while menstruating, do not littering, do not remove any heritage objects, and do not climb or step on sacred objects or buildings. Recently, there are tourists who acted impolitely in the holy place and uploaded it on social media. For sure people, especially the Balinese criticized them, however the police have not yet responded to tourists. The rules and prohibitions in historic sites are meant for conservation. They are very simple, yet it is significant to protect the heritage, especially if the heritage is not only a place of history, but also a place of prayer and therefore sacred.

The local cultural heritage needs to be acknowledged at the international level and then registered to UNESCO. Prior to that, the task of the local government is to promote the cultural heritages, both tangible and intangible, to the national level so that they can be determined in the Session Determination of Indonesian Cultural Objects and Intangible Cultural Heritage.

In 2018 four Bali cultural heritage were proposed to the national level. They are Baris Wayang Dance (Banjar Lumintang) and Chinese Baris Dance (Renon and Sanur villages) under the category of performing arts, while in the category of community customs, rites and celebrations there are Basmerah from Taman Poh Manis Village and Ngerebong from Kesiman Village. Furthermore, in 2019 the artworks from Denpasar will be promoted as Indonesian intangible cultural heritage. The four cultural works are Ngaro from Banjar Medura Intaran Sanur (customs and rites), Sate Renteng (skills, customs and rites), Legong Binoh (performing arts), and Janger Kedaton Sumerta and Pegok Sesetan (performing arts). These Bali cultural heritages are now acknowledged as Indonesia cultural heritages. Through this recognition, the protection and conservation of Bali cultural heritages are now the responsibility of not only Bali but also the people of Indonesia. The national recognition helps Bali in particular and Indonesia in general in protecting the originality of the cultural heritage.

The national recognition is an initial step for the cultural heritages to be included by UNSECO on the World Heritage List. Following the national recognition, the national cultural heritages have to go through process of international assessment such registration, field verification, on-site observation, and the nomination. World Heritage nomination and listing processes are rigorous, many nominations have been withdrawn or rejected because they fail the assessment process. Therefore, it takes a solid collaboration from the national level to the international level for the national heritages to be included on the World Heritage List (<https://bali.bisnis.com/read/20190816/537/1137598/empat-tradisi-denpasar-jadi-warisan-budaya-tak-benda-indonesia>).

3.3 Implications of UNESCO and Bali's Efforts To Conserve the Local Culture in Bali

The task of Bali local government does not stop in the recognition from the world. Revitalization of cultural heritages is continuous commitment. With the international recognition, the local government has more responsibility in conserving and protecting the heritages. The on-going process of revitalization includes several efforts: to give a socialization to the local communities that the cultural heritages are part of their identity, to keep the heritages buildings and objects always in good conditions, to train the local communities in preserving the cultural heritages, to develop a sustainable cultural tourism management for the local communities, and to invite tourists to visit and appreciate the heritages. There is no doubt that in revitalization and conservation of the local cultural heritages, Indonesia Department of Culture and UNESCO play important role. However, it is the task of the local government to give an understanding that conservation and revitalization are the main responsibility of the local communities. It is because the cultural heritages are the identity of the local communities. It is necessary for the local government to involve professionals and experts to supervise the process of revitalization and conservation of the cultural heritages. (<https://nasional.kompas.com/read/2011/11/23/02191465/apa.after.peng.recognition.unesco?page=1>).

There are several implications of the UNESCO and Bali's efforts in the conservation of the local cultures. First, the local government will be more encouraged to develop more systematic and professional conservation and maintenance of the cultural heritages. Bali cultural heritages opens an opportunity for the local government to develop a more sustainable source of income. Second, well-preserved cultural heritages will be source of learning for the future generations about their identity, history and cultures. The conservation of the culture heritages avoids possible claim from other countries. Some of Indonesia cultures once was claimed by Malaysia such as Angklung, Batik, Reog Ponorogo Dance, Kuda Lumping Dance, Rendang, Lilin Dance, and a Balinese Dance called Pendet. Third, the local cultural heritages

will be source of learning and research not only for the Indonesians, but also for foreigners. These cultural heritages will be important contributions for science and education, especially in the fields of culture, arts, and history. Fourth, hopefully, the international recognition motivates us to appreciate more and to be proud of our cultures, and therefore strengthens our sense of identity as Balinese, and as part of a larger community, Indonesia.

4. CONCLUSION

Revitalization, conservation and professional maintenance are necessarily needed to protect Bali cultural heritages. Collaboration with various stakeholders, national and international associations and organizations, especially with UNESCO bring significant values to the development of Bali. Bali is always open for development, and at the same time always deeply rooted in their cultural heritages. The modern way of life is embraced without betraying the core value of Balinese cultures and identity. People who are confident with their culture will always respect diversity and pluralism. A culture with strong roots in its tradition and heritages will not see modernity as a threat, but as an opportunity to grow and to bear fruit.

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From knowledge to wisdom: Covid-19 handling by the indigenous Balinese

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Abstract. The indigenous Balinese, within the kinship system of the traditional village, have religious values, customs, arts, and culture. The traditional village takes the role as the supporting pillars, fortifications, cultural drivers, and filters in the indigenous Balinese life. In the current pandemic of Covid-19, the traditional village involves its social instruments, namely *bendesa adat* and *prajuru desa adat*, in handling the outbreak. There is three Balinese local knowledge as guidance values in facing the outbreak, namely *Tri Kaya Parisudha*, *Tri Hita Karana*, and *Tat Tvam Asi*. This study reveals that the understanding of indigenous Balinese in preventing and controlling the Covid-19 outbreak was carried out through knowledge sharing that inline with the three local knowledge.

Keywords: knowledge, indigenous peoples, *Tri Kaya Parisudha*, *Tri Hita Karana*, *Tat wam asi*, Covid-19

1. Introduction

The basic principles of Balinese social system according to Geria (2000: 63) rests on four main foundations, namely kinship, territory, agriculture, and special interests. Kinship ties have formed a kinship system and kinship groups. Kinship groups range from the smallest unit, the nuclear family, extending to the middle unit of the extended family, to the patrilineal clan. Regional unity bonds are manifested in the form of traditional village communities with their sub-systems in the banjar. Furthermore, in the bonding of special interest groups it is realized as a sekaa organization.

Traditional institutions are institutions that have existed since ancient times, maintained and adhered to for generations, from one generation to the next. Every community in Indonesia knows or has known this traditional institution. The name or mention is also different from one area to another. Some traditional institutions that are still sustainable in the archipelago, are institutions in traditional Balinese society, namely the Customary Villages, the Customary Banjar, the Subak and the Sekeha (Rise, 2011).

Bali is one of the regions in Indonesia that is still thick with culture. In this era of globalization, Balinese people tend to adopt modern culture (which may be

considered more practical than local culture), while on the other hand, Balinese people are at a crossroads, because they are still promoting adat (Suwardani, 2015). One of the customs that is still maintained and implemented in Bali is the application of the banjar adat or banjar joy and sorrow. Banjar likes and sorrows bind its members based on common customs and cultural traditions that aim to increase the community togetherness in carrying out all activities in joy and sorrow (Wihantari, 2013). Banjar (suka duka) can still survive until now because it has several functions, namely functions in the field of religion; functions in the area of adat, social and culture; and functions in the fields of economy, security, and politics / government (Noviasi, Waleleng, & Tampi, 2015). Kastama (2013) explains that the most important principle in the bond of social awareness at the banjar level is joy and sorrow. This principle is the main basis for activating all activities contained therein.

Banjar adat uses the basic philosophy of balance between man and man, man and nature, and man and his Lord, known as Tri Hita Karana. These three elements are manifested in three zones, namely: (1) Parhyangan, in the form of a zone where the harmony between humans and God can be realized; (2) Pawongan, in the form of a zone of harmony between humans and their fellow humans; and (3) Palemahan, which is the zone where humans create harmony with their natural environment. Tri Hita Karana and Tat Twam Asi are teachings which are a concept to create harmonious relationships that include human relations with God, human relations and human relationships with the natural environment.

In the current era of modernization, banjars, especially those in the city of Denpasar display a different face. The rapid population growth, the high demand for economic space due to the emergence of a capitalist economy, changes in the mindset of the community, from an agrarian society to an industrial society with high production demands, make the banjar experience functional reactualization. So do not be surprised if many bale banjars in the city of Denpasar become a place to sell, parking, and centers of economic activity.

With reference to the views of Goldsmith and Abdullah in Suryawati (2018), it can be said that the expansion of the function of the banjo bale, especially in the city of Denpasar cannot be separated from the emergence of a money economy that results in socio-cultural mobility in society. Renewal of the banjo bale function from a socio-cultural function to an economic function and life style is a form of the socio-cultural mobility of the city community which has been uprooted from its traditional values. Bale banjar is not only understood as a space for the formation of social solidarity and internalization of cultural values, but in reactualization (renewal) as an effective value space that can provide long-term economic impact to maintain the existence of banjar life. The expansion of the banjar bale function in

Denpasar shows that there is a reorientation and reinterpretation of values in the banjar manners. They re-actualized the function of the banjar bale to the development of the times for the continuation of life in the banjar. The actualization of the function of the banjo bale is done because it is undeniable that the progress of the times has touched all layers of people's lives, including the Balinese people. Whereas Bale banjar is a cultural product of Balinese people which includes socio-cultural activities.

Banjar adat with a system of kinship and culture of mutual cooperation are now transformed into traditional institutions that are full of religious values, customs, arts and culture. This certainly becomes interesting to study further considering the existence of traditional institutions is so difficult to find even marginalized due to the development of the era and globalization. Traditional institutions, especially traditional banjars, are important to understand their functions and roles because they are one of the supporting elements of the harmonious and harmonious life of ethnic Balinese.

2. Literature Study

2.1 Banjar concept

Socio-culturally religious, the Balinese are formed in a container called the Pakraman village. Micro, in the 'body' of pakraman village, there are also banjar pakraman which are smaller territories. Banjar is a small unit of Balinese social system in carrying out activities as manners bound by a value system covering morals, law and culture. Banjar is also the socio-cultural space of the Balinese people where they carry out communicative actions and cultural education. This is why the banjar's role is very important in Bali. Because since Bali is no longer in the patronage of the castle, the banjar is the cultural space of the people. It can be said that banjar is a cultural product that enlivens and even maintains the existence of Balinese manners over the years. Historically the term banjar is thought to appear in the 12th century.

According to Noviasi et al., (2015) states that adat banjar as an organization or social institution where Balinese interact and share joys and sorrows is very appropriate when examined with structural functionalism theory because it is related to the structure and function of each has a role that cannot be ignored . In order to maintain the continuity and balance between customs, traditions, culture, economy, and religion in the lives of Balinese people, the banjar adat are formed on the basis of the agreements and interests of their members.

Banjar in Bali is indeed synonymous with social ties of mourning. Banjar is a gathering place for Balinese to discuss common interests. Banjar also becomes a

space for internalizing values, both personality, cultural and social values, because manners in one banjar are given social, cultural and religious responsibilities towards other manners. So manners that are in one banjar region are bound to the social norms that exist in the banjar. The existence of the banjar in Bali is indeed very strategic, because ideally the banjar is able to become a bastion of Balinese people in maintaining their socio-cultural identity.

Banjar which is based on social values is known as matching braya, which is the value of life that considers all members of the community are brothers so it is obligatory to help one another and work together. The noble value that has been planted long ago, namely mutual cooperation, has the aim of making people's lives take place in an orderly, natural and peaceful way. No less important, the banjar becomes a space for the creativity and art of young people. In the midst of the narrow land in urban areas, the banjar has become a center of cultural education for young people. So it can be concluded, the banjar function is not only reflected socially, but also culturally and religiously. It is these three functions that make the banjar immerse a perfect value system.

The current of globalization, of course, has greatly influenced human life, which makes mutual cooperation can experience change because citizens tend to think more modern (Anggorowati & Sarmini, 2015).

2.2 Reactualization of the Bale Banjar Function

Reactualization is a refresher and renewal of community life values. Talcott Parsons defines functions as all activities directed at meeting the needs or requirements of a system. The system, in this case is the customary banjar organization needs space to be able to carry out its functions and roles well in society. Space or facilities that exist are not only a container but also a tangible manifestation that the banjar adat is an important organization that is recognized, run and even managed independently and hereditary in ethnic Balinese communities. Therefore, each traditional banjar must have a traditional banjar bale, as well as other facilities that also play a role in every program and activity in the traditional banjar such as the Temple, Bale Kulkul, Pewaregan (kitchen), and bathroom. The functions of the buildings and facilities are:

a. Bale Banjar; Bale (in Balinese), also means "balai" (in Indonesian) which means building, house (public), or open building. The main function of Bale Banjar is as a place for sangkep (meetings), paruman (deliberations), as well as a place to prepare traditional and religious ceremonial facilities. In its development bale banjar is also used for government outreach activities, as a place to preserve art such as dance or gamelan, PKK ladies' activities, youth activities. When the Bale Banjar elections are also often used as a polling station (TPS).

- b. Kukul (Kentongan Besar); Kukul functions as a non-verbal communication media to disseminate information to members of the banjar adat. The information is for example about sangkep / meetings, there are deaths, marriages, or shade (mutual assistance).
- c. Banjar Temple; is a sacred building to hold Hindu religious ceremonies (rituals). On certain holy days that have been designated as worship days at Banjar Temple, all members of the banjar adat come to worship as an expression of gratitude and at the same time ask for grace to Ida Bhagawan Penyarikan so that they will always be given the gift of a harmonious, peaceful, prosperous and harmonious life.
- d. Pewaregan (Kitchen); serves as a place for cooking or processing food ingredients that will be used in rituals and for consumption together with all members of the banjar adat.
- e. Washroom (Toilet); This facility is a form of preservation of environmental hygiene and health, especially the environment in the traditional banjar.

Regarding the function of traditional banjar adat institutions / organizations, it can be divided into three, namely (1) traditional banjar adat functions in the religious field; (2) the function of adat banjar in the fields of adat, social and culture; and (3) customary banjar functions in the economic, security and political / governance sectors.

- a. The Function of Indigenous Banjar in the Field of Religion; Balinese traditional institutions or social organizations that are general such as traditional banjars are actually based on Hinduism and Balinese local wisdom, so that they contain spiritual, aesthetic, and solidarity values (Pitana, 1994: 158). So from a functionalist view, adat institutions simultaneously function to improve religiosity in order to maintain the balance of the entire social system (Hadi, 2006: 57). Banjar adat is also an effective medium for spiritual development.
- b. Banjar Function in the Field of Customary, Social and Cultural Affairs; traditional societies and some modern societies in Indonesia generally are familiar with the existence of a mutual cooperation system, which is a practice carried out by a group of people to do work simultaneously without getting paid in cash or in a certain form (Nasikun, 2003).
- c. Customary Banjar Function in the Field of Economy, Security and Politics / Government; The traditional Banjar becomes the media as well as the target of the socialization / dialogue of village government programs specifically those related to adat and culture. The village government plays an active role in delivering its programs and activities to community members in an adat banjar, of course by continuing to involve the relevant adat leaders. Facilities that are representative

enough to make bale banjar adat are often used as the location of polling stations (TPS) in every election or election.

2.3 Society

According to Selo Sumardjan (1964), people are people who live together and produce a culture. According to Paul B. Harton, the notion of society is a group of people who are relatively mandiri, live together in a relatively long time, inhabit a certain area, have the same culture, and carry out most of the activities in the human group.

A society can be recognized from the characteristics that are in it. The characteristics of society are as follows:

a. Located in a Specific Area

Referring to the above understanding of society, a group of people inhabits a certain area together and has a system that regulates the relationships between individuals.

b. Live in groups

Humans are social creatures and will always form groups based on shared needs. This group of people will grow in size and turn into a society that is interdependent.

c. There is a culture

A culture can only be created if there is a community. Therefore, a group of people who have lived together for a period of time will give birth to a culture that has always been adapted and passed down from generation to generation.

d. Change Happened

A society will experience changes from time to time because basically the community has a dynamic nature. Changes that occur in the community will be adjusted to the culture that previously existed.

e. There is Social Interaction

Social interaction will always occur in a society. This interaction can occur when individuals meet one another.

f. There is a leader

Rules and norms are needed in a society so that harmonious life can be realized. For this reason, a leader is needed to follow up on the agreed matters so that they can proceed as they should

g. There is Social Stratification

Within the community certain groups will be formed, both based on their duties and responsibilities, as well as their religiosity. In this case stratifikasi done by placing individuals in certain positions in accordance with their expertise and abilities.

In general, society can be divided into two types, namely primitive society and modern society:

a. Primitive / Simple Society

This is the type of society in which there has been no significant development in terms of science and technology in their lives. Generally these communities are still isolated and very rarely interact with other people outside their community.

The characteristics of primitive / simple society are as follows;

- 1) People are still poor in knowledge and wealth.
- 2) Still based on ancestral culture.
- 3) Refuse foreign culture in the community.
- 4) The leader is chosen based on lineage.

b. Modern Society

This is the type of people who are familiar with the latest science and technology, and use it everyday. Generally the people are very open with new things and often interact with the outside community.

The characteristics of modern society are as follows;

- 1) The people are very open with new things.
- 2) Every individual in modern society really values time.
- 3) Leaders are chosen based on their abilities.
- 4) Rely more on logic and rational action.
- 5) The community consists of various tribes and groups.

2.4 Definition of Harmonization

Everything that is good can be translated into harmony. Everything should always be harmonious, in harmony, in balance. The just and the prosperous are harmonious. All behaviors and actions depart from a harmonious situation to a new harmonious situation.

The elements that can be drawn from the formulation of the sense of harmonization, include:

a. Excessive tension

- b. Align the two plans by using their respective parts to form a system
- c. A process or an effort to realize harmony, compatibility, compatibility and balance
- d. Collaboration between various factors is such that these factors produce sublime unity.

2.5 Tri Hita Karana and Tat Twam Asi Concepts

In the Hindu concept to create harmony and harmony among fellow human beings, especially religious people and the environment and all the creations of God Almighty (Brahman / Ida Sang Hyang Widi Wasa) are guided by the teachings of Tri Hita Karana and Tat Twam Asi. The teaching is made a very essential concept about how to live harmoniously and harmoniously in a multicultural atmosphere in Indonesia which has its own character compared to other countries in the World. This teaching is sourced from the Vedic Scriptures as a source of teachings for Hindus who must be known, understood and practiced in everyday life both in social, religious, national and state life.

Tri Hita Karana has the understanding of three causes of harmony, namely: harmony of the relationship between humans and Hyang Widi Wasa (God Almighty), harmony of relationships between fellow human beings and harmonious relations between humanity and the natural environment. While the understanding of the Tat Twam Asi that you are me and I am you. The two teachings which become the concept to create harmony and harmony are not only known and understood but the most important thing is to be practiced as well as possible in the community so that the atmosphere that becomes a shared desire can be felt.

Tat Twam Asi means that you are me and I am you. The basic meaning that can be drawn from Tat Twam Asi is how to love oneself as well as to love others even the environment. On that basis, the act of respect for fellow religious communities is very necessary even must be done in everyday life both in the life of society, nation and state.

According to Gantini (2012), bale banjar adat architecture is an architecture that can carry a number of functions (multifunctionality) in architecture, 2) bale banjar adat architecture acts more as a use in architecture, rather than as a function.

2.6 Globalization

Globalization is a worldwide social relationship which is then connected to each other so that events from different places can also affect other places. Giddens (1994) that the strong influence of global values engulfed this country to remote rural areas, making values in the lives of local people undergo transformation into global values that tend to be materialistic capitalistic. Simply put, the era of globalization can be understood as an era where the advancement of science,

technology and means of transportation that drive human life becomes without limitations. Whether it's geographical or cultural boundaries. The theory put forward by Cochrane and Pain which states that there are 3 important main actors in Globalization, namely globalists, traditionalists, transformals.

a. The Theory of Globalization of Globalists

Globalists say that with this globalization will have direct consequences on life throughout the world that there will be a homogeneous cultural attack that will spread throughout the world. Regarding this, positive globalists say that it can make the world community who have a more open mind and tolerant of culture from outside their own culture, but negative globalists say that it can dilute the original culture of each society and consider it also one of the efforts of the superpower to colonize other cultures.

b. The Theory of Globalization of Traditionalists

In this theory are people who do not consider that Globalization is happening, they assume that the current process is the impact of changes that have occurred since ancient times.

c. Theory of Globalization of the Transformalis

is a person who is between globalists and traditionalists, who thinks that it is true that Globalization is happening but is being overrated.

d. Another Theory of Globalization

The second theory of globalization was mentioned by an expert named George Ritzer who said that the era of globalization was marked by developments in the field of communication such as the emergence of telephone and television and then ended with global public awareness about it.

