



UNIVERSITAS HINDU
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3rd ICIIS

International Conference of Interreligious and Intercultural Studies

Religion and Beliefs in the Modern World: Harmony and Conflict in Asia and Europe

Universitas Hindu Indonesia, Denpasar, August 30, 2019

PROCEEDING BOOK

ISBN 978-623-91636-7-9

Published by

UNHI PRESS

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Religions and Beliefs in the Modern World: Harmony and Conflict in Asia and
Europe

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Publisher and Editorial Address:

UNHI PRESS

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WELCOMING MESSAGES FROM THE CHAIR OF YAYASAN PENDIDIKAN WIDYA KERTHI



Om swastyastu,

It is a great pleasure to learn that the Universitas Hindu Indonesia (UNHI), Denpasar, Bali organize the 3rd International Conference on Interreligious and Intercultural Studies “Religions and Beliefs in the Modern World: Harmony and Conflict in Asia and Europe.” With the involvement of scholars and researchers from several countries, the conference is expected to become an academic forum that addresses the pluralism in Southeast Asia.

Currently, in the modern world, every country is facing various forms of threats such as intolerance, radicalism, ethnicities, etc., come with the advancement of technology, leading to the disintegration of the nation. Indonesia, as well as other countries, need to anticipate such threats, either by strengthening relationships between states and by enhancing local wisdom. The idea of promoting the local knowledge in Indonesian development strategy is one solution to all issues in the context of diversity.

Hopefully, the conference becomes a media for a global discussion and dialogue between formal institutions and local customary institutions to seek common ground for the contribution to the harmonious life. Sincere gratitude to the MSI whom UNHI is collaborating with to make the conference possible. My best wishes for a productive and successful meeting, and a pleasant stay amongst us.

Om santih, santih, santih, Om.

I Ketut Ardhana

REMARK FROM RECTOR OF UNHI



Om Swastyastu,

It gives great pleasure to extend to all participant a warm welcome to Universitas Hindu Indonesia. And to say how grateful we are to the scientist, scholar, and researcher who have accepted our invitation to convene the 3rd International Conference on Interreligious and Intercultural Studies here in Denpasar, Bali.

There are 20 selected papers will be presented on the 3rd International Conference on Interreligious and Intercultural Studies “Religions and Beliefs in the Modern World: Harmony and Conflict in Asia and Europe” which held on August 30th, 20189 hosted by Universitas Hindu Indonesia in collaboration with MSI. The forum will discuss the most significant social issues, namely, harmony and conflict in the modern era. Through this seminar, we explore and develop smart ideas to deal with conflict in a pluralistic society.

We consider the participants that attend this seminar, both from local and board, indeed illustrating the nuances of multi-culture. These nuances will attract us into the atmosphere of unity in diversity as directed by Pancasila, Bhinneka Tunggal Ika.

We sincerely hope that this seminar could be an academic discussion for scholars from various fields of interest, and get the noble goal. Sincere gratitude to the MSI Bali for fruitful collaboration, and all participant for their kind participation, and the organizing committee for a great job.

Om Shanti, Shanti, Shanti, Om

I Made Damriyasa

Keeping Harmonical Life Between Environment and Human Being in Capitalistic Urban Culture Practices: The Reclamation Case of Benoa Bay, Bali

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Abstract. Bali is known as the island of the gods which is a destination for world tourism destinations because it is known for its natural beauty, hospitality of the people and cultural exoticism and harmonization of their lives. The violence of Balinese religiosity with its Hindu religion has brought a harmonious life between religion and nature. In addition, Bali is better known for its natural blend of humans and unique cultural customs, which are based on the concepts of harmony and harmony that have brought about an ideal and high-quality aesthetic condition. This captivates everyone, but the island dubbed the paradise of the world is threatened by a crisis of coastal ecosystems and marine resources because they are vulnerable to exploitation and capitalization through the reclamation project in Benoa Bay. This article will analyze the efforts of the Balinese to maintain harmony between the natural environment and human life amid the capitals of the urban cultural practices. The data is retrieved from the DIPA Research of the City of PMB-LIPI in 2018.

Keywords: Keeping a life of harmony, Environment, Reclamation, Benoa-Bay, Bali.

I. Introduction

Between human and the environment there is a dynamic relationship. Changes in the environment will cause changes in human behavior to adjust to new conditions. This change in human behavior also causes changes in the environment. Furthermore, between humans and the environment there is a reciprocal relationship. Humans affect the environment and vice versa humans are affected by their environment, because humans cannot be separated from it. Thus the existence of a circular dynamic relationship between humans and their living environment, and can be said: "... only in a good living environment humans can develop optimally, and only with good humans the environment can develop optimally. Therefore it is clear how important it is to foster the environment ... ", even more important is to foster environmentally conscious human behavior (Trisna Sastrawijaya, 2000). We can find harmony between humans and nature in Bali, where the majority of the population adheres to

Hinduism and practices the local wisdom of Tri Hita Karana by preserving its natural environment. This harmony between God, Man and Nature can be a disharmony condition, when humans are no longer braiding in the Tri Hita Karana standard, such as the reclamation case in Benoa Bay, Bali, which is reaping rejection from all Balinese people.

Bali is an island to the east of Java and to the west of Lombok. Consists of several islands, namely Bali, Nusa Penida Island, Nusa Ceningan Island, Nusa Lembongan Island, Nusa Serangan Island, and Menjangan Island. The total area of the island of Bali is 5,632.86 km² and its population is approximately 3,7 - 4 million (Central Statistics Agency of Bali Province, 2012). Although Bali is a small island which is only 0.29% of the total area of the archipelago (5,632.86 km²), it has all the complete elements in it, starting from four lakes, hundreds of rivers, mountains and forest areas that stretch along the north coast from the west east. One of the districts that became the object of our research location is Badung Regency, Bali . Badung is a coastal district and is the center of tourism and the famous tourist area to Abroad. Badung Regency has a slope of only 28 meters above sea level, so along the coastline it is very charming and is an area of marine tourism and water sports, such as parasailing, banana boat, bottom-sea, snorkeling, diving and so on. Enchantment of the beauty of this beach that invites tourists from various parts of the world to come to Bali, especially Kab.Badung where Benoa Bay is located. So it is not surprising that the Regional Budget of the Regency of Bandung is the second highest in Indonesia after the District of Kutai Kertanegara in East Kalimantan, which amounted to 7.6 Trillion Rupiah. Badung APBD reaches 7.2 Trillion Rupiah, consisting of 75% public spending and 25% apparatus spending (BPS, Badung in Figures: 2018).



Figure 14. Map of Bali Island & Benoa Bay, Bali

Source: BPS: Badung Regency in Figures, 2017.

Badung Regency is located in the southernmost part of the island of Bali. In

the north it is bordered by Buleleng Regency, and in the east by Kab. Gianjar, Kab. Bangli and Denpasar City. While in the southern part is bordered by the Indian Ocean, and the western part is by Tabanan Regency. Regionally, the Regency of Badung has a significant area, reaching 418.52 km² or 7.43% of the area of the province of Bali. Regency. Badung is located in the southernmost part of the island of Bali, the contour of the region in the form of the Cape and the Bay, the ocean and the land. With its location jutting into the sea. Kabung Regency has almost 28% or 17 villages in the coastal area. Meanwhile, 45 villages / kelurahan are located on the mainland / hinterland. The length of the beach owned by the Regency of Bandung is 64 KM. Meanwhile, Benoa Bay, where the Benoa Bay area is located, is a village in the area of South Kuta District, Badung Regency, Bali. Administratively, Benoa Bay is a cross-regency / city waters, namely Denpasar City and Badung Regency and covers three sub-districts, namely: South Denpasar, Kuta and South Kuta. The waters of the Benoa Bay are surrounded by 12 villages / kelurahan, each with 6 villages / kelurahan in Denpasar city and Badung district.

In terms of geo-economic aspects, Benoa Bay is in a strategic position in the centers of economic growth based on tourism, trade and services. The Benoa Bay area is often referred to as being in the golden epicenter of the economy of Bali, which has developed and developed a tourism area: Sanur-Kuta-Nusa Dua. In addition, Benoa Bay is supported by the presence of very good regional infrastructure, namely infrastructure of primary arterial networks and toll roads, air infrastructure, namely Ngurah Rai International Airport and sea infrastructure, namely Benoa International Seaport. Benoa Bay can be said to be in the position of the main gate of the island of Bali. In addition, Benoa Bay is also supported by a complete utility infrastructure, namely: the clean water service network of the Muara Nusa Dua WTP, the electrical energy network of the Pesanggrahan PLTD, and the Sarbagita regional waste treatment infrastructure and the network and installation of wastewater outlays (see Sudiarta et al: Conversation International Indonesia: 2016).

Benoa Bay is part of the waters (coastal) Bali which play a pivotal role in maintaining the stability of the ecosystem and hydrology that is in Benoa Bay and surrounding areas, as well as the function is to provide services to the socio-cultural economic protection masyarakat locals. Benoa Bay is an intertidal bay that is bordered by mangrove forests and protected by large waves of sea water by the Jimbaran Peninsula to the west, Benoa Bay and Serangan Island to the east. Benoa Bay is the most widespread mangrove forest area in Bali. Mangrove forests grow around the sides of Benoa Bay, starting from the river, Loloan tukad to Benoa Bay, and some are on Serangan Island. The total area of mangrove forests in Benoa Bay is 1,394.5 hectares or 62.9% of the total

area of mangrove forests in Bali. Its distribution covers the area of Denpasar city covering 641 Ha and Badung Regency covering 753.5 Ha (Source BPDAS Unda Anyar: 2008). And, an area of 1,373.5 Ha has the status of a Ngurah Rai Forest Park (TAHURA) (Decree of the Indonesian Minister of Forestry No.544 / kpts-II / 93 / september / 1993). Also, another 21 hectares of mangrove forest are located around Benoa Harbor.

The Benoa Bay area is a tourist spot in Bali which is famous for its beaches. This place is also a paradise for water sport tourism attractions such as: banana boat, scuba diving, parasailing, rolling donut, sea walker, flying fish, snorkeling etc. In addition, there is a voyage to the Turtle Island where live and breeding turtles, snakes, starlings Bali, and so on. Benoa Bay as a center for marine tourism in Bali and the activities of water rides are very dependent on the conditions of tides known as the term of full moon and tilem. If the sea is affected by the dead moon (tilem), sea tourism attractions can be held above at 11:00 noon until the afternoon. Conversely, if affected by the tidal full moon (full moon), tourists can start water tourism activities since the morning, around 09:00 until the afternoon, usually until 4 pm. The coastline of Benoa Bay has a sea that is safe from high waves, comfortable and beautiful. The coral reef is still sustainable, so the waves will break outside, before touching the shoreline. Therefore, on the coast of Benoa Bay known the terms “shallow seas” and “deep seas”.



Figure 16. Water tourism at Benoa Bay

Benoa Bay is adjacent to Benoa Bay. Photo: Luh De Suryani

The Benoa Bay area is a tidal area, located in the southern hemisphere of Bali. But due to the reclamation carried out previously on Serangan Island, the waters of Benoa Bay typology turned into a semi-enclosed bay due to a narrowing of the bay's mouth which narrows to 75%. Initially the area of Benoa Bay waters measured on the outer edge of the coastline was 1,988.1 ha, and could be divided into 3 zones, namely:

1. Zone 1 (zone with bay mouth line drawn from the harbor of Benoa Harbor and Benoa Bay) covering an area of 1,668.3 ha
2. Zone 2 (the zone between Benoa Harbor and Serangan Island) covers 231.3 ha
3. Zone 3 (zone between Suwung Kangin and Serangan Island) covers an area of 88.5 ha.

Both wilayah is well Benoa Bay or Benoa Bay is an area of the coastal city. The definition of a coastal area is an area that administratively has an outermost border to the sea as far as 12 miles from the coastline for a province or one third for a district or city. Coastal waters are a very productive ecosystem. In the ecological area can be classified into three major groups, namely: 1. Renewable potential (renewable), such as mangrove forests, coral reefs, sea grass, and algae, bioactive substances. 2. Potential non-renewable (non-renewable), such as minerals. 3. Environmental services, such as maritime industry, transportation services, tourism.

The area on the coast of Benoa Bay has the following functions:

1. Cultivation area, which is an area designated with the main function to be cultivated on the basis of the conditions and potential of natural resources, human resources, and artificial resources. Cultivation areas include residential areas, industrial areas, trade and service areas, and tourism areas.
2. Protected area This area is determined by the main function of protecting environmental sustainability which includes natural and man-made resources which include mangrove forest / mangrove forest areas in the east of Benoa Bay Regency.
3. Urban areas. (Nusantara Nowkledge, January 18, 2018).

Administratively, Benoa Bay, where the research was conducted, is located in cross-regency / city waters, namely Denpasar City and Badung Regency, included in three sub-districts namely South Denpasar, Kuta and South Kuta. The waters of the Gulf are surrounded by 12 villages / kelurahan, each with 6 villages / kelurahan in Denpasar City and Badung Regency. The coastal village of Benoa Bay also includes seven neighborhoods / banjars, six of which belong to the Benoa Bay Kelurahan (Banjar Kerta Pascima, Anyar, Tengah, Purwa Santi, Panca Bhineka, and Banjar Tengkulung), while Banjar Terora belongs to the Benoa District. The total area of Benoa Bay is 400.39 hectares, of which 226.64 hectares is outside the Banjar Terora area. Thus the area of Benoa Bay is only 173.75 hectares. The coastal area of Benoa Bay is located at the eastern end of the island of Bali, included in the administrative area of Benoa Bay

District, Badung Regency.

The beauty and peace of the people of Benoa Bay are disturbed by the reclamation project . Benoa Bay is located on the southeastern side of the island of Bali, and is planned to be reclaimed precisely to the island of Pudut. Reclamation is planned in an area of 7000 Ha with management permission from PT. Tirta Wahana Bali International (PT TWBI), owned by a high-class businessman tycoon, Tommy Winata for 30 years. This reclamation caused a polemic, due to the existence of parties who were pros and cons to the reclamation plan. The counter parties based their argument by referring to Article 93 of Presidential Regulation No. 45 of 2011 which states the Sarbagita Spatial Planning for Urban Areas which states that Benoa Bay is a conservation area. So doing reclamation in the area means breaking the rules.

Why was the Benoa Bay reclamation effort rejected massively by the Balinese Hindu community? There are two reasons. First , culturally and religiously, Benoa Bay in Hindu cosmology is a meeting point of Campuhan Agung (the meeting point of rivers and the sea) that is purified. And second , the Benoa Bay area is surrounded by various parahyangan (holy places). As a great campuhan meeting point area, the Benoa Bay area is a meeting place of noetic energy and is believed to be a gathering place for the holy spirit and the place of the Hyang (Gods). In addition: (1) around the Benoa Bay area there are many vomit (peaks), which is a place for the circulation of underwater water which is used as a place to hold ceremonies in the middle of the sea by the community. (2) There is a temple under the sea, namely Karang Tengah Temple or Karang Suwung Temple, a place to return pakelem (wash away the ashes of the body). (3) Benoa Bay is also known as Kelan Sea which is a place to wash (corollary) corpse ash after the Ngaben ceremony. And, is the estuary of some of the following rivers: Tukad or Kuta river, Narmada temple, Grya Anyar temple, Tanah Kilap river, sea flow from Sekenan Temple, Loloan Tuban and Lolan Dukuh, Loloan Kedonganan, Sawang Angker, Sawang Benoa and Loloan Jimbaran.

In addition, Benoa Bay is highly sacred by Balinese Hindus because it is considered to be a parahyangan (holy place), and the sanctified places are as follows:

1. Pudut Island is a sacred area where there are Segara Temples, Suwung Deluang Temples and Beji Temples. Pudut Island as a sacred place has a function as a place to ascertain and pick up the ashes of the corpse after the Ngaben ceremony . And as a place to look for tirtha (holy water).
2. Serangan Island above is Sakenan Temple, Segara Temple and Pasamuan Agung Temple. Serangan Island was previously reclaimed by Bambang

Suharto in 1998. Though Serangan Island is an important religious celebration center, which is a celebration the day after Kuningan (Manis Kuningan) for Denpasar residents and the Badung region. And also, Serangan Island is a place of pemeslatian and pengaylay , then the flow of water from Sakenan to the Bay of Benoa is very sacred to Hindus.

3. Benoa Land, on top of which is Segara Temple and is a place of pemeslatian and pengaylay. The Benoa land area is surrounded by the Tanah Kilap river, the Narmada Temple River with the Sukenan sea where the river flows into Benoa Bay.
4. The mainland of Tuban is the Jagyangan Jagat Temple, Karang Asem Temple, and the river flow from Kuta to Loloan Tubaan and empties into Benoa Bay is an area seeking blessing and safety.
5. Kelan Mainland is the Segara Ulun Tanjung Temple, Adat Kelan Village, both of which function for pemeslatian and pickling. There is also the Tanjung Sari Fishermen Group hall from Kelat Adat Village.
6. Jimbaran Mainland has Loloan on its way to Benoa Bay, such as: Loloan Hamlet, Kedongan and Loloan Sawang Haunted, all of which are sanctified places.
7. Mainland Tanjung, is a sacred place (Source: Decree of Sabha Pandita Hindu Darma Indonesia in 2016).

Based on the results of the planology research carried out by the UNHI Bali Student Team which is affiliated with the NGO ForBali succeeded in inventorying 70 sacred spots in the Benoa Bay area, consisting of both invisible and invisible temples, other sacred sites in the form of Muntig, Loloan, Campuhan etc. These temples serve to glorify and purify the gods of the oceans, and purify water (Source: Decree of Sabha Pandita Hindu Darma Indonesia, 2016). The high value of cosmology in the Benoa Bay area and local wisdom related to the Gulf environment make the community maintain conditions of harmony between humans and nature, the community rejects the efforts of the reclamation project, and creates a prolonged conflict between the Regional Government and the Community and with the Private party as the holder of the permit rights reclamation. Efforts to maintain harmony with nature as will be discussed in this short article.

II. Concepts on the Arrangement of Physical and Social Spaces for Conservation of Inclusive Environments

As stated by Suganda, Ananda and Rahmayanti (2014: 1-9), the concept of urban spatial planning is basically a translation of the city concept in a spatial dimension. The concept of urban spatial planning is formulated based on

the understanding of the city as an ecosystem that is an integration between natural ecosystems, artificial ecosystems and interacting social ecosystems. In the urban ecosystem, in addition to human activities in the form of economic activities, social culture also takes place natural / ecological processes that are needed to support the ongoing human activities. Based on this understanding, urban spatial planning harmoniously regulates the allocation of space requirements as follows:

1. Space for ecological functions (physical, chemical and biological processes) to play a role in maintaining the balance of natural ecosystems and in providing life support systems such as water, air and soil.
2. Space for economic functions to take place, namely all functions related to production activities to support the realization of economic growth and welfare of the population. Included in the economic space are cultivation areas such as agricultural areas, industrial and commercial areas.
3. Space for the ongoing socio-cultural function, i.e. all functions related to efforts to realize equitable distribution of funds for social justice (equality), as well as fostering a sense of community, a sense of place and community participation in urban development. Includes residential areas, open spaces for the public, and areas of historical value (urban heritage) as well as areas of religious value-customary rituals.

In a larger concept, the concept of urban spatial planning as narrated above enters the inclusive development paradigm or is now commonly referred to as inclusive sustainable development. The inclusive development paradigm is the opposite of non-inclusive development or non-social development. In many practices non-inclusive development creates poor growth, poverty and can lead to exclusion (social exclusion), concentration of wealth, and segmented labor markets. In contrast, inclusive development is a call for the implementation of direct democracy (implementation of civil, civil and political rights) and the distribution of facilities (for example, health, education, housing, and physical infrastructure) with a view to enabling the participation of all in this facility (Sachs 2004). In the concept of inclusion, participation, accessibility, and fulfillment of rights and social capital as well as participation in the democratic process aim to provide social justice and equitable development that has implications for the welfare of the community, so as to obtain quality competitive human beings.

The components of inclusive development are as shown in the figure below:



Figure 1.7 The components of inclusive development

Referring to the context of inclusive sustainable development, structuring and maintaining the environment in the Asia Pacific region there is a shared vision that is carried out so that it is always promoted by the Asia-Pacific Network for International Education and Values Education (APIENEV), namely: (a) the elimination of all forms of discrimination, (b) protection of human rights and democracy, (c) development of a fair, balanced, humane, sustainable and, (d) environmental protection, and (e) a blend of human values contemporary and traditional which all have to be met within the framework of development based on harmonization between natural environment and humans (Unesco, 2009). One of them is to form harmony as a sign of peace and to pay attention to the environment in realizing sustainable development. Harmony values in question are; mutual trust and understanding, a sense of belonging / cultural meaning, collaboration or collaboration, effective communication, attention to the common good, a sense of reconciliation, and a desire for consensus. These values will spread to the efforts of every individual or group of people and even the ruler of a country to carry out and maintain that development is truly sustainable.

Felix Dods in the book *Earth Summit* (in Maximo Kalaw, 2000), explains about an independent declaration and the principles of sustainable development stated in "The Earth Charter", one of the principles in particular is number 2, namely the principle of Ecological Integrity which contains several commitment in the explanation, namely: a. Protect and rebuild the integrity of the ecological earth system, with special attention to biological diversity and natural processes in sustainable life. b. Prevent crime as the best method of environmental protection and when knowledge is limited, to take a preventative approach. c. Adopt exemplary patterns of production, consumption, and reproduction that protect the regenerative capacity that exists on earth, human rights, welfare and public health. d. Helps understand or investigate ecological resilience and promote open exchanges and applications for broader knowledge. Environmental integration or environmental awareness is part of an international world campaign to every individual, community

group, institution, even local, regional, and national governments required to support efforts to preserve and rebuild the environment.

Sustainable development is a reference to maintain the balance and continuity of human life with the natural surroundings, so that there are important values that must be known to each individual, group, and ruler of a country, especially in aspects; skills, future orientation, environmental care (environmental care and environmental actions), resource management , creativity, savings / simplicity, and personal ecology. The integration between the value of harmony and care for the environment and personal ecology is a necessity so that each individual feels that life is not only for himself and his time but is a manifestation of investment in social responsibility for the interests of generations to be born in the future. Because it is not impossible if these values are denied and not developed continuously will backfire for humans themselves. They will be asocial, do not have social or prosocial behavior. That the behavior of people who are environmentally conscious is the willingness of individuals, community groups to learn to live together and in trying for a better world or environment.

Based on the findings of a 5-year study (PMB-LIPI: 2015-2019) on inclusive city development in Indonesia, there are at least four main variables in an “inclusive city” that must be considered, namely:

1. Community / city citizen participation;
2. Availability of rights services for city residents, especially those marginalized;
3. Fulfillment of accessibility; and
4. Inclusive attitude of city residents, both those who serve as government officials and citizens of the city in general (Warsilah, Henny: 2019).

Accessibility is a facility provided for persons with disabilities to realize the same opportunities. Accessibility describes the extent to which the environment, service or product allows access to as many people as possible, including people with disabilities. Inclusive attitude. That is, the attitude of government officials and the general public who are not discriminatory, provide fulfillment of protection, and respect for the rights of city residents. Inclusive attitudes are not clearly stated in the law, but from the theory stated at the outset, it is clear that attitude, environment and institutions are obstacles in the inclusion process f .

What about assessing the implementation of inclusive development in the coastal city of Benoa Bay, Bali? Analysis of the results of several FGDs in 2018 shows that there are three inconvenience inhibiting components in the

governance of coastal cities in the case of the Benoa Bay reclamation process, namely attitudes, environment and institutions of the local Government's official institutions so that starting from the variable of public participation, the rights of citizens, fulfillment accessibility and inclusive attitudes of the community are not achieved. On the contrary, it creates prolonged latent conflict, and encourages the growth of social movements that demand the preservation of harmonization between the natural environment and people of Bali by not destroying coastal and marine areas.

Reality and phenomena that arise from the Benoa Bay reclamation development effort, Bali is human intelligence to rape natural resources either in small or large amounts, unconsciously causing environmental damage, because humans are part of the environment itself cannot refuse that natural damage and the environment is also caused by human contributions. This is evident from the dampak negative of reclamation, as said by the experts, the impact of changes in the function (due to reclamation) Benoa Bay waters depend on the extent (area), location and method of reclamation as well as the technical implementation of the reclamation. Hypothetically, the environmental impacts caused by the reclamation of Benoa Bay are inundation and flooding of the hinterland caused by backwater events due to changes in sea function. The reclamation of Benoa Bay will directly reduce the volume of flood basins. Theoretically, with the same outflow of water, while the volume of reservoirs in the Gulf decreases due to reclamation, some of the water from the watershed surface runoff when it rains and when the tides are inundated will surround the areas that have low topography and will get worse if there is a decrease land (land subsident). Based on the topographic maps, areas threatened with inundation are: Sanur Kauh Village / Village, Suwung Kangin, Pesanggrahan, Pamongan, Dewa Ruci Intersection, Ngurah Rai Airport and Benoa Bay. And according to a Sidarta study (2016), from the modeling results of the most significant reclamation impact is the decrease in water salinity in the Benoa Bay due to the high water level in the Bay and will have implications for the decrease in the amount of sea water that can enter at high tide (Sudiarta et al: Conversation International Indonesia: 2016).