Globalization has its own impact in various sectors of society. The impact of globalization or the effect of globalization can be positive and negative. and among them

a. Positive Impacts of Globalization

- 1) Ease of obtaining information and knowledge
- 2) Increased socioeconomic life
- 3) Advances in technology, communication, transportation and information that make it easier for humans.

b. The Negative Impact of Globalization

- 1) The ease with which Western culture enters and influences local cultural values.

- 2) The fading of cultural values such as mutual cooperation and so on.
- 3) Environmental damage and increased air pollution
- 4) The rise of smuggling of illegal and prohibited goods

Then globalization also affects various fields, be it politics, economics, education and the like.

III Research Methodology

This type of research will be used is a type of descriptive qualitative research, which is a research strategy that produces data or information that can. Describe social realities and related events in people's lives. The process of this research is cyclical, not linear, as in quantitative research (Sugiyono, 1992). According to Moelong (2002), said that this qualitative research requires more data in the form of a series of words rather than numbers. Primary data related in this study are data obtained from the first source through direct interviews with informants in Banjar adat, in the city of Denpasar, such as, Customary Complaints, and religious leaders (pasraman), as well as community leaders who understand that.

Data collection technique

Without knowing data collection techniques, the researcher will not get data that meets the data standards set (Sugiyono, 2006). The data collection techniques used in this study are observation, interviews, literature, documentation and data analysis.

Data analysis technique

Data analysis technique is a method of data processing which is done by using a certain analysis technique so that a valid data is obtained, according to the data analyzed for the technique used is descriptive analysis technique. Analysis is the process of arranging data sequences, organizing them into one basic pattern, category and description unit so that they can be interpreted. Interpretation or interpretation means giving meaning to analysis, explaining patterns or categories and looking for relationships between various concepts. This is done continuously from the beginning to the end of the study to further draw conclusions from the results of the study. In this qualitative approach, data analysis is carried out by connecting and tabulating various findings in the field, then given an interpretation in accordance with the quality of the data and information found so that finally a research report can be presented. Babbie (1979: 221-224), suggested in conducting research a number of things to be carried out include the following:

- a. Data analysis was carried out intertwined with the observation process.

- b. Find similarities and differences regarding the observed social phenomena.
- c. Form a classification of observed social phenomena.
- d. Evaluate theoretically to produce conclusions.

The collected data is analyzed qualitatively by using the sharpness of the ratio in analyzing the data obtained by combining the logic of deduction and induction so that the conclusions of the analysis can be obtained.

IV. Result And Discussion

Most of the banjar bale in the city of Denpasar experienced the actualization of functions, based on field searches of several banjo bale who re-actualized their functions, as a place to sell fruit, food, savings and loan cooperatives, selling clothing, textile materials to schools. Kindergarten early childhood education.

The cause of the actualization of Bale Banjar in Denpasar was the first modernization of the life of the Banjar Manners. Second, the actualization of the function of the banjar bale in Denpasar City is also due to the economic orientation of the community. In the life of modern society, everything is considered to have economic value - including cultural objects such as the Bale Banjar. Third, the actualization of the function of the banjar bale in Denpasar is also caused by the development of tourism in Denpasar City. The four causes of the actualization of the function of the banjar bale in Denpasar are the accommodative attitude towards government programs. Viewed from the system culture, the actualization of the function of the banjo bale carried out by the banjar manners indirectly changes the way of thinking, ideas and conceptions of society about the function of the banjo bale so far. Furthermore, the impact can also be seen from the material culture, this can be seen from the change in style and appearance of the banjar bale room in Denpasar City which resembles a shop building. More and more bale banjar bale banjars are also designed, two or even three floors.

Reactualization of the function of the banjar bale in Denpasar which is more pro to economic effectiveness has an impact on the weakening of social relations between the manners of banjar so far, in terms of the quantity or number of traditional banjar manners who carry out activities like fun and sad in the traditional environment with the bale banjar as a container for these activities . The re-actualization of the function of the banjo bale in Denpasar has implications for the culture of the community including the way of thinking, conception, and ideas about culture, as well as cultural objects, as well as art which is part of culture. Even though the participation of the banjar manners in various kinds of traditional activities is reduced, it does not reduce the value of community life in the banjar container (not by not doing adat activities at all). Harmonization according to the

Tat Twam Asi concept, mutual respect and mutual give and take, is relatively well implemented. Deliberation and consensus for mutual interests (sangkep) are also routinely carried out. Religious arts, culture and social activities, such as ngayah activities and training to strengthen the kinship in an adat environment, are still relatively well done. In the era of globalization, profit and practicality are common things, but the basic concepts of Balinese human life in the banjar container, are still relatively good, because besides awareness, hereditary habits, the existence of awig-awig also plays an important role in creating and maintaining social harmony.

V. Conclusion

From the foregoing description, it can be concluded that the actualization of the function of the banjar bale as a "place" or container in carrying out various activities has an impact on the weakening of mutual cooperation values through the menyame braye pattern in carrying out activities of ups and downs of the banjar adat in the banjar adat. Denpasar city. This can be seen especially in the quantity or number of traditional banjar manners that are quiet during ongoing religious, artistic, cultural and social activities carried out at the Bale Banjar periodically. But in terms of carrying out the activities of Brame Braye in carrying out the joyful activities of the traditional banjar manners, as a whole the banjar manners are relatively capable of realizing the banjar adat functions in the fields of religion, customs, culture, social and economy. The activity was also carried out as a form of tolerance of personal relationships (suka duka) with the community, so as to create a harmonious relationship between humans and God, human relations with humans, and human relationships with nature / environment, based on the Tri Hita Karanan concept and the Tat Wam Asi concept .

Suggestion

Some suggestions that can be given related to the results of this study, namely, so that customary activities related to the function of the customary banjar itself, can be carried out continuously and sustainably, considering the banjar is one of the places to carry out socio-cultural activities and is a legacy in the previous generation that must be preserved and need to evaluate the actualization of the banjar's function so as not to displace the traditional banjar bale itself

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Fighting the Covid-19 virus outbreak, stigmas and provide economy protection projects based community in Tejakula Village, Buleleng, Bali

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Abstract. The covid-19 outbreak started in Indonesia in February with the discovery of patient numbers 1 & 2 in Depok, West Java. The number keeps increasing since then with the total number more than 8800 confirmed cases per today (26 April 2020). This situation overwhelmed the government and it showed how unprepared the Indonesia government is. Since then, the community tries to take matters into their own hands by making so many project-based community in combating this covid-19 outbreak. One of the communities that doing this so is Youth Community in Tejakula Village, Buleleng Regency, Bali. These projects initiated by a group of youths from various banjars in Tejakula Village. They showed a fast response by doing the various projects to protect the community, not only from a health perspective but also by strengthening people economically. This study uses a descriptive qualitative method by conducting some online interview. In addition, supporting data from various works of literature used to support this research. The result of this study showed that the activities undertaken by the youth community in Tejakula Village could help not only protect the community from co-19 but also help the community economically. The activities that they do also really help the community to build empathy with one another and minimize various stigmas during this outbreak.

Keywords: Projects-based Community, Covid-19, Community Initiative

BACKGROUND

Since the corona outbreak happened in Wuhan in December 2019, some cases started to appears in several other countries. It not much different in Indonesia, since the first case appears in March 2020, some cases still rising. By today (7 May 2020) some case in Indonesia already reach 12.776 cases (Kartikaningrum, 2020). The number of cases keeps rising each day and the Indonesian government struggles to control it.

Indonesian President Joko Widodo will enact Large-Scale Social Restrictions (PSBB) or Physical Distancing, accompanied by a civil emergency policy or a health emergency policy as the last step to overcome the increasingly massive Covid-19

infection. In addition to policies from the central government, local governments should also give more authority in overcoming the spread or handling of the Corona problem. The reason is that all this time the local government seems to rely on policy instructions from the central government in overcoming the spread or handling of the Covid-19 problem. Indonesia is familiar with the existence of a regional autonomy system; the simple understanding of regional autonomy is a right, authority and obligation of the region to regulate the administration's own affairs in the interests of the people of the region itself. That is if correlated with the Covid-19 problem with the regional autonomy system, then the regional government can issue its own policies to overcome the spread or handling of the Covid-19 problem.

Bali now in the 8th position with the most confirms corona cases out from 34 provinces. The Provincial Government of Bali involves many parties to tackle and prevent the spread of the corona virus. One of them is by involving the Adat Village, through a Joint Decree of the Governor of Bali and the Adat Village Council (MDA) of the Province of Bali about the Establishment of Covid-19 Mutual Assistance Task Force Based on Indigenous Villages. In the Indigenous Village-Based Covid-19 Mutual Assistance Task Force, as many as 1,495 traditional villages in Bali involved helping local governments cope with and prevent the spread of corona (Divianta, 2020). Technically, every traditional village in Bali was instructed to form the Covid-19 Prevention Mutual Assistance Task Force. The yowana (young men and women) also work together with related parties in the village, such as Bhabinkamtibmas, Babinsa and stakeholders in dealing with Covid-19.

The village government entrusted to see and develop priorities of community needs in accordance with the real aspirations of the people with a wider and complex scope of problems. For this reason, villages are required to carry out development and empowerment of village communities in accordance with the needs and potential of the village. In The Law Number 6 of 2004 concerning villages, it explained that the village is a legal community unit. It has territorial boundaries that authorized to regulate and manage government affairs, the interests of local communities based on community initiatives, original rights, and / or traditional rights that are recognized and respected in the government system of the Republic of Indonesia.

One community organization at the village level that is very active in creating various programs to combat the spread of Covid-19 is the community organization in Tejakula Village, Buleleng Regency. Until now Buleleng Regency (May 8, 2020) has 22 cases. This has received serious attention from the local community, one of which is the community in Tejakula Village. Various activities began to carry out by the community of Tejakula Village, ranging from the construction of physical

facilities such as the Covid-19 prevention command post, spraying disinfectants in the village environment, distributing masks and necessities to community development activities to help the economy of the village community.

Many donors from several community leaders, members of the DPRD and some donors from outside the village support various efforts undertaken by the Tejakula Village community. Uncertainty about how long the Covid-19 problem will make people worry about their survival, especially from the economic sector. If this situation continues, it will certainly make Tejakula Village people have to think more creatively to meet their food needs, and it is possible for them to have to switch professions.

RESEARCH METHOD

This type of research used by the authors in this study is a qualitative descriptive approach. According to Sugiyono (2015: 15) qualitative research is a research method that is based on the philosophy of post-positivism, used to look at the natural conditions of objects where the researcher is a key instrument, and qualitative research results emphasize the meaning rather than generalization. Qualitative research according to Satori & Komariah (2014: 25) is a research approach that reveals certain social situations by describing reality correctly, and formed by words based on relevant data collection and analysis techniques obtained from natural situations. With this descriptive qualitative research method, a situation or phenomenon can be describe and express in accordance with the facts and data in the field.

In this study, the data sources that I use, namely: Primary data is the main data obtained directly from respondents at the study site, especially social behavior and social interactions related to the research object in the Tejakula Village environment. The author must obtain data directly without intermediaries to support the authenticity of the data. This primary data carried out by means of interviews with several Tejakula villagers related to their efforts locally in overcoming the problem of the spread of Covid-19. Due to the physical distancing that applied by the Indonesian government at this time, the interviews conducted entirely online. Secondary data is data obtained indirectly by researchers in the form of documents, notes, scientific writings, literature, and official archives that can support the completeness of primary data in this study.

RESULT AND DISCUSSION

3.1 Village and Village Autonomy

According to Paul H. Landis in Widjaja (2011), Village is an area with a population of less than 2,500 people. It has the characteristics of social life that knows one

another among the population; the same affinity for feelings and preferences; economic activities that are generally agrarian and are still influenced by the natural surroundings, such as climate and natural conditions and wealth. Whereas non-agrarian activities are only secondary. According to Widjaja (2003), the village is a legal community unit that has an original arrangement based on special privileges. The rationale for village governance is diversity, participation, genuine autonomy, democratization and community empowerment. Based on this understanding it can be concluded that the existence of autonomy in a village government determines the needs of village communities in accordance with the potential of the village and the state of the village which can only be determined by the community and the village government itself.

According to Widjaja (2003), village autonomy was genuine, rounded and whole and was not a gift from the government. Instead, the government is obliged to respect the original autonomy held by the village. As a legal community unit that has an original arrangement based on privileges, the village can carry out legal actions both public and civil law, have wealth, property and can be prosecuted and sue before the court. Village autonomy based on the origin and customs of the village. This is because each village has different needs and circumstances. The village is a legal community unit that has the authority to regulate and manage the interests of the local community based on the origin and customs recognized in the central government system. It has developed in village autonomy based on village needs, participation, original autonomy (awig-awig), democracy, and community empowerment. In carrying out village autonomy, the village government must exercise authority in accordance with applicable laws. The authority is rules in accordance with the exercise of rights, authorities and upholds the value of accountability. According to Law No. 6 of 2014 concerning Villages Article 18 village authority encompasses authority in the field of village governance, implementation of village development, village community development, and empowerment of village communities based on community initiatives, origin rights, and village customs.

3.2 Community Participation and Community Empowerment

Participation according to Huneryear and Hoeman in Siti Irene Astuti D. (2015), is as an individual's mental and emotional involvement in group situations that encourages them to contribute to group goals and share their shared responsibilities. They also revealed that participation is a manifestation of the desire to develop democracy through a process of decentralization in which efforts are pursued among others the need for bottom-up planning by involving the community in the process of community planning and development.

That is, participation arises from community self-awareness, without coercion and outside intervention. From the awareness that the role of the community is considered very important in development. Then Mikkelsen (2011: 9-59) briefly explained the meaning of community participation is the community's involvement in the decision making process that concerns the interests of the community.

Forms of Community Participation Cohen and Uphoff (Dwiningrum: 2015) provide a form of community participation that is more applicable in the form of participation in decision making (participation of decision making), participation in implementation (participation in implementation), participation in benefit taking (participation in benefit) and participation in evaluation (participation in evaluation). The form of participation expressed is a form of participation that is more real in the community.

With the high level of community participation, it is expected that the level of community empowerment will be even higher. Empowerment comes from the word "power" which means capable or empowered. Community empowerment is an effort to increase the dignity and status of a group of people who are in poor condition, so that they can escape from the pitfalls of poverty and underdevelopment. Empowerment is an effort to build the ability of the community, by encouraging, motivating, raising awareness of the potential that is owned and trying to increase and develop that potential to become real (Zubaedi, 2013: 24-25).

Understanding empowerment according to Jim Ife, Frank Tesoriero (2014: 206-208) can be explained using four perspectives, namely: prularis, elitist, structuralist, and post-structuralist perspectives. Community empowerment from a pluralist perspective is a process to help disadvantaged individuals and community groups so that they can compete more effectively with other interests. The effort that can be done is to provide learning to improve community capacity. In other words, community empowerment is an effort to teach groups or individuals how to compete in regulations. Community empowerment from an elitist perspective is an attempt to join and influence the elite such as community leaders or leaders, officials, and others to form alliances with the elite and seek change in the elite. Then, community empowerment from a structural perspective is a more challenging struggle agenda because the purpose of empowerment can be achieved if forms of structural inequality are eliminated. Generally, people become helpless because the social structure that dominates and oppresses them is good because of social class, gender, and ethnicity. In other words, community empowerment is a process of liberation, structural change and eliminating structural oppression. Community empowerment from a post-structural perspective is a process that challenges or changes discourse. This perspective states that the community is understood as an effort to develop an understanding of the development of new and

analytical thinking. The basics of empowerment are the process of cooperation between the community and the executors of work together which is mutual benefit. The empowerment process views the community system as a component and capability that provides a source of income and provides opportunities.

Based on the explanation above, it can be said that empowerment is a comprehensive process whereby an active process between motivators, facilitators and community groups needs to be empowered through increasing knowledge, skills, providing various facilities as well as opportunities to achieve access to resource systems in improving community welfare.

3.3 Project-based community in combating Covid-19 in Tejakula Village

The initiative to deal with Covid-19 together emerged from various layers of citizens in Indonesia. Various forms of public participation emerged. The support starts from making a hand sanitizer independently, making personal protective equipment for medical workers to be given free of charge, providing water tendons along with hand washing soap to be used by the general public. In addition, there also few initiatives to make cloth masks to be distributed free of charge to the local community, provide free food for motorcycle taxi and courier, to raise funds to provide personal protective equipment for medical personnel and those most in need.

To prevent the spread of Covid-19, villages instructed to form Covid-19 Village Volunteers consisting of all elements; village officials, community leaders and collaborating with Babinkamtibmas, Babinsa and Village Facilitators. Later Volunteers will have the task of preventing the spread, handling the victims of Covid-19, and coordinating with the local government.

Community participation in fighting the covid-19 outbreak also occurred in Tejakula Village, Buleleng Regency, Bali Province. In this village the community made various programs, which not only helped protect villagers from the plague, but also provided education and self-development that would ultimately help their economy. These are some of the programs carried out by the Tejakula Village community;

Regular disinfectant spraying

Covid Response Team 19 Tejakula Carry Out Disinfecting Spraying, To Prevent Corona Virus Spread and Provide Safety to the Community. Spraying is not only done in various public places (markets, temples, schools, village offices) but also in the homes of residents. The Regional Secretary and Head of the Corona Task Force supported this activity in the Regency of Buleleng, Gede Suyasa and Mr. Chairman of

the Regional Parliament, Gede Supriatna, who provided PPE and Disinfectant assistance. (Tejakula, 2020)

Installation and distribution of disinfectants

In addition to periodically spraying disinfectants, covid-19 volunteers in Tejakula Village also installed disinfectants. This installation was carried out in several public facilities. Besides that the village government also provides disinfectant at the village office so that people who need it can take it directly at the village office.

Community education about clean living

Not only providing physical infrastructure, the volunteers also tried to educate the public about healthy living. They printed leaflets on how to properly wash their hands. This leaflet is then distributed to the entire community. To support this program, the volunteers also installed handwashing centers in several strategic locations that have been directly equipped with soap. In addition to using leaflets, educational activities are also carried out by installing loudspeakers in village temples. Through these loudspeakers people are reminded to always keep their distance, apply a clean way of life and always wear a mask when traveling. This announcement is made three times a day.

Family Food Security

The concern of volunteers in Tejakula Village was demonstrated by taking action to distribute several types of vegetable seeds to the villagers. This is done with the hope that each family will be able to meet food needs in the family independently. This activity stems from concerns that if the covid-19 outbreak situation will last long will have an impact on food shortages. Vegetable seeds distributed are expected to be successful and can be distributed to villagers. Yields from the home yard garden are at least enough to meet the daily needs of the family's vegetables so as to ease the burden on the community in the midst of the pandemic. (Nusabali, 2020)

Community entrepreneurship

The youths of Tejakula Village who are members of the Tejakula Youth Guard (GMT), Buleleng through the People's Assistance Action tried to exploit the potential of the village to help the economy of their community. GMT action coordinator Gede Kamajaya said the action in Tejakula began with conditions in the community experiencing an economic slowdown, where many residents experienced termination of employment. Tejakula village has potential in the field of fisheries so this is what the community uses to process fish into shredded fish and do packaging professionally. This activity is carried out in collaboration with local fishermen to get fresh fish. The processing of fresh fish into shredded fish

involves housewives in the village. This housewife will later be given wages. At least this will help their economy. GMT will also work with various parties to get a bigger market. (Sandijaya, 2020)

Concern for Indonesian Migrant Workers (PMI)



Figure 0-1 Banners made by the residents of Tejakula Village to welcome migrant workers

Some Tejakula villagers have a profession as migrant workers. Their return to Indonesia received special attention from the people of Tejakula Village. Based on the online interview with GMT Koordinator, Gede Kamajaya (conducted on 26 April 2020) mentioned, for safety reason it is not safe for migrant worker to come directly to their home village once they arrived in Bali. Therefore, GMT advises the local government to facilitate the residence of migrant workers as long as they carry out independent quarantine. To fight the stigma of migrant workers. GMT also put up billboards at several points in the village stating that they welcomed migrant workers and hoped that they were in good health.

Although The Covid-19 volunteers in Tejakula Village have run all of these programs, it does not mean that there are many obstacles in their implementation. One of the issues of concern is the lack of clarity in co-19 positive patient data, including patients under supervision (PDP) and people under supervision (ODP). All data is from the provincial government of Bali. Data can be seen on the Bali provincial website and on the district website in Bali. It is just that the distribution has not been detailed so that the community at the village level does not yet know clearly how big the problem they actually face.

Another problem they face is also the lack of disciplinary citizens. Some people do not realize how serious this corona pandemic is. Some residents who still do not wear masks when going out. However, this does not make the volunteers stop to provide education to residents. Providing consistent education is necessary so that all villagers can understand this pandemic. Everyone is required to comply with health regulations for the safety of everyone.

Another thing that has come to the attention and concern of Tejakula Covid-19 volunteers and all village officials is the availability of clean water. Since the implementation of learning and working from home, most of the people of Tejakula Village who initially worked in other cities returned to Tejakula Village. This of course will affect the availability of clean water. Although now the Regional Water Supply Company (PDAM) has entered Tejakula Village, the possibility of a water deficit can still occur. Therefore, volunteers try to find other alternatives by using the location of public baths as one source of water supply for villagers.

All the programs that have carried out by covid-19 volunteers in Tejakula Village certainly cost a lot of money. Some activities have successfully carried out from donor funds, but most activities carried out using village funds. However, the thing that feared is running out of funds if this situation continues for a long time. The Village Credit Institution (LPD) must eventually be involved to see if there is a possibility to use the benefits of the LPD for the continuation of The Covid-19 Prevention Program in Tejakula Village.

CONCLUSION

Head of village or officials have a major contribution in protecting their citizens from the Corona Virus. In times like this, the village has a strategic role. It is important to realize that the problem of spreading the covid-19 epidemic is not only the responsibility of the government but must start with each individual. The Covid-19 handling from the village level can be an effective solution if each party has an active role to be involved. The village head must mobilize the PKK, Karang Taruna (Youth organization), and a number of other organizations, such as volunteers, religious leaders, and youth leaders.

Several things should be the concern to volunteers and village officials. They must process the data and information flow of all its citizens. Data and information covers the economic conditions of citizens, to maintain their quality of life and health during the outbreak. In addition, village officials must be able to manage information controls related to Covid-19. Do not let the majority of people worry in facing this plague because of unclear information.

Village officials must be able to take community social and economic impact mitigation initiatives. What is the social impact of Covid-19's emergency conditions on religious activities. Various considerations need to be made so that community religious activities can held properly but still pay attention to health procedures. With all the limitations possessed by Tejakula Village, the most decisive part of the success of the program they have created is the discipline of citizens and the cooperation of all citizens in order to make the programs successful.

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The local culture application as a solution of disinformation in Bali's Millennial

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Abstract. Technological developments in the era of globalization make it easier for millennials to obtain information without looking at available sources, some things that provide learning related to the way young people absorb information without knowing clear sources, events like this are often found due to attitude of trust in information obtained without seeing the truth or without finding out the clarity in the information found, technological developments have an impact on the emergence of disinformation phenomena, disinformation events are often encountered in millennial generation due to millennial generation unable to analyze the truth of an information as a result of the distribution of incorrect reporting going on (fake news) circulating online in cyberspace. The millennial generation is very easy to absorb information in general as a result of the spread of disinformation that is fast and easily accepted. The application of local culture in the millennial generation as one form of the process of transformation of information based on local culture. The method used is the study of literature through a qualitative approach, as a solution in overcoming problems in detail and in depth in accordance with the results of the analysis and theory used.

Keywords: Disinformation, Local Culture, Millennial Generation

INTRODUCTION

The development of technology has a huge impact on the millennial generation that is able to provide convenience in accessing information quickly without time limit. In realizing the internationalization of local cultural literacy in accordance with Law number 24 of 2009, it states nationally that the basic competencies that must be mastered in the application of local cultural literacy cover four aspects, namely having language skills, listening, speaking and reading. The generation born in the millennial era assumes that technology is a primary need. The millennial generation is unable to break away from information and communication technology.

Lyons (2004) in Putra (2016) states that the millennial generation or is an expression that began to be used as an emphasis that the millennial generation has

different characteristics, which depends on the background of residence, economic strata, family social, and communication patterns built before. Literacy ability is known to support the ability of the ability [there is a millennial generation in linguistic ability, literacy as the ability to write and read which is used as a culture that is intended to perform the habit of thinking that is followed in the process of creating works.

The development of technology has an impact on the emergence of disinformation phenomena as a result of the distribution of false news that is circulating online in cyberspace. The millennial generation is very easy to absorb information in general as a result of the spread of disinformation that is fast and easily accepted. The phenomenon of disinformation forms the impression in the social behavior of the community, the community is expected to be able to distinguish the types of information that cause disinformation and explore the reasons and analyze the phenomenon called disinformation. Disinformation is often found as the delivery of misinformation, both deliberately done to confuse others. Disinformation in the community is caused by people easily trusting information obtained without seeking to know the truth. The importance of literacy awareness is very supportive of one's success in dealing with various problems. Someone if they have literacy skills will gain knowledge and document a piece of experience that will become a reference in the future.

However, as the concept of literacy has evolved into a series of skills in various groups, it is seen from the perspective of various fields such as the emergence of information literacy, health literacy, technological literacy, economic literacy, cultural literacy and so on. Tri Kaya Parisudha as a form of the concept of local cultural literacy in Bali by understanding the ethics of Hindu religion as three types of righteous acts, among them are a). Manacika as a concept with right thinking, b). Wacika said the truth, c). Kayika doing right, these three concepts make the guidelines in local cultural literacy in Bali that inspire only thoughts (satya hrdaya), only words (satya discourse), and only actions (satya laksana), which can be interpreted that this concept aims with the existence of thoughts the right one will lead to the right words so that the right actions will also be realized.

Local cultural literacy was formed as a form of preserving culture and increasing reading interest of the millennial generation. Literacy is no longer only seen as a basic ability or tool that supports the learning process. But as a factor supporting the needs of the community in accessing accurate and reliable information, the ability to think of an individual in solving problems, as well as ethical social attitudes in interacting between groups in society. This paper examines the role of local cultural literacy and citizenship as a solution to disinformation in the millennial generation, which is used as information needs in

the millennial generation, as well as an understanding of disinformation. The life of the millennial generation cannot be separated from technology that helps in the search for information easily and quickly. The problem of disinformation makes writing an important literature study carried out. There are several studies that can be connected regarding the development of disinformation, among them are:

1.1 Disinformation Table

No	Name	Information
1	Ahmad (2013)	Online media which gave rise to Islamic sites that were used as jihadist media by Islamic activists around the world including in Indonesia
2	Henriette dan Windiani (2018)	Information literacy is used against disinformation

As per the second reference of this study, the public especially the millennial generation is active users of social media and other information content. Millennials must learn to analyze the information they receive so they do not receive wrong information. can provide an understanding of cultural literacy and citizenship for the wider community, especially the millennial generation. Millennials really need literacy capabilities that are used to maintain national identity and values in the current development of increasingly free times, local cultural literacy is developed based on the cultural concepts contained in a particular region.

LITERATURE REVIEW

A. Local Culture Literacy

Citizenship literacy is the ability to understand rights and obligations as citizens. Thus, cultural and citizenship literacy is the ability of individuals and communities to behave towards their social environment as part of a culture and nation. Literacy of local culture and citizenship is important as a skill in increasing sensitivity when the environment in communication skills includes 1. Verbal communication skills in expressing opinions, 2. Skills in understanding and accessing instructions, explanations from other parties both verbally and in writing 3. Skills search, choose the application of data that has been analyzed. The learning process does not only apply the concept of Tri Rich Parisudha as the basis of the learning process, but the material taught must also be related to local culture so as not to lose the identity of the local culture.

B. Millennial Generation and Disinformation

According to social researchers, generation Y or Millennials were born in the 1980s to 2000. In other words, this millennial generation is young people who are now aged between 15-35 years. and Disinformation is false news that is really lying, making it up, creating something that really does not exist at all, fully engineered, without evidence, only fabrications.

RESEARCH METHODS

This research uses the method of literature study through a qualitative approach, which aims to describe the problems studied and provide solutions to overcome these problems in detail and in depth in accordance with the results of the analysis and theory used. The type of data used through primary and secondary data sources, data collection techniques are done by analysis of various literatures related to the topic of the problem being studied. The qualitative research method is a descriptive approach in understanding phenomena that occur in the social environment by providing a clear picture of the facts found in the field. The aim of the literature study research through a qualitative approach is to explain the phenomenon of disinformation that occurs in people's lives, especially the millennial generation so that it can be overcome through the application of cultural and cultural literacy in the realm of families, communities and schools. Rahmat (2009) in Novianto (2017) explains that, qualitative research is also referred to as, "Natural research because the data in this study are natural or natural, researchers as a research tool which means researchers as the main tool for data collection." The research data were sourced from a literature review and then analyzed by the researchers.

RESULTS AND DISCUSSION

Millennial generation as a generation that is identical to an open culture where the work environment and time owned are very flexible, increasing information needs in the community are influenced by information needs as a tool to meet self-satisfaction, knowledge gaps with the problems faced, millennial generation must be able to adapt to continue to survive. Advances in technology in the field of mass communication have supported the behavior of "global culture" information. Society consciously or not has made an acculturation transition, which is the process of forming a new culture through cultural exchange after intercultural contact taken from other nations without removing the elements of the original culture.

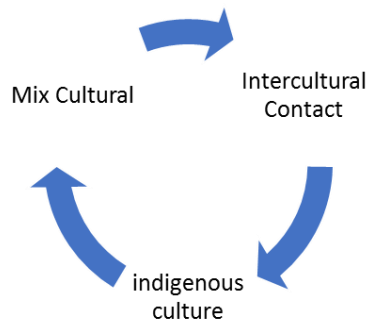


Figure 0-1 Acculturation pattern

Balinese culture akulturai is a combination of several unique cultural elements because of the existence of prehistoric culture which has its roots in the farming period, namely the heyday of Hindu-Buddhist. Geriya (2000) states that the development of culture in Bali has three traditions including the small tradition of Balinese culture which is agrarian, by highlighting togetherness, the big tradition is the acculturation between native Balinese culture and Hindu culture with our sacred Vedas that emphasize the ultimate harmony is the global tradition as stated that the acculturation in the global tradition emphasizes more on the indigenous culture of Bali with modern culture both national culture and international culture



Figure 0-2 Diagram of Balinese Culture

The implementation of local cultural literacy can not be denied that cultural acculturation will accompany the associated era development which is identical to disinformation in overcoming disinformation in the millennial generation can be done through, first, the implementation of a program of activities containing good information processing, and secondly through the application of literacy culture and citizenship in the realm of schools, families and communities. Millennials must be

able to identify the information needs needed. The application of cultural and citizenship literacy in schools to overcome disinformation in the millennial generation can be done through, first, the provision of training on cultural and citizenship literacy and the danger of disinformation for the millennial generation for school principals, teachers, disinformation personnel from local governments to the community, for example anti-disinformation seminars , the danger of disinformation, and how to overcome disinformation for the millennial generation.

This phenomenon of disinformation due to contradictory and conspirative technological developments proves that it is increasingly difficult to predict the mindset and moral values of the modern generation. Differences in the value of group life that can drag all groups of people are no longer inevitable to the extent of the problem of crisis, erosion of values, moral erosion, erosion of norms and dehumanization in a world without borders. So, a person must be able to position themselves in mental endurance, adaptive self-discipline, social tolerance, and order of values in facing the negative impacts brought by technological advances to avoid the crisis. To become a literary and intelligent millennial generation, besides understanding cultural education and citizenship, character education is also very important to be formed. Character education can form good character in life through correct self-behavior in building relationships with others, society, and the environment.

The process of implementing cultural and civic literacy education, as explained above, is distinguished by the type of implementation of theoretical knowledge education for each individual and the type of formation of supporting environments for literacy competence in daily life. Solving problems resulting from disinformation in the "global culture" in the millennial era with the implementation of cultural and citizenship literacy will help prepare adaptive personality values and competencies in the transition of positive acculturation to the local culture of the NKRI population. In the end, the implementation of cultural and citizenship literacy is not only prioritized for individuals born as a millennial generation until now but can also prepare individuals from previous generations.

CONCLUSION

Disinformation is the delivery of information that intentionally intends to confuse others. This phenomenon of disinformation often occurs in society, especially in areas where information literacy levels are still lacking and the most vulnerable generation is the millennial generation. This problem must be minimized properly. One way that can be done to overcome this disinformation phenomenon include, first, processing information well, and secondly, the implementation of cultural and

citizenship literacy in the realm of schools, families and communities. The implementation of cultural and citizenship literacy as a solution to disinformation in the millennial generation is carried out so that the millennial generation avoids disinformation and can deal with the phenomenon well. In addition, the millennial generation must remain in love and be able to preserve culture as the identity of the Indonesian people.

The study of this literature study will have the potential to be developed further in future studies, namely examining cultural content on websites or social media used by millennials. The implementation of cultural and citizenship literacy as a disinformation solution for millennials is very important. In addition, the results of this study also have the potential as a reference material for the application of cultural and citizenship literacy in schools, homes and communities, in forming millennials who are more literate (educated), still in love and can preserve something that is the identity of this nation.

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Baris Bedil Dance as a Symbol of Local Wisdom Patriotism at Desa Pekraman Let, Tampak Siring District, Gianyar Regency

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Abstract. Art in Bali is a cultural treasure which is highly bound by the diversity of forms and goals. The island of Bali, dubbed the Island of the Gods, the Island of Khayangan (Island of Paradise) has a variety of dances that vary in shape and have a close relationship with the implementation of Hindu religious ceremonies which are the largest religions in Bali. The attraction of Bali is its unique culture, community life and natural beauty. His cultural life is the unification of religion, culture, harmonious customs, tastes and intentions as elements of human culture that stand out in the form of religious, aesthetic and ethical forms. This is reflected through cultural arts, mutual cooperation solidarity as a sense of togetherness. Reflecting elements of religious rituals, in the performing arts, especially the guardian dance or sacred dance, is inseparable from the series of religious ceremonies in Bali. Like the Baris Bedil dance in Pekraman Let Village, Tampak Siring District, Gianyar Regency is an integral part of the lives of the local people who are always bound by ritual events. Baris Bedil dance, being an element of rational, ritual, emotional and belief often makes the art as a means to strengthen beliefs and formulate the conception of religion in public life, especially in the field of dance.

Keywords: Art, Baris Bedil Dance, Patriotism

Preliminary

Dance in Bali is a heritage that until now has been preserved and its existence maintained by the community so that many emerging new dance works from the creativity of the artists. In the classification of the function of Balinese Dance, divided into three parts namely, Wali Dance is a dance that is sacred, usually as an expression of the dance of God in culture. Bebali Dance is a dance group that is only danced to accompany a cultural and religious ritual ceremony and Balih-Balihan Dance, an entertainment dance group both in a series of cultural and religious ritual events and staged for certain interests. Each dance is accompanied by accompaniment music that is played from a Balinese gong / gambelan. From the three types of dance above, it can be concluded that dance has a role and function of each in the life of the Balinese people. The relationship of the ceremony is very close to the art we have, without the art that completes the ceremony, the ceremony is

considered incomplete. One of the arts classified into guardian dance is Baris Dance. Baris dance is a type of dance that can still exist in almost all regions in Bali which has different functions depending on the place and time when danced. There are many types of line dances, but in general row dance is a symbol of soldierhood so that Baris dance is often interpreted as a warrior dance danced by male dancers. Etymologically Line derived from the word bebaris which can be interpreted by troops (KBBI, 2018). Some of the various types of Line Dance that are known are the Ketokok Jago Line, the Chinese Line, the Tamiang Line, the Butterfly Line and the Long Line. In addition, one of the dances that is very unique and used as an object in this study is the Bedil Row Dance. Bedil is a Balinese term which means rifle, then this dance depicts the agility of an army of armed soldiers / carrying rifles. Baris Bedil dance is one of the original traditional arts that grows and develops in the village of Pakraman Manukaya Let, Tampaksiring District, Gianyar Regency and is specially presented to accompany the Yadnya Dewa ceremony at Tirta Empul Temple with movement structures such as soldiers or patriotism that guard the ceremony. Based on the results of interviews with local figures, I Wayan Contok stated that the Baris Bedil Dance was presented as a ceremony to repel reinforcements and guard the holy Yadnya holy ritual process which will be performed in the Tirta Empul temple area so that it can run smoothly. This dance is a dance that is presented as a guardian dance and specifically on certain holidays or ceremonies and danced by unmarried youth. Usually selected young people from the Manukaya Let banjar who are still studying at the High School level up to young people during marriage. This is because the sanctity of the Baris Bedil Dance is considered only permissible for dancing by young men who are still in the Brahmachari period, so that it is considered still sacred. This is believed by the local community so that it is passed down through generations through the process of education or dance training from the studios and by the youth group Manukaya Let banjar. Until now, academic references, documents and explanations about the Line Bed Dance are very limited. This is presumably because this dance is classified as a sacred dance. Whereas on the other hand the existence of academic documents related to dance is very important in the efforts of cultural conservation and efforts to introduce the Baris Bedil dance as one of the valuable cultural heritage of dance in Bali.

Baris Bedil Dance

Based on interviews with local figures, it is known that Baris Dance is a traditional Balinese dance which tends to be interpreted as a war dance. This dance is a representation of Balinese knights and the embodiment of fighters who fought for the king of Bali. Baris dance is often performed as a guardian dance in completing a ceremony at a temple or other holy sites. This dance, which means a line of troops,

is a war dance that features knights while fighting against their enemies. The strong rhythm of the Gong Kebyar and the accompanying Gong Gede added to the firmness of the movement. The dancers carry spears or swords and shields, depending on the type of Line Dance performed. They really look like knights who are heading to the battlefield, where this dance is also intended to welcome Gods and Ancestors to the world. A line dancer must reflect the ferocity, dignity, and vigilance of a war fighter. Baris dance is accompanied by Gamelan, and the relationship between the dancer and the gamelan player must be united. Gamelan must be in harmony with the movements and will of the dancer. At first, the Baris dancer moves very carefully, like someone who looks for enemies in an unfamiliar area. When he reached the center of the stage, he began to tiptoe, and quickly turned on one foot and his face showed the face of a warrior who was on the battlefield. Row dance is a sacred dance performed not only for cremation ceremonies but also during temple memorials and other sacred ceremonies because it is believed that during the ceremony the gods and ancestors descended to the world to give blessings. So this dance is dedicated to them as a show and also gratitude. Bedil in the Big Indonesian Dictionary is interpreted as an old-fashioned firearm or rifle or can also be interpreted as attacking. So that the Bedil Row Dance can be interpreted as a war dance or warrior dance using Bedil as the main weapon. Baris Bedil Dance is one of the dances which has been handed down in the Manukaya Let Village, Tampaksiring District, Gianyar Regency, Bali Province as a dance that was presented during the Yadnya Dewa ceremony at Tirta Empul Temple, Tampaksiring.

History of the Baris Bedil Dance

As can be seen that the Baris Bedil Dance which is still present in the Manukaya Let Traditional Village, Tampaksiring, in connection with the Yajna Deity ceremony is one of the purified dances that is sacred as one of the routine complementary facilities in the continuity / success of the ceremony at the temple. There is no definitive data that says when the Baris Bedil dance was first created or presented at Tirta Empul Temple.

The Baris Bedil Dance in Manukaya Let Traditional Village is none other than Manukay, a Let basically consists of a sacred form, in essence in the perception or certain forms that are packaged in the form of Line Dance. Row means we make a pattern of life that really has a meaning in the sense of lined up, lined up, none other than the sacralization of a village itself. For example, the Manukaya Let Traditional Village consists of an ancient Balinese form. The ancient meaning of the beginning of Manukaya which consists of prehistoric times in the early Balinese kingdom. Early Bali consisted of part of the history of the Dalem Balingkang kingdom, meaning the Manukaya Let Traditional Village can be said to be Bali's beginnings / Bali's aga,

It was also said that the special Baris Bedil dance that still exists in the Manukaya Let Traditional Village, Tampaksiring. Up to now in its function it has only functioned exclusively in the Yajna ceremony. While in the implementation of other ceremonies such as: Rsi Yajna, Pitra Yajna, Manusa Yajna, and Bhuta Yajna ceremonies, Baris Bedil Dance has never been used until now in connection with these ceremonies. Especially in the Indigenous Village of Manukaya Let, Baris Bedil Dance. the only one still intact from the beginning of the standard / ancient standard has never been changed by the founder / the dance stylist themselves so that until now the Bed Line Dance is still intact. The meanings of the Bedil Dance include:

1. Baris Bedil dance is a row of virtuous people
2. Line Bedil Dance is a pattern of socialization in the community
3. Baris Bedil dance is a picture of widyadara descending to earth leading Ida Bhatara / Bhatari during the eruption, or calm to paselang.

The packaging is still so well seen by the public and sacred still intact, but what we need to remember in the Bedil Row Dance itself is there are certain meanings and meanings contained therein.