Though Bali is known to have local wisdom, and applies the concept of living harmony between God, Man and Environment. Specifically for Bali, the local value of the Balinese people, "Tri Hita Karana" means having a harmonious value of the relationship between humans and God, humans and humans, and humans and nature, which is a real example of sustainable development. So every development effort that involves changes in nature (both coastal, sea and terrestrial) should refer to Tri Hita Karana, because this is the highest value that is the reference of the people of Bali, both in terms of government,

private sector and general public.

Tri Hita Karana is a concept that is so valuable, teaches every human being to maintain a harmonious relationship with the Creator Ida Sang Hyang Widhi Wasa (Parahyangan), with fellow humans (Pawongan) and maintain a harmonious relationship with nature (Palemahan). “... Tri means three, Hita means prosperity and Karana means means to cause. Derived from Sanskrit, Tri Hita Karana composes three elements of wisdom known as Parahyangan, Palemahan, and Pawongan that preserve the balance so easily seen in Balinese way of life, architecture, agriculture and tradition. It is believed that the wisdom of living true to these elements brings about prosperity and harmony. Let’s take a deeper look into the three elements to understand how we can live from such a beautiful way of life. Parahyangan is the path to building a strong connection with Brahman the creator. As a religious community, the Balinese work hard to connect themselves in accordance with their Gods through various prayers, chanting mantras, rituals and ceremonies. They do so in a sincere and selflessness manner simply on the basis of devotion; they are a part of God and God resides in each and every being. The wisdom of Palemah embodies a healthy and sustaining relationship between humans, their needs and the environment. This is an important teaching which emphasizes the preservation and balance of the surrounding natural environment. The Balinese know that each ecosystem needs to be maintained with awareness if our future generations are to be prosperous. The temples, statues, homes, tools, food, water and necessities for living are all provided unconditionally by nature. Just taking without giving back or properly maintaining nature will have detrimental consequences for future living if we are not careful. This concept of balance is also essential to grow and develop compassion and love others as well. And, Pawongan is a harmonious relationship between our fellow human neighbors. In this teaching, sincere and genuine communication through acts of kindness are seen as important for the Balinese people to live side by side. The Balinese would not be able to live without one another as social beings. By being together the Balinese are a community of one without division.

Even though the Bena Bay area and its surroundings are the center of the location of the Hindu Temple built (there are 70 temples), and the center of biodiversity at the ecosystem level in the coastal areas of South Bali. In this area there is a diversity of habitats (ecosystems) that are relatively high and complete as representative of coastal and small island ecosystems, namely: mangrove ecosystems, coral reefs, seagrass beds and tidal land. The coastal ecosystem is known as a critical habitat, but has an important role in terms of habitat for the diversity of flora and fauna species, nature conservation and preservation of germplasm, and has the value of production and recreation of

female students.

The Benoa Bay area is a muddy and protected habitat, thus allowing the development of mangrove forests. And, the existence of mangrove forests is very important, both in terms of physical, ecological and economic musty. Physically, this mangrove forest is a protector of land from coastal erosion / abrasion, and is a filter system that protects coral reefs and seagrass beds from the threat of damage caused by sedimentation of rubbish and wastewater that comes from surface water (run off) in urban areas Badung and Denpasar. When viewed from the aspect of disaster mitigation, mangrove forests with existing structures have a high ability to reduce the impact of the tsunami disaster and strong winds. In addition, the Benoa Bay mangrove forest has an important role in the urban environmental governance system as the lungs of the city because of its strategic location in the middle of the urban area. Ecologically too, the mangrove ecosystem plays a role in maintaining the stability of the productivity and availability of biological resources in coastal areas and small islands. Mangrove ecosystems are also spawning areas and the growth and development of several types of aquatic biota such as: shrimp, fish and shellfish. Mangroves are also known as suppliers of nutrients and food for plankton and create a food chain for the surrounding waters (Sudiarta et al: Conversation International Indonesia: 2016).

Benoa Bay as part of the coastal area must be managed differently from the mainland. There are several concepts of coastal area management that have been defined by coastal experts, for example Bengen (2001: 56) states, that the management of coastal and coastal areas has the understanding as management of natural resources and coastal environmental services through a comprehensive assessment (comprehensive assessment) , planning and managing all activities that are utilized to achieve optimal and sustainable development. According to Bengen (2001: 56), the key to coastal area governance is integration in coastal and coastal area management planning which includes four (4) aspects as follows:

- (1) ecological integration;
- (2) sector integration;
- (3) integration of scientific disciplines and
- (4) stakeholder integration.

More emphasized by Martinuzen (1977), coastal spatial planning must naturally refer to the inclusive sustainable development paradigm that pays attention to the balance of ecological, economic and social functions. From the results of the study, there appears to be a gap, a wide gap between

environmental conservation and economic development. In reality, both economic and environmental aspects cannot go hand in hand, what happens is the trade off so one aspect must be chosen as a priority (Clark: 1991, LIPI: 2018). This is in accordance with Law No. 27 of 2007, which states that reclamation is an activity carried out by a person or institution in order to increase land resources from an environmental and socio-economic point of view by irrigation, drainage or drainage.

As a result of unsustainable reclamation activities such as decomposed at the top, it impacts on the fishermen of shallow waters, in the form of the loss of several types of catch fish such as: dried baby shrimp, anchovies, groupers, shrimp and pieces. In addition, the traditional fishermen's catchment area will be further away, and the coral reefs where their spawning and enlargement of endangered fish that full by sedimentation of mud due to reclamation project activities. The traditional fishing effort using "bubu" will no longer be possible, even though the bubu can maintain the sustainability of the marine ecosystem and marine biota. The small production of fishing by fishermen due to the reclamation, will affect the income of fishermen and the low welfare of traditional fishermen. Not to mention, the loss of benchmark directions to and from traditional fishing ports as a launch pad and leaning fishing boats, covered buildings on the island of reclamation (Warsilah et al, 2016).

This is because, the reclamation developed so far generally uses the super block development paradigm approach and is more directed to the formation of the Central Business District. The construction of this super block model, in general, will lure high-end consumers to shop and recreation in one place, "one stop shopping", while fishermen and the coastal poor will be absorbed by their activities in the region, both as small informal sector actors and as consumers. The super block construction that will be built on fake islands (reclamation islands) will not raise the economy of fishermen and coastal poor people, because they are not direct economic actors, they are generally only as laborers and temporary workers. Likewise socially, the construction of these reclaimed fake islands will not make them prosperous, in fact in many cases they must be excluded socially from their homes, because their land is needed to build super blocks in which condominiums, hotels, malls, tourist resorts will be built, nautical, restaurant, eco-park, airstrip, apartment and so on which need very large land (Warsilah: 2014). From the ecosystem aspect, the impact of the reclamation project will increase the potential for flooding, because reclamation can change the coastal (geomorphological) landscape and water flow (hydrology) in the reclamation area. These changes include slope levels, river sediment composition, tidal patterns, patterns of ocean currents along the coast and will damage the spring area. Potential flooding

due to reclamation projects will increase, especially if it is connected with a global warming disaster (Hantoro: 2016).

The key to the welfare of coastal areas is inclusive development which is the participation and involvement of communities and regions in the development process in the region (Warsilah: 2015). As information, inclusive development is a development approach that tries to include groups and regions that are not accessed by the development process or social exclusion becomes involved in the development process, or called social inclusion. Warsilah (2015) further stated that community participation in the development and rehabilitation of coastal areas is a necessity that is not negotiable. If we are able to develop coastal and oceanic areas and the natural resources contained therein in a productive, efficient, inclusive and environmentally friendly manner, we will be able to overcome a number of the nation's main problems. The government now has a great attention on maritime issues, referring to President Jokowi's vision in the maritime field, there are five main policy groups and programs that must be carried out namely upholding the sovereignty of the Unitary Republic of Indonesia (NKRI), including the completion of maritime boundaries, combating illegal fishing and eradicating illegal fishing and various other illegal activities; marine economic development; maintain the sustainability of marine resources; development of marine science and technology capacity and improvement of the nation's maritime culture. (dnh / ed: isr).

In addition, according to Rokmin Dahuri (2015) of PKSPL IPB, in terms of inclusive marine economics states as the largest archipelagic country in the world with three quarters of the territory in the form of sea with a wealth of natural resources and environmental services (environmental services) is very large, marine economy is an advantage comparability that can be transformed into a competitive advantage and a new source of economic growth for Indonesia. Therefore, it is very appropriate and correct if President Jokowi and Vice President Jusuf Kalla prioritize marine economic development to realize Indonesia as the world's maritime axis (PMD). Namely, a developed, prosperous and sovereign Indonesia based on maritime, defense and maritime culture and culture. PMD Construction With reference to President Jokowi's vision of PMD above, there are basically five main policy groups and programs that must be undertaken: 1) upholding the sovereignty of the Republic of Indonesia, including the completion of maritime boundaries, combating illegal fishing and various other illegal activities; 2) marine economic development; 3) maintaining the preservation of marine resources; 4) capacity building for marine science and technology; and 5) enhancing the nation's maritime culture.

III. Results and Discussion

The spatial plan of Benoa Bay, which is near Benoa Bay and Serangan Island by reclamation, received massive rejection from all elements of Balinese society, resulting in conflict between the Government (Central and Provincial and Entrepreneurs) and the community. Because the definition of reclamation itself is already in conflict with the concept of coastal and marine ecological conservation. The definition of reclamation itself, is the process of making new land on land that was previously covered by water, such as riverbanks or coastal and sea. Reclamation of Benoa Bay, in essence, transforms the allotment of Benoa Bay waters, from a conservation area to a cultivation zone.

Disorder and conflict in the structuring of the coastal town of Benoa Bay in Benoa Bay, South Badung-Kute began when on December 26, 2012 the Governor of Bali granted reclamation permits to PT. Tirta Wahana Bali Internasional (PT TWBI) owned by the top tycoon-tycoon Tommy Winata (TW) to carry out the reclamation. The Benoa Bay area to be reclaimed covers an area of 7,000 hectares confirmed through through Decree Number 2138/02-C / HK / 2012 concerning the Utilization and Development Plan for the Benoa Bay Waters. The issuance of this decree has led to a prolonged conflict to this day, an open conflict occurred between the District Government. Badung with the whole community of Bali, especially people in the Regency. Badung, because reclamation is considered to only give new problems for the people and nature in Bali.

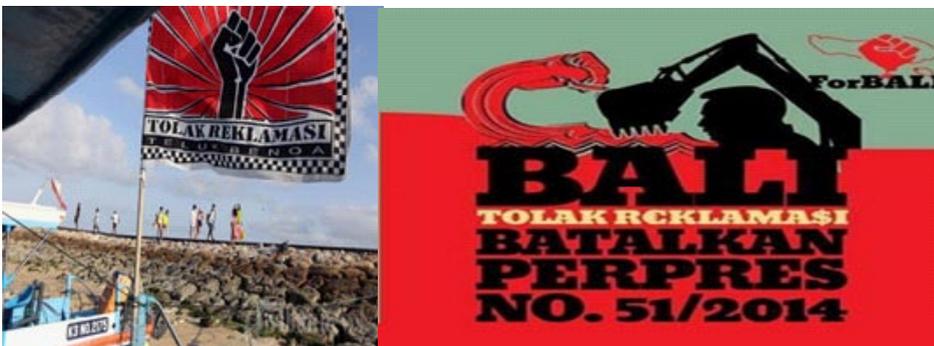


Image of rejection of the reclamation of the regulation of Perpres No. 51/2014

The conflict that was originally only vis a vis the local community versus the Badung Regional Government, turned out to be increasingly widespread as the Regional Government versus the entire Balinese community. Due to the severity of this conflict, on August 16, 2013, Decree Number 2138/02-C / HK / 2012 was revoked through the issuance of Bali Governor's Decree

number 1727/01-B / HK / 2013 concerning Permit for Feasibility Study on the Utilization, Development and Management Plan of the Gulf Waters. Bena Province of Bali. However, the issuance of the decree number 1727/01-B / HK / 2013 mentioned above still did not cover the polemic of the reclamation plan, because basically the decree was merely a revision of the first decree and remained in the corridor in the form of granting rights to PT. TWBI to carry out reclamation activities in the form of feasibility studies in Bena Bay, Bali. The conflict re-emerged because the process of issuing SK 1727/01-B / HK / 2013 permits were considered to be given secretly, and were manipulative. The issuance of the permit also contradicts the laws and regulations above, namely Perpres No. 45 of 2011 concerning "Spatial Planning for the Sarbagita Urban Area" (Sarbagita is short for Denpasar, Badung, Gianyar, Tabanan), where the Bena Bay area is included in the conservation area ; and contradicts Presidential Regulation No. 122 of 2012 concerning "Reclamation in Coastal Areas and Small Islands" which prohibits reclamation in conservation areas.

Based on Presidential Regulation number 45 of 2011 above regarding Spatial Planning for Urban Areas of Denpasar, Badung, Gianyar and Tabanan, article 55 paragraph 5 letter b states:

"Conservation areas in coastal areas and small islands as referred to in paragraph (4) consist of: b. water conservation areas, in the waters of Sanur area in Denpasar sub-district, Denpasar City, Bena Bay area in part in South Denpasar District, Denpasar City and partly in South Kuta District, Badung Regency and Kuta area waters in Kuta District in Badung Regency".

Water conservation areas must not be used for anything that can change or reduce the quality of the area. Presidential Regulation No. 122 of 2012, Chapter I General provisions Article 2 paragraph (3) also states: "Reclamation cannot be carried out on conservation areas and sea lanes". Likewise the sound of Law No. 27 of 2007 also stated that conservation of coastal areas is an effort made in conservation areas to improve the quality of value and diversity. Although, the conservation of coastal areas is an effort to protect, preserve, and utilize the area on condition that it still maintains and improves the quality of its value and diversity. So the reclamation efforts that will be carried out in Bena Bay are not included in the conservation points above, because the reclamation mentioned in Presidential Regulation No. 122 of 2012 clearly states the dredging, drying, and landfilling efforts which will only cause the opposite, namely damage and destruction of the ecosystem there is.

Therefore, reclamation of Bena Bay on the basis of ecosystem conservation and social exclusion of the community must not be done at all. And, all

forms of permits issued by the Governor of Bali should be revoked. These permits include the Bali Governor's Decree Number 2138/02-CL / HK / 2012 (revoked on August 16, 2013 at the insistence of various parties) and the Bali Governor's Decree Number 1727/01-B // HK / 2013. The second decree of the Governor of Bali must also be revoked because the Benoa Bay water area is clearly a conservation area that must be protected. Unfortunately, as the polemic progressed, President Susilo Bambang Yudhoyono (SBY) before his term ended issued Presidential Regulation (PERPRES) No. 51 of 2014 which actually allowed the reclamation of Benoa Bay. Because the Presidential Regulation is higher than the Meteri Regulation, what needs to be canceled is Presidential Regulation No. 51 of 2014. The aim is to restore the legal power of Presidential Regulation No. 45 of 2011 and restore Article 55 paragraph (5) which states that the waters of Benoa Bay are a Conservation Area and cancel the Benoa Bay waters area as a cultivation area; (P) Buffer (general use zone). The purpose of issuing Presidential Regulation No. 51 of 2014 is very clear that this regulation permits the reclamation of Benoa Bay, it appears that this regulation is the basis for the establishment of mega projects planned by PT. TWBI. According to UGM Research (), the alleged scenario is very possible because of the many similarities and compatibility between the contents of the Presidential Regulation with the purpose of reclamation.

From some in-depth interviews with ForBali and Walhi-Bali NGOs as well as Indigenous Peoples and Activists of Benoa Bay Maritime Tourism, which developed as a social movement initiating the Rejection of the Reclamation of the Benoa Bay, information is obtained that there is a tendency between economic political interests and the capitalization of the Benoa Bay. This is proven, when at the end of his term as President, Mr. Susilo Bambang Yudhoyono (SBY) actually issued Presidential Regulation No. 51 of 2014 concerning "Amendment to Presidential Regulation No. 45 of 2011 concerning the Spatial Planning of Urban Area SARBAGITA" which essentially changed the conservation status of Benoa Bay to buffer zone or general use area. The issuance of Presidential Decree No. 51 of 2014 abolished articles stating that Benoa Bay is a conservation area as mentioned in article 55 paragraph 5 of Presidential Decree No. 45 of 2011 as well as reducing the extent of water conservation areas by adding the phrase "part" to the conservation area of Serangan Island and Pulau Pudding This causes the conservation area in the SARBAGITA area to decrease in size. The issuance of Perpres No. 51/2014 is considered to harm the public interest and public deception.

The results showed that the development efforts of the Benoa Bay reclamation project were not supported by inclusive social development, in opening up space and opportunities to participate as citizens so that the basic rights of citizens

were met (Wirutomo: 2015). If analyzed using The power of exclusion from Hall (2011) which consists of force of power, regulation (force of regulation), institutions (force of institution), market (force of market), legitimation (legitimation force) and the power of social relations (force of social relations). In the case of reclamation, the power of control over the sea and coast of Benoa Bay, in particular and Bali generally appears in the form of exclusion power over coastal and marine resources. And, Power of Market (especially land price) is the most important force in the issue of sea access (reclamation) in the reclamation case in Benoa Bay. The power of the Market of Force can be found in the tug-of-war reclamation project between PT TWBI, the Central Government and the Provincial Government. Reclamation land prices have become a dominant force, due to the lack of land on land so that they have to carry out reclamation, especially the construction of fake islands for the construction of super block projects and one stop shopping. The economic motives are in the form of the power and management of indigenous sea as a world tourism area. Positive law is used as a legal basis by PT TWBI and the provincial government to support reclamation efforts, especially opening sea access.

In Hall et al (2011), it is stated that the state (in some cases of indifference between businessmen and government) is the only actor who has the power to use violence, and our research results (July-August 2018 in Tanjung and Benoa Bay, Bali) show that the use of power of force by security institutions (police) in traditional villages, against prominent activists who rejected reclamation and customary village leaders and members of the PDIP faction DPRD in Benoa Bay Sub-district who participated in voicing the reclamation objections, they were detained during the research. There was also often intimidation of other figures who joined, for example a doctor in a traditional village was so frightened during the interview, he was in a position to report every day to the police station. The mechanism of violence became a dominant force in several locations, resulting in conflict between the security forces vs. the Balinese. However, without the slightest fear all components of the Balinese community led by the NGO ForBali, Walhi and others continue to fight through massive demonstrations and the making of the reclaimed reclamation billboards. They do not have the strength of weapons to carry out physical resistance, they fight with the power of words so often cause fear and trauma in some people, especially those who have been imprisoned.

LIPI research results (2018) show that the issue of sea access has a close relationship with four forces including those raised by Hall et al (2011), there are 4 forces, namely: force of regulation, force of market, force of institution , and legitimation , while the power of social institution is another force in

the issue of marine exclusion in Benoa Bay. The massive activity of rejecting the reclamation of the Benoa Bay has given birth to the strength of social institutions, which are formed based on the togetherness and solidarity of the Balinese people. Each of these forces has mechanisms, processes and actors. Of the four forces, the strength of the market-cultural mechanism combination approach can suppress the efforts of the reclamation project, while the power of force is contextual. Then, power of legitimation has a dominant role which is supported by the power of regulation of the market both tend to be weaker because the sea space under the management of the Central Government, and the Provincial Government which can be transferred to PT TWBI owned by tycoon Tommy Winata.

LIPi's findings show that socio-economic and cultural reclamation activities in Bali's Benoa Bay will have negative implications. This condition was confirmed by Professor of Udayana University, Prof. Dr. I Wayan Windia, MS, who emphasized that any development of tourist areas will encourage people to work there, including the entry of migrants (permanent and seasonal migrants). The abundance of migrants to Tajung and Benoa Bay will encourage other physical development, such as the construction of stalls, shops, restaurants, housing, small hotels, and various other infrastructure facilities. Physical development as a result of the multiplier-effect development (reclamation) is what drives the conversion of rice fields to concrete buildings. At present, due to the swift flow of new arrivals to the Regency of Bandung and Denpasar, population growth in Badung and Denpasar is rising by around 3-5 percent per year. The increase was 50 percent due to the arrival of migrants. These migrants come to Bali because of tourism development that requires labor. So, if tourism development in Bali is not stopped (migrants with child births will prey on paddy fields in Bali. That is why tourism development has become a cannibal for the agricultural sector (Post Navigation, SPMB UNUD, 2014). Then the hypothesis: "the use of reclamation that will used as a means of tourism, will be able to stop or control the conversion of the function of paddy fields in Bali, to be invalid, because, on the contrary what will happen migrants penetrate and encourage massive land use change.

Reclamation also certainly has an impact on the lives of religious customs in Bali, especially in the Benoa Bay area. One example of a case that will occur, namely the series of burial ceremonies "Ngaben" in Bali for Hindus is returning human bodies to the five constituent elements, one of which is water symbolized by disposing of the burning of corpses into the sea. If the reclamation is carried out correctly, it can be imagined that local residents who usually carry out the "Ngaben" ceremony must get special permission from the hotel or resort owner to complete the series of ceremonies due to the

privatized area. Or if not, then there is more effort that must be done to move to another beach, which of course mobilization that involves many people requires more costs. Such conditions will cause disharmony between the Balinese religious live with the natural environment. Therefore, the massive movement to reject the reclamation of Bali's Benoa Bay continues to grow and develop throughout Bali, even overseas.

The efforts of the Balinese people to reject the reclamation of Benoa Bay which is predicted to bring ecological disasters to the Bali region, especially in the east coast of Benoa Bay, are likely to have a long tail. The government, especially the Central Government, seems to be going ahead with its plan to reclaim it for the purposes of developing economic infrastructure. The central government argues that the existing condition of the Benoa Bay Area has not fully met the criteria as a water conservation area, where in fact there have been physical changes, including toll roads, oil and gas pipelines, and Benoa international ports. In addition, the silting up is one of the considerations that the Benoa area is considered by the government to be no longer appropriate as a conservation area. The construction of the elevated toll road above the coastal area which has been completed and operationally crossed by hundreds of thousands of four-wheeled vehicles, has indeed changed the dynamics of the coastal ecosystem in the Benoa Bay Area, so that it is necessary to adjust the spatial allocation. From the point of view of the government, the Benoa Bay area is considered to be developed as an area for the development of economic and socio-cultural and religious activities, taking into account the preservation of the function of the Ngurah Rai Forest Park and the preservation of the ecosystem of the surrounding area, including mangroves, as well as the existence of infrastructure and infrastructure facilities. in the Benoa Bay Area.

However, from the community side, the Benoa Bay reclamation plan for economic activities is still considered to be increasingly destroying the Benoa Bay coastal ecosystem as stated above which is contained in 8 reasons for refusing to revitalize the Benoa Bay in Bali. In addition, local people assess the reclamation of Benoa Bay will cause flooding (rob) for residential areas, nearby tourism facilities, even the Ngurah Rai International Airport because Benoa is a place to flow four watersheds (DAS) which will lose its function as a reservoir of water. If the reclamation continues, there will be more negative implications compared to the positive value. The results of the study (LIPI: 2018, Clark: 1991 and Martinuzen: 1997), show that there is a wide gap between environmental conservation and economic development. Both economic and environmental aspects cannot go hand in hand, so what happens is the trade off so one aspect must be chosen as a priority. The dilemma of sustainable

development is how to create a high level of economic growth, but at the same time not cause environmental damage. If the rules for the erosion of coastal natural resources (SDA) are too loose, it may be that production (economic growth) will be even higher, but the risk of environmental damage is greater. Conversely, relatively strict arrangements for conservation of environmental protection have implications for the decline of investors. This is where the role of government is needed in order to create appropriate coastal and marine natural resource governance rules. In addition, LIPI research (2018) also found that reclamation activities would disrupt marine ecosystem ecosystems (mangroves, coral reefs, biodiversity and marine biota, sea grass beds), also related to violations of religious rights and social rights to obtain food sufficiency.

Heavier, socially the Benoa Bay reclamation project is considered to violate Law No. 5 of 2017 on the Advancement of Culture. The contents are as shown in the image below.



Figure 27. Law on Cultural Promotion No. 5 2017

There are several problems in the law if the reclamation is continued, especially in violation of traditional rights, rites and traditional knowledge. In fact, there are several methods to reduce environmental damage and natural resource governance conflicts due to externalities. As exemplified by Stiglitz (2000), externalities can be overcome by the public and the private sector together through the legal system. In responding to externalities, the government must play a key role in controlling environmental damage. In practice, this can be done by enforcing regulations such as pollution standards, efficiency standards, and the application of environmental taxes (Clark, 1991; Weaver, Rock, and Kustener: 1997). At this time the government is demanded to be more serious in being able to control ecological damage as a result of the exploitation of natural resources while eradicating rent hunters.