According to the beliefs of the traditional Manukaya village Let if the Baris Bedil dance is not included or not danced In connection with the running of the ceremony / piodalan / puja guardian at the temple where the ceremony of Lord Yajna is performed in addition to saying the implementation of the ceremony is incomplete and incomplete (successful), it is feared will cause an environmental situation that is not good with outbreaks / melajarejanya disease outbreaks that cause the people of Manukaya Let Indigenous Village a few days later many villagers who fell ill such as some who have a fever, vomiting and sometimes so new to fall ill eventually died immediately without helped earlier. In other words, the residents of the Manukaya Let Traditional Village were crushed by Gerubug (its Balinese language). In addition to humanity arises also where the farmers' crops in each of their fields are attacked by many pests and diseases, such as attacked by rats, caterpillars, stinking bugs and so forth that cause damage and reduced agricultural output of farmers even more so as not to get the slightest results from the results of the strand. Deigned with negative things like that the Baris Bedil Dance takes place every piodalan / puja guardian ceremony in the village temple, this Baris Bedil Dance is as much as possible even considered a necessity to be danced that is a very important thing in relation to the ceremony.

As can also be seen when the line dancers are dancing in the viscera (main mandala) this dance style looks like dance warfare and in the pronunciation there are sayings of shooting (daar) and sayings "AH", "IH", "UH". This is related to the

mythology of the army / army warfare led by Mayadanawa king of Batu Anyat (Bedulu) against the army of troops led by Dewa Indra's forces. Circumstances like this are symbolized by the occurrence of war between dharma against adharma (virtue against evil) which in the end the victory is in dharma. In the pronunciation of "AH", "IH", "UH", according to the beliefs / beliefs of the Indigenous Village of Manukaya Let, that the words of such words have a specific purpose, namely to contain religious magical intent / values as follows.

"AH" (in Balinese) means "to forbid" perhaps this prohibition is a prohibition against disagreeing in wars that are cunningly like Mayadanawa's attitude of killing laskar bhataras by making poison water (cetik).

"IH" (in Balinese) means "to summon" here may mean to call on the enemies so that they fight openly or face to face with the knights.

"1H" (in Balinese) means "to banish / expel" the use of the word "H" this last pronounced may contain the intention of being driven away and immediately be defeated so that it does not interfere anymore. Finally darma can be upheld as the senses have re-established dharma in Bali.

Based on the mythology (Balinese usana), it is stated that the Baris Bedil dance and Rejang Dance are closely related where the Baris Dance and Rejang Dance are depicting Widyadara and Widyadari who descended to earth leading Ida Bhatara / Bhatari when they were erupted, or shaded to peselang, so therefore the dancers consist of unmarried (daha-daha) unmarried. It was also said according to the Balinese usana, when Ida Bhatara senses attacking the king of Mayadanawa, then after Mayadanawa died in battle then the gods gathered all at Manukaya facing the Bhatara senses. At that time bhataras senses established the heaven of 4 (four), namely: in Kedisan, in Manukraya, in Tihangan and disregarded. After finishing, the gods say the crowd in Manukraya, they are: widyadari dancing into rejang and widyadara dancing into row, Gandarwa becoming percussion, and then gods also dancing with each other's style. The duration of work in Manukaya Temple for 3 (three) days, after the ceremony, the bhataras / bhatari returned to the guava dwipa, accompanied by widyadara / widyadari and the gandarwa. Since then, if there are works or piodalan / puja trustees in the temples, try to hold ilen-ilen / row dance, rejang and pendet dances. (I Made Luka, Interview, 2 August 2017)

Baris Bedil Dance Forms

The term form in the work of equation with structure. Structure is something that takes the form or form, between the two terms there is no difference, it's just that the use of the term structure is considered more scientific than the term use of form (Nik Safiah, 1985: 157. Likewise according to Paramartha (1991: 7) states that the

structure is the relationship between groups of symptoms or elements that are the result and the observations of a researcher, so from the description above the shape / structure of the rifle rows is like the movement, the composition of motion and fashion. Religious Function Baris Bedil dance is a dance that is performed in temples and in places that have something to do with religious ceremonies such as the ceremony of Dewa Yadnya and Upakara as a ceremony. In the implementation of the Yadnya Dewa ceremony has its own meaning purposes such as Baris Dance Bedil which functions one of them as "pemuput" works. The types of dance that can be performed in the implementation of other sacred ceremonies such as: Rejang dance, Pendet dance, Sanghyang dance and Sidakarya mask dance. All of these dances can also support (function) in the implementation of the ceremony. As well as in accordance with their functions and uses, namely in chanting the name of God over super natural of power, such as in Bali the name of God is called (Ida the Hyang Widhi Wasa, Ida Sang Hyang Parama Kawi, Sang Hyang uding, Sang Hyang Acintya, Sang Hyang Embang and so on). According to their respective customs, the Kala Patra Village. The implementation of religious functions can be related to the concept: satyam (truth). Siwam (balance / goodness) and Sundaram (beauty / purity). 1. Satyam (truth), in essence every art involves the values of the truth of resilience so that art is said to be metaksu. In addition, Hindus believe that all forms of art are not human creations but are created by God. Then it is the duty of Hindus to rededicate their creation. For this belief, Hindus believe that everything that is of artistic value is God's creation

Siwam (balance / goodness) balance includes similarities and differences can be reflected in several dimensions. In the concept of balance Hindus put aesthetic values to create and achieve peace of life. Aesthetic reflection with the concept of two-dimensional equilibrium can produce symmetrical as well as asymmetrical forms contained in the concept of rwa bhineda. This concept will give birth to a sacred and profane art form.

Sundaram (beauty / purity). Reflection of beauty or purity in the Hindu view where the performers of the arts should prioritize purity (with sacralization ceremonies) in performing an art form. This is done so that the performed art can be accepted by the Most Holy. In addition, the beauty of form and harmony of motion also greatly influence the shape of the art. So there seems to be art that is rigid and unattractive, some are charismatic (my eyes)

Likewise with the Baris Bedil dance which is classified as Balinese dance, including the type of guardian dance (Sacral Dance) consisting of many names, various forms and types that each other has the understanding and uniqueness of each according to costumes, weapons / weapons of war or other equipment carried. The Baris

Bedil dance also carries out a religious function which is to complete a ceremonial process held at Tirta Empul Tampak Siring temple.

Social Function

Artists (pragina) in the spirit of ngayah offer this art as an expression of devotion to God as their yad. In dancing, including a sense of devotion and devotion as an expression of his desire to meet with the source of art. In teaching the source of art is Shiva. They want to unite with art, because in fact every human being is essentially a spark from an art source. Shiva Nataraja resides in the hearts of every human being.

In doing the dance preparation process from the recruitment process or the selection of prospective dancers to the process of attendance or implementation there is a social interaction that occurs between dancers, artists, community leaders, spiritualists and the community in general. Dance generally carries out social functions as a unifier and fosters a sense of brotherhood in a fun way. This can also be obtained from the Baris Bedil dance. The Baris Bedil dance carries out a social function that unites young people from the local area to learn and perform the Baris Bedil dance during the Yadnya ceremony at the Tirta Empul Tampak Siring temple.

Cultural Function

Baris Bedil dance has a very high cultural unique value because it only exists in the village of Manukaya Let and was only presented during the implementation of the Yadnya Dewa ceremony at the Tirta Empul Temple Tampak Siring so that this dance is classified as a rare dance. The cultural function performed in this dance is the function of preserving cultural values and objects which can become one of the nation's valuable cultural heritages in adding to the cultural treasures of Bali and Indonesia in general. In staging or presenting the Baris Bedil dance during the ceremony at Tirta Empul temple there is a function of cultural preservation which is carried out so that the tai is well passed down from generation to generation by not leaving the standard of movements and attitudes that are unique and unique.

Conclusion

Based on the results and discussion conducted, conclusions can be drawn as follows: The form of the Baris Bedil Dance as the Guardian Dance presented in the innards (main mandala) and can also be presented in the middle yard (middle mandala) during the Yadnya Dewa ceremony is a composition line dance 4 to the side and back with a total of 16 dancers. Pulled by unmarried youths, using a headdress fashion in the form of a bun and body ornament in the form of clothes,

trousers, yellow tassels, babuletan, stagen belts, simper, awir, ampok-ampok, lomok, kana bracelets, stewel and bring kris and rifles. Presented with the accompaniment of berry gongs and the structure of the motion which is divided into 4 parts namely Pepeson, Manned, Squeeze and Pemuput. The function of the Baris Bedil Dance in the ceremony of Dewa Yadnya and as a guardian guardian or work is also a means of thanksgiving to God Almighty by asking for peace for the community and also aimed as a repellent. Some other functions of the Baris Bedil dance are the Wali function, which is complementary to the ceremony, the religious function as a means of offering, social function as a means of unity and cultural function as a means of preservation of Balinese dance culture in particular and Indonesian culture in general. The educational value contained in the Bedil Dance is related to the Yajna ceremony, namely the tattwa education value is associated with the five sraddha and divine values, the value of moral education emphasizes on the teachings of the Parisudha Trikaya and the value of ceremonial education regarding the feast and holy days.

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Social interaction and acculturation in a multicultural society, Karangasem in the 19th century

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Abstract. Understanding the meaning of social interaction and acculturation in a multicultural society in Karangasem in the 19th century present perspective, it is necessary to understand at least 2 (two) issues that need to be examined in this paper, namely what factors are behind the interaction and acculturation, and what is the meaning of social interaction and acculturation of today's perspective? Since the 19th century in Karangasem there have been interactions between various ethnic groups (Balinese, Sasak, Bugis, and Javanese). This social interaction led to acculturation in cultural elements, such as in the elements of language and cultural arts. Sasak people, Javanese, Bugis migrate to Karangasem with various backgrounds and reasons by bringing their respective cultures. Gradually the elements of the culture that were brought were accepted and processed into the culture of the Hindu Balinese people who were the original inhabitants of Karangasem. Social interaction and acculturation that occur can not be separated from the existence of a patron-client relationship, formerly the relationship or link between Raja Karangasem as leader and now the link between community leaders in Subagan Village with the people they lead. The patron-client relationship is based on Utun's sense (attention, loyalty), tresna (loyalty and devotion (mutual respect and respect), mutual benefit, mutual acceptance and acceptance. Previously in Bali such leadership patterns were usually based on Hindu philosophical teachings, such as *Asta Brata*: this study is supported by structural functionalism theory and Gramsci's theory of hegemony, which is mastering not just dominating, but also with moral and intellectual leadership. The method used in this paper is through literature review and observations.

Keywords: Social interaction and acculturation.

1. Pendahuluan

Menurut Soerjono, Soekamto (2004), Interaksi sosial merupakan hubungan sosial yang dinamis antar orang perorang, antar kelompok dengan kelompok, atau antar perorangan dengan kelompok. Semua kegiatan aktivitas pertemuan tersebut disebut dengan interaksi sosial. Interaksi sosial antar warga pendatang (Sasak, Bugis dan Jawa) dengan warga Bali di Karangasem sudah terjadi sejak abad ke-19. Interaksi sosial yang cukup lama itu mengakibatkan terjadinya akulturasi bahasa dan seni budaya di Karangasem.

Akulturası adalah suatu proses sosial yang timbul dimana suatu kelompok manusia dengan kebudayaan tertentu dihadapkan dengan unsur dari suatu kebudayaan asing. Kebudayaan asing itu lambat laun diterima dan diolah ke dalam kebudayaannya sendiri tanpa menyebabkan hilangnya unsur kebudayaan kelompok itu sendiri. Seperti yang terjadi pada kelompok manusia yang hidup di lingkungan masyarakat Karangasem dengan kebudayaan Bali dihadapkan dengan unsur-unsur kebudayaan asing, seperti kebudayaan Sasak, Bugis, Jawa, dan sebagainya. Lambat laun kebudayaan yang dibawa oleh etnis Sasak, Bugis itu diterima dan diolah ke dalam kebudayaan Bali di Karangasem tanpa menyebabkan hilangnya kebudayaan Bali yang ada di Karangasem.

Dalam arti yang sempit kebudayaan adalah pikiran, karya dan hasil karya manusia untuk memenuhi hasratnya akan keindahan. Atau dalam arti sempit kebudayaan adalah kesenian. Namun di pihak lain memandang kebudayaan dalam arti luas, yaitu meliputi seluruh aktivitas manusia dalam kehidupannya. Kebudayaan meliputi 7 (tujuh) unsur secara universal dan dapat ditemui di kalangan masyarakat dunia, sebagai berikut:

1. Sistem religi dan upacara keagamaan,
2. Sistem dan organisasi kemasyarakatan,
3. Sistem Pengetahuan,
4. Bahasa,
5. Kesenian,
6. Sistem mata pencaharian hidup,
7. Sistem teknologi dan peralatan (Koentjaraningrat, 1982:1-2)

Interaksi sosial yang terjadi di Karangasem pada abad ke-19 mengakibatkan terjadinya akulturası terutama dalam unsur bahasa dan seni budayanya. Unsur-unsur kebudayaan yang diterima dan diolah ke dalam kebudayaan Bali di Karangasem pada abad ke-19 terutama adalah dalam unsur bahasa, unsur kesenian, dan unsur ornament dalam bangunan Masjid. Integrasi sosial yang cukup lama atas dasar saling perhatian, setia dan loyal antara pemimpin (Raja) dengan rakyat yang dipimpinnya itu telah mampu melahirkan rasa integritas, solidaritas, toleransi yang cukup tinggi antar etnis, budaya dan agama yang berbeda. Muncul masalah yang perlu dipahami dan dibahas dalam kajian ini, faktor-faktor apa yang melatarbelakangi terjadinya interaksi sosial dan akulturası, serta apa makna terjadinya interaksi dan akulturası tersebut perspektif masa kini?

2. Metode Penelitian dan Teori

Kajian ini merupakan analisis kualitatif terutama menjadikan kajian pustaka sebagai data. Kajian ini juga dilengkapi dengan hasil observasi (pengamatan) di lapangan. Untuk dapat memahami faktor-faktor yang melatarbelakangi terjadinya interaksi sosial dan akulturasi digunakan tulisan dari Anak Agung Gede Putra Agung, dalam “Masuknya Islam Di Karangasem “ (1979). Tulisan lainnya dari Slamet Trisila, dalam “Melihat Puri Dari Serambi Masjid:Relasi Kuasa Kerajaan Karangasem dan Masyarakat Islam” (2013). Teori fungsionalisme structural untuk melihat sisten secara keseluruhan bagian-bagian yang saling tergantung (Poloma, 1987: 28). Misalnya antar warga etnis Bali dengan etnis pendatang sehingga membentuk interaksi sosial. Sedangkan teori hegemoni dari Gramsci untuk memperkuat pola kepemimpinan yang yang tidak hanya mendominasi, namun hegemoni Gramsci lebih menekankan pada kepemimpinan moral dan intelektual secara konsesus. Misalnya pola kepemimpinan yang dilakukan dalam hubungan patron-client pada masa kerajaan Karangasem abad ke-19, yaitu hubungan antara pemimpin (Raja) dengan rakyat yang dipimpinnya dengan prinsip saling menguntungkan, saling memberi dan menerima.

3. Pembahasan

3.1. Faktor-Faktor yang Melatarbelakangi interaksi Sosial dan Akulturasi.

Interaksi sosial dan akulturasi tidak dapat dilepaskan dari pengaruh kekuasaan raja Karangasem sejak abad ke-19. Interaksi sosial terjadi akibat adanya migrasi orang-orang Islam Sasak ke wilayah kekuasaan Karangasem. Migrasi orang-orang Sasak erat hubungannya dengan kekuasaan politik antara kerajaan Karangasem atas kerajaan Pejangik di Lombok. Akibatnya sejak abad ke-19 di wilayah kerajaan Karangasem terjadi interaksi sosial antar orang-orang Bali Hindu di Karangasem dengan orang-orang Islam Sasak. Interaksi sosial yang terjadi dan berkembang di wilayah Karangasem pada saat itu tergolong berlangsung secara tenteram dan damai. Hal ini tidak terlepas dari pola kepemimpinan dari raja Karangasem sebagai pemimpin dan penguasa tertinggi terhadap rakyat yang dikuasainya, sehingga pada abad ke-19 di Karangasem telah terbentuk hubungan patron-client yang didasari atas rasa utun, tresna dan bakti. Hubungan patron-client di Karangasem terjadi secara harmonis, atas asas saling menguntungkan, saling memberi dan menerima (Trisila, 2013:238).

Selain dilandasi atas rasa utun, tresna dan bakti. Raja Karangasem dikenal sangat perhatian dan loyalitas terhadap rakyat yang dipimpinnya. Sejak awal kedatangan orang-orang Sasak ke Karangasem, seijin raja Karangasem telah dibuka lading di sejumlah tempat yang hingga kini berkembang sebagai tempat pemukiman orang-orang muslim di lingkungan kekuasaan kerajaan Karangase. Sejak abad ke-19

dan awal abad ke-20, terdapat lebih dari 20 kampung Islam Sasak di wilayah kekuasaan kerajaan Karangasem, diantaranya: Bukit Tabuan, kampung Anyar, Karang Sasak, Tibulaka Sasak, Tihing-Jangkrik, Karang Cermen, Nyuling, Ujung Pesisir, Karang Sokong, Telagamas, Kecicang, dan sebagainya (Agung, 1979:11).

Interaksi sosial atas dasar rasa utun, tresna dan bakti, atas dasar hubungan harmonis yang saling menguntungkan, saling memberi dan menerima tersebut telah mendorong terjadinya akulturasi dan kolaborasi dalam beberapa unsur-unsur kebudayaan, seperti dalam unsur bahasa, seni budaya dan ornament pada bangunan masjid.

Orang-orang Sasak, Bugis dan Jawa yang bermigrasi ke Karangasem dengan latar belakang atau alasan yang berbeda-beda. Mereka datang ke Karangasem dengan membawa serta kebudayaan mereka masing-masing. Dengan kedatangan etnis dan budaya yang berbeda-beda itu menyebabkan terjadinya interaksi sosial dengan penduduk Bali Hindu di Karangasem yang merupakan penduduk asli. Dalam interaksi tersebut bahasa merupakan salah satu sarana percakapan atau menjadi bahasa percakapan. Lambat laun terjadi akulturasi dalam aspek bahasa itu sendiri. Orang-orang Bali dapat menerima bahasa Sasak, sebaliknya orang-orang Islam Sasak dengan cepat menerima dan dapat menggunakan bahasa Bali, bahkan bahasa Bali dalam tingkatan halus. Bahasa Bali juga digunakan dalam beberapa tembang-tembang Sasak yang diambil dari cerita Menak, kesusastraan seperti Hikayat Nabi juga berkembang pada saat itu. Dan dalam beberapa tembang-tembang orang Islam masih ada menggunakan bahasa Bali sampai sekarang (lihat Agung, 1979:14; hasil wawancara dengan Haji Helmi Zens di Karang Sokong, Subagan Karangasem).

Dalam bidang seni budaya masuknya seni budaya Sasak seperti cak keprung. Tarian ini berkembang bahkan oleh orang-orang Bali telah mengembangkannya di Karangasem, rebana, wayang sasak pun berkembang pada saat itu. Dalam bidang kesenian juga berkembang kesenian yang bercorak Arab, seperti rudat, dulu pernah hidup di Karang Tohpati dan Kecicang. Sedangkan pencak silat diperkenalkan oleh Daeng Plele dari Arab (Agung, 1979:14). Dari hasil penelitian Slamet Trisila (2013), bahwa pada awal abad ke-20 di Karangasem terdapat 20 masjid, dan ini tergolong terbanyak dibandingkan jumlah masjid di daerah-daerah lainnya di Bali.

Jenis akulturasi secara visual dapat ditemukan pada ornament bangunan masjid kuno yang ada di kampung Islam Karangasem. Berdasarkan hasil penelitian Slamet Trisila (2013), Tempat umat Islam beribadah seperti Masjid sudah pula dibangun dari bentuk yang paling sederhana dan kuno, hingga mengalami renovasi sampai sekarang dapat disaksikan terdapat sejumlah Masjid yang menurut hasil penelitian Slamet Trisila (2013), bahwa pada abad ke-20 terdapat 20 bangunan masjid di Karangasem dan merupakan jumlah terbanyak dibandingkan daerah-daerah lain di Bali. Diantara masjid yang ada yang menggunakan ornamen seperti ornamen

sebuah bangunan meru di Bali. Masjid yang dimaksud adalah Masjid Ampel yang berada di Karang Ampel Karangasem. Demikian halnya masjid yang ada di Kecicang, yaitu Masjid Baiturahman memiliki ciri-ciri masjid kuno di Nusantara, antara lain memiliki atap yang meruncing ke atas.