IV. Conclusions and Recommendations

Humans are expected to behave in an environmentally friendly manner, which is looking at the future of humanity in the next generation so that they have the same opportunity to enjoy and live in harmony with the natural surroundings. Individual responsibility for the sustainability of the environment and the environment is a reflection and realization of real actions in the form of behavior that is always pro social “environmental problems”, because as part of the three mandates issued by the international environmental and development commission: that: “... to raise the level of understanding and commitment to action on the part of individuals, voluntary organizations, business , institutes, and government (UNESCO, 2009) . Increase understanding and commitment to take concrete actions in daily life regarding the existence of the environment and nature around part of the duties of individuals, organizations that voluntarily carry out environmental activities, business groups, social institutions and government.

Between humans and the natural environment, spatial planning for coastal reclamation must pay attention to social, economic and cultural aspects in the reclamation area. Coastal reclamation has a shifting effect on the pattern of social, cultural and economic activities as well as the habitat of community water spaces before reclamation. Changes occur must adjust 1) The transition of regional functions and spatial patterns of the region; 2) Furthermore, the changes above have implications for changes in the availability of new types of employment and the variety / diversification of new businesses offered. The social, cultural, tourism and economic aspects that have been accumulated in the social, cultural, tourism and economic networks of the coastal reclamation area utilize water / beach space.

The religious identity of the people who actually already embraced Hinduism called themselves adherents of the religion of Tirta (water religion) (see Kutaneegara and Putra, 1999: 41), why is that? Because they really respect and really appreciate the existence of water which in Balinese is called Tirta. Tirta as part of natural resources, can be in the form of ground water, sea, lake and river. The Tirta word in Balinese means water. Water has gained a respected place in Hindu religious practice in Bali given the important role of water in the implementation or practice of that religion. On the other hand, the availability of water is an important guarantee in these religious practices besides of course in agriculture-based life practices (such as the application of the subak system). Water resources are an important factor in Hindu religious practices making Hindu krama (people) in Bali put water resources one aspect that is maintained in such a way in the daily life of people in Bali. However, what has happened lately is seen as quite worrying because, water resources

are increasingly eroded in the current economic tourism vortex that continues to penetrate the lives of Hindus in Bali, especially with the reclamation efforts of the Benoa Bay. Bali is seen by the community as an effort to capitalize marine resources, and denying community access to marine resources. The Hindu community in Bali is increasingly losing control in efforts to maintain increasingly limited sea and water resources. So the Benoa Bay reclamation effort is considered to be very detrimental, containing sea water and turning it into land for economic development and tourism alone. This condition in addition to damaging the coastal ecosystems, including the sea and marine habitats in a religious manner, and social impact has a great impact.

The Indonesian government has committed to establishing 20 million hectares of water conservation areas throughout Indonesia by 2020. This intention was conveyed by the President of Indonesia at the World Ocean Conference (WOC) and Coral Triangle Initiative (CTI) Summit in Manado in 2009. And, there is no need to wait until 2020, this commitment can be realized two years earlier. In 2018, 177 water conservation areas have been built with an area of 20.88 million hectares (6.42% of the sea area) throughout Indonesia. This achievement is the result of the addition of new areas and RZWP3K adjustments of 1.73 Million ha, exceeding the target in 2018 (700 thousand ha). In 2018, the Ministry of Maritime Affairs and Fisheries has established five waters conservation areas through the Decree of the Minister of Maritime Affairs and Fisheries, namely the Serang KKM, Mentawai KKPD, Nusa Penida KKPD, East Lombok KKPD, and West Lombok KKPD. It is time, the Ministry of Maritime Affairs and Fisheries expanded and expanded new areas of RZWP3K such as in Bali, Banten (Tanjung Lesung), Jakarta, Palu and other disaster prone coastal areas.

The attitude of rejecting Bali's reclamation to avoid ecological and social disasters is not enough to just be stated but must be followed up with concrete, serious and as soon as possible actions.

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The Conception of Costly Tolerance: Its Meaning and Significance for Inter-Religious Harmony

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Abstract. The idea of “Costly Tolerance” was launched especially in Indonesia through a forum held by the Netherlands-Indonesia Consortium for Muslim-Christian Relations (NICMCR) organization, and was officially published in 2018. This organization being a medium to promote and strengthen the idea and commitment of toleration between some scholars in Netherlands and Indonesia, in facing the new challenges of religious exclusivism in Indonesia and the Netherlands.

This paper elaborates theoretical aspect of the meaning of the idea. In the perspective of critical theory, the idea of “Costly Tolerance” represents a new conception of toleration that attempts at the rationalization, both morally and politically, to improve the quality and the significance of toleration, in order to be relevant for the challenging situations of the plural and multicultural societies. In the context of religious toleration, this idea becomes a conceptual alternative and counter-narrative approach to the current trend of religious conservatism.

The paper also highlights some of the practical significance of this idea for the transmission of tolerance and the implications for the trajectory of religious harmony in Indonesia. Although the main core of this idea is to bridge Islamic-Christian dialogue, it has further implications for the development of inter-religious relations in Indonesia. Some of the significance is related to the reading of the scriptures; improving interfaith communication and harmony; strengthening awareness of tolerance as a principle of coexistence; promoting the importance of dialogue for the reconciliation of religious conflict; expanding harmony not only between Muslim-Christian, but among larger religious communities.

Keywords: Costly Tolerance; Tolerance; Religious Conservatism; Muslim-Christian Relation

I. Introduction

I was interested in the idea of Costly Tolerance after attending the “The 6th Interfaith Dialogue: Promoting ‘Costly’ Tolerance: Challenges for States and Religious Communities” at Wassenaar Netherlands on June 2019. The event was organized by the Netherlands-Indonesia Consortium for Muslim-Christian

Relations (NICMCR), a consortium that focuses on the Tolerance-Religious Education, Gender and Religion, and Ecology and Religion. The idea of Costly Tolerance is still being elaborated through academic forums. In my opinion, the idea has strong relevance for the development of the quality of tolerance in Indonesia. Here I try to explore theoretical descriptions and philosophical reflections on the attractive idea.

II. Tolerance in the General Context of Religion and Culture

Tolerance cannot be separated from the historical dynamics of the human culture. It often considered as part of the basic values in the social and political aspects of each nations. The issue of tolerance largely related to the philosophical relation between state authorities and citizens, between the majority and minorities in the society, restrictions on public and private space, protection of individual rights, etc. (Macedo, 2007). As Reiner Forst (2013) emphasized, that the problem of tolerance is a fundamental problem of every human culture that exists in every community, which has existed since classical times until today. It just like the fundamental problem of justice that is always present from time to time. As long as there are diverse communities, the problem of tolerance is exist.

Tolerance is also part of the important issue in religion and ethnicity, which is related to the relation between religion and ethnic identities, enforcement of religious and customary law, religious freedom, expression of ethnic language, measuring the index of religious intolerance, and so on. Some critical philosophers such as Herbert Marcuse even further discussed tolerance in more critical style, concerning the condition of 'arbitrary' post-industrial societies. Thus, tolerance is an important issue that covering political, socio-cultural, as well as religious aspects. In general, tolerance is understood in various forms of manifestation, including: giving certain authority or power to other parties; recognition and acceptance of different groups; respect for other groups who are being minorities; not doing something that can actually have the power to do; not using arbitrariness and are willing to compromise to resolve a conflict; and so forth.

Broadly speaking, discussions on tolerance are often viewed from two sides: first theological, and second, non-theological point of view. The first approach sees tolerance as part of the theological problems and relates it to religious practices, religious beliefs, interpretations of the scriptures, and religious politics. Tolerance is associated with religious freedom and attitudes towards religious minorities. In this case, acts of intolerance are always associated with the tendency of conservatism and religious fundamentalism which harm freedom for religious minority groups. Since the beginning of the modern

century, John Locke's treatise, *A Letter Concerning Toleration*, for example, initially sought to make tolerance a secular morality to reduce the domination of fundamentalist theological doctrines and their influence on the public sphere.

Without ignoring the importance of the theological approach, another aspect that is no less important is non-theological which is not too sensitive to religion, but rather consider the tolerance as part of cultural and ethical problems. Ethics is universal, so tolerance is considered as a universal moral action, whatever the religious background someone comes from. This practical moral ability is related to, for example, social sensitivity to people or groups of different identities, the ability to self-control not to do intolerance towards others and minority groups. Discrimination is not only experienced by religious minority groups, but also by minority social groups, such as discrimination against women in the gender issues and discrimination against community or groups with different sexuality motives, ethnic minorities and immigrants, people with chronic diseases such as HIV-AIDS and disabilities, restrictions on the rights of poor people from access to education and health, and so on.

Thus, tolerance becomes part of universal morality. But at the same time is part of the religious ethics, particular morality that refers to supernatural teachings and transcendental principles. The two viewpoints, in the opinion of the writer, are complementary to each other and are interrelated between one another.

III. The Idea of Costly Tolerance: Meaning and Context

In original form, the idea of Costly Tolerance written by Leo J. Koffeman, a professor in the field of Church Polity and Ecumenism in the Protestant Theological University. In its recent form, the idea promoted by Netherlands-Indonesia Consortium for Muslim-Christian Relations (NICMCR), and was officially published in 2018. This organization being a medium to promote and strengthen the commitment to religious tolerance by scholars in Netherlands and Indonesia, in facing the recent challenges of religious exclusivism in Indonesia and the Netherlands.

Why tolerance must be labeled costly? What does costliness means in this context? Why it has to be costly? Further, what are moral implications of being costly here? The most authoritative explanation of Costly Tolerance in my opinion is that put forward by Leo J. Koffeman. He wrote an article entitled "Costly Tolerance" and a speech entitled "What makes tolerant costly". So far, the idea of "Costliness" of tolerance is still being discussed. I will describe,

first, what Costly Tolerance means, and limit my description by referring to Koffeman's explanation in his article; second, the theoretical discussion of the Costly Tolerance as a conception of toleration; third, the significance or main moral messages that can be underlined from the idea of Costly Tolerance for supporting inter-religious and inter-cultural harmony.

First, costly tolerance is tolerance that is not cheap, which is not merely lip service, but must be based on a willingness to realize it with a process and struggle, full of commitment and sincerity, and even if necessary, with sacrifice. Sometimes, people who fight for tolerance must pay with slander, insults, scorn, and even some who sacrifice their lives. People who are humanist and defender of tolerance, such as Abdurrahman Wahid and Nurcholish Madjid, have to pay costly with insult, slander, persecution, etc. Even Kofemann mentioned Bonhoeffer who had to be a martyr when he fought against genocide during the Nazi regime, he paid costly for his life.

I will trace the historical meaning of the idea of Costly Tolerance. Here Koffeman illustrated the idea with the costly grace by Bonhoeffer:

“Bonhoeffer rejected what he called “cheap grace”, i.e. “the preaching of forgiveness without requiring repentance, baptism without church discipline, communion without confession. Cheap grace is grace without discipleship, grace without the cross, and grace without Jesus Christ.” Cheap grace’ does not cost. It has no consequences. For Bonhoeffer this was unacceptable. Grace is costly: living from God’s grace changes lives.” (See: Koffeman, “What makes tolerance costly?”).

Koffeman illustrated the high cost of tolerance with a costly grace, so that costly grace has high moral consequences as well. “Costliness” refers to the implications of what is characterized as great grace. Grace has a price, and unity, commitment, and obedience have a price as well, particularly with regard to their ethical consequences. While cheap grace is just like “the preaching of forgiveness without requiring repentance, baptism without church discipline, communion without confession, and grace without discipleship. Koffeman said, it does not cost, it has no consequences.”

“The emphasis on ‘costliness’ in these titles refers to the implications of what Bonhoeffer characterized as ‘cheap grace’ (cf. Bonhoeffer 1994:44f.): forgiveness without repentance, baptism without discipleship. Grace has a price, and unity, commitment, and obedience have a price as well, particularly with regard to their ethical implications” (Koffeman, “Coslty Tolerance”, p.6)

Here, cheap grace without discipline and commitment cannot be accepted. Grace requires great responsibility. It is in this context that tolerance is

desired by Koffeman, that tolerance is also expensive and valuable, so it must be achieved with sincerity. Costly and not cheap tolerance that has strong moral implications.

While cheap tolerance means an act of indifference with a minimum-cost of tolerance. Cheap tolerance is tolerance that avoids meeting 'others', with ignorance and indifference. Being tolerant of people of other religions, races, sexual preferences, or other types of categorization, is easy if they are almost never encountered. Tolerance in this context is easy, especially if we live in a monoculture area; nevertheless, it becomes challenging and high cost if we live in a multicultural area. In the context of current challenges that demand tolerance among religions or cultures, cheap tolerance understood as act of indifference toward others. Koffeman gave an example of cheap tolerance, as did some church leaders in the Nazi period. While Bonhoeffer, who defended the minority of Jews from the arbitrary treatment of the Nazi regime had to pay costly for his life and to be martyr to fight for his commitment to tolerance.

Second, costly tolerance requires a greater level of self-control and ego-control, and must be paid for with high commitment and solidarity. This tolerance presupposes recognition of equality, and the need to consider equality as an intrinsic value of tolerance, regardless of the power relations that exist among people. According to Koffeman, in the broader context of the plural and diverse society, tolerance must have costliness. He said that multicultural society nowadays can no longer afford cheap or uncommitted tolerance. It has to improve the costliness of tolerance.

Historically, Koffeman basically discussed tolerance in the context of church discipline, which emphasized the importance of obedience on the one hand, and freedom on the other.

“In a corresponding way we have to speak today of the need of a ‘costly’ kind of tolerance in the church. This is what the balance of obedience and freedom is all about. Whereas, a century ago many churches were hardly able to recognize the value of freedom in the church, the opposite might be the case now, at least in quite a few churches in Western Europe. Nowadays, we struggle with the issue of obedience, and therefore discipline” (Koffeman, “Costly Tolerance”, p.6)

In the context of theology, for Koffeman, tolerance always runs in the process between reality and normative doctrine, and is an effort to transform both individuals and society..

He does not plead in favor of the abolition of church discipline, not at all, but he advocates an exercise of discipline that is really transformative of individuals

and society. I am grateful for the occasion given with this volume to welcome his thorough research in this respect. In my view, it includes what I call costly tolerance in the church, as a permanent process of open communication about life and doctrine. It is not a matter of goodwill, it is not patronizing, and it is unconditional. Such tolerance creates the best conditions for a valuable exercise of discipline. (Koffeman, “Costly Tolerance”, p.7)

However, apart from the historical and the specific context of the church discipline, Costly Tolerance has a broader implicative meaning for the routes of tolerance and democratization outside the church. The explanation of Costly Tolerance in general is reflected in an expression conveyed by Kauffman:

“Tolerance is key to multi-religious societies like Indonesia and the Netherlands, although tolerance finds different expressions in different contexts. From a historical perspective, however, the common colonial history has influenced both contexts. E.g., traditional views of Islam in the Netherlands have been shaped by experiences and studies in the context of colonialism and mission, whereas the legal framework of the colonial regime had its impact on Indonesian society. Peace and justice within a democratic society can only flourish, if there is an attitude of tolerance between religions, both in terms of leadership and of the other members of the faith communities. The opposite is true as well: tolerance as such is insufficient, if peace, justice and democracy are lacking. In other words, tolerance is no absolute value: it has its limitations, due to such other values. Real tolerance is costly; it implies commitment and solidarity.” (See: Koffeman, “What makes tolerance costly?”)

However, according to Koffeman, the expensive tolerance does not have to mean tolerance that is ‘very expensive’, i.e. tolerance that is built on the strong domination of individual freedom as the modern view of liberalism. The expensive tolerance does not have to mean breaking boundaries of limits of fundamental aspects of religious beliefs.

“But costly tolerance does not mean tolerance at all costs. The issue is certainly not that churches should uncritically adopt modern liberal views of individual freedom. Each faith community has the undeniable right and duty to limit tolerance with regard to views and practices that are not compatible with its most pivotal beliefs. That is where church polity has to play its role. If we confess the apostolicity of the Church, we have to safeguard the authenticity of the preaching and witness of the church we belong to, and therefore regulate its doctrinal discipline, particularly regarding its ordained ministers (cf. Koffeman 2014:189) And if we confess the holiness of the Church, we have to safeguard the integrity of the church we are responsible for, and therefore regulate its discipline regarding lifestyle (cf. Koffeman 2014:227ff.)”.(Koffeman, “Costly

Tolerance”, p.7)

It is rational to say that in the non-theological context, or in the cultural life of contemporary society which is plural and diverse, tolerance must have costliness. Today, tolerance in Indonesia is still paid cheaply. Meanwhile, there are so many challenges from acts of intolerance, such as persecution of minority groups, destruction of worship places, prohibition of building worship places, unjust treatment and discrimination against adherents of “Penghayat Kebatinan”, and so on. The stronger the tendency of intolerance, the stronger the demand for paying tolerance at a higher cost.

Moreover, if we look at Indonesian context at a macro level, the social and religious conditions of the Indonesian people are still far from ideal expectations. At least it is shown by the social instability that is often experienced by minority groups. In the theological dimension, a gloomy condition is shown by the rise of persecution of religious minorities, such as Ahmadiyya community, Shiite, Gafatar, followers of Local Beliefs or “Penghayat Kepercayaan”. One of the strongest theses explaining this phenomenon is that the tendency for “intolerant conservatism” is increasing, and conservative religious understanding often lead to intolerance, both by the state and society.

Therefore, what is important here is that, the tolerance needed now is tolerance that has costliness. It is the higher quality of tolerance. In the atmosphere of society where the problem of radicalism and intolerance became a challenge in Indonesia, what Koffeman said above was rational, that: the true tolerance is not cheap. He demanded an expensive cost. The term “costliness” does not mean economic-quantitative, but rather qualitative, that tolerance must be paid at the highest cost by increasing quality, sincerity, seriousness, commitment, solidarity, and fairness. He embedded the term “Costly” on “Tolerance”, borrowing the term from Dietrich Bonhoeffer, to show that the tolerance cannot be done merely in perfunctory manner, but rather must be with seriousness and sincerity. True tolerance requires sacrifice, up to the highest cost and even requires a martyr. In this case, tolerance must be paid by rejecting any acts of intolerance that harm the harmony of society. In another sense, what Koffeman put forward is an invitation to transcend “pseudo tolerance”, and to rise to a higher level of tolerance, higher level of inclusivity but not necessarily acknowledge religious relativism. The tolerance that we needed is a more serious one, which has a higher quality.

IV. Theoretical Discussion: Costly Tolerance’ as a Conception of Toleration

In the second part, I will elaborate the theoretical aspect of the meaning of Costly Tolerance. In the perspective of critical theory, the idea of Costly Tolerance

represents a new conception of toleration that attempts at the rationalization, both morally and politically, to improve the quality and the significance of toleration, in order to be relevant for the challenging situations of the plural and multicultural societies. This is potential to be a conceptual alternative and counter-narrative approach to the current trend of religious conservatism.

A. Costly Tolerance as a Conception

More than just practical reasoning for improving the quality of tolerance, Costly Tolerance also has several theoretical implications as a philosophical conception or interpretation of toleration. Conceptually, I will identify the conception of Costly Tolerance from the fundamental elements of this conception. In its original form that was described by Koffeman, is said to be a conception and an interpretation of toleration because it meets the following components:

- **Context of toleration:** Costly Tolerance arises in a theological context, related to the relation between orthodoxy and heterodoxy, or the mainstream understanding of religion and anti-mainstream religion. However, Costly Tolerance can also be relevant for the non-religious contexts, namely cultural and sociological.
- **Objection Component:** Costly Tolerance rejects the conditional tolerance model which is patronizing. (See: "Costly Tolerance", p.3)
- **Acceptance Component:** Costly Tolerance demands a sincerity to accept the identity and the authority of others openly and fully, even though these groups have different ethical views, way of life, and different doctrines. Costly Tolerance based on recognition of equality as an intrinsic value, respecting freedom of speech and opinion (See: "Costly Tolerance", p.6)
- **Limit of Toleration:** We respect the acts of tolerance. However, there are conditions that require the need for tolerance to be limited when it is related to the fundamental things in faith. Expensive tolerance does not have to mean breaking boundaries of the fundamental aspects of beliefs (See: "Costly Tolerance", p.7). Koffeman said, "Costly tolerance does not mean tolerance at all costs. This is true for society as well. Each political community has the right to limit tolerance with respect to views and practices that are not compatible with its most basic convictions regarding freedom and law. To say it a bit paradoxically, part of the price we have to pay for a tolerant society is the willingness not to tolerate intolerance." (p.8)
- **Free Will and Voluntary:** Tolerance that characterized by an understanding that different people with different opinions would have the same position

and rights. (See: “Costly Tolerance”, p.3)

- Individual Attitude or Virtue: Costly Tolerance rejects the patronessive character of tolerance in majority and minority relations, the restrictions on freedom of speech and opinion (p.3)

B. Implications of Costliness

We can interpret Costly Tolerance more broadly. In other words, costliness of tolerance also relevant to several contexts of understanding of the variants of tolerance: First, tolerance often defined as “distribution of authority” in the context of vertical relations of the majority and minority groups. As a “*permissio negativa mali*”, tolerance in this context is considered as the “permission” step of the majority as a tolerant subject to minorities as tolerant objects. In this case, “toleration then means that the authority gives qualified permission to the minority to live according to their beliefs on condition that the minority accepts the dominant position of the authority of majority” (Forst, 2007). However, for Reiner Forst, “this form of toleration is the least costly of all possible alternatives” (Forts, 2007).

Costliness of tolerance in this conception means that the government or majority as “subjects of tolerance” gives “larger permission” and “stronger authority”, and the government as the majority representation must pay higher cost of authority to resolve issues related to religious or cultural minorities, and give a higher attention to the problem of intolerance. In the context of relation between majority and minority religions in Indonesia, this idea is very relevant. Therefore, the relationship between the majority and minority religions in Indonesia still has various problems. An example is what is experienced by the followers of “Penghayat Kepercayaan” who have not received the proper and just treatment in many aspects. In the administrative case of Identity Card, for example, although there were constitutional decisions that allow the inclusion of the identity of “Kepercayaan”, but many groups of “Penghayat Kepercayaan” still experience restrictions, which impact on the limitation of their basic rights, such as rights of education and teaching access. In this context, the government as a “subject of tolerance” should give “larger authority”, and the government as the representative of majority ‘must pay higher cost’ to resolve this issue, and give higher attention with regard to this case.

Second, tolerance is interpreted as a “*modus vivendi*” of coexistence, in the context of horizontal relations between two groups that have equal political authority to avoid conflict and establish peace. Tolerance exists in “one of

groups that are roughly equal in power, and who sees that for the sake of social peace and the pursuit of their own interests, mutual tolerance is the best of all possible alternatives” (Forst, 2007). In this model, the subject of tolerance is being the object of tolerance as well.

In this second conception, costliness of tolerance means that it needs to be a serious effort to find a strategy of “coexistence”, such as accepting “reconciliation” for the two warring parties, without having to bring along truth claims regarding their theological doctrines. For example, we often see the vulnerable relationship between Sunni majority and Shiite and Ahmadiyya minority in Indonesia. These groups often leads to victim of violence, as violence toward Ahmadiyya group in Sampang. A similar action was experienced by the Indonesian Ahmadiyya in Lombok.

Third, tolerance is interpreted as “mutual respect” towards differences in a communal and individual relations, even though the two groups have ethical beliefs about goodness, beliefs, different cultural practices, but they respect each other. As Forst said, “the tolerating parties respect one another in a more reciprocal sense ... Even though they differ fundamentally in their ethical beliefs about the good and true way of life and in their cultural practices, citizens recognize one another as moral-political equals in the sense that their common framework of social life should—as far as fundamental questions of rights and liberties and the distribution of resources are concerned—be guided by norms that all parties can equally accept and that do not favor one specific ethical or cultural community” (Forst, 2007).

In this third concept, costliness supports tolerance that has a more serious “respect” and “appreciation” of different groups, both in terms of beliefs, ethical views, and cultural practices, not only formally, but also qualitatively. If tolerance is interpreted as “respectful attitude” in the context of diverse societies, Costly Tolerance supports more serious “respect” for different groups, both in terms of beliefs, ethical views, and cultural practices, not only formally, but also qualitatively. Qualitative appreciation is needed in order to be able to respect others, and that different moral views and beliefs are indeed necessary for the adherents themselves. If necessary, in addition to giving them freedom, the existing social and legal structure must also provide them with certain exceptions and privileges.