Sejak abad ke-19 pihak Puri Karangasem mempunyai ikatan patron-client yang kuat dan Solid di Karangasem. Ikatan patron-client merupakan salah satu jenis interaksi sosial. Hal ini dibuktikan dalam kerangka gotong royong, solidaritas, toleransi yang masih menjiwai warga di lingkungan Karangasem sampai kini. Sejak abad ke-19 orang-orang Islam Sasak sering menunjukka rasa setia dan baktinya dengan menjadi pengayah (pembantu) dalam setiap acara adat/agama di Puri. Sebagai balas jasanya, maka raja pun tidak segan-segan menghadahkan sebidang tanah, misalnya sebagai lahan persawahan agar dikelolanya (Sulandjari, 2011: 189). Rasa toleransi juga ditunjukkan pada saat hari raya Nyepi, umat Muslim yang ada di lingkungan Kelurahan Karangasem di perkenankan untuk ke Masjid untuk bersembahyang tanpa menggunakan pengeras suara, namun dari warga muslim lebih memilih untuk tinggal tetap memilih beribadah di rumahnya mereka masing-masing, seperti warga muslim di Karangasokong dan Telagamas Subagan (wawancara dengan Ida Ketut Putra, di Karangasem).

Interaksi lainnya ditunjukkan dalam aspek keamanan dan ketertiban lingkungan. Kini sudah dilaksanakan pengukuhan pecalang dan terbentuknya jagabaya yang didukung tidak hanya dari warga Hindu, tetapi dari berbagai etnis dan agama dari berbagai kampung yang ada di lingkungan Kelurahan Karangasem, seperti Nyuling, Karangcermen, Dangin sema, Karang Tebu dan Karang Tohpati (Herlambang, 2015:70). Rasa toleransi yang kini masih dapat dirasakan dalam interaksi sosial tersebut, ketika pihak Puri mengundang orang-orang Islam untuk menghadiri suatu acara adat di Puri, mereka diwajibkan mengenakan busana Islam, agar memudahkan pihak Puri dalam menyiapkan hidangan. Demikian sebaliknya, misalnya ketika hari raya Idul Fitri, buka puasa bersama, sunatan warga Hindu diundang ke tempat umat Islam yang mengadakan hajatan (Herlambang, 2015: 66-70).

3.2. Makna Interaksi dan Akulturasi Perspektif Masa Kini

Dari latar belakang maupun jenis interaksi sosial yang terjadi di Karangasem sejak abad ke-19, maka dapat dipahami dari perspektif masa kini terkandung beberapa makna yang perlu di contoh dan ditauladani menyangkut model pendekatan yang digunakan dalam hubungan patron-clien, yaitu tautan antara pemimpin dengan yang dipimpin yang berdasarkan atas azas saling menguntungkan, saling memberi dan menerima, hubungan yang berdasarkan atas perasaan utun, tresna, dan bakti. Pola kepemimpinan ini terbukti dapat menjaga integritas, solidaritas, toleransi, jiwa gotong royong, dan sebagainya yang telah terbukti mampu membuat penduduk

yang berbeda etnis, budaya dan berbeda agama untuk hidup secara damai dan aman (Ardana, 2011:4). Pola tersebut harus terus dikembangkan sebagai modal dalam mencegah terjadinya konflik yang berbau SARA yang umumnya sering terjadi dalam masyarakat dengan keanekaragaman etnis, budaya dan agama.

Sedangkan makna terjadinya akulturasi dalam bahasa dan dalam seni budaya, seperti yang terdapat pada beberapa ornament masjid yang ada di Karangasem mengandung makna yang cukup bernilai dalam rangka memperkuat bahasa Bali sebagai bahasa ibu, terciptanya rasa saling menghormati dan saling melestarikan unsur-unsur bahasa Bali dan Bahasa Sasak. Dalam aspek seni budaya, misalnya berupa kesenian yang berasal dari budaya Sasak, seperti cak keprung yang kini dapat menyatu dengan orang-orang Bali untuk turut melestarikannya. Tembang-tembang Sasak ada yang ditulis menggunakan bahasa Bali. Kesenian yang bercorak Arab, seperti Rudat juga pernah berkembang pada masa itu, seni pencak Silat yang diperkenalkan oleh Daeng Plele dari Bugis. Dengan perkembangan seni budaya yang dibawa oleh orang-orang Sasak, Bugis, Arab mengandung makna yang patut dihargai dan dilestarikan kedepannya. Sehingga rasa integritas, solidaritas, toleransi, sikap gotong royong yang pernah dibina, dikembangkan dan dilestarikan sejak dulu dapat dijadikan sebagai suri tauladan dalam menciptakan suatu masyarakat dengan keanekaragaman etnis, budaya dan agama secara tenteram dan damai.

4. Simpulan

Interaksi sosial dan akulturasi unsur bahasa dan seni budaya yang pernah terjadi di Karangasem sejak abad ke-19 tidak dapat dilepaskan dari pera serta penguasa sebagai pemimpin tertinggi di wilayah kerajaan Karangasem yaitu Raja Karangasem. Pola kepemimpinannya yang selalu berlandaskan atas hubungan patron-client atas dasar rasa utun (perkatian, loyalitas), tresna (kesetiaan), bakti (rasa saling menghormati, saling menghargai) telah mampu menciptakan rasa integritas, solidaritas, toleransi, sikap gotong royong, dapat antara pemimpin (Raja)dengan rakyat yang dipimpinya, antar individu dengan individu antar individu dengan kelompok, dan antar kelompok dengan kelompok lainnya.

Akulturasi bahasa dan seni budaya yang terjadi dan berkembang di Karangasem mencerminkan sikap kepedulian yang tinggi, sikap menghargai unsur-unsur budaya, seperti bahasa sebagai bahasa percakapan dan penulisan dalam kidung-kidung Sasak, bermakna pelestarian bahasa Bali sebagai bahasa ibu. Kesenian Sasak, Bugis dapat pula berkembang di Karangasem, bahkan kini orang-orang Bali di Karangasem ikut melestarikan kesenian cak keprung. dan seni yang ada dalam beberapa ornament bangunan masjid di Karangasem dengan mengambil ornament

serupa dengan meru yang umumnya terdapat pada pura di Bali bermakna turut melestarikan dan menghargai seni budaya yang ada.

Suffering of a woman in the feudalism culture (a reflection of Amba's character in the Adiparwa story)

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Abstract. The figure of Dewi Amba in Adiparwa reflects an abused and rights fettered woman in the feudal social order. Women are no longer have the rights on their whole body, since the possessions of men who have her. Women are considered a bet in a contest by men, who justify this condition by their own made community system. This situation happened to Dewi Amba and her two younger sisters when their father, King Kasi, bet them of the competition. The tragedy of Dewi Amba, who as the victim of the social system and men's selfishness.

Keywords: feudalism, reflection, women.

1. Pendahuluan

Keberadaan perempuan sampai pada dewasa ini sering mendapatkan perlakuan tidak adil oleh tatanan sosial yang diciptakan oleh manusia sendiri. Doktrin agama juga memperkuat dan melegitimasi kultur yang membatasi wilayah kebebasan perempuan dengan berlebelkan tradisi sehingga perempuan selalu terkungkung dalam ketidakberdayaan. Bahkan perempuan dianggap milik kaum laki-laki yang olehnya dianggap sebagai barang yang berhak dijual (lihat Atmaja: 2010: 52) dan disayembarakan untuk kepentingan kaum laki-laki. Kultur dan tradisi sayembara yang dilakukan raja untuk putri kesayangannya banyak dilakukan di era feodal yang tercermin dalam cerita Adiparwa. Salah satu yang menggambarkan cerita tersebut terjadi pada tokoh Dewi Amba yang mengalami nasib tidak beruntung karena menjadi korban sayembara yang dilakukan ayahnya sendiri raja Kasi.

Walaupun Dewi Amba telah mempunyai pilihan laki-laki yang diharapkan mendampingiya, yaitu raja Salwa, tetapi ia tidak bisa melawan takdir sebagai perempuan. Dewi Amba adalah sosok perempuan yang hidup dalam cengkraman nilai-nilai feodalisme yang senantiasa patuh pada hukum kekuasaan seorang raja. Ia harus tunduk pada norma-norma tradisi bahwa perempuan tidak berhak memiliki dirinya sendiri. Hak-hak perempuan telah dipasung oleh kultur tradisi sehingga perempuan disetarakan dengan benda yang bisa diperjualbelikan, ditukar dan disayembarakan oleh penguasa atau raja. Bahkan perempuan dianggap sangat

terhormat apabila ia mendapat pasangannya melalui perhelatan sayembara yang dilakukan oleh kalangan ningrat atau raja. Dengan demikian perempuan di era feodalisme tidak diberikan keleluasaan untuk memilih sendiri pasangan atau pendamping hidupnya.

Inilah sosok perempuan yang terjadi pada Dewi Amba di dalam cerita Adiparwa. Pada awalnya Dewi Amba tidak menolak untuk disayembarakan, karena ia yakin Salwa, laki-laki yang diharapkan akan mampu memenangkan sayembara tersebut. Salwa adalah raja yang mempunyai kemampuan dan ketangkasan melebihi raja-raja pada umumnya. Tetapi kenyataan berkata lain, karena Bisma ksatria Kuru yang diketahui telah melakukan sumpah brahmacari, turut serta hadir mengikuti ajang sayembara tersebut. Semua raja tidak berdaya di depan Bisma karena kesaktian dan ketangkasan Bisma yang tidak tertandingi. Pada akhirnya tidak seorang rajapun mampu menandingi ketangguhan Bisma, termasuk raja Salwa ketika tiga dara kerajaan Kasi: Dewi Amba, Ambika, dan Ambalika berada dalam kekuasaan dan cengkraman Bisma. Ketiga dara kerajaan Kasi tersebut dilarikan oleh Bisma menuju Hastinapura untuk dipersembahkan kepada adik tirinya Wicitrawirya sebagai permaisuri dan memenuhi permintaan ibu tirinya Satyawati.

Keadaan telah mengubah nasib dan perjalanan hidup Dewi Amba yang mengharapkan raja Salwa menjadi pasangannya. Sesampainya di kerajaan Hastinapura barulah Dewi Amba memberanikan dirinya untuk menyampaikan kepada Bisma bahwa dirinya telah mempunyai kekasih bernama Salwa. Atas kebijaksanaan Bisma, Amba dilepas untuk menemui raja Salwa meneruskan cinta kasih mereka yang telah terjalin sebelumnya. Tetapi raja Salwa menolak Dewi Amba kembali karena kedatangannya sebagai pemberian Bisma yang dianggap telah melecehkan harga dirinya.

Penolakan raja Salwa atas dirinya, memaksa Dewi Amba membujuk balik Bisma agar mau bertanggungjawab terhadap keadaan dirinya. Tetapi bujukan Dewi Amba tidak mampu meluluhkan keyakinan Bisma yang terikat oleh sumpah brahmacarinya. Beberapa kali Dewi Amba terus mencoba membujuk dan minta belas kasihan agar Bisma mau memperistri dirinya, namun tetap menolaknya karena tidak mau melanggar sumpah brahmacarinya. Akhirnya Dewi Amba putus asa dengan semua usahanya yang telah gagal, sehingga ia memutuskan mencari orang yang mampu menyelesaikan persoalannya untuk dapat membunuh Bisma. Atas petunjuk Hotrawahana kakeknya, ia meminta bantuan kepada Bhargawa (guru dari Bisma) untuk menyelesaikan kemelut dirinya.

Harapan untuk dapat membalas dendam terhadap Bisma juga mengalami jalan buntu karena permintaan Bhargawa agar Bisma mau mengambil Amba menjadi istrinya ditolak oleh muridnya dengan alasan telah terikat oleh sumpah

brahmacarinya. Penolakan Bisma atas permintaan gurunya tersebut berujung pada pertempuran yang berakhir damai karena gurunya mengalah dan memaklumi keteguhan hati muridnya Bisma.

Kegagalan tersebut membuat hati Amba semakin hancur dan semakin membenci Bisma yang terus berusaha mencari akal agar bisa membalas dendam terhadap Bisma. Sakit hati tidak bisa membalas dendam, membuat Dewi Amba semakin membabi buta, mencari jalan lain agar dapat membinasakan Bisma. Dewi Amba melakukan tapa mengerikan, melakukan penyucian diri dan menahan nafsu tanpa henti. Akhirnya dewa Sangkara muncul di hadapannya dengan menganugrahi karangan bunga untuk dikalungkan kepada orang yang nantinya dapat membunuh Bisma. Dewi Amba kemudian mengunjungi semua raja yang kuat-kuat mencoba membujuk turut mengambil bagian di dalam rencananya. Tetapi lagi-lagi upayanya gagal karena semua raja yang didatanginya tidak ada yang sanggup menandingi kekuatan Bisma. Dalam keadaan kalut karena semua raja menolaknya, Dewi Amba kemudian mendatangi istana Draupada dengan maksud yang sama. Raja Pancala (Draupada) juga tidak menyanggupinya karena selain kuat, Bisma dianggap jujur sehingga tidak ada alasan baginya untuk bertempur dengannya.

Dalam keputusan Dewi Amba melemparkan begitu saja karangan bunga anugrah dari Dewa Sangkara sehingga nyangkut di tiang balai pertemuan raja Draupada lalu meninggalkannya begitu saja. Dengan meninggalkan kekecewaan yang amat berat, Dewi Amba sekali lagi pergi ke hutan untuk melakukan tapa yang lebih berat. Akhirnya Dewa Sangkara muncul lagi di hadapannya dan menyarankan agar Dewi Amba menyudahi tapanya karena dalam kehidupannya yang akan datang dipastikan Bisma terbunuh oleh Amba sendiri.

Dewi Amba tidak sabar menunggu hari kelahirannya. Akhirnya ia melakukan jalan pintas dengan membuat api unggun dan membakar dirinya berharap segera dapat lahir kembali untuk membalas dendam terhadap Bisma. Dewi Amba kemudian lahir sebagai Sikhandi (Srikandi) putri dari raja Draupada yang konon lahir sebagai perempuan, setelah melakukan tapabrata di tengah hutan yang lengang dan sunyi tumbuh dewasa berubah menjadi laki-laki. Dalam peperangan Bharatayuda yang terjadi kemudian, hanya Srikandilah yang mampu mengalahkan dan membunuh Bisma.

2. Metodologi

Tulisan ini menggunakan metode kualitatif, dengan memberikan perhatian pada teks. Fashri (2007: 36-37) mengemukakan bahwa gagasan yang didudukkan sebagai data kualitatif, tidak mendasarkan pada angka-angka, melainkan atas pandangan, pendapat dan pemikiran. Pendapat senada dikemukakan Ratna (2006: 46) bahwa metode kualitatif pada dasarnya sama dengan metode hermeneutika,

memberikan penafsiran dan mencari makna-makna tersembunyi dalam karya. Penafsiran terjadi karena setiap subjek memandang objek melalui horison dan paradigma yang berbeda-beda. Tulisan ini menggunakan analisis deskriptif kualitatif dengan metode interpretasi atau penafsiran.

3. “Sumpah” Menyingkirkan Kesantunan

Sumpah bagi Bisma (Dewawrata) adalah janji yang harus ditepati, dan selalu dipegang teguh dalam keadaan apapun. Sumpah Bisma ini diniati oleh keinginannya membahagiakan ayahnya Santanu yang tersandung hatinya pada anak seorang nelayan bernama Satyawati. Untuk mendapatkan Satyawati, Bisma rela mengorbankan tahta putra mahkota untuk putera-putranya Satyawati kelak. Inilah permintaan ayah Satyawati sang nelayan yang awalnya meragukan perkataan Bisma saat itu. Untuk meyakinkan sang nelayan Bisma melakukan sumpah akan melakukan sukla brahmachari, untuk tidak menikah seumur hidupnya. Bahkan selain bersumpah Bisma juga telah berjanji menjaga dan hanya mengabdikan untuk Hastinapura sampai titik darah terakhirnya. Sumpah inilah yang kemudian mengikat Bisma untuk tidak melakukan perkawinan seumur hidupnya, meskipun melanggar etika dan kesantunan sekalipun.

Tokoh Bisma memang termasyur, disegani dan menjadi teladan bagi tokoh-tokoh lain dalam cerita Mahabharata, dipuji karena kemasyuran serta keteguhan hatinya. Di sisi lain tokoh Krisna sering menentang idealisme yang dianut oleh Bisma yang dianggap selalu kukuh membela tradisi sementara Krisna sebagai tokoh pembaharu tradisi tersebut. Oleh karena keteguhan hati Bisma inilah Dewi Amba mengalami derita nestapa yang tiada tara. Bagaimana tidak, Dewi Amba yang telah tertambat hatinya kepada pangeran Salwa dilarikan oleh Bisma sebagai pemenang sayembara, sementara adiknya Wicitrawirya tidak berkenan memperistrinya karena Amba dianggap telah mengikat janji dengan pangeran Salwa.

Maksud baik Bisma mengembalikan Amba kepada pangeran Salwa justru ditolak karena pantang bagi Salwa (raja Saubala) menerima belas kasihan atau pemberian dari musuh bebuyutannya Bisma. Akhirnya Dewi Amba kembali ke Hastinapura bermaksud menyerahkan dirinya memohon agar Bisma berkenan menjadi pendampingnya. Tetapi apa daya keinginan Amba ditolak oleh karena ikatan sumpah Bisma yang tidak akan beristri seumur hidupnya. Di dalam sastra agama ditentukan seorang perempuan hendaknya tunduk dan menuruti kemauan pemenang sayembara. serta menyerahkan diri secara penuh, sebarangpun buruk keadaan atau wajah pemenangnya. Begitu juga sebaliknya seorang pemenang sayembara harus bertanggungjawab atas perempuan yang diperolehnya. Tetapi keadaan yang terjadi pada diri Amba justru menjadi kemelut yang tak terpecahkan. Ia justru ditolak oleh pemenangnya sendiri sekaligus oleh orang atau tokoh yang

seharusnya menerimanya. Keadaan inilah yang menyakitkan hati seorang Dewi Amba karena dirinya ditolak oleh semua laki-laki yang sepantasnya menjadi pendampingnya. Laki-laki Salwa yang dicintainya menolak karena alasan pelecehan harga diri menerima pemberian perempuan dari musuh bebuyutan. Wicitrawirya tidak menerima Amba menjadi permaisurinya karena tidak mau menyunting perempuan yang sebelumnya telah mengikat janji dengan laki-laki lain. Sedangkan Bisma sebagai pemenang sayembara diharapkan berhak penuh atas dirinya juga telah menolak dan mengabaikan dirinya karena terikat sumpah untuk tidak kawin seumur hidupnya.

Tidak ada pilihan lain lagi bagi Dewi Amba, kecuali ingin melampiaskan kekecewaannya kepada Bisma yang dianggapnya telah menjerumuskan hidupnya ke jurang yang amat dalam. Hanya satu tujuan Amba kemudian untuk membalas dendam dan membunuh Bisma yang dianggapnya telah merusak hidupnya. Inilah nestapa perempuan tanpa ada pilihan lain lagi kecuali melampiaskan kekesalannya melalui orang yang telah dianggap menjerumuskan hidupnya.

4. Hegemoni dan Ketidakadilan Sosial Perempuan dalam Iklim Budaya Feodal

Perempuan dalam banyak hal selalu diposisikan nomor dua setelah laki-laki, termasuk hak-hak untuk mendapatkan pasangan hidupnya. Perjodohan putri raja pada zaman dulu lazim dilakukan melalui perhelatan sayembara, dianggap sangat terhormat karena seorang putri raja akan mendapat pasangat jodoh seorang raja terpilih di antara raja yang ikut bersayembara. Begitu pula yang terjadi pada diri Dewi Amba dalam cerita Adiparwa, ia bersama dua adiknya merelakan dirinya untuk dijadikan taruhan, dicarikan jodoh melalui sayembara, tanpa mampu menolaknya. Walaupun Dewi Amba telah mempunyai laki-laki pilihannya bernama raja Salwa. Tetapi Dewi Amba tidak berdaya melawan cengkraman kekuatan tradisi yang telah mengakar kuat bahwa dirinya ikut menjadi taruhan sayembara yang dilakukan oleh ayahnya raja Kasi. Perempuan di era feodal memang tidak berhak menentukan pasangannya sendiri, karena jodoh ada dalam genggamannya raja terkuat peserta sayembara.

Inilah awal nestapa Dewi Amba, ketika Bisma memenangkan sayembara maka dirinya adalah milik pemenang sayembara tersebut yang berhak memiliki atas apapun pada dirinya. Tetapi yang terjadi justru menjadi lembar hitam bagi kehidupan Dewi Amba. Niat Bisma untuk mempersembahkan hasil kemenangannya ke Wicitrawirya adiknya justru ditolak oleh alasan Dewi Amba telah pernah mengikat tali kasih dengan raja Salwa sebelumnya. Atas kebaikan Bisma disarankan agar Dewi Amba kembali ke raja Salwa, tetapi apa boleh dikata raja Salwa juga

menolak kehadiran Dewi Amba karena pantang menerima pemberian dari musuh bebuyutannya Bisma.

Demikian nestapa perempuan menjadi korban ego dengan mencari pembenaran berlindung di balik norma-norma feodal. Perempuan selalu menjadi tumbal oleh nilai-nilai kultur yang dipertahankan oleh kaum laki-laki khususnya. Tidak ada satu titik penyelesaian bagi nasib seorang perempuan yang dialami oleh Dewi Amba. Semua jalan yang diharapkan mampu menyelesaikan konflik dan persoalan Dewi Amba justru menemui jalan buntu. Sedangkan Bisma yang seharusnya bertanggungjawab terhadap keadaan Dewi Amba ini, dengan kukuh mempertahankan prinsip hidupnya bahwa ia telah terikat sumpahnya untuk tidak menikan seumur hidupnya.

Tidak ada jalan lain kecuali Dewi Amba menumpahkan kekecewaannya dengan jalan berusaha membalas sakit hatinya untuk membunuh Bisma. Beberapa usahanya dilakukan untuk mecelakai Bisma tidak pernah berhasil. Bahkan Parasurama gurunya Bisma yang diharapkan mampu membantu persoalan yang dihadapi Dewi Amba juga gagal menasehati Bisma. Bisma tetap kukuh pada pendiriannya dengan ikatan sumpah yang telah diucapkannya. Bahkan semua raja tidak ada yang sanggup membantu Dewi Amba untuk membinasakan Bisma demi membalas dendam kepadanya.

Akhirnya melalui pertapaan yang berat Dewi Amba mendapat wangsit bahwa Bisma hanya bisa dilenyapkan oleh Dewi Amba pada kelahiran dirinya yang akan datang. Ketidaksabaran menunggu kelahiran yang akan datang Dewi Amba melakukan prosesi bunuh diri di dalam api unggun, berharap segera lahir kembali (numitis) agar segera dapat membunuh atau membalas dendam terhadap Bisma. Demikian nestapa perempuan yang akhirnya berjuang untuk satu tujuan membalas dendam kepada seseorang yang dianggap telah menjerumuskannya ke lembah nista, menjadikan dirinya sebagai perempuan tanpa harga.

Pada perang Bharatayuda di medan kuruksetra perang berjalan amat sengit antara pandawa dengan kaurawa. Bukan sebuah kebetulan kematian Bisma berada di tangan Srikandi, tetapi kematian Dewawrata adalah karma yang diterima oleh Bisma sebagai hasil dari perbuatannya sendiri. Bisma tidak kaget akan keadaan ini, karena ia telah mengetahui semua apa yang akan terjadi pada dirinya yang akan datang. Bisma menyerah tanpa melawan di hadapan Srikandi, karena dalam mata batin Bisma Srikandi adalah kematiannya sehingga dirinya tidak berhak mengangkat senjata. Pada kesempatan tersebut digunakan sebaik-baiknya oleh Srikandi untuk menumpahkan kebenciannya, membunuh Bisma di hadapan kaurawa dan pandawa yang sedang berperang. Inilah akhir dari pembalasan dendam Dewi Amba dalam wujudnya sebagai Srikandi pada kehidupan berikutnya.

5. Kebencian Mengubah Wajah Keperempuanan menjadi Kelaki-lakian.

Kebencian dan api kemarahan Dewi Amba terhadap Bisma tidak bisa dibayar oleh apapun kecuali nyawa Bisma sendiri. Untuk itu Dewi Amba melakukan tapa tiada henti yang hanya punya satu tujuan, yaitu membalas dendam agar dapat membunuh Bisma. Pada akhirnya Dewa Sangkara atau dalam versi berbeda disebut Dewa Subrahmanya atau Batara Salwa memberi harapan bahwa pada kehidupan (numitisnya) yang akan datang Amba dipastikan mampu membunuh Bisma. Dewi Amba merasa tidak sabar untuk menunggu waktu yang begitu lama sehingga menempuh jalan pintas dengan membakar diri dalam api unggun yang dibuatnya sendiri untuk menuju kematian yang lebih cepat.

Dewi Amba ditakdirkan lahir sebagai putri maharaja Drupada, tempat ia membuang karangan bunga hasil tapa beratnya pada kehidupannya terdahulu. Ia lahir perempuan bernama Srikandi yang konon setelah tumbuh dewasa melakukan tapa berat yang kemudian berubah menjadi laki-laki. Keadaan inilah yang sulit diterima nalar karena seseorang yang telah lahir perempuan ataupun laki-laki tidak akan pernah berubah jenis kelaminnya sampai kapanpun juga, kecuali yang dimaksudkan adalah sifat-sifat, karakter dan prilaku yang ditunjukkan dalam kehidupan sehari-hari.

Perubahan jenis kelamin pada diri Srikandi ini dimaksudkan oleh penulis untuk menguatkan agar dalam peperangan Baratayuda kelak Srikandi dianggap pantas membunuh Bisma. Dalam hukum perang hanya seorang laki-lakilah yang boleh ikut dalam peperangan, sementara perempuan tidak terlibat di dalam peperangan Baratayuda. Untuk kepentingan tersebut penulis menghadirkan tokoh ide, tokoh imajiner yang sebelumnya telah mengalami kegoncangan hidup sebagai tokoh problematik. Tokoh ide sebagaimana dimaksudkan oleh Suyitno (186: 79) adalah tokoh yang digunakan atau diadakan oleh pengarang sekedar sebagai penyampai ide, sebagai tokoh yang berkesan kepada pembaca sebagai sesuatu yang syarat dengan ide-ide.

Tokoh di dalam karya sastra mutakhir tidak lagi mengacu pada tokoh konvensional, tetapi oleh pengarang bebas menentukan, dan menciptakan tokoh inkonvensional yang ke luar dari tradisi yang berlaku sebelumnya. Beberapa pengarang Indonesia, seperti Iwan Simatupang, Putu Wijaya dan lain-lainnya telah ke luar dari hukum konvensional tersebut. Dalam novel Ziarah karya Iwan Simatupang (dalam Junus: 185: 99) disebutkan sebagai berikut:

Tokoh kita jatuh dari tingkat empat sebuah bangunan ke jalan aspal yang panas. Ia tidak mati. Ia jatuh menimpa seorang gadis, dan ia langsung bersetubuh dengan gadis itu, ditonton oleh orang yang melintas di jalan. Mereka tidak marah, hanya malu-malu.

Inilah satu padanan dan cerminan tokoh inkonvensional sebagaimana juga terjadi pada tokoh Srikandi dalam Adiparwa. Semua tokoh dalam sebuah karya sastra adalah ciptaan pengarang yang bersiat imajiner walaupun dinyatakan Suyitno (186: 82) sebuah karya sastra pada hakikatnya mempunyai logika dan realitasnya sendiri yang menguasai mekanismenya. Apa yang berlaku di kehidupan sehari-hari tidak selalu sesuai seperti yang terjadi dalam kehidupan karya sastra atau realitas dalam karya sastra tidak sama dengan realitas dalam kehidupan manusia umumnya.

Tokoh Dewi Amba merupakan tokoh problematik yang sejak kemunculannya di dalam cerita dihadapkan pada berbagai persoalan kehidupan. Sebagai anak raja Dewi Amba niscaya tunduk kepada nilai-nilai kehidupan feodal, bahwa kehidupan seorang perempuan adalah milik dan dikuasai oleh raja ayahnya. Perempuan tidak berhak atas dirinya dan senantiasa mengikuti takdir yang ditentukan oleh penguasa yang menguasai dirinya secara utuh. Jodoh seorang perempuanpun dianggap layak ditentukan melalui sayembara.

Perempuan yang dimenangkan melalui hasil sayembara harusnya menjadi milik pemenang sayembara tersebut. Tetapi Dewi Amba yang dimenangkan Bisma dalam sayembara bukanlah untuk dirinya sendiri, karena Bisma telah komitmen untuk menyerahkan hasil kemenangannya kepada adiknya Wicitrawirya. Akan tetapi Dewi Amba yang menyatakan sebelumnya telah terikat janji cinta sama raja Salwa menjadi alasan Wicitrawirya menolak Dewi Amba menjadi permaisurinya. Inilah awal dari kemalangan yang terjadi pada diri tokoh Amba yang berlanjut pada ditolaknya juga ia oleh raja Salwa menjadi permaisurinya karena tidak mau menerima pemberian dari musuh bebuyutannya Bisma. Persoalan yang dihadapi oleh Dewi Amba telah mengalami jalan buntu, dan satu-satunya yang diharapkan dapat membantu kemelut dirinya adalah Bisma. Akan tetapi Bisma juga tidak mau menerima dirinya dengan alasan ia telah terikat oleh sumpahnya untuk tidak beristri selama hidupnya.

Kemelut yang dihadapi oleh Dewi Amba tidak berakhir sehingga ia menempuh jalan balas dendam yang juga tidak menemukan jalan keluarnya karena Bisma adalah tokoh tangguh yang tidak terkalahkan. Penyelesaian kemelut yang terjadi pada diri Amba hanya dapat diselesaikan pada kehidupan berikutnya. Melalui wangsit dan anugerah yang diberikan oleh Dewa Sangkara, Amba hanya akan mampu membunuh Bisma pada kelahiran Amba berikutnya. Inilah puncak problematika Dewi Amba yang lahir kembali menjadi Srikandi yang mampu membunuh Bisma pada perang dasyat di kuruksetra yang disebut perang baratayuda.

Di samping itu tokoh Srikandi bukanlah tokoh biasa yang lahir dari seorang ibu, tetapi ia lahir dari api pemujaan yang dibuat oleh raja Drupada. Ini pula yang menguatkan bahwa Srikandi sebagai perwujudan Dewi Amba hanyalah tokoh ide, tokoh inkonvensional yang lahir dari rekayasa pengarang. Kelahiran tokoh Srikandi

tidak bisa dibandingkan dengan kelahiran dalam kehidupan sehari-hari. Dalam bahasa sastra tokoh Srikandi dapat dianggap sebagai tokoh absurd, tokoh yang tidak pernah ada karena ia merupakan tokoh fiktif, tokoh imajiner sekaligus sebagai tokoh ide semata. Tokoh semacam ini dalam karya sastra adalah tokoh realitas, ada dalam pikiran pengarang dan pembaca sebagai tokoh yang ikut menentukan alur dan struktur cerita secara logis.

6. Simpulan

Tokoh Dewi Amba merupakan tokoh problematik yang sejak kemunculannya di dalam cerita dihadapkan pada berbagai persoalan kehidupan. Dewi Amba ditakdirkan lahir sebagai putri maharaja Drupada, yang selama hidupnya menanggung beban karena ditelantarkan oleh laki-laki yang seharusnya bertanggungjawab atas semua yang dialaminya. Dewi Amba telah berusaha memperjuangkan nasibnya, tetapi upayanya selalu gagal. Dengan berlindung di balik norma sosial, Bisma yang seharusnya bertanggungjawab atas kehidupan Dewi Amba, justru lari dari tanggungjawabnya. Dewi Amba hanya bisa meratapi nasibnya, dan hanya mempunyai satu tujuan dalam hidupnya membalas penderitaan hidupnya dengan membunuh Bisma. Demikian nestapa perempuan yang berakhir tragis karena korban ego dari kaum laki-laki.

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Mitos Jero Istri: Balinese Women Behavioral Model

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Abstract. One important function of the myth is to build a model of behavioral through the main character. The religious experience presented through this myth caused traditional societies to escape from the present and return to the mythic age so that they left close to the divine (Eliade, 1963: 23). Myth tells the ideal figure with all the perfection of his behavior so they managed to achieve his life goals. The perfection of his behavior is inherent as a mythic experience that is imitated or envisioned by his supporting community as an effort to get closer to god. Jero Istri is one of the myth told in Amlapura City, Karangasem Regency, Bali. Jero Istri myth tells of the behavior of a beautiful woman who is devout in religious worship. Sociable, friendly to anyone, and light-handed helping anyone who needs his help. As a woman who is growing up, she is also good at cooking and making offerings. Many young people want her to be his wife. One day, a young man forced her to be his wife by *mlegandang* (forced marriage). However, Jero Istri refused it subtly. Event though she had been rejected softly. Although already rejected, the young man insisted violently. Until there was a struggle between the two. Unintentionally, the young man's head hit the stone so he died instantly. Jero Istri sentenced to death for an act that she doesn't do. By Bhagawanta (royal priest), Jero istri was forgiven and served until the end of the priest life. Because of her loyalty as a servant of Bhagawanta, Jero Istri lives forever until now.

Keywords: myth, behavior, women

I PENDAHULUAN

1.1 Latar Belakang

Pada kurun waktu tertentu, menurut Lauri Honko (1984: 41—45)—dalam beberapa kasus—suatu masyarakat menghidupkan kembali suatu mitos untuk menghidupkan kembali suatu zaman mitis. Sebagai contoh, suatu masyarakat akan diperagakan kembali penyembuhan yang dilakukan dewa pada zaman purba dalam upaya menyembuhkan orang sakit pada masa kini. Budaya modern, mengeksploitasi pengalaman religius untuk berbagai kepentingan, entah dalam lapangan kehidupan agama, sosial, ekonomi, politik, bahkan keamanan. Tugas sains, menurut Roland Barthes (1957), bukanlah menegakkan moral manusia, suatu pengalaman religius adalah upaya untuk terhubung dengan perasaan moral pada masa lalu, yang kontras dengan dunia teknologi pada masa kini.

Mitos dalam suatu masyarakat memegang peranan penting dalam rangka transformasi kebudayaan pada masa kini dan masa datang. Tugas modernisasi dalam rangka transformasi kebudayaan ialah menerapkan budaya modern berdasarkan logika umum yang mau tidak mau akan selalu dihadapi oleh suatu masyarakat. Ditemukannya berbagai peralatan penunjang kehidupan akan mengubah budaya lama yang sudah arkhais. Kebudayaan yang sudah tidak menunjang kehidupan manusia yang berpedoman kepada kemudahan, kepraktisan, dan mobilitas semakin tinggi.

Pada masa lalu membajak sawah dengan bantuan sapi atau kerbau merupakan teknologi yang memudahkan kehidupan manusia untuk menyelenggarakan logistik. Namun, pada masa kini, traktor telah menggantikan kedudukan sapi maupun kerbau untuk membajak sawah. Demikian pula apabila pada masa lalu, kuda menjadi andalan untuk transportasi cepat, sekarang ini telah digantikan dengan berbagai jenis kendaraan seperti, sepeda motor, mobil, bus, kereta api, kapal laut, bahkan pesawat udara.

Dalam pada itu, teknologi yang dihasilkan melalui modernisasi untuk mempermudah kehidupan manusia tersebut bukanlah melekat tugas penegakan moral maupun pengalaman religius manusia yang harus ditegakkan. Mitos, dalam hal ini mempunyai tugas untuk menegakkan moral dan pengalaman religius untuk kembali kepada jati diri sebagai anggota suatu entitas masyarakat yang berbudaya.

Menurut James Frazer (1922: 711), seorang antropolog Skotlandia, masyarakat primitif mempercayai hukum-hukum gaib. Kemudian pada saat mulai kehilangan keyakinan mengenai sihir, mitos tentang dewa-dewa diciptakan untuk mengklaim bahwa ritual magis kuna adalah ritual yang dilakukan untuk menyenangkan hati para dewa. Demikian mula pada lapangan sosial, pada saat masyarakat mulai kehilangan keyakinan terhadap moralitas dan religiusitas, mitos kembali diceritakan untuk menegakkan moralitas yang terkikis akibat modernisasi yang dirasakan menjauhkan masyarakat dari kehidupan religius dan kehidupan bermoral.

Mitos yang berbentuk kesusastraan lisan merupakan bentuk seni verbal, yaitu seni yang diwariskan dari mulut ke mulut (by mouth to mouth) (Prop, 1984: 5) yang sangat cepat menyebar di antara pendukungnya dalam variasi yang mengalami perubahan yang signifikan. Namun demikian, bentuk inti dari mitos yang diceritakan tidak mengalami perubahan sepanjang waktu pewarisannya.

Sebagai bentuk seni, mitos yang menjadi bagian dari kesusastraan lisan dengan sendirinya merupakan aktifitas kebudayaan (cultural activities) (Wissler, 1923: 256; Kluchohn, 1953: 507--523; Linton, 1964: 387-389). Sebagai aktivitas kebudayaan, kesusastraan lisan dengan sendirinya merefleksikan kehidupan kebudayaan masyarakat itu sendiri. Kesusastraan lisan, termasuk mitos di

dalamnya, dengan sendirinya pula meresleksikan unsur-unsur kebudayaan, seperti cita-cita ideal perilaku anak manusia yang berkaitan dengan moralitas, bahkan sampai sistem mata pencaharian hidup (ekonomi), sistem peralatan dan perlengkapan hidup (teknologi), sistem kemasyarakatan, bahasa, kesenian, sistem pengetahuan, dan sistem religi.

Mitos yang dikaji pada kesempatan ini berupa kesusastraan lisan yang sarat dengan model ideal perilaku anggota masyarakat suatu entitas budaya. Sebagai salah satu bentuk transformasi kebudayaan melalui media kesusastraan lisan, yang disampaikannyapun bersifat sekuler (keduniawian). Dianggap terjadi pada masa yang belum begitu lampau, dengan latar dunia nyata (universe) seperti dikenali oleh masyarakat pendukung mitos dimaksud. Di lihat dari perspektif ini, mitos yang dikaji ini erat kaitannya dengan sejarah kehidupan masa lampau meskipun tingkat kebenarannya seringkali tidak bersifat murni.

Mitos Jero Istri yang dikaji pada penelitian ini merupakan jejak pemikiran masyarakat Kota Amlapura Kabupaten Karangasem tentang model ideal perilaku wanita anggota masyarakatnya. Sehingga mitos tersebut bersifat historis. Oleh masyarakat pemiliknya, mitos Jero Istri dianggap benar-benar terjadi pada suatu hari yang lalu.

Oleh karena itu, pada penelitian kecil ini, difokuskan untuk mengkaji aspek model ideal perilaku wanita Bali yang diceritakan oleh mitos Jero Istri. Analisis dibatasi pada satu aspek tersebut secara spesifik sesuai dengan apa yang diceritakannya.

1.2 Masalah

Berdasarkan latar belakang yang di usaikan di atas, maka masalah yang hendak dikaji pada penelitian ini dirinci sebagai berikut.

- 1) Bagaimanakah wujud teks mitos Jero Istri yang terdapat di Kota Amlapura Kabupaten Karangasem Bali?
- 2) Bagaimanakah model perilaku wanita Bali yang terefleksi dari mitos Jero Istri di Kota Amlapura Kabupaten Karangasem?

II METODOLOGI

2.1 Rancangan Penelitian

Mitos Jero Istri yang digunakan sebagai data penelitian ini berbentuk sastra lisan. Oleh karena itu, data yang hendak dianalisis terlebih dahulu diinventarisasi dari informan. Sehingga secara metodeis upaya tersebut bersifat deskriptif dan eksploratif (penjajagang) (Singarimbun, 1995: 4).

Penkajian komprehensif yang digunakan pada penelitian ini secara ilmiah menggunakan pendekatan kualitatif karena menyangkut objek nilai yang parameternya tidak nyata. Namun demikian, objek nilai tersebut dapat diketahui jejaknya melalui eksplanasi kualitatif. Menurut Melly G. Tan (2004: 131), Pendekatan kualitatif merupakan pendekatan yang bersifat menguraikan atau pendekatan yang tidak memberikan pengukuran berupa angka-angka. Secara operasional, pendekatan kualitatif merupakan pendekatan yang mencocokkan antara realita empirik dengan teori yang berlaku dengan metode kualitatif (Moleong, 2004: 131).

Berdasarkan uraian tersebut, maka penelitian ini dirancang sebagai penelitian kualitatif dengan metode deskriptif dan eksploratif. Penelitian digerakkan oleh pendekatan keilmuan dengan perspektif ilmu sastra.