Fourth, in a multicultural context that demands recognition of identities, tolerance at a higher level is interpreted as an attitude of “mutual recognition”, something more serious and profound than just a “mutual respect”. Forst said with regard to this conception:

“Notion of mutual recognition between citizens than the respect conception

does. Here, being tolerant does not just mean respecting members of other cultural life-forms or religions as moral and political equals, it also means having some kind of ethical esteem for their beliefs, that is, taking them to be ethically valuable conceptions that—even though different from one’s own—are in some way ethically attractive and held with good reasons.... that is, a kind of positive acceptance of a belief that for some reason you still find is not as attractive as the one you hold. As valuable as parts of the tolerated belief may be, it also has other parts that you find misguided, or wrong” (Forst, 2007)

In this fourth conception, costliness basically requires tolerance with a sincere willingness to accept identities and existences of others openly and fully, even though the others group has different ethical views and doctrines. Costly Tolerance is based on recognition of equality as an intrinsic value, respecting fundamental rights such as freedom of speech and opinion (see. Koffeman, p. 6). Tolerance to this level is tolerance that goes beyond inclusiveness, that is, a pluralist attitude, which dares to believe, to some extent, that the teachings or beliefs of other communities contain truth. Nevertheless, this pluralist tolerance is not the same as the attitude of relativism which shows a more skeptical attitude towards the truth. Perhaps this is “the most costly tolerance”.

C. Costly Tolerance Implies Tolerance as a Moral Virtue

Here I highlights moral and practical significances of this idea for the transmission of tolerance and its potential implications for the trajectory of religious harmony. Although the main purpose of this idea is to bridge Islamic-Christian dialogue, particularly in the Netherlands and Indonesia, it has further implications for the development of inter-religious relations in other regions.

Theoretically, the important element of tolerance, according to Reiner Forst (2013), is attitude or virtue of character. Why is tolerance costly? Because it requires serious and costly efforts at the level of “agents” and “structure”. I believe that, “a strong and qualified costly tolerance” actions will not be appeared except from a strong, qualified and costly personality as well. Qualified tolerance should be manifested from “a person with good tolerant character”. The key idea here is “action” and “character”.

In line with Kauffman, I want to put forward from a different perspective about the significance of tolerance as a virtue (see also Licht, 2001). That unstable tolerance and which is run merely by lip service will not be effective. Tolerance

will be strong when it grows as a “personal character”, in Aristotelian sense that is rooted in being part of a daily disposition and a strong and stable personality within individual. We need tolerance that truly has good quality within individual and social. What Koffeman wrote on Costly Tolerance invites our own ethical reflections. I want to express Kaufman’s anxiety in moral language, that the practice of tolerance is too cheap to be paid for by “pretense”, but must be part of “virtue”, and that anxiety arises ethically because the practice of tolerance is still not inherent as an individual character of citizens.

The character shows that the nature of tolerance is inherent and well internalized to be a strong “character”, “disposition”, and “personality” in a person, so that he really understands and lives: why we need tolerance? Why tolerance must be done? If the tolerant “character” is formed well, then the manifested tolerance action is certainly not merely lip service, not faking, but a tolerant attitude that is really manifested from a sincere intention to appreciate differences.

Thus, good tolerance presupposes “character”, and character presupposes “discipline” and firmness of principles. An action is not called a character when it has no consistency. For example, when I tell the truth, I cannot be called an honest person when I am honest today, and lie tomorrow, and be honest again after tomorrow. It shows a character that is not consistent with honesty, so I don’t deserve to be called an honest person. Similarly, a tolerant character, requires consistency and discipline.

Tolerant personal character is also closely related to the ability of “self-restraint” or “self-control”. Because intolerance actions often based on bad motives or intention of hatred toward others, which may come from different background, beliefs, differences, perceptions about morals, different ways of looking at a good, and so forth. Here, “self-control” becomes a cardinal virtue to bring about an attitude of tolerance, because by controlling emotions, perceptions, thoughts, and desires, people who are able to control themselves certainly will not force perception and belief toward others, and will be able to accept differences. Moreover he also will refuse to discriminate and violence against others.

Tolerance presupposes recognition of equality, and the need to regard equality as an intrinsic value and a cardinal value in tolerance, regardless of the relationship of power that exists. Koffeman said (p.6): “Costly tolerance in the church presupposes the willingness to accept each other fully, in spite of deeply rooted differences in ethics and doctrine. Costly tolerance is based on the recognition of equality as a value in itself, irrespective of power relationships. It is costly because it implies a degree of self-restraint (out of

respect for people with other views): I cannot always get it my way.”

To be a person with good character of tolerance, of course it requires exercise, habituation, learning, and the education process. If a person has a tolerant character that is already good intrinsically, then in any condition he will also be hard to be affected by provocation and influence that leads to intolerance and discrimination. He will consider as well as possible, with consideration of justice and wisdom possessed, and does not obey his lust to spill his anger on others. And conversely, he will always lead to the path of peace and avoid the path of destruction. Thus, between self-control and intolerance would be difficult to separate.

V. Practical Significance for Interreligious Harmony

For the last point of my paper, I would like to highlight the significance, or *maghza*, or main moral message of Costly Tolerance for the structure of inter-religious and inter-cultural relationship. Significance means the moral messages that might be taken from the main idea of Costly Tolerance. In my opinion, there are at least four significances of this idea:

First, improving interfaith communication. Costly Tolerance is a direct reaction to a form of conservatism or intolerant tendency in theological understanding, especially in Christianity, which is also experienced in other religions. We need communication and a shared understanding of the importance of tolerance to avoid ignorance in theological understanding, especially in the face of current fundamentalism, *takfirism*, which often lead to practices of violence and terrorism against other religions. Second, strengthening awareness of coexistence. One tendency that needs to be anticipated in the context of pluralism and multiculturalism is exclusivism, which makes religious and cultural life mutually exclusive and closed to each other. Costly Tolerance is an effort to encourage cooperation or promote cooperation and peace or coexistence or even pro-existence.

Third, promoting dialogue for the reconciliation of religious conflicts. Religious conflicts, both internal and religious, often occur. One of the Costly Tolerance activities that has been carried out up to now seems to be to strengthen interfaith dialogue efforts, and that is also carried out in the NICMCR consortium's agendas. Dialogue based tolerance is needed especially as an instrument to unravel and resolve religious conflicts. Interfaith dialogue is still an important concern, and is considered a new challenge for religious relations in Dutch Indonesia. One important thesis resulting from interfaith activities is that democratic and inclusive societies can be built through dialogue.

Fourth, expanding harmony not only between Muslim-Christian, but also among larger religious communities. Although the idea of Costly Tolerance arises in the context of the relationship between Muslims and Christians, especially in Indonesia and the Netherlands, basically the main ideas in this concept or conception are very relevant to be expanded, not only the relationship between Muslims and Christians, but also interfaith and interreligious relations. The principle is that the greater and the more serious challenges of diversity that arise, the more serious, more 'expensive', efforts to create peace and harmony in society.

VI. Conclusion

The idea of Costly Tolerance is an idea of tolerance that arises in a theological context. However, it is very relevant for the moral context. The term "Costly" embedded in tolerance can imply an increase in the quality of tolerance, through: distribution of more authority, quality improvement, extension and expansion, more respect and recognition of differences, both in terms of religion and culture. Theoretically, if seen from the theory of tolerance, Costly Tolerance can be said as a conception or interpretation of toleration because it contains several interpretations of the basic elements in the theory of toleration, such as the context of tolerance, objection component, acceptance component, limit of tolerance, voluntariness, and attitude, actions or virtue within individual or social.

With the Aristotelian ethical approach, it can be stated that in order to develop to level of a mature tolerance, good quality and truly expensive level of tolerance, it is not only oriented to acts of tolerance, but must be built on the foundation of individual character. Tolerance as a disposition is closely related to self-restraint and discipline. Tolerance will not be sufficiently solutive for social problems as long as it is not interpreted as virtue, as part of the character (being) inherent in human being.

The term "Costly Tolerance" is an interesting new term in the discourse of tolerance, and still being elaborated in scientific forums and meetings. The idea is significant in inter-cultural and inter-religious contexts, namely to improve the quality of interfaith communication, to increase awareness of the importance of coexistence, to strengthen promotion of dialogue for peace and conflict reconciliation. Although this idea is promoted for Muslim and Christian dialogue, its ideas can be expanded the limit to support the boarder harmony among religions and cultures.

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Religious Harmony and Conflict Among Islamic Social Organizations: Some notes of Nahdhatul Ulama (NU)

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Abstract. The religious life of the Indonesian Muslim community seems to be colored by the teachings of its religion and in certain cases is primordialistic in accordance with the tendencies of its groups both religiously and ethnically. Primordialism is to some extent a natural and original glue that arranges close, warm and satisfying relationships that are ‘ideological’ members of the community. Even more than that, primordialism also fosters mutual trust between members of a community, so that in everyday life it can give birth to a relatively lasting and harmonious cooperation between them. This phenomenon can be seen how Nahdhatul Ulama (NU) can be so solid in its journey along the social religious movements in Indonesia both when dealing with modernist groups or with nationalist secular groups in the eras of independence and in the contemporary period. In Gellner’s conceptualization, NU can be categorized as a group characterized by a hierarchical-mediationes style and represented by saints (kiayi or ajengan in the context of Indonesian society (Gellner, 1981). In Gellner’s conceptualization, NU is categorized as a pluralistic moderate group in religious and conservative orientations in the context of Indonesian society (Gellner, 1981) in its political orientation, as opposed to fundamentalist-scripturalist groups in religious orientation and progressive radicals in political orientation as represented by Front Pembela Islam (FPI) and Hizbut Tahrir Indonesia (HTI). Gellner’s conceptualization will be used as an analysis tool to scrutinize this religious social movement.

Key words: Social Organization, Religious Social Movement, Religious Harmony and Conflict.

1. Introduction

The largest primordialistic¹ socio-religious organization in Indonesia, Nahdlatul Ulama (NU) in the Articles of Association is declared Jam’iah

1 Taufik Abdullah described primordialism as an ‘atmosphere of familiarity back home’ that satisfies a sense of genuine longing that has not been tarnished, ethnic or religious in character and often ula is a combination of the two.

Dinniah Islamiyah 'Islamic religious community organizations'. NU's religious understanding can be seen symbolically from its symbols. This socio-religious movements adheres to the teachings of the Prophet Muhammad (symbolized by big star) and his sahabat (friends) (symbolized by four stars above the equator), adheres to four schools of thought (symbolized by four stars below the equator), and as a continuation of Walisongo's struggle (symbolized by a total of 9 stars), and advocates Islam in the Indonesian arocontext (symbolized by Archipelago map on the globe) (Sitompul, 1986:66).

NU which was founded in Surabaya, 16 Rajab 1433H (31 January 1926 AD) seems to be closely identified with the Hasyim Asy'ari family, although in fact many important figures were behind the birth and development of this organization. This identification does not only occur in a historical context, but also in the contemporary period. In the past, identification was directed at the figure K.H. Hasyim Ash'ari himself was mainly due to the central role and length of K.H's progress. Hasyim was in charge of the organization from the beginning of the establishment of NU in 1926 to 1947. In the contemporary period, identification with K.H. Hasyim Ash'ari's grand son namely K.H. Abdurrahman Wahid (Gus Dur) was mainly a result of his controversial thought maneuvers. In fact, due to the influence of Gus Dur's ideas, contemporary NU has a new face as if it is no longer appropriate to be called a representation of traditional sub-culture students. NU which moved from the idea of birth was parochial-primordial; now seems to appear inclusive moderate national orientation due to a hierarchical-mediational style, represented by saints (kiayi or ajengan in the context of Indonesian society as conceptualized by Gellner .

From this standpoint, several questions arises: what is the historical background of the birth of NU? why is this socio-religious organization categorized as a sub-cultural-traditionalist moderate representation? Does the traditional sub-culture organization link with modernist sub-culture groups? and why do organizations that are categorized as traditional subcultures often appear beyond these categorizations, which appear to be very accomodative towards modern ideas and movements that can sometime mantain harmonious but also some time conflict relation among socio-religious movements in Indonesia? This article try to anwwer these important questions.

2. Characteristics and Objectives of NU Organizations

NU has certainly declared itself as Jam'iah Dinniah Islamiyah (Chapter II, Article 3). This organization was formed for the purpose of (1). "The validity of the teachings of Islam that is oriented towards Ahlussunah Wal Jama'ah

and adheres the four fiqh schools (Hanafi, Maliki, Shafi'i and Hambali) in the context of the Unitary Republic of Indonesia which is based on Pancasila and the 1945 Constitution" (Chapter IV, Article 5). (2). "In the field of religion, NU strives for the implementation of Islamic teachings according to Ahlulsunah Wal Jama'ah understanding in society by implementing Amar Ma'ruf Nahi Munkar and develops ukhuwah islamiyah" (chapter IV, article 7) (3). "In the field of education, teaching and culture, NU strives to realize the implementation of education and teaching and cultural development based on Islam to foster Taqwa, virtuous, knowledgeable and skilled muslims, who are useful for religion, nation and state" (Chapter IV, Article 8) (4). "In the social field, striving for the realization of social justice and legal justice in all fields for all people to lead to the welfare of the people of the world and the safety of life in the hereafter" (Chapter IV, Article 9) (5). "In the economic field, striving for the creation of economic development covering various sectors by prioritizing the growth and development of cooperatives" (Chapter IV, Article 10) (Sitompul: 1986, in attachment).

Observed from its historical of background, it seems that it was indeed presented in the context of maintaining Islamic culture and civilization not only in the context of locality (local-national) in the archipelago, but also in the global context.

In a global context, the NU founding scholars saw the reality of developments in the Islamic world related to the issue of the Khilafah and the development of the Hijaz situation which intended to make Wahabiah - Hambali as the sole madzab (official madzab) of the state. By reason of anti-shirk, anti-superstition, and anti-bid'ah, the government of Hijaz (Saudi Arabia) banned the pilgrimage, the prohibition of reading the book of adultery, evicting various history and culture of Islamic civilization.

This phenomenon of anti-culture and / or tradition has not only stopped in the global context, but in the end it has also been implicated in the local-national context. The feverish reality of the Islamic reform movement whose embryo was born from the thought of Muhammad Abduh (from Egypt) had an influence spread to the Hijaz region (Saudi Arabia), where the students of the archipelago gained knowledge, and eventually it also spread to the archipelago. K.H. Hasyim Asy'ari (founder of NU, 1926) and K.H Ahmad Dahlan (Yogyakarta, 1868-1923, founder of Muhammadiyah, 1912) who were studying at Mecca, experienced first hand the reality of this era (Peacock: 1975). Abduh's reform ideas called for: (a). Muslims to refine Islam from the influence of religious thoughts and practices that did not originate from Quran. (b). Islamic education reform at the university level; (c). reviewing and reformulating Islamic doctrine to suit the needs of modern life. These things

need to be done so that Islam can replay the role in the social, political and educational fields. It is on this logic that Abduh sparked the idea of breaking free from the thought patterns of four schools and all forms of tarekat practices (Noer, Gerakan, 1980).

A young scholars of Hijaz who were partly developing Abduh's ideas, Ahmad Dahlan then founded Muhammadiyah. Meanwhile, Hasyim Ash'ari, despite accepting Abduh's ideas in order to re-energize Islamic values, he refused Abduh's mind to break away from the four schools of thought. For Hasyim it is impossible to understand the essence of the teachings of the Qur'an and the Hadith without studying the opinions of the great scholars in the school system. The tarekat for Hasyim is not all forms of religious that practice wrongly or contrary to Islam, although Muslims must be cautious to enter the life of the tarekat. The group that follows Abdul's logic and mindset in the analysis is then called the modernist, because he wants to break the tradition of thought that is "trapped in the madzab tradition" which he calls has caused jumud or backwardness in intellectual life. As a result, other groups who insisted on maintaining the tradition of madzab were automatically labeled as traditionalists. NU is consequently portrayed as a traditional organization because it indeed maintains the madzab tradition and even continues to hold the cultural tradition of Wali Sanga within the framework of building Islam in the archipelago.

In addition, there are other factors that contribute to strengthening the argument for categorizing NU as a representation of traditionalist sub-culture, namely: feudalistic character in social relations within the NU community, not only in the Kyai-Santri context, but also in the context of the clerics. This had a substantive intra-pesantren effect as the basis for the community of nahdziyyin, but it even penetrated the organizational style of NU since its inception. Even though K.H. Wahab Hasbullah, for instance, was far more experienced in the organization and was even the most active in preparing for the formation of NU, but when this organization was formed (1926) it was precisely K.H. Hasyim Ash'ari who was asked to become Rais Am even lasted a lifetime, until he died in 1947. The main reason was K.H. Hasyim Ash'ari is the most elderly kyai and can even be said to be a teacher of the founding kyai of NU. With the most senior position even as a teacher, in the pesantren tradition; he certainly has a special figure. So K.H. Hasyim has the legitimacy to become Rais Aam (general chairperson) even in building the Qonun Asasi of NU, as a legal basis for NU to develop in the next time.

After Hasyim, the leader started from K.H. Wahab Hasbullah, next K.H. Bisri Sansuri also showed the same character. Because of these characteristics, organization is often managed as if it is its own pesantren, so to be accountable,

as a characteristic of modern organizations is not the main standard. It can be understood, for example, that modern formal (non-pesantren) educational institutions owned by NU under the banner of Al Ma'arif are far behind those managed by modern sub-cultural santri such as Muhammadiyah. The same thing happens in socio-economic movements (such as hospitals)

3. Genealogy of Traditionalist Versus Modernist Competition

Observed from its historical root, NU was definitively, intentionally presented as a reaction to the rampant development of Islamic modernism thought and/or modern social movement, both in the context of locality-national and global. It was born as a result of the law of action - reaction to the fact of modernization that developed in the Islamic world, including the dynamics of Islam in the archipelago. Speech by Rois Akbar Hadhratus Sheikh KH. Hasyim Asy'ari at the time of the establishment of NU on 16 Rajab in 1344 H / 31 January 1926 AD in Surabaya substantively also showed this logic. From Asy'ari's speech have at least three basic statements as follows:

Firstly, the NU openly "attacks" 'uncivilized' groups that are even said to be "thieves", as heretic experts. This is revealed from the following sentences:

"O scholars and leaders who are pious in the Ahlussunnah wal Jama'ah and the family of the four Imams; All of you have learned from people before you, people before you draw from people before them, by way of sanad that continues to you all, and you all are always researching from whom you are studying your religion. So as such, you are all guards of knowledge and the gates of that knowledge. Houses are not entered except from the doors. Whoever enters it is not through the door, called a thief. Meanwhile a group of people plunged into the sea of slander; choose bid'ah and not the sunnahs of the Rasul and most true believers are only fixated. Then, the bid'ah experts arbitrarily distort the truth, uphold the makruf and make clear the munkar. They invite to the book of God, even though they did not leave there. They did not stop there, instead they established associations on their behavior. Then the error goes further. Poor people are entering the society. They did not hear the words of the Messenger of Allah: "Then see and examine from whom you accept your religious teachings. Indeed, in a closing time of the Day of Judgment, there are many liars. Do not weep for this religion if it is in the hands of an expert. Cry for this religion if it is in power, not an expert. "Exactly Umar bin Khattab Ra's best friend. when you say: "The religion of Islam is destroyed by the actions of the munafiq with the Qur'an." by the permission of Allah, Lord of the worlds, which is manifested orally through the person he wants."

Secondly, NU also attacks Shiite groups. This was revealed from the following

statement: “Rasulullah Saw. said: “If slanders and heresy appear and my friends are abused, then let the pious show their knowledge. Whoever does not do so, he will be exposed to the curse of Allah, the curse of the Angels and all people. “

Third, the community is invited to unite together (in the NU forum) to face the heresy and the Shiites. K.H. Hasyim stated,

“This is a straight jam’iyah, which is remedial and polite. It is sweet in the mouths of good people and bitter in the throats of bad people. In this case, all of you should remind each other with good cooperation, with satisfying instructions and inviting invitations and arguments that cannot be denied. Convey openly what God has commanded you, so that the heretics will be eradicated from all people.”

From the historical picture of the birth of NU and from the decisive statement of the first elder when NU was founded, it seemed to illustrate that the two camps (modernist and traditionalist) were indeed destined to be born face to face. One faction intends to maintain the tradition of civilization and even the Islamic tradition of locality, while the other faction would want to suppress traditions (madzab and locality) which are considered to be the root causes of backwardness.

However, if we look closely at the two sub-cultures among the groups, this does not necessarily have a different view and attitude in a diametric way. K.H. Hasyim Asy’ari for example, actually accepted the ideas of Mohammad Abduh in order to re-energize the values of Islam. The only thing that he rejected was Abduh’s mind to break away from the schools of thought, which K.H. Hasyim Asyari was labeled as a thief because he entered the house (Islam) without going through the door (madzab). It is understandable that before the NU jam’iyah was founded in 1926, one of the founders of NU KH. Wahab Hasbullah is also active in taking part in social and educational social activities of the Islamic modernization group. Kyai Wahab was also active in the Syarikat Islam (SI), Muslim merchant association which was founded in Surakarta in 1912, though developed firstly by Tirto in Bogor. K.H. Wahab (traditionalist camp) with K.H. Mas Mansur (modernist camp) in 1916 collaborated to establish the Nahdlatul Watan madrasah/ Resurrection of the Motherland (1916) based in Surabaya (Feillard: 1999: 8). The extraordinary increase in membership of the Islamic Syarikat towards the end of the 1920s was mainly due to the role of the kyai in mobilizing the masses, even though in the body of the Islamic Syarikat there already are differences of opinion between the pros and the anti in maintaining traditional Islam. Indeed, after the founding of the Muhamadiyah movement in 1912 and after the death of

Kyai H. Ahmad Dahlan, there was often a debate between the Kyai (Pesantren leader and the Ulama who supported the Muhamadiyah movement) on various aspects of Islamic practices. The most important place for debate is the Taswirul Afkar organization in Surabaya, led by K. H. Wahab Hasbullah and K.H. Mas Mansur beside K. H. Bisri Syamsuri (both from Jombang), K.H. Ridwan Abdullah (Semarang), K.H. Nawawi (Pasuruan), and K.H. Abdu Aziz (Surabaya). Taswirul Afkar was also known as Nahdlatul Fikri/Awakening of Thought (1918) with the central figure of KH Abdul Wahab Hasbullah. This group was born as a form of awareness of the scholars towards the challenges at that time, both in matters of religion, education, social, and politics. From there, Nahdlatut Tujjar (Movement of Merchants) was established, which was used as a basis for improving the people's economy. With the birth of Nahdlatul Tujjar, Taswirul Afkar finally appeared as a study group and educational institution. This organization was even growing very rapidly and had branches in several cities (Abdulgani:1983).

It seems that until the death of the founder of Muhamadiyah, K.H. Ahmad Dahlan (1923) modern Islamic thoughts of the Muhamadiyah movement have not touched the most fundamental ideology of traditional Muslims, namely Tahayul-Bid'ah-Churofat abbreviated as TBC. At the beginning of the modern Islamic movement, the pressure was placed on activating social, economic and political affairs. It is this reality that seems to cause this Islamic modernist movement (perhaps) not yet felt to threaten the position of traditional Islamic leaders (Abdusami and Fakla,1995:13).

New disputes surfaced for the first time when the Al-Islam IV Congress in Bandung, in order to seek input from various groups of Muslims to be brought to the Islamic Ummah Congress in Mecca. Because the aspirations of the traditionalist camp were not accommodated such as the maintenance of important places such as the tomb of the Prophet and his companions, they finally formed the Hijaz Committee. The committee was headed by KH Abdul Wahab Hasbullah, with conveying traditionalist aspirations to the ruler of Saudi Arabia. The Hijaz Committee eventually became the "forerunner" of the formation of the Nahdlatul Ulama in 1926. The Hijaz regime's plan was supported by modernist groups, whereas the pesantren refused. As a result, the pesantren were excluded from the membership of the Al-Islam Congress and were not involved in the delegation of the Mu'tamar 'Alam Islami (International Islamic Congress) in Mecca, which would indeed ratify the decision. However, pesantren scholars still intend to raise objections to the Saudi government, so KH Abdul Wahab Hasbullah together with several scholars formed the Hijaz Committee. They held a meeting (January 31, 1926) with the results: (1). KH Raden Asnawi was ordered to meet the King of Saudi Arabia to submit various

proposals, including asking that the Saudis continue to enforce freedom of worship and improve the pilgrimage. (2). Forming an organization that will send the envoy under the name Jam'iah Ulama (proposed by KH Alwi Abdul Aziz, meeting participant). The delegation from the committee chaired by KH Abdul Wahab Hasbullah finally came to Saudi and asked King Ibn Saud to accept his intention. It turned out that not only from the archipelago, similar challenges also came from all over the world, so that the Saud's government plan was finally thwarted. The result is that until now Muslims are free to carry out worship in Mecca according to their respective schools. That is the international role of the pesantren, which succeeded in fighting for freedom of worship and succeeded in saving valuable historical heritage and civilization.