2.2 Jenis, Sumber Data, dan Metode Pengumpulan Data

Jenis data yang digali pada penelitian ini berupa jenis data kualitatif dengan sumber data primer dan sekunder. Data primer diperoleh dari hasil penggalian terhadap teks yang ditemukan berdasarkan hasil wawancara, informasi yang terdapat di perpustakaan formal maupun perpustakaan pribadi. Teks yang mengandung data primer ditemukan melalui wawancara langsung dengan beberapa tokoh dan masyarakat yang mengetahui keberadaan mitos Jero Istri di Kota Amlapura Kabupaten Karangasem Bali.

Teks mitos Jero Istri yang dianalisis ini diperoleh dari informan dengan teknik sampling bola salju (*snow ball sampling*). Artinya, teks yang diperoleh itu pada mulanya berasal dari satu informan kunci (*key informant*), dan jika teks itu belum cukup, maka diwawancarai informan lain yang ditunjuk oleh informan sebelumnya. Sehingga teks mitos Jero Istri yang diperlukan akan berkembang pada saat penelitian ini dilakukan di lapangan (bdk. Sudikan, 2001P: 107—112). Sedangkan data sekunder digali dari sumber literatur, hasil penelitian, dan referensi lainnya yang berhubungan dengan penelitian ini.

III PEMBAHASAN

3.1 Teks Mitos Jero Istri

Ada sebuah cerita tentang seorang gadis muda belia yang sedang beranjak dewasa dari sebuah desa kecil di Karangasem. Wajahnya cantik jelita bak bidadari turun dari kahyangan. Kulitnya nyandat gading (putih kekuning-kuningan seperti bunga sandat sedang mekar). Gusinya ngembang rijasa (merah muda seperti bunga rijasa yang sedang mekar). Rambutnya ikal mayang terurai panjang. Alisnya nyurarit madon intaran (seperti semut beriring layaknya daun intaran). Matanya jelih

ngalelam (bundar sempurna berkilau jernih). Sosoknya (jelegnyane), langsing lanjar (langsing semampai).

Kecantikan, kecerdasan, dan kebaikannya menyebabkan banyak pria yang jatuh cinta kepadanya. Banyak pemuda maupun orang yang sudah beristri mengidam-idamkannya untuk menjadi istrinya. Pria yang mendekatinya untuk menjadikannya sebagai istri, tidak saja berasal dari desanya, namun berasal dari desa tetangga dan desa-desa yang jauh. Kecantikan gadis belia itu terkenal sampai seantero wilayah kerajaan Karangasem.

Nama sesungguhnya dari gadis itu tidak diketahui. Begitu juga asal-usulnya dari mana tepatnya. Orang hanya mengetahui bahwa gadis jelita yang kemudian disebut sebagai Jero Istri itu dihukum karena menyebabkan seorang pria muda meninggal dunia. Karena hukuman menghilangkan nyawa orang lain adalah hukuman mati, maka sebelum hukumannya dilaksanakan diserahkan kepada Ida Padanda Bhagawanta terlebih dahulu untuk membinanya.

Konon ceritanya, gadis muda belia baik hati adalah seorang yang pintar. Ia pandai membaca lontar. Banyak ilmu yang tersurat di atas lontar dipelajarinya dengan tekun. Dari lontar indik (tentang berbagai pengetahuan), lontar tutur dan tattwa (tentang filsafat agama), kakawin, kidung, dan gaguritan dipelajari dan dinyanyikannya dengan baik. Saban ada upacara besar di desa, ia selalu makekawin (menembangkan kakawin) atau makidung (menembangkan kidung).

Pengetahuannya yang luas tentang ilmu agama, ilmu pengobatan, dan ilmu-ilmu yang lainnya menyebabkan ia sering dimintai bantuan untuk mengobati orang dan juga dimintai berbagai pertimbangan dalam menyelenggarakan upacara. Tidak berhenti sampai di sana saja, gadis cantik muda belia itu juga ringan tangan membantu orang yang sedang mengerjakan sesuatu. Terutama pada saat melaksanakan berbagai jenis upacara. Dari upacara manusa yadnya, dewa yadnya, rsi yadnya, pitra yadnya, maupun bhuta yadnya. Uluran tangannya tidak hanya sebatas melantunkan kakawin maupun kidung. Juga dalam hal membuat perlengkapan banten dan memasak makanan sekalipun.

Pada suatu hari, ada seorang pemuda merayunya agar mau untuk menjadi istrinya. Jero Istri menolaknya secara halus dengan mengatakan:

“Mohon maaf, saya belum siap untuk berumah tangga”

Seperti biasanya, laki-laki lainnya pemuda itu terus mendesak dengan berbagai siasat.

“Kapan lagi siap menikah kalau bukan sekarang? Saya sudah siap, apapun persyaratannya. Semua sudah siap. Biaya kawin tidak masalah. Orang tua saya sudah menyediakan segalanya. Orang tua saya kaya raya, banyak sawahnya, banyak kebunnya. Semua itu nanti juga akan menjadi milikmu!”

Demikian, pemuda itu berusaha meyakinkan Jero Istri. Namun jero istri lagi-lagi menolaknya secara halus.

“Bukannya itu masalahnya, saya masih harus banyak belajar sebelum berumah tangga.”

“Belajar apa lagi? Bukankah kamu gadis yang pintar?” Pemuda itu terus mendesak agar mau menikah dengannya.

Entah apa yang ada dalam pikiran Jero Istri. Pemuda yang dikenal tampan dan berbakti pada orang tuanya yang dikenal kaya raya itu ditolaknya untuk menjadi suaminya. Saat pemuda itu berkata demikian, Jero Istri diam terpaku.

Sebenarnya dalam hati, Jero Istri sedang mempertimbangkan apakah mau diperistri oleh pemuda kaya itu atau tidak. Pada satu sisi, Jero Istri merasa sudah saatnya hidup berumah tangga. Namun pada sisi lainnya ia masih enggan meninggalkan keluarganya yang hidup miskin. Kalau menikah dengan pemuda ini, mungkin ia akan bisa meningkatkan derajat orang tuanya. Akan tetapi ia ragu karena kebanyakan anak orang kaya suka berpoya-poya dan tidak mau bekerja keras seperti dirinya.

Jero istri teringat dengan kisah tiga orang anak yang menghabiskan harta orang tuanya segera setelah orang tuanya meninggal dunia. Mereka merasa orang tuanya mempunyai harta karun yang ditak akan habis-habisnya sampai tujuh turunan. Ternyata, tiga orang anak itu tidak menemukan harta karun yang diharapkannya karena memang tidak pernah ada. Akhirnya ketiga anak orang kaya itu jatuh miskin. Sejak saat itu, mereka hidup miskin dan harus bekerja keras hanya untuk mempertahankan hidupnya.

Sedang terpana dengan cerita itu, tiba-tiba pemuda yang merayu Jero Istri mendekatinya dan mendekapnya dengan paksa. Jero Istri berontak dan mendorong pemuda itu sambil mengait kakinya sehingga pemuda itu jatuh terjerebab. Kepalanya terantuk batu sehingga meninggal dunia.

Karena peristiwa itulah akhirnya Jero Istri dihukum mati oleh raja. Namun karena perilakunya baik setelah dibina oleh Ida Padanda Bhagawanta, hukuman mati yang menimpanya urung ditimpakan kepadanya.

Ida Padanda Bhagawanta mengizinkan Jero Istri untuk kembali ke desanya setelah sudah cukup waktunya. Akan tetapi, Jero Istri menolaknya dengan mengatakan:

“Bukankah orang yang dihukum mati boleh meminta satu permintaan terakhir? Hamba memohon untuk tetap di sini mengabdikan sampai mati. Sepanjang hidup saya.”

Demikian permintaan Jero Istri. Ida Padanda Bhagawanta tidak bisa menolaknya karena permintaan itu memang hak Jero Istri. Sejak saat itu, wanita muda, cantik,

dan tangguh itu mengabdikan kepada Ida Padanda Bhagawanta sampai akhirnya meninggal dunia karena tua. Sebelum meninggal dunia, Jero Istri memohon dibuatkan sebuah palinggih (tempat pemujaan) agar selalu bisa menjaga Ida Padanda Bhagawanta dan keturunannya serta masyarakat yang memerlukan bantuan. Sampai sekarang palinggih Jero Istri itu masih ada di lingkungan tempat tinggal Ida Padanda Bhagawanta.

Setiap kajeng kliwon palinggih itu diberi sesajen makanan tanpa daging dan segenggam sirih. Konon katanya, Jero Istri tidak pernah makan daging semasa hidupnya dan selalu menginang memakan sirih sewaktu-waktu.

Setiap ada masyarakat yang akan menyelenggarakan upacara, Jero Istri selalu hadir membantu. Setiap kali menyelenggarakan upacara, masyarakat pun memohon kepada Jero Istri agar upacaranya berjalan lancar dengan menghaturkan makanan tanpa daging dan segenggam sirih lengkap dengan perlengkapannya di palinggih Jero Istri yang sampai sekarang ada di pekarangan Griya Pidada Karangasem.

3.2 Model Perilaku Wanita Bali dalam Mitos Jero Istri

Sebagai sebuah kisah suci, mitos didukung oleh penguasa atau imam (pendeta) yang sangat erat kaitannya dengan suatu agama atau ajaran kerohanian (Baskom, 1984: 5—29). Seperti juga mitos Jero Istri didukung oleh pendeta yang dipercayai oleh masyarakat. Kisah Jero Istri yang pandai, cantik, dan baik hati itu seolah-olah mendapat legitimasi karena diceritakan di lingkungan tempat tinggal Ida Padanda Bhagawanta. Tepatnya di Griya Pidada Karangasem.

Secara implisit, mitos jero istri sesungguhnya berhubungan dengan ajaran kerohanian dalam agama Hindu. Ajaran tersebut ialah ajaran satya yang secara harafiah berarti kesetiaan. Menurut agama Hindu satya itu sangat penting diterapkan oleh umat manusia. Tidak hanya setia kepada sesama manusia, tetapi juga kepada seluruh isi jagat raya ini. Kepada tubuh-tumbuhan, binatang, benda-benda, dan terutama kepada brahman (Tuhan Yang Mahaesa).

Satya sebagai salah satu konsep dalam keimanan agama Hindu berarti “kebenaran”. “Kebenaran” yang dimaksud itu hanyalah dimiliki oleh Tuhan. Jadi, maksudnya adalah kebenaran itu adalah Tuhan itu sendiri.

Pada mitos Jero Istri, teks yang diceritakan dipenuhi oleh kisah tentang satya itu sendiri. Jero Istri begitu setia kepada masyarakatnya karena selalu membantu masyarakat tanpa mengharap balasan apapun. Demikian juga masyarakat begitu setia membela Jero Istri karena mengetahui bahwa Jero Istri tidak bersalah atas kasus kematian seorang pemuda yang sedang merayunya untuk menjadi istrinya.

Alur cerita mitos Jero Istri kemudian beranjak dengan konsep satya yang diterapkan oleh Jero Istri terhadap Ida Padanda Bhagawanta yang memberi pengampunan atas kesalahan yang tidak sengaja dilakukannya. Ungkapan rasa terima kasih itu, tidak saja diekspresikan semasa hidupnya, namun setelah meninggal secara fisik pun diekspresikan kepada keturunan Ida Padanda Bhagawanta dan masyarakat yang mempercayainya.

Brahmawidya agama Hindu atau filsafat agama Hindu memndoktrin konsep satya itu melalui berbagai berbagai teks yang tersedia. Kitab Suci Atharwa Veda, XII.1.1 menyuratkan konsep satya dengan indah sebagai berikut.

“Satyam brhadrtam ugram diksa tapo
Brahma yajnah prthivim dharayanti.”

Artinya:

Sesungguhnya kebenaran, hukum, inisiasi, disiplin, doa, serta persembahan merupakan penyangga dari bumi.

Secara eksplisit satya (satyam) maksudnya adalah “kebenaran” (truth). Sama dengan ajaran mengenai kepercayaan kepada sifat Ketuhanan dengan mengatakan bahwa satya adalah sifat dari Tuhan itu sendiri (Puja, 1983).

Selain konsep satya tersebut, konsep berikutnya yang tercermin dari mitos Jero Istri ialah konsep bhakti. Dalam agama Hindu konsep ini penting dan sangat mendasar.

Konsep bhakti dalam agama Hindu berarti totalitas “pengabdian” yang dilakukan secara aktif dalam rangka memuja Tuhan (Monier, 2008). Bhakti Marga lebih menekankan “pengabdian” itu sendiri daripada praktek ritual. Konsep tersebut biasanya menggambarkan hubungan antarmanusia. Seperti hubungan antarkekasih, antarteman, antara orang tua—anak, dan tuan—hamba. Bhakti juga mengacu kepada hubungan bhakti kepada guru spiritual sebagai guru-bhakti dengan bentuk pribadi Tuhan. Misalnya, bhakti Arjuna kepada Krisna sebagai awatara Wisnu atau kepada zat ilahi tanpa bentuk (nirguna) (Rinehart, 2005: 45).

Mitos Jero Istri menceritakan bagaimana konsep bhakti diterapkan secara total. Jero Istri telah mengabdikan kepada masyarakat, orang tua, dan guru spiritual (Ida Padanda Bhagawanta). Pengabdiannya tidak hanya dilakukan pada saat secara fisik masih hidup, tetapi dilakukannya juga setelah mencapai hidup abadi (imortal).

Pengabdian kepada masyarakat, orang tua, dan guru spiritual yang dilakukannya dengan intens, juga merupakan bentuk lain dari totalitas pengabdiannya kepada Tuhan. Dalam hal ini, konsep bhakti yang ditekankan adalah “pengabdian” secara fisik bukan lagi pada bentuk-bentuk ritual mitis. Mitos Jero Istri mengabdikan secara

fisikal kepada masyarakat, orang tua, dan guru spiritualnya secara fisik. Bukan menekankan bhakti dalam arti melaksanakan kegiatan ritual mitis semata.

Konsep satya dan bhakti yang disampaikan secara implisit seperti diuraikan di atas mentrigger model perilaku wanita Bali. Dalam hal ini, karena latar mitos Jero Istri diceritakan terjadi di Bali, maka model perilaku wanita yang disampaikan adalah model perilaku wanita Bali.

Model perilaku wanita Bali yang diceritakan oleh mitos Jero Istri ialah setiap wanita hendaknya senang belajar dan ringan tangan suka membantu. Ramah tamah kepada setiap orang tanpa membedakan siapapun orang yang ditemui. Semuanya itu dilandasi oleh konsep satya dan bhakti yang harus diterapkan secara sakala (spiritual) maupun niskala (nyata).

IV SIMPULAN

Mitos Jero Istri, diceritakan kembali oleh masyarakat pendukungnya—dalam hal ini masyarakat Kota Amlapura Kabupaten Karangasem Bali—sebagai upaya untuk membangun model perilaku ideal wanita Bali yang dicita-citakan. Pengalaman religius yang disajikan melalui mitos tersebut bertujuan untuk mengenang kembali sifat tersebut untuk ditransformasikan kepada masyarakat.

Sebagai mitos yang dipercaya kebenarannya oleh masyarakat pendukungnya, mitos Jero Istri mendapat legitimasi karena diceritakan oleh pendeta yang dipercaya oleh masyarakat. Legitimasi tersebut penting artinya karena secara implisit menyampaikan ajaran agama Hindu mendasar yang harus dipahami oleh pemeluk agama Hindu.

Ada dua konsep mendasar dalam agama Hindu yang disampaikan dalam mitos Jero Istri. Pertama, konsep satya yang terminologis berarti “kebenaran”. Bahwa “kebenaran” sejati itu sesungguhnya hanyalah diketahui oleh Tuhan. Oleh karena itu, kebenaran sejati itu hanyalah kebenaran Tuhan itu sendiri. Kedua, konsep bhakti yang secara harafiah berarti “pengabdian”. Di mana “pengabdian” yang ditekankan ialah pengabdian fisikal bukan pada bentuk-bentuk ritual magis.

Model perilaku wanita Bali yang terefleksi melalui mitos Jero Istri sesungguhnya sangat kompleks. Landasan utama yang mentrigger model perilaku tersebut berkaitan erat dengan konsep satya dan bhakti dalam agama Hindu. Sehingga model perilaku wanita Bali selain secara karakteristik disebutkan sebagai orang yang senang belajar, ringan tangan suka membantu, dan ramah tamah tanpa membedakan siapapun yang ditemui dilandasi oleh konsep satya dan bhakti.

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Urgency of Desa Adat Stipulation as a Form of Recognition of Customary Law Community Unit

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Abstract. Explanation of Article 6 of Act Number 6 of 2014 about Desa (village) has caused different interpretations in Bali. First, choosing Desa Adat to prevent overlapping areas, authority, duplicating institutions between Desa and Desa Adat in 1 (one) region; secondly, with the same reason for choosing a Desa (in Bali commonly called Desa Dinas); and third, to not choose Desa or Desa Adat because there is no overlap, but Desa and Desa Adat live side by side. In the end, the period of time for choosing a Desa or Desa Adat has been exceeded, that is, at the latest 1 (one) year from the promulgation of this Act on January 15, 2014, the Regency / City Governments do not choose Desa Adat or Desa. On December 14, 2015, the Badung Regency Government promulgated the Badung District Regulation Number 9 of 2015 concerning Stipulation of Desa. However, the Regional Regulation of Badung Regency is not in the context of selecting Desa Adat or Desa, therefore Desa and Desa Adat still coexist. Even though the District / City Governments in Bali do not stipulate Regional Regulations regarding the Desa Adat in their area within the framework of the interpretation of Act No. 6 of 2014 on Desa, it does not mean there is no urgency to establish Desa Adat as a form of State recognition of customary law community unit in accordance with the mandate of Article 18B paragraph (2) of the Constitution of the Republic of Indonesia. This paper discusses the issue of urgency with the approach to Indonesian Constitutional Law, which is based on the principles and rules of law contained in the 1945 Constitution of the Republic of Indonesia and its derivatives. The result of the discussion was the constitutional obligation to establish Desa Adat as a form of recognition of Desa Adat as a customary law community unit, which has implications for the recognition of the rights inherent in Desa Adat as a customary law community unit, both traditional rights and legal rights and constitutional rights. Among them are the rights of the Desa Adat as an applicant in the testing of the Act in the Constitutional Court and the testing of legislation under the Act in the Supreme Court, the rights to natural resources, and the rights to obtain a grant from the local government.

Keywords: stipulation, recognition, customary village.

I. INTRODUCTION

Explanation of Article 6 of Act Number 6 Year 2014 concerning Villages has caused interpretations differences in Bali. First, choosing Desa Adat (Customary Villages) to prevent overlapping areas, authority, duplicating institutions between Desa and Desa Adat in 1 (one) region; secondly, with the same reason for choosing a Desa (in Bali commonly called Desa Dinas); and third, do not choose Desa or Desa Adat because there is no overlap, but the Desa and Desa Adat live side by side.

In the end, the time period for choosing a Village or Customary Village has been exceeded, that is, at the latest 1 (one) year from the promulgation of this Law on January 15, 2014, the Regency / City Government does not choose Indigenous Villages or Villages. On December 14, 2015, the Badung Regency Government promulgated the Badung District Regulation Number 9 of 2015 concerning Determination of Villages. However, the Regional Regulation of Badung Regency is not in the context of selecting Desa or Desa Adat, therefore Desa and Desa Adat still coexist.

Even though the District / City Governments in Bali do not stipulate Regional Regulations regarding the Desa Adat in their area within the framework of the interpretation of Act No. 6 of 2014 concerning Desa, it does not mean there is no urgency to establish Desa Adat as a form of State recognition of customary law communities in accordance with the mandate of Article 18B paragraph (2) of the 1945 Constitution of the Republic of Indonesia.

This paper discusses the issue of urgency with the approach to Indonesian Constitutional Law, which is based on principles and legal rules contained in the 1945 Constitution of the Republic of Indonesia along with its derivatives.

II. FORM OF THE LAW OF ADAT DETERMINATION

Article 18B paragraph (2) of the State Law of the Republic of Indonesia of 1945 determines, the State recognizes and respects customary law community units along with their traditional rights as long as they are alive and in accordance with the development community and the principle of the Unitary State of the Republic of Indonesia, which is regulated by law.

The recognition requirements can be observed in the legal considerations of the Constitutional Court (Decree Number 31 / PUU-V / 2007 concerning the Testing of Act Number 31 of 2007 concerning the Establishment of Tual City in Maluku

Province of the 1945 Constitution of the Republic of Indonesia), which gives meaning to each requirement. as can be summarized in the following table¹:

Table 1. Requirements Recognition of Customary Law Community Unit (KMHA)

TERMS	MEANING OF
still life	KMHA A <i>defacto</i> still alive(<i>actual existence</i>)shall at least contain the following elements: <ol style="list-style-type: none"> 1. a society that its citizens have the feeling of the group(<i>in-group feeling</i>); 2. the existence of customary government institutions; 3. the existence of assets and / or customary objects; and 4. the existence of customary law norms; and 5. the existence of certain territories, specifically in the territorial of KMHA.
In accordance with the development of the community	If a KMHA is: <ol style="list-style-type: none"> 1. Its existence has been recognized based on the law that applies as a reflection of the development of values that are considered ideal in society today, both general and sectoral laws, such as the agrarian sector, forestry , fisheries, etc. as well as in regional regulations; and 2. The substance of these traditional rights is recognized and respected by the citizens of the community concerned as well as the wider community, and does not conflict with human rights.
In accordance with the principles of the Republic of Indonesia	If a KMHA does not disturb the existence of the Unitary State of the Republic of Indonesia as a political unit and legal unity, in the sense that: <ol style="list-style-type: none"> 1. Its existence does not threaten the sovereignty and integrity of the Unitary State of the Republic of Indonesia; and 2. The substance of customary law norms is appropriate and does not conflict with the laws and regulations.
Regulated in the Acts	based on the law, both general laws, sectoral laws, and in regional regulations.

Source: Processed from Decree Number 31 / PUU-V / 2007

Based on the legal considerations of the Constitutional Court, an understanding was obtained that the legal form of regulation was based on the recognition of customary law community units as stated in Article 18B paragraph (2) of the Republic of Indonesia 1945 Constitution means regulations based on law, both general laws, sectoral laws, and regional regulations.

Regional Regulations concerning the recognition of customary law community units are in relation to the regulation, in this case the regulation concerning the

¹ Gede Marhaendra Wija Atmaja, 2016, Politics of Legal Pluralism: Direction of Recognition of Unity of Customary Law Communities with Regional Regulations, Denpasar: Bali Printing Publisher, pp. 93-94.

procedure for recognition of customary law community units. This is related to the concept of customary law community units in Article 18B paragraph (2) of the 1945 Constitution is a plural form of the customary law community unit. Recognition that is required of the state is the recognition of the existence of indigenous peoples' units along with their traditional rights. That is, recognition is given to one by one from the customary law community units, and therefore must be certain.²

Recognition to one by one from customary law community units can also be called confirmation or determination. The legal form of inauguration or stipulation can use the Regional Regulation instrument or Decree of the Regional Government. The legal form of inauguration with a Regional Regulation is determined in a number of Acts, as stated in the following table 2.

Table 2. Regional Regulations as a form of law inauguration

NO	LAW	PROVISIONS FOR RECOGNITION	OF RECOGNITION LAW
1	Act Number 6 of 2014 about Villages	Article 98 paragraph (1) <i>Desa Adat</i> is stipulated by Regency / City Regional Regulation.	Regency / City Regulation.
2	Act No. 32 of 2009 about Environmental Protection and Management	Article 63 paragraph (1) letter t. In the protection and management of the environment, the Government has the duty and authority to establish policies regarding procedures for recognizing the existence of customary law communities, local wisdom, and the rights of customary law communities related to environmental protection and management; Paragraph (2) letter n. In the protection and management of the environment, the provincial government has the duty and authority to establish policies regarding the procedures for recognizing the existence of customary law communities, local wisdom, and the rights of indigenous peoples related to environmental protection and management at the provincial level;	1. Not called the legal form of recognition. The interpretation is that the legal form of confirmation or stipulation will be further regulated by legislation under the law.

² Jimly Asshiddiqie, Consolidation of the 1945 NRI Constitution, (Yarsif Watampone Publisher, Jakarta, 2003), p. 24, 32-33, as quoted by H. Abdurrahman, "The Role of Customary Law in the Application of National and State Life" in the National Law Development Agency, Seminar on Direction of Legal Development According to the 1945 Constitution of the Republic of Indonesia Amendment Results, (Jakarta: National Legal Development Agency Legal Department and HAM RI, 2006), p. 3. H. Ateng Syafrudin and Suprin Na'a, Village Republic: The Struggle of Traditional Law and Modern Law in Village Autonomy Design, (Bandung: Alumni, 2010), pp. 43-44.

NO	LAW	PROVISIONS FOR RECOGNITION	OF RECOGNITION LAW
		<p>Paragraph (3) letter k In the protection and management of the environment, the district / city government has the duty and authority to implement policies regarding the recognition of the existence of customary law communities, local wisdom, and the rights of indigenous peoples related to environmental protection and management at the district level /city.</p>	
3	Act of the Republic of Indonesia Number 18 Year 2004 concerning Plantation	<p>Article 9 paragraph (2) In the event that the land needed is land of communal rights customary law which in reality still exists, precedes giving rights as referred to in paragraph (1), the right applicant is obliged to conduct deliberations with the customary law community holders of customary rights and residents of the land rights concerned, to obtain an agreement regarding the surrender of land, and compensation.</p> <p>Explanation of Article 9 paragraph (2) Customary law community which in reality still exists, if it fulfills the following elements: a. the community is still in the form of a community (rechtsgemeinschaft); b. there are institutions in the form of traditional ruling devices; c. there are clear areas of customary law; d. there are legal institutions and instruments, especially customary justice that are still adhered to; and e. there is confirmation by regional regulations.</p>	<ol style="list-style-type: none"> 1. regional regulations. 2. its interpretation, the said regional regulation is <ol style="list-style-type: none"> a. Regency / city regulations; or b. provincial regulations.
4	Act Number 41 of 1999 concerning Forestry as amended by Act Number 19 of 2004 concerning Stipulation of Government Regulation in Lieu of Act Number 1 Year 2004 concerning Amendment to Act Number 41 of 1999	<p>CHAPTER IX INDIGENOUS LEGAL COMMUNITIES Article 67 a.(2) Inauguration of the existence and deletion of customary law communities as referred to in paragraph (1) shall be stipulated by Regional Regulation.</p>	<ol style="list-style-type: none"> 1. Local regulation. 2. The interpretation is that the regional regulation in question is <ol style="list-style-type: none"> a. regency / city regulations; or b. provincial regulations.

NO	LAW	PROVISIONS FOR RECOGNITION	OF RECOGNITION LAW
	concerning Forestry Becomes Act.		

Following are the legal forms of inauguration with the Decree of the Regional Head determined in a number of Ministerial Regulations, as listed in the following table 3.

Table 3. Decrees of Regional Heads as a form of legal confirmation

NO	REGULATION OF THE MINISTER OF	PROVISIONS FOR RECOGNITION	OF FORMULATION LAW
1	Regulation of the Minister of Internal Affairs Number 52 of 2014 concerning Guidelines for Recognition and Protection of Customary Law Communities.	<p>1. Article 2. The Governor and regent / mayor carry out the recognition and protection of the community customary law.</p> <p>2. Article 6 paragraph (1) District / city Customary Law Community Committees submit recommendations to Regent / Mayor based on the results of verification and validation as referred to in Article 5 paragraph (4).</p> <p>Paragraph (2) The regent / mayor shall determine the recognition and protection of customary law communities based on the recommendations of the Customary Law Community Committee with the Decree of the Regional Head.</p> <p>Paragraph (3) In the case of customary law communities in 2 (two) or more districts / cities, recognition and protection of customary law communities shall be stipulated by a Joint Decree of the Regional Head.</p>	<p>1. The regent / mayor determines the recognition and protection of customary law communities by decree of the Regional Head.</p> <p>2. In the event that the customary law community is in 2 (two) or more districts / cities, the recognition and protection of customary law communities is stipulated by a Joint Decree of the Regional Head.</p>
2	Regulation of the Minister of Environment and Forestry of the Republic of Indonesia Number: P.32 / Menlhk-Setjen / 2015	<p>1. Article 6 paragraph (1) The requirements for the application for the establishment of customary forests include:</p> <p>a. There are customary law communities or customary</p>	<p>1. It does not require a form of legal recognition, but requires a customary law community or</p>

NO	REGULATION OF THE MINISTER OF	PROVISIONS FOR RECOGNITION	OF FORMULATION LAW
	Concerning Forest Rights.	<p>rights that have been recognized by the regional government through regional legal products;</p> <p>b. There are indigenous territories that are partially or entirely in the form of forests;</p> <p>c. A statement from the customary law community to determine their customary territory as customary forest.</p> <p>2. Article 12. The Minister can facilitate regional governments to prepare legal products that recognize customary law communities or customary rights.</p>	<p>customary rights that has been recognized by the regional government through regional legal products.</p> <p>2. The legal form of recognition refers to Article 67 paragraph (2) of the Forestry Law, which is a form of legal recognition inform of Regional Regulation.</p>
3	Minister of Agrarian and Spatial Regulation / Head of the National Land Agency of the Republic of Indonesia Number 10 of 2016 concerning Procedures for Determining Communal Rights on Land of Customary Law Communities and Communities in Certain Areas.	<p>1. Article 18 paragraph (1) In the event that the report referred to in Article 16 [Article 17] states the existence of a Customary Law Community and its land, then:</p> <p>a. The Regent / Mayor determines the existence of the Customary Law Community and its land, in the case of land located in 1 (one) Regency / City; or</p> <p>b. The Governor established the existence of the Customary Law Community, in terms of land located in the Regency / City crossing.</p>	<p>Determination of customary law communities through</p> <p>1. Decree of the Regent / Mayor in the case of land located in 1 (one) Regency / City; or</p> <p>2. The Governor's Decree in terms of land is located in the Regency / City crossing.</p>
4	Regulation of the Minister of Environment and Forestry of the Republic of Indonesia Number P.34 / Menlhk / Setjen / Kum.1 / 5/2017 about Recognition and Protection of Local Wisdom in the Management of Natural Resources and the Environment.	<p>1. Article 13 paragraph (3) Inventory contains at least data or information regarding:</p> <p>a. the name of the Customary Law Community and the local community is Able to Improve Local Wisdom</p> <p>b. history of community development;</p> <p>c. custom or customary norms that are still valid;</p> <p>d. the existence and function of customary institutions, as well as the kinship system;</p> <p>e. community protocols and decision-making systems;</p> <p>f. knowledge of Genetic</p>	<p>1. Minister, governor or regent / mayor in accordance with the authority set the recognition and protection of local wisdom in the form of:</p> <ul style="list-style-type: none"> ● Decree, ● the Decree of the governor, or ● the decision regent / mayor. <p>2. Based On the land Environmental Protection and Management, the</p>

NO	REGULATION OF THE MINISTER OF	PROVISIONS FOR RECOGNITION	OF FORMULATION LAW
		<p>Resources or biological resources;</p> <p>g. knowledge of spatial planning and local wisdom area;</p> <p>h. knowledge of land and water;</p> <p>i. knowledge of taboo and sacred matters in the management of the environment and natural resources;</p> <p>j. traditional technology and equipment for the management of the environment and natural resources;</p> <p>k. tradition of preserving the functions of the environment and natural resources;</p> <p>l. patterns of environmental supervision and conflict resolution; and / or</p> <p>m. knowledge of succession, selection, and adaptation.</p> <p>2. Article 15. In the event that there is no objection to the results of the inventory as referred to in Article 14 paragraph (2), the Minister, governor, or regent / mayor in accordance with his authority determines the recognition and protection of Local Wisdom in the form of Ministerial Decrees, governors, or regents / Mayor.</p>	<p>determination of recognition and protection is for indigenous peoples.</p>
5	<p>Regulation of the Minister of Marine and Fisheries of the Republic of Indonesia Number 8 / Permen-Kp / 2018 concerning Procedures for Determining Areas of Management of Customary Legal Communities in the Use of Space in Coastal Areas and Small Islands.</p>	<p>1. Article 4 paragraph (1) Utilization of Coastal and Small Island Water and Water Spaces in the Managed Area by the Customary Law Community is the authority of the local Customary Law Community. Paragraph (3) Customary Law Community as referred to in paragraph (1) shall stipulate its recognition and protection by the regent / mayor.</p> <p>3. Article 12 paragraph (2) In the event that Customary Law</p>	<p>Determination of recognition and protection of Customary Law Communities by:</p> <p>a. the decision of the regent / mayor in the case of Customary Law Communities in 1 (one) district / city area; or</p> <p>b. decisions with regents / mayors in the case of Customary Law Communities are in 2 (two) or more</p>

NO	REGULATION OF THE MINISTER OF	PROVISIONS FOR RECOGNITION	OF FORMULATION LAW
		Communities are in 2 (two) or more regency / city areas, the recognition and protection of Customary Law Communities shall be determined by a joint decision of the regent / mayor.	district / city areas.

The following is stated the practice of inauguration of customary law communities by Decree of the Regional Head and Regional Regulations, as stated in the following table.

Table 4. Practice confirmation by the Head of Regional and Local Regulations

No.	Legal Forms Inauguration of	Contents Inauguration
1	Decision regent of Luwu Utara No. 300 of 2004 about Recognition of Indigenous Seko existence	<p>Article 2 the Local Government recognizes Indigenous Peoples of Seko as communities of Indigenous Peoples which has Values, Legal System Customary and Customary Institutions.</p> <p>Article 3 The Seko Customary Community is a community based on ancestral origins and inhabits the customary territories of Seko and has customary values and or norms and institutions adat that is recognized together for generations and has local wisdom.</p>
2	Bungo District Regulation Number 3 of 2006 concerning Indigenous Law Community Datuk Sinaro Putih Pelepat District, Bungo Regency	<p>Article 2 With this Regional Regulation, the Indigenous Law Community of Datuk Sinaro Putih is stipulated, Pelepat District, Bungo District.</p> <p>Article 3 (1) Baru Pelepat Village Community, Batu Kerbau Village and Lubuk Telau grove live in a union of customary law communities called the Customary Law Community of Datuk Sinaro Putih.</p> <p>(2) The customary law community unit association as referred to in paragraph (1) is included in the provisions of customary law <i>seinduk bak qyam</i></p>
3	Merangin District Regulation Number 8 of 2006 concerning Recognition and Protection of Customary Law Community of Marga Serampas	<p>Article 5 Under this Regional Regulation the Merangin District Government acknowledges and protects the existence and traditional rights of the Marga Serampas Customary Law Community.</p> <p>Article 6 Customary Law Community of Marga Serampas as referred to in Article 2 is a community unit that has fulfilled the elements of: a. Still in the form of association, b. The existence of institutions in the form of customary</p>

No.	Legal Forms Inauguration of	Contents Inauguration
		concession equipment, c. There are clear customary law areas, d. There are customary institutions, especially customary courts that are still adhered to, e. Still carrying out collection of forest products in areas in the surrounding forest area to meet the needs of daily living.

The description and table show the choice of legal forms of confirmation or stipulation of customary law community units or traditional villages. In the process of discussing the Regional Regulation of Bali Province concerning Desa Adat there was an opinion about one of the articles relating to the stipulation or establishment of Desa Adat with Regional Regulations or Regional Head Regulations, in this case the Governor's Regulation. The choice of the legal form of the Regional Regulation strengthens the legitimacy of the establishment or establishment of the Desa Adat because it involves the people through the mechanism of the Regional People's Representative Council.

III. URGENCY OF DESA ADAT STIPULATION

The existence of a Regional Regulation on Customary Villages is not enough to guarantee customary law communities and their traditional rights, which basically contain arrangements, but other efforts are needed namely inauguration or establishment of certain customary law communities or certain traditional villages.

Inauguration or stipulation of Desa Adat is needed as a basis for realizing their rights, both traditional rights and constitutional rights or legal rights. Some of them are the right to appear as applicants in the examination of laws against the Constitution before the Constitutional Court or the testing of legislation under the law against the law before the Supreme Court. The following is described only one of which is concerning the customary law community unit as the applicant in testing the law against the Constitution before the Constitutional Court.

Act Number 24 of 2003 concerning the Constitutional Court as amended by the Law of the Republic of Indonesia Number 4 of 2014 concerning Determination of Government Regulation in Lieu of Act Number 1 Year 2013 concerning the Second Amendment to Act Number 24 Year 2003 concerning the Constitutional Court Acting In accordance with Article 51 paragraph (1) letter b, the Petitioner is a party who considers his constitutional rights and / or authorities to be impaired by the coming into effect of the law, namely the customary law community unit insofar as it is still alive and in accordance with the development of society and the principle of the Unitary Republic of Indonesia regulated in law.

Regarding the customary law community unit as the applicant, the Constitutional Court argued for its inauguration with Regional Regulations. This can be seen in the

consideration of the Decision of the Constitutional Court Number 29 / PUU-IX / 2011 in the case of the petition for Testing Act Number 21 of 2001 which has been amended by Government Regulation in Lieu of Act Number 1 Year 2008 stipulated by Act Number 35 of 2008 concerning the Special Autonomy for the Papua Province against the 1945 Constitution of the Republic of Indonesia.

The applicants are the unity of customary law communities and individuals. The unit of the customary law community as the applicant was David Barangkea, Head of the Yawa Onat Tribe, Yapen Islands Regency, as Petitioner I.

The decree stated that it fully granted the Petitioners' petition. In terms of legal standing, the Constitutional Court concluded that the Petitioners had the legal standing to file the petition a quo.

The Yawa Onat tribe as one of the indigenous tribes in the Papua Province is a customary law community unit and has a legal standing to file petition a quo. Regarding the legal considerations of the Constitutional Court on the Yawa Onat Tribe as a customary law community unit that has legal standing can be specified as follows:

1. Considering that the Court needs to consider the existence of the Yawa Onat tribe as one of the indigenous tribes in the Papua Province.
2. Referring to the Constitutional Court Decision No. 31 / PUU-V / 2007 dated June 18, 2008 and the Decision of the Constitutional Court Number 6 / PUU-VI / 2008 dated June 19, 2008 which stated that the customary law community unit is said to be the de facto life or actual existence, either territorial, genealogical and functional nature, at least must fulfill the following elements:
 - a. the existence of a community that has a group feeling or in group feeling;
 - b. the existence of customary government institutions;
 - c. the existence of assets and / or customary objects;
 - d. the existence of customary law norms;
 - e. the existence of certain regions, especially territorial customary communities.
3. Based on these criteria, it was linked to the statements of the Petitioners, testimony of witness Agus Tanawani and witness Hermanus Wariori, the Yawa Onat Tribe is one of the indigenous tribes that still lives and exists in the Papua Province in charge of 38 indigenous villages in the administrative area of the Yapen Islands Regency. The statements of the Petitioners and witnesses were not denied by witness Yoram Wambrauw, Provisional Chairperson of the MRP, who gave a statement representing the MRP, as well as a statement from the Government.
4. Therefore, even though there are no regional regulations that define the Yawa Onat Tribe as an indigenous community unit, according to the Court, the Yawa

Onat Tribe is a customary law community unit that has traditional rights in the Papua Province which must be guaranteed and constitutional protection as referred to in Article 18B paragraph (2) of the 1945 Constitution of NRI. The

5. absence of regional regulations that stipulate the existence of a customary law community unit does not mean that the customary law community is non-existent, because if the existence of customary communities in Papua Province depends on confession or inauguration based on regional regulations, then judicially there will not be any customary law community unit in the Papua Province until the confirmation is made.³

The decision of the Constitutional Court Number 29 / PUU-IX / 2011 confirms that the customary law community unit is a legal subject that has legal standing in the case of testing laws against the 1945 Constitution of the Republic of Indonesia in the Constitutional Court. The customary law community unit that has a legal position should be confirmed by a Regional Regulation. However, the Constitutional Court has progressively ruled, if the existence of customary law communities in Papua Province depends on recognition or confirmation based on regional regulations, the customary law community unit will never receive constitutional guarantees and protections as referred to in Article 18B paragraph (2) of the 1945 Constitution.

IV. CLOSING

Based on the description above, a number of statements can be repeated as a final note. First, the mandate of Article 18B paragraph (2) is actually concerning the confirmation of certain indigenous peoples' units or the inauguration of certain Desa Adat as a unit of customary law communities. The choice of legal form of inauguration can be in the form of Regional Regulations, Regional Head Regulations, or Regional Head Decisions. However, the choice in Regional Regulations as a form of inauguration law in addition to having a stronger legitimacy because it involves people's approval through the mechanism of the Regional People's Legislative Assembly, also has stronger legality because it is ordered by law.

Second, the urgency of the inauguration of customary law communities or certain Desa Adat as a basis for realizing traditional rights and constitutional rights or legal rights, such as the right as an applicant in the examination of laws against the constitution before the Constitutional Court.

³ Decision Number 29 / PUU-IX / 2011, p. 60-61. Gede Marhaendra Wija Atmaja, 2012, "Politics of Legal Pluralism in Recognition of Unity of Customary Law Societies with Regional Regulations", *Doctoral Dissertation*, Malang: Faculty of Law, Universitas Brawijaya, p. 173-175.

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