In the 1930s actually there had been a reconciliation between these two santri sub cultures (Noer, 1982:261. In 1935 for example, KH Hasyim Asy'ari had called for cooperation between the two. This appeal was followed up by KH Mas Mansur (Muhammadiyah/modernist sub-culture) and KH Abdul Wahab Hasbullah (NU/traditional sub-culture) to give birth to the MIAI Assembly, as an effort to unite the Islamic movement against the Dutch colonial (Wiriyosukarto, 1986: 113-116). Although MIAI is embodied in the form of cultural Islam, it is intertwined with political objectives. In 1941 the number of members had reached 21 social organizations, including 15 ordinary members (and their branches) and extraordinary members (local, all of whom were socially active, except PPIM in Egypt who also spoke in politics). Ordinary members include: SI, Muhammadiyah, Persis, PUI, al Irsyad, Jong Islamieten Bond, Al-Islam (Solo), Al Ittihadul Islamiah (Sukabumi), PII, PAI, PUSA (Sigli), Deliberation of Tholibin (Kandangan-Kalimantan)), NU, al Jamiatul Washliyah, Nurul Islam (Tanjungpandan-Bangka Belitung). While special members include: al Hidayatul Islamiah (Banyuwangi), MUI (Toli-toli-Sulawesi), Minahasa Muslim Association (Manado), al Khairiah (Surabaya), Putra Borneo Association (Surabaya), Indian Putra Indonesia Association, and the Indonesia-Malaysia Student Association in Egypt.

MIAI was dissolved (October 1943) by Japan and replaced by the Indonesian Muslim Syuro Council (Masyumi). On 7-8 November 1945, through a congress in the Madrasah Mu'allimin, Muhammadiyah, Yogyakarta, they founded the Masyumi party which was free of "colonial favor" and had a vision to fight for the interests and or ideology of Islam. The party is led by a duet KH. Hasyim Asy'ari/chairman of the Syuro Council and Soekiman Wirjosandjojo (PII)/ chairman of the Executive Board/ Central Leadership. Masyumi consistently rejected agreements with the Netherlands which were considered to tarnish the national struggle, such as Linggarjati (1946) and Renville (1947). Promised by the left (the Communist Party, the Socialist Party, Pesindo, and

the Labor Party), this is considered to weaken a young republic. This Masjumi attitude by Syafi'i Ma'arif is considered an important historical pillar for the nascent republic. Indeed, with a federative form - according to AR Baswedan - Masyumi succeeded in attracting almost all Islamic political power, because each element still had autonomy in its socio-religious activities. However, due to the federation the spirit of the group is often more highlighted. In fact, in May 1952 (Congress in Palembang) NU left Masyumi, proclaiming itself as a party alias leaving its Jam'iah face. There are several reasons for NU firqoh (separated) from Masyumi, namely: (1). The Party Council is considered to have been dominated by the modernist camp. In 1949 out of 17 leaders only 6 had a pesantren education. In 1952 it declined again, of the 13 leaders only one had a pesantren education background, and that too (Faqih Ustman) was organizationally from Muhammadiyah not NU. (2). The Syuro Council, which was generally occupied by NU clerics since the 1949 Congress, was only used as an Advisory Council. The Syuro Council (Ulama in Masyumi) is no longer treated as the final granting body (legislative) in the Party policy, whereas according to KH Wahid Hasyim none of the political policies can be separated from Islamic legal considerations. (3). In May 1952, the Wilopo (PNI) -Prawoto (Masyumi) cabinet as a replacement for the Soekiman cabinet, the position of Minister of Religion (the only seat always given to NU) was handed over to K.H. Faqih Usman, Muhammadiyah element in Masyumi. Even though NU is actually calculating that Kyai is actually capable of also serving outside the Minister of Religion.

This was the second event that has caused the santris of modernist and traditionalist sub-cultures to come face to face. In short, the event of the degradation of the pesantren camp which occurred in the early 1920s was repeated in the 1950s, causing the alliance of traditionalist and modernist sub-cultures to break up. Especially when the religious discourse that is built eventually forms the fundamental side associated with Tahayul-Bi'dah-Churofat, then the patterns of relationships become tense.

4. NU and Religious Social Movement Pattern Formulation: Modern Traditionalists

NU as an Islamic mass organization in the AD/ART always emphasizes that this organization is Islam according to Ahlussunah Wal Jama'ah (Aswaja) understanding. Aswaja in the history of Islamic thought developed into a sect or movement vis a vis Mu'tazilah (or Shi'a) which was considered heretical because it emphasized almost absolutely the ability of reason to interpret revelation.

For NU along with the increasingly complex reality of life, legal regulations

cannot be known directly (textually) from the texts of the Qur'an or al-Hadith. At this point the role of *ijtihad* becomes central. Not all people are able to do *ijtihad*, so that the general public simply follows the *mujtahid* imam (*aimmat al-madzhab*), following the rules of law set by the *mujtahid* (*madhhab*). This logic is used as the reason for NU to adhere to: (1). In Theology, they follow imam al-Ash'ari and or al-Maturidi, (2). In *ubudiyah*, the *Jam'iyyah* follows one of the four imams (Hanafi, Maliki, Shafi'i and Hambali), (3). Sufism follows one of the *sufists* of al-Junaidi and al-Ghazali. The formulation was considered by NU to be the "most" representative in describing *Aswaja* in the sense of *ma ana 'alayhi wa ashabi* as mentioned in the hadith of the Prophet SAW (peace be upon him, pbuh).

The concept of *Aqidah Ash'ariyah-Maturidiah* is a middle ground of extreme religious groups between *Jabariyah* and *Qodariyah* (developed by the *Mu'tazilah*, who overly rely on reason). For *Jabariyah*, all human actions were created by God, and humans have no part whatsoever in their actions. On the contrary, for the *Qodariyah* the whole human deed as a human being was created independently of God's will. That is, if *Jabariyah* saw the power of God was absolute, on the contrary, *Qodariyah* saw existing humans power that had been given by God. At this point, *Ash'ariyah* took the middle way (*tawasuth*) by incorporating the concept of effort (*al-kasb*). According to him, human actions were indeed created by God, but humans have a role in their embellishment.

As in the *ubudiyah*, the *Jam'iyyah* follows one of the Imams of four *madzab* (Hanafi, Maliki, Shafi'i and Hambali). NU rejected the extreme attitude of anti-*madzab* from *Abduh* while at the same time rejected the exclusive attitude of wanting to implement a single school of thought like *Wahhabism*. NU took an open step towards the four schools in *Aswaja*. The majority of *nahdziyyin* are indeed *Syafi'i*, but NU does not behave rigidly as a *qauli* school (following the school product in terms of the law that has been made). NU also develops a school in the form of *manhaji*, following the school of thought (*manhaj al-fikr*) as a school of law (*qauli*). a process and not a product, bearing in mind the changing social realities. When the context changes, it is open that the legal provisions (doctrine) of *qaul* that have been formulated can be changed but by referring to the school in a *manhaji* way. In this context, NU on the one hand seems traditional because it follows the *madzab*, but on the other hand it still opens opportunities for *manhaji ijtihad*, which means it has a modern character.

Modernist Islam at that time was not only anti-*madzab*, but also anti-*tariqat* (*sufism*), both of which were considered responsible for the stagnation of Islam. In this context, Islamic boarding of Al Junayd and Al Ghazali, two

Persian Sufist. Sufism of Al-Junayd seeks to realize the balance of shari'ah and essence, a thing that is completely different from Sufism oriented thinking philosophy. First, for Al Junaid, sharia which are not strengthened by nature will be rejected, as well as nature which is not strengthened by sharia will be rejected. Shari'ah is the essence on creatures, while the essence arises from wandering on the Khaliq. Closeness to Allah can only be achieved after carrying out physical practice (shari'ah) and then followed by inner practice (essence, bathin). Second. Al-Junayd's thoughts are salaf, concentrating his Sufism on the Qur'an and the Hadith. Third, For Al Junaid, zuhud for "A Sufi should not just stay in the mosque and perform dzikr without work, so that his life depends on only the gifts of others. Such qualities are very despicable. A Sufi must continue to work hard to support his daily life, and if he has earned his living, is expected to want to spend it in the way of Allah SWT.

The NU has certainly the character of moderate views, it can be understood if the main characteristics of NU Aswaja also lead to moderation, such as tawassuth and i'tidal attitudes (middle or balance), which is always balanced in: (1). use the argument, between the argument of naqli and aqli, between the opinion of jabariyah and qodariyah, and be moderate in facing worldly changes. (2). the matter of jurisprudence also takes a middle stance between ijthihad and taqlid (bermadzhab). As a result, although NU's attitude became firm in qath'i (denotative) matters', it became temporary in dhanni (interpretable) matters. (3). In relationa to culture, NU also acts tawassuth through the attitude of maintaining a good old culture and accepting a new, better culture. Through this attitude Aswaja NU did not a priori reject or accept one of the two. At this point, although NU is labeled as having a traditionalist sub-culture, it is not old-fashioned, because it still opens the door wide open to a new, better culture, an attitude that is fundamentally opposed to the principles of traditionalism. Rationality as a condition of modernization is highly valued, as long as it does not conflict with the text (Al Qur'an) and Hadith. In the context of Sufism, NU encourages people to work hard to become rich, at the same time to remind them that the heart is not bound by the love of the world. It is these sides of understanding that cause NU to have a traditional character, but it also does not substantively oppose the vision of modernity. This is exactly the character of the NU founders who actually did not reject the ideas of the Islamic modernism movement, but only rejected the anti-madzab movement. All these moderate characteristic contrary to the characteristic of HTI and FPI, those two radical Islamic social organization. HTI, for instance, declares khilafah as the doctrine that must be realized and evey muslim should strive for sharia implementation systematically. While, FPI sometime practices sweeping to combate maksiyat or wrongdoings of sociatey. Inevitably, these

two radical organization cause social conflict especially with those which oppose the idea of Islamic state.

Moreover, the Aswaja terminology for NU may also require reinterpretation, because the NU Aswaja's standard formulation is not too firm. In the NU qanun (UUD) there is no fundamental explanation regarding the Aswaja formula, because KH. Hasyim Ash'ari as Rais Akbar only mentions Madzahibul Arba'ah, not one of the four schools. This was intended to ensure that heterogeneous NU members of their discourse of thought were not ta'asub). Therefore, the aswaja doctrine is not stated absolutely, which could not accept new ideas. The basis of his thought was, of course, because it was still an area of ijtihadiyah (interpretable matters), so it might be justified if the NU itself reinterpreted the existing Aswaja texts. This attitude gives a very wide opportunity for the development of new interpretations which are also very broad in reference to the CATALOG, from Hambali, Maliki, Hanafi, and Shafi'i. Consequently, NU often gives birth to the results of ijtiḥad which actually jerks the conscience of the students themselves, both within the environment of traditionalist sub-culture itself, and even modern sub-culture.

The first example occurred in 1936. In the Congress in Banjarmasin, NU made a decision which later would even underpin NU's attitude towards ideology, politics, and government in the Indonesian era. The decision was related to the question of the status of the land of the Dutch East Indies, which was ruled by the colonial authorities, non-Muslims (infidels) of the Netherlands, should he defended it if there were attacks from outside. The answer is: must be done according to religious law. So, as long as Muslims can carry out their religious life in full, then the context of government is no longer the center of thought. The same logic occurs when Muslims accept the Ottoman Caliphate over the entire Islamic world, even though they are not from the Quraysh tribe as stipulated by the Prophet.

The second example occurred in 1984. In the 27th Conference in Situbondo, East Java, NU surprisingly accepted Pancasila as the sole principle. This clearly struck the santri, even including the modernists. For NU, the acceptance of Pancasila as a state ideology and a single principle would not theoretically be worse than the results of the previous Dutch East Indies government. Between Pancasila as the ideology and Islamic as aqidah, according to NU, it cannot be contradicted, because basically the Indonesia people are based on Pancasila because it acknowledges oneness of God Almighty, religious life. Between Islam (religion) and Pancasila and allows muslim to practive their religious life. This is the superiority of NU, although often dubbed traditional, but this organization is not a rigid religious organization in responding to social developments.

5. Concluding Remarks

In its tradition, NU has two categories in school of thought (madzhab): the school of qauli and the school of Manhaji , following the mindset of madzab (manhaj al-fikr) as a process and not a product. Thus, legal decision making (legal product) by the majlis mujtahid (a madzab) is indeed inseparable from the context (time and place) that lies behind it (social, cultural, geographic, and political). This pattern of legal formulation eventually became very dependent on the pattern of solving the problem, including: (1) maudhu'iyah (thematic) pattern, if it is a problem description in the form of tashawur (cross-disciplinary empirical science). (2) applied pattern (qonuniyah), when the formulation of law is intended for the benefit of applied positive law. At this point, the approach to the problem is core "tathbiq al-shari'ah" which is adjusted to the legal awareness of national pluralism. (3) The waqi'yah (casuistic) pattern if its work steps are limited to responding to regional--incidental factual events.

The principle finally permeated the NU Community's attitude. (1). Tawasuth and I'tidal, for example, were implemented in a middle ground attitude with the principle of upholding the necessity of acting fairly and straightly in the midst of the nation's people, so that NU is always constructive and avoids all forms of extreme approaches. (2). Tasamuh by developing a tolerant attitude, both in religious matters (in matters of furu'iah-ikhtilaf) as well as in social - cultural problems (3). Tawazun (balanced attitude) through: (a) harmony of relationship with God, humans and nature, (b) harmony between past, present and future interests, (c) balance of Amar ma'ruf nahyi munkar that is always sensitive to encourage good deeds-useful-beneficial for life together, and rejects and prevents all things that can plunge and demean the values of life.

Thus, with regard to the ideas of humanism and inclusivism in the context of the life of the nation state, it seems that it has long been a part of the struggle of NU thought to unite the nation, even as extreme as it has been shown since the colonial era in 1936. For the reason, NU is a moderate traditionalis Islamic social organization that can maintain harmonious relations with all Islamic and also secular social organization.

NU can be categorized as a group characterized by a hierarchical-mediational style and represented by saints (kiayi or ajengan in the context of Indonesian society). This could be referred to the phenomena of K.H. Wahab. with regard to NU's birth and development, he was more dominant and therefore more suitable to lead NU. However, the problem is not that simple. For the NU, K.H. Hasyim Asy'ari seemed to be the most senior kyai (in 1899, founded

the Tebuireng boarding school) and even became a teacher of other kyais. The seniority is more and the position as a teacher in the pesantren tradition certainly has a special value in the pattern of relations between them. As a result on those reasons, K.H. Hasyim Asyari was considered more suitable to lead NU since 1926 until he died in 1947.

The logic is almost similar in the election of the head of NU in 1967. K.H. Bisri, although is known to be firm in defending the principle, politeness towards those who are older than Kiai Bisri is not in doubt. During the 24th NU Congress in 1967 in Bandung, Kiai Bisri showed that attitude. When the Rais 'Am election involved "rivalry" of two elderly kiai, namely Kiai Wahab who was then serving as Rais Am (incumbent) with Kiai Bisri who was one of the PBNU Syuriah Rais. The election results were unexpected. Even though he was younger, Kiai Bisri won the most votes. Kiai Wahab also accepted defeat with a big heart, let alone who defeated his close friend and brother-in-law himself. Likewise, Kiai Bisri was chosen by the muktamirin, but then Kiai Bisri gave a speech, as long as there were Kiai Wahab who were more senior and more respectful, Kiai Bisri was not willing to occupy that position. "Therefore, I am willing to resign and return the position to Kiai Wahab Chasbullah." Responding to the attitude of Kiai Bisri, Kiai Wahab then accepted the mandate, while Kiai Bisri is trusted as Deputy Rais Am. When Kiai Wahab died in 1971, only Kiai Bisri held the position of Rais Am until he died in 1980 and was continued by Ali Maksun.

Only recently, the tradition of respect for the elderly seems to fade, even appear to be vulgar in the era of the leadership of K. H. Abdur Rahman Wahid. At that time, Abdurrahman had an open dispute (and was shown in a vulgar manner) through the mass media when he was fighting the elderly clerics in the NU environment, namely K.H. As'ad Syamsul Arifin. As a result of this dispute, the leader of the pesantren Asem Bagus in Situbondo even came to "mufarrokoh" (separation) from Gus Dur's leadership, because it was like the prayer leader, the grandson of K.H. Hasyim Ash'ari is considered to have farted (canceled).

Gus Dur-Kyai As'ad conflict turned out to have extraordinary implications in neutralizing the position of Ulama in Nahdliyyin. Gus Dur's leadership itself (even when he became president) for example did not even get the support of many Madura kyai including his loyal followers, as did K.H. Alawy Muhammad (Sampang) whose name is quite monumental in the case of Jenggawah.

NU could maintain even internal conflict seems accepting liberal ideas delivered by its young intellectual. The emergence of Jaringan Islam Liberal or Liberal Islamic Network (JIL) could be considered as this signal. The symptom of freedom of thought is actually not a new culture in the NU tradition, but has

long been built by NU's own founding founders. The existence of Tashwirul Afkar for example, is the most important legacy of the NU to Indonesian Muslims. The founders of the NU have exemplified the younger generation that the principle of freedom of thought and opinion can be carried out in a nuance of diversity. The principle of freedom of thought and opinion will not reduce the spirit of religiosity and the level of faith of a Muslim. With the principle of freedom of thought and opinion, Muslims will be able to solve social problems within the Islamic way. On this basis, the presence of JIL (which was born in line with the leadership of Gus Dur's NU) is actually not too stressful in the NU tradition. It's just a problem when the practice of thinking that has not been established has been consumed by the general public through various media in order to gain popularity and research projects.

From the above analysis, it seem true to say that according to Gellner's conceptualization, NU can be categorized as a group characterized by a hierarchical-mediations style and represented by saints (kiayi or ajengan in the context of Indonesian society. In his conceptualization, NU is categorized as a pluralistic moderate group in religious and conservative orientations in the context of Indonesian society (Gellner, 1981) in its political orientation, as opposed to fundamentalist-scripturalist groups in religious orientation and progressive radicals in political orientation as represented by Front Pembela Islam (FPI) and Hizbut Tahrir Indonesia (HTI). Thus, Gellner's conceptualization seem to be an applicable analysis tool to scrutinize religious social movement especially among Islamic social organization.

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Mentari in Pakudui Hamlet: Gait of Balinese Artists I Made Ada (1948-2018)

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Abstract. I Made Ada is one of the artists whose names are well known in foreign countries. One of the international organizations WIPO (World Intellectual Property Organization) gave the title of Maestro in the field of sculpture carving Garuda. Everything obtained by Made Ada is now a struggle, which began with poor economic conditions. I Made Ada is from Pakudui Hamlet, Kedisan Village, Tegallalang, Gianyar. Made Ada's childhood was spent helping his parents as farmers and carvers. The media used at the time was rock. The type of carving is more dominant lion carving, this type was very popular at the time. This type is usually used to decorate houses in the front of the house or called the front porch. This order did not arrive at any time so to fulfill the economic situation of the family of his grandfather and father, Made Ada also worked on his neighbor's rice field, which was also referred to as a wizard. By pursuing carving as a legacy from the soul of his grandfather and father in the soul of Made Ada, then the soul of art emerged. Twists and turns of the life of Made There is very interesting to know, many achievements are given to the island of the gods, one of which is the contribution of thought in realizing the statue of Garuda Wisnu Kencana as the mascot of the city of Mangunpura besides most of his works are displayed in the State Palace and Taman Mini Indonesia Indah (TMII). Unconsciously, Made Ada also had a big influence on the village in terms of the economy, namely the occurrence of economic growth so as to improve the living standards of the residents of Pakudui in a good direction and also in terms of cultural preservation as ancestral heritage.

Keywords: Maestro, Cultural Preservation, Sculptors, Economic Growth, Artists.

I. INTRODUCTION

The basic capital of tourism in Bali is culture and its work, one of which is in the arts. Tourism consists of three components, namely tourists (tourist),

geographic elements (geographic elements) and the tourism industry (tourism industry) (Pitana, 2005 in Prabhawa. 2017: 85). Tourists are elements or components that are very important in this model, because it is essentially a human experience, something that is enjoyed, anticipated and remembered throughout his life. Geographic elements include: markets or regions that can encourage interest in tourism, tourist destinations and the transit area of a tourist route / trip. The third element is the tourism industry which involves the business or businesses and organizations that regulate tourism products.

This condition is very smart to be addressed by Made Ada in seeing the development of tourism in Bali. Sculpture is one of the tourism industries in Bali and is much sought after by tourists and is a souvenir for them. Expertise Made There is no such thing as carving, it all goes through a long process. Similarly, the title of Maestro which he carried through a long and winding journey. Departing from the poor economic conditions of the family in the era of the 50s, namely the occurrence of natural disasters, the geographical area in the hills and the lack of access to the road made the economy of the community more difficult. The village of Made Ada is also a remote area with a large economy mainly from the agriculture and coffee plantations sectors.

Made Ada also has an important role in economic growth in Pakudui Hamlet through his sculpting skills which are then distributed to the younger generation in his village who are interested in carving arts. Not only that housewives are also trained as sculpture amplifiers. So that the free time of housewives filled in useful and helped the family economy.

This then brought Pakudui Hamlet to be known as the center of Garuda statue production. Before the island of Bali developed as a tourism area, the economic life of its people was supported by the agriculture, plantation and livestock sectors. In addition, the condition of the Pakudui region in the 70s was difficult to access due to the lack of a bridge connecting the Pakudui region to the Tegalalang area. So to market agricultural products, plantations and livestock to be limited.

The development of Bali as a tourist area has a broad impact on the Balinese people, especially for the Pakudui community. Economic growth began to be felt by the results of his work are known to foreign countries. When we refer to the theory of the growth of the economic situation, it focuses on the transformation mechanism experienced by dualism, which was originally subsystemic and focuses on traditional dualists leading to a more modern situation dominated by dualism of the non-primary sector especially service dualism. Pakudui society has undergone an economic transformation from an agrarian to an industrialist society. But they did not completely abandon their

activities in the main sectors of their economy, because the existence of the fields they owned was a family inheritance and they still looked at the taboo to sell their family inheritance.

II Discussion

1.1 The birth environment of I Made Ada

I Made Ada was born in the hamlet of Pakudui in the Kedisan village of Tegalalang Gianyar, a hamlet located in the highlands of the Tegalalang area north of the scenic terraced tourist attraction. Pakudui region has become a tourist attraction and is a central producer of Garuda statue. The work of sculptors from Pakudui has been famous on the island of the gods. Their products have been widely marketed in the Sukawati art market and have also entered modern markets such as Krisna, Erlangga, Cening Bagus, and even in tourist shops in Bali. Not only that, the Garuda statue from the Pakudui village is much in demand by foreign tourists as souvenirs when visiting Bali.

Made Ada was born on August 18, 1948, and he was the second child of six siblings. He was only one year adrift of his brother I Wayan Ampel. I Made There was just born by his parents named I Made Bejug. The name he used approximately until the age of 4 years. This is caused by the condition of Made Ada who is often sickly. As said by Made Ada:

“At that time I was told by my parents that my condition when I was a child was often sick, my thin body condition and my small stature so that my hopes for life were thin. Especially with the economic condition of the family at that time. On the advice of my grandfather, then my father asked the stakeholders in my village why I was sickly often compared to my other relatives. On the advice of stakeholders (called penglingsir in our area), my name was later changed to Made Ada Astawa through a ceremonial procession like a newborn child and the name I use until now. And thankfulness is healthy until now. “

Without Made Be aware, the name given brings good luck in his life. Made Ada Astawa, the following is known as I made Ada was born from couples I Nyoman Kampih and Ni Luh Cenik. Made Ada’s mother is a housewife, her job is caring for and caring for her six children. Made Ada’s father and grandfather were Balinese builders and carvers to decorate buildings. At that time, in the village of Pakudui who were skilled in carving were Made Ada’s grandfather and father. The activity is to be able to balance their abilities as builders and carvers as well. Carving is done from the rock.

The economic conditions in the Pakudui hamlet in the era of the 50s can be said to be very alarming. This was influenced by the minimum road access at the time which caused the area to be isolated. During this time, Made Ada's father and grandfather while working as builders were rarely paid in cash. Usually only paid with rice or just given enough food for the family. This is what makes their lives far from decent. Even if there is an order to make a statue with a contribution of money, only a statue with a small size. However, Made Ada and the family remain grateful.

Difficulties were increasingly engulfed when in 1963 Mount Agung erupted. The enormity of the eruption of Mount Agung to devastate the economy at that time. The impact of the eruption of Mount Agung spread to the area of Tegalalang, including to the village of Pakudui. Dust eruption caused agricultural and plantation products when it was not good. This further aggravated the living conditions of the people in Pakudui village as well as the Made Ada family. This is due to being covered with volcanic ash, fields that had turned green turned brown due to being covered with volcanic ash.

In 1965, there was a 30S PKI movement that extended to the hamlet of Pakudui. Arrest occurred in residents who were thought to be communists. As told by Ketut Rekun,

“When the 30S PKI incident occurred, I was about 12 years old, and in my memory there was an arrest at night. My father said you are still children, do not go out, father will gather in banjar bali. The situation was tense, I peeked from the house there were a number of people passing by and entering the residents' house. I don't know what they are doing, because of my fear. “

The atmosphere of tense was felt by the family of Made Ada, for several days Made Ada and her siblings did not dare to leave the house. The economic difficulties that were felt by the people of Tegalalang at that time included the hamlet of Pakudui, so there was an offer from the Gianyar Regency Government to transmigrate to Sumatra. Many colleagues and Mr. Made Ada chose to join the transmigration, but the Made Ada family did not join them more choose to live in their own village. For daily food they scavenge what is left like a banana hump, the insect they consume.

At the age of six, Made Ada was interested in making sculpture. The media used at that time was clay, then he tried it with soft wood. He imitated what his grandfather and father did, made a traditional patterned sculpture and there were carvings. This activity was undertaken by Made Ada while she was

in school. After completing his elementary education, Made Ada strengthened his carving skills by accepting the invitation of Mr. Cokot to work outside the area, namely in Jakarta, the Cokot family's art stall. Made Ada only lasted until the end of 1969 and then returned to Bali and re-honed his abilities and joined Ida Bagus Tilem from the village of Mas Gianyar. Because Ida Bagus Tilem developed modern carving then Made Ada chose to go out and accept the invitation of Mr. Twin Kerepun to work in an art workshop in Gianyar. At that time Mr. Twin Kerepun served as Regent of Gianyar. It was through this twins who introduced the work to the state palace. From here Made Made's works began to decorate the State Palace to Taman Mini Indonesia Indah (TMII).

In 1981, the name Made Ada was increasingly known as the statue sculptor Garuda. This has brought Mr. Soeharto the second president of Indonesia to visit his workshop in Ceking Tegalang. Soeharto came, his wife and his group increasingly catapulted his name to make Ada as a reliable sculptor. The arrival of Mr Soeharto brought extraordinary blessings to the career journey made by Ada as a sculptor. Not only catapulted his name, it also added to his financial coffers. Since then, orders have flocked to the workshop made Ada. This has an impact on the increasing number of sculpture engravers. Made Ada's carvers were the backbone for Made Ada in creating his works. They for made There was very meritorious for his career. One of them is I Ketut Mantra, who more than 35 years accompanied Made Ada, spoken by I Ketut Mantra,

“When Pak Ada got a statue order from the State Palace I was already involved in making the statue. Indeed, the number of orders is very troublesome, Mr. Ada. From there I continued to work carving in Mr. Ada's workshop. Those times were indeed a golden period for us citizens of Pakudui, because Pak Ada used a lot of workers from Pakudui. He really believed in our results because on the way we never disappointed him. He really appreciates the results of our work, it can be seen that the wages he gives are quite a lot for us now. “

Since then, developed in the Pakudui hamlet by carving garuda statues in various sizes. Their work becomes the main souvenir for tourists visiting Bali. What distinguishes the work of Made Ada, with the work of other sculptors is behind the work of the statue of Made Ada at the bottom right hand he put his name and the symbol of his business. He has obtained that right from the Gianyar Industrial Office.

Social life I made There is very high, especially for the brothers and neighbors who migrated to Sumatra. There is free time, Made Ada always shares with her relatives who migrate. He shares happiness with close relatives or village

relatives. And tell how the conditions of the village Pakudui, the entry of tourism and the existence of access roads have changed the village Pakudui into a tourist village.

In 1983, after the exhibition in Denpasar and continued in Jakarta, I made Ada had the opportunity to go abroad. Singapore was the first country he visited. An art entrepreneur in Singapore named Tong Yu ordered an eagle statue and installed it at home. Many business relations of Tong Yu are interested in Garuda statue. Then in 1986, I made Ada was sent by the state as an art ambassador to Germany to demonstrate his expertise in making sculptures and then proceed to America, Australia and also to Japan.

The activity of overseas visits is carried out almost every year by Made Ada to demonstrate the process of making sculpture in the context of various promotional interests sponsored by the state. Routes of Made Ada travel to foreign countries not only occurred in the Suharto era. In the Habiebie era, Megawati and Susilo Bambang Yudhoyono were still often sent abroad, for various promotional purposes.

In 2002, Made Ada got extraordinary happiness again. He was visited by Megawati Sukarnoputri, the fifth president of the Republic of Indonesia. The biggest gift from Mega's mother was the motivation to establish a museum. During her visit Megawati's mother encouraged Made Ada to establish a museum. As quoted from Mega's mother talk,

“Don't sell all the works, leave it for grandchildren, so you must have a museum. It was made a cultural heritage for them “

That's about the words of Mega's mother, at that time that can be remembered by Made Ada. Mrs. Mega not only motivated to work harder for the establishment of the museum, she also signed the inscription for the establishment of the museum. Sculpture carvings in Bali continue to evolve, from the easiest to the most difficult. The movement of sculpture continues to follow the times. Of course the sale value is the main target. So rapidly developing forms of contemporary carving. However, this does not make Made Ada shift to keep pace with the times. He still chooses his way of life as a traditional sculpture artist with a big theme “GARUDA”.

1.2 Preservation of Cultural Values

Tourism has stimulated Balinese to pay attention to their endangered traditions while promoting the creativity of its cultural arts. Balinese people become modern people but they still preserve their culture (Picard, 2006: 173, in Asmariati, 2011: 153). By maintaining and preserving traditional cultures will be able to strengthen the cultural identity of Bali.

Mckean an American Anthropologist who examined the development of tourism in Bali in 1970-1971, which at the same time refuted the notion that tourism has distorted the arts of Balinese culture. Mckean revealed that the Balinese people wanted to be modern while preserving culture, art products as an effort to improve the economy to the level of welfare of the people.

Sedyawati in the cultural congress I, 1992 revealed that preservation means making something sustainable as a cultural heritage value for the next generation. This role, made by Made Ada in the effort to preserve carving, especially for the young generation, is called millennial generation. Young generation's interest in carving began to decline. But that did not dampen the intention of Made Ada to establish a carving art studio in his museum. The students currently have more or less five people and have been able to follow the carving style of Made Ada. In addition, the museum can often be visited by foreign students who study art, including carving. They were trained for up to 3 months and then were considered able to be returned to their countries. Armed with the ability to carve them into a provision to the state with the art of knowledge they have gained.

For Made Ada, his knowledge ability will not be enough to face the current of globalization, so the young generation must also have skills, one of which is in the field of carving. Made's expertise has also declined in his sons, especially the third son of Nyoman Gede Budi Darmawan. Together with his third son, Made Ada manages the museum and his art studio. If there are things related to checking the condition of the statue at the State Palace was left to his son. This is caused by the condition of Made Ada who is old, so it is important for him to leave all abilities in the field of carving for the young generation, which is a form of cultural heritage in the arts.

1.3 Economic Growth in the Village of Pakudui

The development of Made Ada's expertise in sculpture has a positive impact on the economic sector for the people of Pakudui. Children begin to be trained as sculptors, and housewives in their free time use to refine the sculpture from sandpaper (sandpaper). There has been an economic growth in which the community is engaged in the agricultural sector and also the handicraft industry sector.

The economic changes felt by the people of Pakudui are inseparable from the role of Made Ada through the results of his work which are known to foreign countries. When we refer to the theory of economic growth, it focuses on the transformation experienced by dualism, which was originally subsystemic and focuses on traditional dualism towards a more modern situation dominated by non-primary sector dualism especially service dualism. Pakudui society

can be said to have undergone an economic transformation from an agrarian to an industrialist society. But they did not completely abandon their activities in the agricultural sector. The Pakudui people see agriculture as the main sector of their economy, because the existence of the fields they own is a family inheritance and they still see the taboo to sell family inheritance.

Economic growth can be interpreted as a process of changing the economic conditions of a region on an ongoing basis to a better condition for a certain period. Economic change can also be interpreted as a process of increasing the production capacity of an economy that is realized in the form of an increase in people's income.

The advantages of Made Ada in the field of carving art can be put to good use by Made Ada. Tourism has an important role in introducing the works of Made there. But this was not enjoyed by Made Ada himself, but also involved the Pakudui community, both male and female workers. This had a positive impact on the economy of the Pakudui community, so as to improve the lives of their families.

III. Closing

The art talent of Made Ada is inseparable from the skill of carving out his grandfather and father. Further developments Made Ada honed the ability to carve it from Mr. Cokot, Ida Bagus Tilem in Mas village and worked in a carving business owned by the Regent of Gianyar, Mr. Twin Kerepun. The tenacity and perseverance of Made Ada in his work then drove him as a Maestro in sculpture sculpture. This title was awarded by WIPO (World Intellectual Property Organization) in 1996.

Through the name Made Ada gave a positive influence on economic growth in the village of Pakudui, known as the central craft of Garuda statue. Not only that, it also has an impact on the preservation of cultural values for the next generation.

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West Bali : The Untold History in Local Historiography

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Abstract. This article has no obsessive intention to generalize a regional history or to create an equal discourse. However, it is used for doconstruction the dominance discourse by presenting an untold narration in the local historiography of Bali. The creation of the equal discourse which means as an effort to represent the past as conceivable and claim, not how the fact was. The untold narration which called as West Bali, is a silence region within serious conflict. It's hated but loved as well. It had been considered as unmastered lost area (*terra incognita*). Nevertheless, the invisible power hands playing their political chess pawn freely. This article is featured with literature test toward several colonial sources, post independence up to reformation period and also provide the result of oral history from the actors or witnesses of history. It is eager to present the unheard false voice asking for justice upon political tribute in the past and social burden at the present and the future

Introduction

This paper is summarized from the results of our fieldwork in 2005, 2011 and 2013. The research was conducted in Sumberklampok Village, Gerokgak District, Buleleng regency. The main purpose of the research in 2005 was to map land conflicts in these villages occupied by the Javanese, Bugisnes and Maduranese diaspora who were former Dutch Colonial plantation workers who had been opened since 1918. The research in 2011 in the same location was a bachelor thesis that examined ethnic and religious pluralism, although in the past, precisely in the 1965 tragedy was involved in conflict and violence. While the 2013, research took the form of a master's thesis that examined the identity struggle of the former East Timor Balinese transmigrant who was temporarily placed in this area.

The selection of research sites in Sumberklampok village has some reasons. Compared to other villages in the West Bali region, Sumberklampok village is the most problematic, both historically, socio-culturally, politically, lawfully and environmentally. The last two reasons are the latest issues in the region. Administratively, this village belongs to Gerokgak district, Buleleng Regency. Since the discourse on the Agrarian Law was initiated by the Old Order of the 1960s, three ethnic majority have settled in this village since the opening of the first colonial plantation in 1918, finding a bright spot on the status of land ownership. Sukarno's resignation in 1966 and the founding of the New Order,

which at the same time was marked by the 1965 tragedy, broke the hopes of thousands of people living on this village. Until now (2019), Sumberklampok village is not a definitive village. Its territory in the national map is part of the West Bali National Park Forest. The land occupied by descendants of former Dutch Colonial plantation workers has the status “Hak Guna Usaha”. (HGU). This means that at any time, if the country wishes, resettlement can be reforested.

Through comparison of three periods sources, the Dutch Colonial era, independence era (Old and New Order), and reform era, there are three main points that will be presented in this article. The lack data from the kingdom era, even far back makes the scope of this paper start from the colonial era to reformation.

First, West Bali is a political battleground that unites various power trajectories. During the Dutch Colonial period, West Bali was a political policy solution of the colonial state which faced an Balinization effort, on the one hand accommodating the wishes of European company to establish plantations in southern Bali. The problem is, Balinese culture is trying to be incubated through the Baliseering project based on wetland agriculture. Most are located in the fertile and sufficiently southern part of Bali. If the European company desire to establish plantations in Bali is approved, it will cause several things such as drought and the social pathology of the plague of plantations on Java, especially the wave of nationalism which is considered to be able to damage the rust en order on an island that has been unanimously controlled after Puputan Klungkung 1908. In addition, the initial commitment to museum the Balinese culture will not be achieved, because the establishment of plantations will automatically open access to modernization, which is forbidden in the Balinization creed that looks to the nostalgia of the past. The solution for the European company to establish plantations in West Bali with the main crop specifications in the form of cotton and copra.

Second, although it is an area of power trajectory entrenched as stated above, West Bali is “absent” in discussing Bali as a political and cultural unit in the perspective of the tourism industry. Local historiographic chunks, which rarely place the important role of West Bali as the main door of outside influences infiltrate as well as penetration of Bali. If anything, it’s not deep enough, rather than tendentious. As a result, it becomes a gray area (terra incognita) which is difficult to define in the collective memory of Balinese.

Third, the unpopularity of West Bali can be seen from the lack of social and political stage even in the level of the governor election in 2018. Particularly in environmental issues, political discussions on social media are more focused

on the discourse “Bali Tolak Reklamasi” movement. The area of re-forestation discourse covering hundreds of hectares forest is devoid of interest and appears to be less “sexy” to be raised as a political issue. If the forests in the central and part of southern Bali are considered as the hydrological center of Bali, then the West Bali forest area with its West Bali National Park (TNBB) can be considered as the green belt of the island of Bali. Severe biological damage in this region will at least affect water and air quality in Bali in the future.

The Silence of West Bali

In the social memory of most Balinese, West Bali region may not be as popular as other Balinese regions. Short interview in the style of “coffee shop” with several informants, although it can not be considered representative, but at least can provide an initial description about their perceptions of this area, is a quiet forest area with middle typical Indonesian animals such as Bali starling, wild boar, hedgehog, and deer. Activities become crowded at night, because the Singaraja-Gilimanuk and Denpasar-Gilimanuk roads are crossings for goods trucks to and from Bali-Java.

In fact, there are thousands of people who live in this place, both through legal and illegal ways. Illegal ways can be seen from criminal cases in the form of wood theft, poaching of protected animals up to the cutting of forests for dry fields. This phenomenon cannot be separated from the past of West Bali as the first Dutch colonial estate on the island of Bali. Regime change gave rise to the present social reality in the form of land disputes since the 1960s, the issue of re-forestation in the late 1980s, mass road blockades in the 1990s to the relocation of Balinese farmers ex East Timorese transmigrants in early 2000.

At the end of 2013, the people of West Bali region flared up. For three days, from November 7-9, Sumberklampok villagers took to the streets demanding the transfer of rights to a land area of around 600 hectares within the West Bali National Park enclave. The land was claimed to have been hereditary since the plantation’s opening in Dutch colonial era of the 1920s. The demonstration continued with a road blockade connecting Singaraja-Gilimanuk.⁵ As a result, the flow of traffic to and from Singaraja-Gilimanuk was totally paralyzed.

Land conflict in the West Bali and Sumberklampok villages in particular are the most problematic. Thousands of people whose land is state-owned produce conflict. This is because the entire village land is included in the area of the West Bali National Park (TNBB). In the 1980s, the area was once planned to be reforested. Residents are given two choices, transmigration to other areas or returned to their home regions.

Unresolved land conflict between the government and residents of descendants of former Dutch plantation workers, in 2000, this area was made a new settlement for hundreds of heads of families of East Timor refugee farmers from Bali. They were East Timorese transmigrants from Bali who fled in mid-September 1999 after the announcement of the results of the referendum won by the pro-independence side. After returning to their original land, they were refused to return to their respective villages. The offer of retransmigration to Central Kalimantan and Riau did not get a response.

West Bali in the Struggle for Identity

Different with the other areas of Bali, West Bali is a culturally open area and the entrance of Bali from the west. If other areas of Bali show social conditions that position the Balinese as the majority, this is not the case with this area. Down the road from the city of Singaraja to the port of Gilimanuk, after entering the Gerokgak district, a heterogeneous community atmosphere, houses, ritualistic ritualism and even traditional villages that represent representations do not show similarities to other areas of Bali.

Before becoming a settlement of former Dutch plantation workers, West Bali was an area dominated by forests and shrubs. By the 19th century, European companies who wished to open plantations in this area had difficulty finding local labor compared to plantations in Java. The solution is to bring in labor from Madura and Java. Workers from southern Bali are generally brought in only at harvest time, because most workers are freelance and are not based on contracts. The workers from Java and Madura have the task of opening land, including digging land and seize forests, while workers female workers are tasked with weeding and sowing the seeds. After harvesting, local workers will return to their home areas, while workers from Madura and Java who get heavier work make settlements and settle permanently around the plantation area

The first settlement of Madurese for coconut plantations in 1918 was carried out in the name of A. Willem Remmert who brought 65 people from the forest dredge from Sapudi Madura island. They are the first generation of Madurese. The Javanese people, on the other hand, established settlements in different plantation locations but were still in one area and relatively close together.

Massive migration of the East Balinese (Karangasem regency) to West Bali began in 1963 after the eruption of Mount Agung. The area that was still deserted by the population became an alternative destination for migration. The arrival of southern Balinese people from Klungkung, Nusa Penida,

Badung and Tabanan only began in the mid 1980s in line with the labor needs of former Dutch colonial estates whose concession rights were transferred to PT Dharmajati and CV. Margarana.

The placement of the people of southern Bali, especially those who work as farmers, has begun during the leadership of the Governor of Bali, Anak Agung Bagus Sutedja. He borrowed the Sumberklampok plantation land area of approximately 50 hectares to place 89 families of southern Balinese peasants in 1962. Late delivery of the Pds Circular. Governor of Bali's Regional Head No. 610 / A.3 / 2/25 dated May 25, 1966 and allegations of involvement in PKI-affiliated organizations, Barisan Tani Indonesia (BTI), resulted in all 89 farmers in 89 being killed. His body was buried in what is now a straits (Balinese grave) in Sumberklampok village. If most Balinese peasants were slaughtered because they were accused of being PKI or PKI, this was not the case with Javanese and Madurese people. They all survived because they had chosen to join Anshor, which is one of the wings of Nahdlatul Ulama.

West Bali in The Vortex of History

The Dutch Colonial Agrarian Law of 1870, which took effect in Java, was then also implemented in areas outside Java in 1875. The starting point of the Agrarian Law was the statement of public land ownership by citizens (domein verklaring). All land is declared state property, except if other parties such as the king state otherwise for certain reasons and evidence. The Dutch government can lease agricultural lands that are not demanded by other parties to plantations and European capital owners over a long period of 75-99 years, including a statement of land ownership by the government and a ban on the transfer of agricultural lands by indigenous people to foreigners prevailing in Bali.

Dutch influence officially entered the Buleleng after the surrender in 1849. The Jembrana area that was previously conquered by Buleleng automatically became a subordinate of the Dutch as well. Dutch influence became more widespread after being placed in Buleleng, an assistant resident in 1885 and a controlleur in Jembrana in 1856.¹⁹ The first land lease in Bali was carried out by I Gusti Made Pasekan²⁰, Regent Jembrana in 1860 to L.G.G.R. de Mey van Streefkerk, a clerk in Banyuwangi with a rent payment f 1500 per year and transactions written on palm leaves.

Geographically, the location of Jembrana and Buleleng is very favorable in the Balinese economy. This area covers the west coast plain to the hilly terrain, extending from the middle of the southwest coast of Bali to the mountains.

Resident of Bali and Lombok at that time, F.A Lieftricnk refused the request to open a plantation in southern Bali. The reason is because it will urge even to change wetland agriculture in the form of rice into plantation areas such as sugar cane. If this is forced, he fears there will be a large-scale conversion of agricultural land, an invasion of labor from Java and its derivative impacts. the main problem is the erosion of Balinese culture based on agriculture. This is inseparable from the spirit of “Balinization” which began to be realized in the second decade of the XX century. The solution is to make the West Bali and North Bali areas into European private plantations.

Plants that are suitable to be cultivated in this region are coconuts which are suitable to grow everywhere in Bali, especially in the coastal areas. At the end of the 19th century and the beginning of the 20th century, the need for coconuts (copra) was increasing to be exported mainly to Singapore. Lieftricnk reported that in Buleleng alone coconut yields reached up to 10,000 tons per year, especially at the end of the 19th century. Lieftricnk also said that the quality of Balinese coconut was quite good and was rarely affected by pests.

Coconut pickers are usually taken from Javanese and Madurese because the ship's relationship from the port of Gilimanuk to Banyuwangi is already smooth. The people of southern Bali only migrated to west Bali on a large scale after 1935. The opening of the first private plantation in Bali in 1860 affected the western Bali region and had made it an area that formed traits which gave rise to specific conditions both in language and in customs and culture. This is because since the end of the 19th century and the beginning of the 20th century, many people from Java and Madura moved and settled in Buleleng and Jembrana as plantation laborers due to economic and social problems.)

Private plantations in West Bali and North Bali as well as other plantations in Indonesia are controlled by foreigners as well as coconut oil factories in Kapal, Denpasar, Temukus and Buleleng are still controlled by the Chinese. The world recession in the 1930s also affected Dutch colonial plantations in Bali. Plantations became withdrawn and with the arrival of Japanese in Bali plantations became displaced. After independence, several plantation companies were bought by Indonesians from China and the Bali Regional Government. There were 3 foreign plantations that had been opened in Sumberklampok village.

a. Sumberbatok Plantation

The Sumberbatok plantation which was opened on April 18, 1918 consisted of two accelerations. Perceel I is located in the Buleleng area leased by C.V

Schermbok and accelerel II is pursued by the Royal Government of Jembrana. Since 1935 Sumberbatok onderneming has been managed by J.L Samson from CV. Schermbok. This area covers 246 hectares planted with only 95 hectares of coconut, while the rest is in the form of fields and forests.

b. Teluk Terima Plantation

Teluk Terima Plantation is the easternmost, opened on July 24, 1931, leased by J. Powtal.²⁹ Since 1935, because the owner died, the supervision was given to J.L Samson. The total land area covers 15 hectares consisting of coconut plants covering 103 hectares and the rest is planted with secondary crops. This area is only suitable for coconut plants because the soil is dry.

c. Sumberklampok Plantation

The opening of the Sumberklampok plantation started with a Dutch, named A.W Remmert who married a woman from Sumenep, Madura. In 1918, he intended to open a coconut plantation forest in the forests of western Bali. Therefore, he requested the services of Samian, his personal driver to look for forest dugouts. Samian invited 65 people from his hometown on the island of Sapudi to jointly go to a bay which was then called the "Bay of Accept". Only two women participated in the group, namely Samian's wife and parents-in-law. Both of them are in charge of cooking for the group of coolies from the forest. This group of 65 people is the forerunner and first generation of Sumberklampok villagers. The Javanese worker who was already there was only Prawiro Sentono who was brought by Remmert's wife from Tulung Agung to be a domestic servant. There are also Kusmin husband and wife who work for John Powtal's family.

Land Conflict Since Old Order

Since Indonesia's independence, all former Dutch plantation land has been recognized as belonging to the state, including three former private plantations in Sumberklampok village. All of them are under the supervision of the Regional War Authority (Paperada Udayana) who was commanded by Overste on Sunday. AW Remmert's plantations are managed by a Chinese businessman from Banyuwangi named Kwee Khee Whie, while plantations owned by J. Powetal and Gerrit located in Sumberbatok and Teluk Accept were handed over to the Proclamation Assembly Foundation which was managed by PT Margarana in 1961. Dutch plantations and their descendants only have the status of Cultivation Rights (HGU) for the land occupied. They do not have the right to certify land and if one day the state wants land clearing, they must be prepared to leave the land that has been occupied for decades.

The insistence of the Governor of Bali, Ida Bagus Oka in the New Order era refused the granting of the status of ownership rights to former Dutch plantation workers in Sumberklampok village. Level I Bali No.6, 1989 concerning the Bali Spatial General Plan (RUTR), stipulates the area being managed by the two HGU holders above because it is located in the Protected Forest of the West Bali National Park, its function will be returned as Protection Forest or Non-Forest Cultivation. As a result, all activities in it are prohibited. Four years later, on August 10, 1993, the Governor of the Level I Region of Bali sent a letter to the Regent of the Head of the Level II Region of Buleleng to reinforce the planned re-forestation policy of the western Bali region in 1989. The aim was to avoid the emergence of problems later on when the realization of the regional plan was forested. back.

This plan was responded to by former plantation workers by holding a demonstration from November 7, 1991. It contained a statement unwilling to be transmigrated and demanded that the land they had occupied since before independence continue to be cultivated and if necessary be certified as private land.³⁸ They promised to take part in protecting the preservation of the West Bali National Park together. The demonstration which lasted for approximately one year was responded to through military repression. Commander of the 1609 Military District Command, Odo Hidayat (Lieutenant Colonel Inf / 23538) who was entrusted with the task ordered the village head to urge his community to disband themselves from the demonstration activities and remove the protesting banners because they were considered to have disturbed public order.

The fall of Soeharto's New Order gave a breath of fresh air. On June 22, 1998 the Sumberklampok village community discussion was held regarding the Village Spatial Planning. Not yet finished formulating the results of the deliberations, in 2000, hundreds of heads of family of ex-East Timorese transmigrant Balinese farmers were placed in their area. This is seen as hurting the feelings of the former plantation workers who had already settled. The government actually violated its own rules by giving hundreds of hectares of land as new settlement for hundreds of heads of family of ex-East Timorese transmigrant Balinese farmers without first consulting with local residents.

Conclusion

Discussing Bali will not be able to achieve monolithic unity even though it looks homogeneous in language and religion. West Bali is an exception when the conceptualization of Bali is confronted with a politics of uniformity based on the consistent Balinese philosophy. The socio-political, historical and

cultural narratives that occur in this region may be considered as deviations from the politics of this divergence. The application of Baliseering politics from the colonial era to the post-colonial era was deposited into the collective memory of the Balinese. As a result, anything related to narrative deviation must be eliminated.

In the view of functionalism, the dark narrative of the past is like a virus that is constantly undermining the steady status quo of Bali. If that happens, the structure and function in social life will be disrupted, then social anarchy cannot be avoided. Durkheim calls it anomie. Therefore, holders of power trajectories offer consensus. He is present in the form of writing about the past or historiography. Then taught and disseminated through the media. One of them is educational media. The exclusion of the West Bali narration into the grand narrative automatically creates a steady Bali status quo.

This paper positions itself as an anti-consensus, anti-establishment, and a small effort to deconstruct the Balinese narratives above. Bali is not a monolithic unity, it is not clean from the taint of the past, its social dynamics are not uniform and show smooth and linear straight lines as imagined, but are unique and even multiliner.

The main narrative in West Bali that has been conveyed above is a representation of Bali's awkwardness. First, the land and its human supporters represent a heterogeneity and complexity of Balinese history. Not Bali against non-Balinese, indigenous against non-indigenous, but "us" (Javanese, Balinese, Buginese and Madurese) against "them" state

Second, the presence of ex-Bali-East Timorese Transmigrants, besides giving birth to the concept of our conflict with them, also appeared the stigma of "original" and "non-original", "old and new", "New Order" and "Order of Reform".

The first theme and the second theme see land which defines itself as a social as well as a cultural problem. Land as a social problem involves the symbolic interaction of emotionality between human supporters who view land as a blood spill. Land as a cultural problem means spaces of expression that are used to redefine the original collective identity. Balinese with Madurese relations with kemaduraan and Javanese with Javanese Javanese. Deprived of its origin, its identity has also been uprooted. Therefore, land is the main capital for the redefinition of identity in the world.

The third theme does not describe class disagreement as the two topics above, but rather makes this area a mass grave of victims of the PKI accused. He is like a tool to wash the hands of "sinners", shut the mouth of the truth of the

past while echoing peace in the future. Although there are small ripples that indicate the slaughter of 89 families of peasants and other Balinese living in West Bali by the military assisted by Islamic mass organizations such as NU and Muhammadiyah because they are accused of being members of BTI, but it is still limited to assumptions that still need to be verified. Information about this is vaguely obtained from interviews with prominent Javanese and Madurese figures in West Bali. This indicates that in West Bali, besides creating pseudo-inter-ethnic and interreligious integration, it also produced historical revenge between the slaughtered party, the Balinese and the slaughtered, Madurese and Javanese as one of NU's wings, namely GP Anshor.

Incorporating the three into a perspective of seeing Bali, is tantamount to dismantling the steady consensus of Bali. The image of Bali as the center of peace will decline. Therefore, denying the narrative of western Bali is an alternative to protecting the consistent Balinese consensus.

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Literary Tradition at Karangasem

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Abstract. Karangasem Regency has a robust literary tradition since ancient time. The old literary tradition found in several literary workshop centers such as Puri Saraswati Karangasem. As the old literary center, Puri Saraswati Karangasem brings forth an author (pangawi) named Anak Agung Istri Agung, and her grandchild Anak Agung Ketut. They had produced many literacies at their times.

In addition, there are other priest houses (geria) that have literary tradition such as Geria Pidada, Geria Menara, Geria Punia, and Geria Sindu. Those Geria also brings forth many famous (kasub) authors. Those authors are famous in their literary works to Lombok (Cakranegara). Undoubtedly, in ancient time, there were activities in a hermitage at the foot of Mount Agung called Semadi Cemara. In the next period the literary workers available in some areas in Karangasem, e.g., I Nyoman Tusan, Dewa Gede Catra, Ida Bagus Rai, Ida Bagus Dalang who authored many Balinese and Javanese literary works. Examples of their works are Kakawin Bajradaka and Kakawin Sabalango.

Recently, the literary tradition passed from Geria to formal education in Sidemahan high school. The students are trained to inherit the tradition of literary writing in the papyrus, making perasi and medicinal herbals.

Keywords: tradition, literature, Geria, Puri Saraswati

1. Introduction

Bali Island has long been influenced by ancient Javanese elements, especially during the Kadiri and Majapahit times. All of this has been mentioned by Zoetmulder (1974). The Age of Kadiri is as close as the relationship with Bali, with the marriage of a Javanese princess (empress) named Gunapriya Darmapatni who married Bali's king Darma Udayana Warmadewa, 10th-century Balinese king. Harmonious relations had taken place, especially at that time, writing inscriptions that originally used Balinese letters and languages. Old Bali, called the Old Balinese inscription, was later replaced by the Kadiri letter which is often called by epigraphic experts called Kadiri-Squared, in Old Javanese.

Furthermore, the eldest sons of the marriage went to East Java and decided Airlangga to be a king at Kadiri, and so were his younger siblings Wungsu and

Marakata because he was a sibling (dwa anaknira) to be the successor to the king in Bali. When he was died, he became a temple around Tukad Pakerisan now.

At that time, a number of priests came from Java in a sacred duty (pilgrim) to socialize in the spread of the Hindu religion-Buddha. Priests like Mpu Kuturan, Mpu Baradah, Danghyang Nirartha, Danghyang Dwijendra, Danghyang Astapaka and others. Their efforts to purify the strong foundations of Hinduism, with one of them were making temples in various places in Bali, with its center in Besakih temple, following the Shiva - Buddhist which became dominant during that era.

Furthermore, entering the Gelgel era in the 16-17 century, in the Gelgel Palace, the king's power was apparent, harmony occurred especially with the blessed groups who occupy the highest social structure. The duties of the king in the sphere of spirituality and the field of religion are held by the followers. The function of the priest (berahmana) is double, which is as the king's advisor in matters of deliberation in setting rules. The king delivered a draft law first and then considered it, so that the function of the priest here was very strategic in the political field because together with the king set royal rules. Another duty of berahmana is to give advice in the royal court so that it will run smoothly in the field of royal trials. The interwoven of the two figures strengthened the strength and power of a king during the Gelgel era in Bali.

There is a dominant and strategic relationship that is a relationship in politics and spirituality, even when the priest in certain respects seems as if he can be the king's representative, like a singular, even as a teacher-student relationship, this relationship is very complex in Gelgel era, the relationship between the king and bagawanta (priests) with the people and the role of priests cannot be separated from the dynamics of Balinese society at that time.

At that time there were a number of authors from the class of priests from Java during the Gelgel era who seemed to be in line with the calm and serenity of the kingdom. Many great authors were born including:²

1. Danghyang Nirartha, a Shiva priest from Java (Kediri) composed: Ampik, Hyang Nirartha, Sarakusuma, Ewer, Gugutuk Menur, Kawidarmaputus, Legarang, Mahisa Langit, Mahisa Megat Kung, Usana Bali, Wasisthasraya (Berg, 1927: 31)
2. Ida Telaga composed: Caruk, Amrtamasa, Amurwa Tembang, Anatasis, Ender, Kakangsen, Kebodungkul, Patol, Ranga Uni, Rara Kedura, Rareng Taman, Saha Wiji, Teteken Waramarga, Tepes, Wilet Sih Ten Pegat (Berg,

2 Some of the works mentioned are mostly not found anymore.

1927: 31)

3. Dawuh Bale Agung other names Manguri (author) composed: Arjuna Pralabda, Timah Earrings, Jagul Tuha, Karas Negara, Rareng Canggalu, Sawilet, Segara Gunung, Wilet Manyura (Berg, 1931: 27)
4. Pande Bhasa (Anak Dawuh Bale Agung) composed Nathamartha.
5. Ketut Manuh Aba composed Bali Sanghara (Berg, 1931: 70)

In the development of the era after the Gelgel era (16-18 centuries), the history of authorship development in Bali shows its diversity. The Kingdoms of "Astanegara" known at that time such as Klungkung, Karangasem, Buleleng (Singaraja), Tabanan, Mengwi, Bangli, Badung, Jembrana and each had famous authors, who stood out especially in the three "countries" (kingdoms), namely Klungkung, Karangasem and Badung.

To be clearer in general, these authors in the Kingdom of Klungkung and Karangasem still maintain Old Javanese literary models, such as those in Java 9-16 centuries, by faithfully copying Old Javanese literary works such as Kakawin Ramayana and Kakawin Arjuna Wiwaha but appear also new texts called Javanese-Balinese literature which mention Jawa Tengahan or Pertengahan (Middle or Middle Javanese literature), which developed in that region even had a wider range developing in Bali and Lombok. In general, the process of changing literature makes Old Javanese literature into the Balinese model termed pem-Balian process, in which it can be categorized from aspects of language, literature, and culture (Suastika, 1997)

Pem-Balian process according to Pigeaud (1957: 49) can be divided into several models as follows.

- (1) Literature which has ethical and religious values, includes:
 - (a) Balinese Javanese Literature (group A).
 - (b) Original Old Javanese and Balinese Javanese literature.
 - (c) Javanese-Balinese Literature with moral value (group D)
- (2) Literature with historical and mythological value, including Javanese-Balinese texts, which tells of historical problems.
- (3) Literature which is a native Javanese-Balinese kakawin
- (4) Science, art, law, humanity and others.

2. Bali Literature in Klungkung Period

Balinese literature (including Old Javanese) during Klungkung era was centered on Klungkung royal palace as a continuation of the authorship of the Gelgel era. Its characteristics in the development of literary works have the characteristics called pem-Balian as follows (Pigeaud, 1967: 57)

(a) The emergence of the Javanese-Balinese language structure that is adapted to poetry patterns or new language styles.

(b) Chronologically, it is difficult to know the development of literary works, but can be determined based on the number of years.

(c) Prominent developments especially Balinese forms and new vocabulary in the text.

Based on the inventory there are a number of authors born in the Klungkung era and his works (Made Kanta, 1983) as follows:

(a) Author of *Dewa Agung Istri Kanya*, a viceroy who is very authoritative about her works.

Kakawin Irawantika, Kakawin Astika Jana, Basa Wawatekan, Broken keng Gianyar. With A.A. Gde Pameregan composed Kakawin Prtuwijaya, Kakawin Saprapajaya.

(b) Ida Pedanda Gde Rai wrote the chronicle of Dalem.

(c) A.A. Gde Pameregan composed the Uug Gianyar Geguritan, Peparikan Anggastya, Peparikan Putra Sesana, Peparikan Sarasamuscaya, Wariga Geguritan, Kakawin Astikayana, T tutur Agama Hindu Geguritan, Wariga Geguritan, Salia Geguritan, Bomantaka Geguritan, Geguritan Peparikan Calon Arang, Kidung Mituturan Awak, Kidung Pangiket Ipiyan, Peparikan Anggastya, Duh Ratnayu.

Prominent features of the Klungkung era literary works are aspects of the kidung and geguritan metrum and the use of Balinese and Kawi Balinese. Changes that occur are called orthogenetic, namely internal changes in the text, for example from kakawin to kidung, and geguritan. The prominent characteristic is its age using the same title or the same theme.

3. Balinese Literature in Karangasem Period

Parallel to the development of literature that occurred at the Klungkung palace, at the Karangasem palace does have an old literary tradition. This can be learned from Geguritan Reramputan (1998), which states that Karangasem saking rihin makadi klungkungan sastra, wenang maawi-awian, napi malih

ring Jro puri. Karangasem from the past was the center of literature, especially in the castle (Madya Mungu, 1958: 7). Many works that were born in Puri in the form of kakawin, kidung, and geguritan (sekar alit). Ancient poems related to kidung, namely kawitan demung rara kadiri were very well known in the Karangasem era and became a public song in the castle.

Correspondingly, in Sasak was also born a Javanese Balinese literary work entitled T tutur Minyeh, which was made by Balinese priests in Sasak. He is the great king of Karangasem, named Ida A.A. Ketut Karangasem who finally led a life of monks, *rasa ngalah kawikon* that is become a priest and the perfection of life he did after creating a garden in Tirta Gangga. He sought the glory of life, such as the priest's manner and continued the literary tradition. This reminds us of the king of Erlangga in East Java after he took over and mastered the archipelago, so he lived his life as a priest / monk with the guidance of Mpu Baradah.

Based on Geguritan Reramputan (1958) many great authors were born using Old Javanese, the main poet of the palace was Sang Raja, Ratu Agung Wicaksaneng Gurit (Madya Mange, 1958: 8). Two authors who are very skilled and clever *kalih raja putri* (two princess kings). For example A.A. Biang Agung wrote kakawin, kidung, and Balinese songs originating from Asta Dasa Parwa (Mahabharata), Palawakya, Sloka, Santi, Jayendria, Sabhaparwa. The author of Biang Agung wrote the work: Candrabanyu. Other authors A.A. Istri Agung (anak Biang Agung) composed Lunga ke Jembrana Mwah Mawali Ka Karangasem (1908-1920).

A A. Gde Oka authored Kakawin Sabhalango which took / sourced from the text / Sabhaparwa parikan. Sabha Parwa Parikan comes from the geguritan work, which comes from the work of Pratap Chandra Roy with the title The Mahabarata of Krishna Dwipayana Wyasa (in English). Author Ida Bagus Rai made the Bajradaka and Lebur Corah palawakya, Pitara Windu Sara (from Geria Tihingan Karangasem).

Author Wayan Tusan (Ida Wayan Tusan) (from Geria Bebandem) composed Geguritan Sapuleger and Selonding. There are a number of other geguritan originating from Puri Karangasem for example: Geguritan Lunga Ka Singaraja the author is not known. It contains the king's journey to Singaraja (Buleleng) in the context of celebrating Queen Konningen (Queen of Orange or the Netherlands) at Pabean (Port in Buleleng).

4. Puri Karangasem's hegemony Decreased when the Dutch Influenced

There is a very close relationship between Puri Karangasem and pengawi catur asrama in Karangasem, namely Geria Pidada, Geria Mandara, Geria Sindu, and Geria Punia), also priests from Geria Bungaya and others in Karangasem who have professional writers, even to Lombok. Besides that, in geria-geria there was always contact with puri / as a patron-client relationship. There the pengawi gathered when the full moon (once a month) from the geria they all singing and discussing about kakawin. One of the readers is Ida Ayu Suci, who often also discusses Palawakya Adiparwa and other texts.

In a long time there was a dynamic that is until the 19th and 20th centuries the relationship between the king of Karangasem and the cheerful people in Karangasem showed harmony. The development of literary works of the 19th and 20th centuries not only developed in the number of works of palace performers, it was also quality associated with the purpose of making literary works, a number of new quality works of literature such as kakawin, kidung, and geguritan.

As a comparison, just as in Klungkung there was an adaptation of the texts using the Balinese term "munyi-bali" as a means in literary works, such as Kakawin Ramayana made into Geguritan Ramayana; from Kakawin Arjuna Wiwaha made into Geguritan Arjuna Wiwaha, called Arjuna Wiwaha Parikan. It also includes kidung in Central Javanese literature with Rara Kadiri and Demung Sawit replaced by Kidung-Geguritan. Finally, it seems that a development in the Klungkung era was geguritan. Moreover, at that time it was strengthened by the emergence of the Arja theater art form, by developing the melodious poems (pupuh-pupuh geguritan), then the songs played an important role in the performance of Arja at the outside the palace to the villages.

There are interesting symptoms around the 1940s as a model of the arts centered on the palace / Puri Gianyar. People around the outside of the palace find it difficult to blend in with the art of the palace. Finally, a big idea arose that the people around the palace also needed forms of art as entertainment they needed. Those who were outside / palace side or village areas. Finally, their initiative created what was called the "Balinese theater" called drama gong, as one of the arts they created. There are plays Panji, Pakang Raras, Sampik Ingtai, Jaya Prana. Finally, palace art growing up in line with the emergence of arts outside the palace as entertainment and community needs, especially in the south of Puri Agung Gianyar. The village was named Abianbase Village, one of the characters of the famous gong drama until now was A.A. Oka Payadnya. Drama gong as folk art until the 1980s was very well-known and loved by the

people of Bali (Basset, 1989).

The opposite also happened in the Karangasem kingdom, initially very dynamic relationship between the king and the priest who works as a writer communicating with each other between the castle and geria in harmony. Furthermore, due to the frequent interference of the Dutch in the fields of politics and power, there was an internal conflict. Community solidarity is declining because it was no longer protected. The solidarity of the people is chaotic, because the ruler of the political direction is increasingly chaotic and the pastor as an assistant at the center of power, is now increasingly changing its place. Welfare of the people is farther away, so a new chapter is born in the world of literature which was originally known in the palace environment, then spreads outside the palace to mingle with people's lives.

In line with politics and power, the Dutch entered into agreements with four kingdoms in Bali (13 July 1849) after the Kusamba war. The Dutch guarantee the security of kings and others in Bali. The kings in southern Bali carried out government based on *paswara* (regulations), while the Dutch were allowed to intervene in various forms. For example, appoint a king with a certain title in the kingdom with a number of soldiers. This means that the kings' existence was reduced because the power exercised by the king under the law was castrated by the Dutch because it recognized the existence of the Dutch government and the kingdom was part of the Dutch East Indies.

Finally, the existence of the people and authorship in Karangasem weakened further, literary activities were not in the center of the kingdom anymore but in one of the castles named Madura Saraswati in Karangasem. This Puri is located in the side of Puri Gde which from the beginning did not accept Dutch rule, then continued to try to develop literary traditions.

But lately since the death of A.A. Ketut Agung, castle figure Madura Saraswati as the last heir of the castle has been intense in the field of literature. Next it turned out that literary activities faded even though literary activities occurred incidentally. Now it actually appears in the cultural pockets (literature) which originally had a student's relationship, then now develops according to their own existence, in each geria outside the palace (on the palace side) can develop their respective existences.

For example, in Geria Bebandem the author appeared:

(a) Ida Bagus Rai with his work *Palawakya Bajradaka Sraya*, Pitara Windu Sara.

(b) In Geria Budakeling, Ida Wayan Oka and Ida Ayu Suci appear, who have a profession as *kakawin* readers and interpret it in Balinese, or vice versa.

(c) In Geria Bebandem the author appears Ida Wayan Tusan (Wayan Tusan) with the geguritan Sapuleger, Selonding song.

The events in Klungkung, Gianyar and Karangasem can be compared to the events on the island of Java, such as in Mataram singing parallels. The power (with hegemony) of the fading king will make the process of birth of literary activity leading to a new stage / Babakan (Ricklef, 1974: 142). The existence of the Gianti agreement (1755) between the Company (VOC) and Mataram provided a change in the new atmosphere in politics and culture (read, art, language, symbols). The intensive attention and “protection” of the Company caused Javanese kings to enjoy a long period of political stability, from 1755 (Gianti agreement) to 1825 (during the Diponegoro war) (Ricklefs, 1974). The elements that shook the courts power, that is, regional rulers as relative opposition could be tamed. But political stability is not without cost. To obtain this stability, the Javanese king had incurred a very high cost, that was surrendering the northern coastal areas of Java (Central and Eastern parts) to the company as compensation. Whereas these areas serve as the gateway of trade with the opposite as economic resources (Ricklefs, 1974: 142-165).

5. Conclusions

Based on the description above it can be concluded as follows.

- (1) The literary (*nyastra*) tradition in Puri Karangasem has been around for a long time, in line with the times and social, political calm, especially the castle's relationship with geria as a pation-keken.
- (2) The fading of the literary tradition in Puri Karangasem is the cause of political elements in the castle itself and the interference of the Dutch in politics and power in the castle.
- (3) In line with the Dutch influence in Puri Karangasem especially Puri Gde was initially the center of power and literature and then moved to the parts of the side castle namely Puri Madura Saraswati, Karangasem.
- (4) Castle figures no longer protect the literary tradition as in the previous relationship, puri geria is very harmonious in the field of literature and then fades away. Literary tradition now appears in geria-geria in Karangasem, and in villages outside the palace, which shows its own existence.

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Ngaben Burns The Body People Died in Bali Between Religion and Violence

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Abstract. Balinese people strongly believe in the occurrence of *Punarbhawa* “*Manumadi*” or rebirth. By believing in the occurrence of *punarbhawa* (*manumadi*), all the *wangsa* in a straight up line (*Purusa*), the *Punarbhawa* or *manumadi* are the ancestors. So from that *Pitra Rnam* was paid by implementing *Pitra Yadnya* and *Manusa Yadnya*. Carrying out the *Pitra Yadnya* ceremony after death, is a cleansing or purification ceremony, to accelerate the return of the *Panca Maha Bhuta* element from its origin. The *Pitra Yadnya* ceremony in Bali called *Ngaben* is the settlement of the bodies of the deceased by burning the body. This ceremony must be carried out with a very respectful and devotional feeling to the ancestors who were given the ceremony. In carrying out the *Yadnya* ceremony, it should follow the instructions of religious literature so as not to find an obstacle, which results in disharmony among the people. *Ngaben* should be carried out in an equal manner (helping each other help between family and community). But now there is a phenomenon in the ceremony, between the family alone does not want to help, even coming only as a spectator. Likewise with community members. *Ngaben* ceremony is often used as a venue for revenge because of personal sentiments. So for families who carry out the *Ngaben* ceremony will increasingly feel the atmosphere of sadness caused by the attitude of relatives or community members.

Keywords; “Ngaben”, Burning bodies, religion, violence

A. Introduction

Since the past or prehistoric times the Balinese people were classified as adherents of the animism religion, who believed in places with elevated land such as hills, mountains and also land touched by water or ngenjung and celuk, water sources and upstream were holy places as stana of ancestors who have been holy and saved. In this day and age, Balinese people have the belief that Atman people who die live eternally in other universes and occupy sacred places, such as on mountain peaks, beautiful hills where the lakes are the foot of the hill and the mountain is also believed to occupy space or pelinggih -pelinggih that has been purified.

Atman-atman people who have died residing in high places, traces like this are very common throughout the mountains and hills in the area of Bali. Like

Mount Agung, Mount Lempuyang, Mount Mangu and others. All of these places initially used the form of worship of the *punden berundag*, a building made of stone structures or using large stones called megaliths. The one in Bali is called *Bebaturan*.

In fact, the megalithic tradition does not merely respect and worship the “ancestor” ancestors, although the cult of the ancestral *atman* has proven to be very strong in the megalithic tradition. The meeting of the ancestral *atman* has a practical purpose that can be felt directly by the worshippers. By worshipping the ancestral *atman*, supporters of the megalithic tradition seem to expect also improvements in life, such as expecting better yields, avoiding natural disasters or epidemics, gaining good fortune and expressing happiness.

All the desires of the supporters of the Megalithic tradition are then sought to be fulfilled by worshipping the ancestors, because they assume that the ancestors who have lived in another world, are expected to be able to provide assistance to living humans, therefore, which seems emphasized in tradition Megalithic is the concept of the ancestors’ *atman*.

In the death ceremony at first it was only buried with the provisions of the grave in the form of beads, gold, silver and others. According to what has been found in several areas in Bali both in the mountains and the coast, and later developed into a *Ngaben* ceremony, to follow religious advice.

As a Balinese man who adheres to the *Manu-Smreti* teaching or the *Smreti* void, believes in the existence of *Rnam* as a debt obligation that must be carried out. *Panca Rnam*, namely: *Dewa Rnam*, *Pitra Rnam*, *Rsi Rnam*, *Manu Rnam* and *Butha Rnam*. Of these five, the realization of the *Panca-Yad* is: *Dewa Yadnya*, *Pitra Yadnya*, *Rsi Yadnya*, *Manusa Yadnya*, and *Butha Yadnya*.

Ngaben is a ceremony after death, where *Prani-Prana-Bayu-Jiwa-Atman-Sukhma* “*Sadsarira*” and “*Sadrasa*” leave the rough body of *Panca Mahabhuta* “*Stula sarira*”. Will occupy a subtle body *ah antah karana sarira*’. and fused with *sangkan paraning dumadi* ‘*sukhma sarira*’ After *sadsarira* comes out of the body and occupies the subtle body but is still wrapped by a combination of karmic elements from the mind, intelligence, speech, knowledge, happiness and false ego, according to the ‘*adyatmika*’ spiritual achievement during his lifetime. These three bodies are organized by way of *Ngaben* ‘*Nyawa Wedhana*’ and *Nyekah* ‘*Atma Whadana*’.

Ngaben ceremony is part of *Pitra-Yadnya*, a form of obligation for ‘offspring’ to be able to carry out offerings or sacrifices to the ancestors or *Pitra*, which comes from the vein of the word “*Ptr*” which means ancestor, *Yad* derived from the vein “*Yaj*” means sacrifice. The ancestor in question is from *stula*

sarira “rough body”, between karana sarira “body of the soul”, up to suksma sarira ie atman from Mother, Father, Grandfather, Great-grandfather and so on, is a straight up line that lowers humans. The historical philosophy of kebaben which is the basis for carrying out the Pitra-Yad ceremony is tattwa and bhisama of the ancestors.

B. Discussion

1. Ngaben

The Pitra Yad ceremony in Bali called ngaben comes from the word beya get the beginning of the word Nga anuswara and the end of supik in, be a syllable “ngabeyanin” then pronounced easily and beautifully into ngaben. Ngabeyanin or Ngaben means giving beya (cost) or provisions for those who have died. The word ngaben also comes from the word Api, this word got the prefix Anuswara Ng became Ngapi, and got supik, became ngapian. The word Ngapian experiences passwords into the word ngapen, and because of the sound changes Consonant P becomes B, from the word Ngapen to Ngaben, which means to burn to ashes, which is often referred to as the word ngabuin, from the syllables ngabuin to be a word ngaben. Ngaben is the settlement of the bodies of people who died by burning their bodies, this ceremony too called the Pelebon or Atiwa-tiwa ceremony and can only be held once for someone who has died. (Bhagawan Putra Natha Nawa Wangsa Pelayun, 2016; 31)

1.1. Meanings and Objectives of Ngaben.

Humans consist of three elements, namely; corpse, Soul and Atman; Manu Smrt mentions that humans consist of three layers, Sarira Body, Suksma Sarira, and Antahkarana Sarira, the embodiment of deceased humans manifested in their creation and ceremony, namely;

1. Raga Sarira or Stula Sarira is a rough body, the body that was born because of the lust between mother and father, when the ceremony is symbolized in the form of Pengadegan or Pitra Lingga.
2. Atahkarana Sarira or the Hyang Atma, which causes this body to come to life, in the Pitra-Yad ceremony symbolized by Puspa Lingga, the binding of these three elements, symbolized in the form of teak banana, Damar kurung and angenan fire, which have the meaning as a ray of Sang hyang atma.
3. Sukhma Sarira is an astral body or subtle body made of the universe of thoughts, feelings, desires and passions (citta, budhi, ahamkara or triguna). In the Pitra Yad ceremony, it is symbolized by suratan kajang.

Ngaben ceremony aims to restore the corpse's elements, soul and atman to its origin, namely; panca Mahabuta, the matrimonial and the five kamendria in Bhuwana Agung, as well as the sanctification ceremony for the deceased person to escape the bondage of papa klesa, in the hope that the atman can return to the source of life, in accordance with subha-asubha karma, all that should be carried out with a very respectful and devotional feeling to the ancestors who are prescribed. From the ceremony of dedication to Atma-wedana (measuring) there were five times the process, after the death of Sang Hyang Atman called Petra, after being carried out samskara (pangaskaran / penyucian) and the ceremony at the grave of Sang hyang Atma called Pitra, after scolding or measuring accompanied by mendak pick up immediately and mungguh don bingin(up the banyan leaves) Sang Hyang Atma is called Pitara, after Meligya and Ngeluwer accompanied by mendak nuntun and nyegara gunung and menstanakannya in mrajan Sang Hyang Atma called Dewata-Dewati (Dewa Hyang). Such is the process in the samskara ceremony at the Pitra Yadnya ceremony.

1.2. Basic Implementation of Ngaben

The foundation for carrying out the Pitra-Yad ceremony is tattwa and bhisama of the ancestors, namely;

a. Manawa dharma sastra III.82 p. 156 states kurya daharahah craddham annadyeno dakena wa, payo starts phalairwapi, pitrbhah pritima.

Meaning; The Pitra-Yad ceremony that you have to do, should every day do Sraddha, by offering rice, water, milk and tubers and thus it can please the hearts of its ancestors.

b. Yama Purana Tatwa Lontar as follows; Pitra-yad is an obligation for pratisantana, carrying out samskara ceremonies for his ancestral atman from Pitara to becoming Dewa Hyang, in Sthanakan in Kamulan, Pelinggih Gedong mother arriving at Palinggih Meru called Dewa Pitara Pratistha, after performing the ceremony Pitara Pratista the sang Sentana has the right as an heir of his ancestors. A pratisentana will lose his inheritance if he does not carry out his obligations, people who do not carry out their obligations are called Ninggal kedhaton or Ninggal Sesana and those who neglect their obligations will be condemned by their ancestors.

c. Reg Wedha IX.21.

Mention; Na yadnya phaladanani niyamastarantihi, Yatha satyam param loke purusam purusbha. Meaning; this is the virtue of a truth, yadnya or sacrifice, dhana or sadaqah, as well as the promise of a spiritual oath, all of which can free themselves from attachment to worldly life, satya or truth is far more

important

1.3. The Process of Implementing Ngaben

In carrying out a Yad, we should follow the instructions of the literature of Religion, not only based on “Gugon Tuwon or Mulo Keto” so that in carrying out it does not find an obstacle or obstacle, which results in disharmony among the people. Indeed a Yad that we will carry out should be based on three aspects, namely; Sraddha, Lascarya and Literature.

Sraddha means the implementation of a yad should be carried out in full confidence that what is outlined by the rules of Yadnya (Yadnya Widhi) must believe the truth. Upholding the belief in carrying out the Yad ceremony is absolute. Yad will not have a spiritual impact if it is not motivated by a firm belief.

That belief will cause all symbols in the upakara to only mean a display of material beauty without spiritual meaning. His old Eka got success because of his firm conviction, even though he was not accepted as a student by Bhagawan Drona, with great confidence he made the Statue of Bhagawan Drona. Through the statue he channeled his conviction, finally the Eka Lawya got success because of his firm conviction, finally Sang Eka Lawya managed to become an accomplished archer in accordance with his expectations.

Lascarya means a Yad that will be implemented, should be based on feelings filled with keiklasan, because Yad means all forms of implementation / activities based on sincerity, as an offering before Ida Sang Hyang Widhi. People who are hesitant in carrying out a Yad, will not get a good reward, according to their expectations.

Literature means a law that applies in the implementation of a Yad called Yadnya Widhi. Yadnya must always be done based on the instructions of Tatwa “Literature-literature of Religion” which is a regulation that is truly sourced from the scriptures. The legal position of Hindu scriptures is referred to in Manawa Dharmasastra XI.6 as follows; The entire Manu Smrti and Vedic Scriptures are the first source of dharma, then the next source is customs, then the commendable behavior of the wise people who study the Vedas, as well as the habits of the saints and finally namely self-satisfaction (atmanastuti).

Everything we will do relating to Yadnya, should be based on religious literature, so as not to conflict with the rules of Religion and accompanied by increasing understanding and understanding of meaning and purpose, and can be practiced in everyday life in society. By having a firm conviction, and understanding the meaning and purpose of what is being done, we will certainly be able to cross the ocean of life and be able to deliver to a perfect

goal, namely happiness at a time.

2. Ngaben between Religion and Violence

Ngaben is a cremation ceremony in Bali, Indonesia. Ngaben traditional ceremony is a ritual that is carried out to send the corpse in the next life. In this ceremony, the body is placed in a position like a person sleeping. Even the families left behind will assume that the deceased person is asleep. In this ceremony, there are no tears because they assume that the corpse only does not exist temporarily and undergo reincarnation or will find the final resting in Moksha which is a condition where the soul has been free from reincarnation and the wheel of death. This Ngaben ceremony is also a symbol to purify the spirit of the deceased.

In the teachings of Hinduism, the human body consists of a subtle body (spirit or atma) and a rough body (physical). A rough body is formed by five elements known as Panca Maha Bhuta. These five elements consist of pertiwi (land), teja (fire), apah (water), bayu (wind), and akasa (vacuum). These five elements fused to form a physical and then moved by the spirit. If someone dies, only the dead body is dead, the spirit is not. Therefore, to purify the spirit, a Ngaben ceremony is needed to separate the spirit from its coarse body.

Peak The traditional Ngaben ceremony is a procession of burning the entire structure of the Lembu or the monastery along with the body. Ngaben procession usually takes a long time. For bodies that still have high caste, this ritual can be done for 3 days. However, for families whose castles are low, the body must be buried first and then done by Ngaben. The Ngaben ceremony in Bali is usually done on a large scale like a party and costs a lot. Therefore, not a few people do Ngaben ceremonies at intervals long after death. Today, there are many Hindu communities in Bali who carry out the Ngaben ceremony in bulk to save costs. So, the body of a deceased person is buried temporarily while waiting for the costs to be sufficient. However, for families who can afford it, the Ngaben traditional ceremony can be done as soon as possible.

[https // www.pusakapusaka.com/upacara-adat-ngaben-tradisi-umat-hindu-in-bali.html](https://www.pusakapusaka.com/upacara-adat-ngaben-tradisi-umat-hindu-in-bali.html)

The implementation of Ngaben in Bali inspired by Hinduism with the concept of Tri Hita Karana is used as the basis in the life of Balinese people, to achieve the life goal of “Moksartham Jagadhitaya Ca Iti Dharma”, namely the goal of dharma is prosperity in this world and other worlds. Tri Hita Karana which teaches the pattern of balance of human relations, both with God (parahyangan), with each other (pawongan) and with nature (palemahan)

(Mantra, 1996; 26).

In the relationship between humans, Balinese people have a variety of local wisdom that can be used as a basis in their life, such as the concept of “menyama braya”, “Sagilik saguluk”, “ngandap kasar”, “paras paros” and “salunglung sabayantaka”. menyama braya as a concept consists of two syllables, namely “nyama” and “braya” in lexical “nyama” means brothers and sisters and siblings. Whereas “braya” means relatives, thus equating braya means relatives. (Dinas Pendidikan Dasar; 1996; 384)

Basically, Balinese people in interacting always prioritize harmony. By prioritizing the relationship of mutual respect, paros, salunglung sabayantaka, holding on to the chancellor, Balinese people are known as people who are polite, obedient, friendly, tolerant and respect each other. History has proven that during the kingdom there was a harmony of life between the religious people in Bali.

Today, the relationship between people in Bali is increasingly fading with the development of globalization with its philosophy of hedonism, which is characterized by materialism, individualism and consumerism. This shift does not only occur in the association of Hindu life with other people, but also engulfs traditional institutions such as Pekraman / Adat, banjar, subak and seka-seka villages (Parimatha, 2004; 4). Individualist, materialist, lack of respect for differences, the emergence of various interests often result in conflict, both between individuals and groups by using adat as a wrapper, as well as contact with other people. Conflicts that occur from the most subtle to the most violent form of physical clashes.

Likewise, in carrying out the Ngaben ceremony. It should be carried out together in a one-time / sweeping way even though the person in charge is Sentana marep. The existence of the cosin, brotherhood, faith, and so on must at least carry out as much as helping with the accomplice. Instead of being a spectator for various reasons. Now a sophisticated era cannot be denied by all souls and bodies shrouded in sigug, be it the nature, character or character that often causes grief or humiliation. As a result, all the principles of togetherness change meaning and meaning. In the past, the principle of “grief” meant that bad good together turned to like to make people grieve or grieve to see people rejoice. The proof is that not a few people who are happy even laugh at their grieving friends. (happy above the suffering of others). On the other hand, it does not even bother to injure a friend who is delighted by his unhappiness to see his friend happy or happy (Bali Post, 7 July 2019, p. 4.)

C. Conclusion

1. Ngaben ceremony is the completion of the bodies of people who died by burning their bodies, this ceremony is also called the Pelebon or Atiwa-tiwa ceremony and can only be held once for someone who has died.
2. Ngaben ceremony aims to restore the corpse elements, soul and atman to its origin, namely; panca Mahabuta, the matrimonial and the five kamendria in Bhuwana Agung, as well as the sanctification ceremony for the deceased person to escape the bondage of papa klesa, in the hope that the atman can return to the source of life, in accordance with subha-asubha karma, all that should be carried out with a very respectful and devotional feeling to the ancestors who are prescribed.
3. In carrying out a Yad, you should follow the instructions of the religious literature, not only based on "Gugon Tuwon or Mulo Keto"(indeed so) so that in carrying out it does not find an obstacle or obstacle, which will result in disharmony among the people. Indeed a Yad that we will carry out should be based on three aspects, namely; Sraddha, Lascarya and Literature.
4. Nowadays the relationship between religion in the life of Balinese people is increasingly fading with the development of globalization with its philosophy of hedonism, which is characterized by materialism, individualism, and consumerism.
5. Likewise in carrying out the Ngaben ceremony. It should be carried out together in a one-time / sweeping way even though the person in charge is Sentana marep. The existence of the cousin, brotherhood, faith, and so on must at least carry out as much as helping with the accomplice. Instead of being a spectator for various reasons.

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The Existence of Local Wisdom in The Dimension of Water Sources Washed in Bali

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Abstract. Local wisdom is defined as a view of life and knowledge as well as a variety of life strategies in the form of activities carried out by local communities in answering various problems in meeting their needs, and can be used as a handle of life because the values contained therein are very universal. Water is the most essential natural object, where water gives life to all creatures on earth. The Balinese appreciation for the important function of water can be seen from the ceremonies performed by the Balinese Hindu community. Likewise with the purified springs in Bali, it is also used as a place for self-cleaning (*melukat*). How to apply the basic concept of life values, namely *Tri Hita Karana* and how the condition of the infrastructure and facilities to support the *melukat* activity. This research uses descriptive qualitative method, by determining the sample data source by purposive sampling. Data collection is done through literature studies, surveys, observations, documentation and interviews. The result is that the purified springs in Bali have now become a religious tourism destination (*pengelukatan/cleansing*) that is sought after by the Hindu community in Bali. The concept of harmony of the relationship between humans and God, humans and humans and humans with the environment is well realized in the *melukat* activity. However, some supporting facilities both infrastructure and facilities around the area of the source of the sanctified spring, in some places are still minimal both in terms of quantity and quality and comfort. Besides that, it is also endeavored to have a binding regulation related to the zone or distance between the purified spring source and the surrounding community's living environment, so that the purity and purity of the purified spring area is well maintained.

Local wisdom, *melukat*, *tri hita karana*, a purified spring

I. INTRODUCTION

Water is a vital human life necessity. Water is very closely related to human life, which means a huge role in human health. Indirectly water is needed as part of the ecosystem with which life on earth can take place (Azwar, 1996). Robert J. Kodoatie (1996), argues that water is the material that makes life happen on earth. Considering the important role of water, it becomes an obligation to conserve and maintain water so that it can sustain life. Efforts to preserve and maintain water resources have been done long ago with a local wisdom.

Local wisdom is a view of life and science as well as a variety of life strategies in the form of activities carried out by local communities in answering various problems in meeting their needs. In foreign languages, it is often conceptualized as local wisdom, local wisdom or local knowledge, local genius Fajarini (2014: 123). Various strategies carried out by the local community to maintain its culture. The same thing also expressed by Alfian (2013: 428) local wisdom is interpreted as a way of life and knowledge and as a life strategy tangible activities carried out by local communities in meeting their needs. Based on Alfian's opinion, it can be interpreted that local wisdom is a custom and custom that has been carried out by a group of people who have been handed down for generations, which until now is still maintained by certain traditional law communities in certain areas.

Humans as a central point in the preservation of the sanctity of the universe, if awakened perfectly then alampun will be perfect. With the perfection of the universe, the cycle will continue, so that life will prosper. Likewise with the purified springs in Bali. One of the activities carried out for self-cleaning in purified springs, especially the Hindu community in Bali, is to melukat. Melukat has become a tradition of Balinese Hindu society. Melukat spiritual tourism then becomes an icon that is promoted through various media and processes in various forms as a manifestation of the commodification of water. If local wisdom is able to continue from generation to generation, water resources will be maintained in Bali.

How to apply the basic concept of life values, namely Tri Hita Karana and how the condition of the infrastructure and facilities to support the activity of seizing, as a note in the efforts to preserve and conserve the purified spring, is the purpose of this study.

II LITERATURE REVIEW

Existence

According to the big Indonesian dictionary Existence is existence, a presence which contains an element of endurance. Meanwhile, according to Abidin Zaenal (2007: 16) existence is a dynamic process, a, being or being. So existence is not rigid and stagnant, but is flexible or springy and experiences development or vice versa, depending on the ability to actualize its potential“.

Local wisdom

Local wisdom is a noble values that apply in the way of life of the community which aims to protect and manage the environment sustainably, (Law No.32 of 2009). According to Permana (2010: 20), local wisdom is a creative answer to

local geographical-political, historical and situational situations. Local wisdom can also be interpreted as a way of life and knowledge as well as a variety of life strategies in the form of activities carried out by local communities in answering various problems in meeting their needs. According to the Big Indonesian Dictionary, wisdom means wisdom, scholarship as something that is needed in interacting. The word local, which means a place or at a place or at a place to grow, there is life something that may be different from other places or there is a place of value that may be local or universal (Fahmal, 2006: 30-31) .

Local wisdom function

The local wisdom of the products of the past culture which is continuously demanded to be the basis of life, even though it has local value, but the values contained therein are considered to be very universal. Local wisdom is formed as the cultural superiority of the local community and geographical conditions in a broad sense. According to Mitchell (2003), local wisdom has six dimensions, including: dimensions of local knowledge, dimensions of local values, dimensions of local skills, dimensions of local decision-making mechanisms, dimensions of solidarity of local groups and dimensions of local resources, which means that each community will use resources local power in accordance with their needs and will not exploit large-scale or commercialized. The community is required to balance nature so that it does not have a dangerous impact on it.

Purified Spring

Various sources of water, there are three sources of water that are most commonly found, namely rain water, surface water and ground water. According to Totok Sutrisno (2004), groundwater is divided into shallow ground water, deep ground water, rain water and springs. Spring water is ground water that comes out by itself to the ground surface. Springs from deep soil are almost unaffected by seasons and the quantity / quality is the same as the state of deep water. According to the direktorat penyehatan air Ditjen PPM dan PLP departemen Kesehatan Republik Indonesia (1997: 6) spring / ground water is water that is in the ground to get it by digging / drilled or naturally comes out to the surface of the ground (springs).

Spring water can be formed due to interrupted groundwater flow by local topographic forms and water coming out of rocks (Prastowo 2008). Based on the process of formation, the release of ground water is usually found in the foothills, slopes, hills, and in the plains. According to Bryan (1919) in Todd (1980) the classification of springs is distinguished based on the power of the discharge of water from the ground. This classification is divided into

gravitational power consisting of volcanic springs, crevice springs, warm springs and hot springs as well as non gravity springs including depressed springs, contact springs, artesian springs and turbuler springs.

Petirthan

Pathirtan is seen as a place to take holy water that will be used for religious ceremonies. In Hindu-Buddhist beliefs, partirthan is considered good when built on mountain slopes. The water that comes out of the mountainside is considered as sacred as Amerta water. Mountains are considered incarnations of Mahameru (Susanti, 2013). Water from a patirthan, besides being used for daily needs, is also used for religious rituals. The sign that the water is sacred is the existence of jaladwara (water fountain) that emits water from the patirthan wall to the pool. Jaladwara is usually in the form of a female statue or an animal that is considered to have mystical power, so that the water that comes out of patirthan is considered sacred (Susanti, et al, 2013: 2). In a book entitled Patirthan Past Past Present (2013), Nini Susanti et al argues that patirthan in Bali is seen as the successor to the Hindu-Buddhist civilization tradition in Java, especially the Majapahit period. Some temples in Bali are has ancient patirthan including Tirta Empul Temple, Gunung Kawi Temple, Goa Gajah, and Yeh Pulu Temple. The patirthan function at the site is still maintained today. Patirthan-patirthan is still well cared for and serves as a place of worship and carrying out religious ceremonies. Balinese culture is largely a hereditary culture such as Balinese culture that developed Hindu-Balinese or Hindu Tirta. Based on the name of the religion it is known that the Balinese people prioritize the use of holy water (tirta) and glorify water sources. The use of holy water or tirta in Balinese society from the past to the present day is very clear. Respect and trust in water is implemented in several Balinese cultures such as the use of water for various purposes, among others, as a means of pengelukan.

Melukat

Melukat is derived from the word “lukat” in the Kawi-Balinese language which means to clean, ngicalang. If in the Indonesian Dictionary the word “lukat” means to release (about the item being attached). Then get the prefix “me” to be a licking which means doing a job to let go of something that is inherently deemed unfavorable through religious ceremonies physically and mentally <http://kb.alitmd.com/makna-melukat/>.

Melukat is done by watering the entire body with water. It starts with pouring water from the head and then all over the body. Melukat can also be done at sea, springs, rivers, and also showers or patirthan. In today’s society, painting done to obtain calm and holiness. Melukat ceremony can be done in temples

and in the church. Besides the full moon and tilem, melukat ceremony is usually done based on needs, such as birthdays (otonan), pain (drought), piodalan, and yadnya ceremonies. tirtha penglukatan may only be made by Sulinggih (Pustaka Manikgeni, 1994).

Melukat is part of the implementation of the Manusa Yadnya ceremony, which aims to cleanse and purify the person physically and spiritually. What is cleansed is the negative and misfortune obtained from sins, both from the rest of the previous deeds or Sancita Karmaphala and from the current deeds of life.

Carrying out the melukat ceremony is an attempt to cleanse and purify oneself so as to get closer to the sacred, Ida Sang Hyang Widhi Wasa, who is nothing but the ultimate goal of human life. Ida Sang Hyang Widhi Wasa is the Most Holy and certainly a source of Purity. So it is very necessary for our personal holiness to be able to get closer to the Most Holy. And by painting is one of his efforts.

In the Holy Book “Manawa Dharma Sastra” Chapter V sloka 109, stated as follows: Adbhir gatrani cuddhyanti manah satyena cuddhyti, cidyatapobhyam buddhir jnanena cuddhyatir, Meaning: The body is cleansed with water, the mind is cleansed with honesty, the spirit is cleansed with knowledge and asceticism, the mind is cleansed with wisdom.

If the meanings and meanings of this guide are lived in depth, then painting using water facilities for bodily cleansing is born (sekale), while for purification facilities use the Tirtha Tlukatan, which has been requested before Ida Sang Hyang Widhi Wasa by the leader of the ceremony through prayer, puja and mantram followed by those who will paint. In addition to painting based on the ceremony, there is also painting to cleanse themselves in a scale and niskala through holy places such as Tirtha Empul, Sebatu and others.

The source of the spring is purified in several temples in Bali

In Bali itself there are a number of temples that are believed by Hindus in Bali as a place to paint, including:

Beji Waringin Pitu



Source: <https://www.balitoursclub.net/pura-tempat-melukat-di-bali/>

The place or place to paint in Bali is located Br. Celuk, Kapal village, Mengwi sub-district, Badung. Ckup is close to downtown Denpasar. Like the name Beji Waringin Pitu, the word “beji” means bathing place, “waringin” means banyan tree while “pitu” means seven which refers to 7 fountains, indeed this place is a holy bath consisting of 7 showers located in under a banyan tree that is hundreds of years old. Beji Waringin Pitu is located on the edge of the Yeh Penet river, the atmosphere is calm and comfortable. In this place is believed to be a place for meruwat (melukat) of self misfortune and treatment. In this place, the number and quality of facilities supporting activities such as dressing rooms and parking lots, are inadequate.

Pura Dalem Pingit Sebatu



Source : <https://www.balitoursclub.net/pura-tempat-melukat-di-bali/>

This place or genah melukat is at the bottom of the valley, in the form of a waterfall with a fairly large flow and flow of water. Known as Pura Dalem Pingit Lan Kusti, this place is believed to treat various diseases caused by black magic. There is a unique thing that happens when you paint here. In this place, the number and quality of facilities to support the activity of painting is that the dressing room is inadequate.

Pura Geger Dalem Pemutih



Source : <https://www.balitoursclub.net/pura-tempat-melukat-di-bali/>

The location of the Pemegih Dalem Geger Temple is in the traditional village of Peminge, South Nusa Dua area, Benoa Village, South Kuta, Badung. This temple is located on a cliff, against a beautiful natural sea view. In the south of the temple is still in one area, there is also Beji temple which is a place or melukat. In this place, the number and quality of facilities to support the activity of painting are access roads and changing rooms are inadequate.

Preservation of water sources.

Water that has a very important position on earth, must be protected in terms of its purity and quantity from pollution caused by human activity. In Bali, the preservation of water sources is carried out on a scale (natural) and *niskala* (supernatural). Conservation is now done by planting and maintaining trees that grow around water sources. This preservation is also supported by the existence of *awig-awig* (customary law) so that if there is environmental damage done by certain elements, they will be subject to sanctions according to these *awig-awig*. Noetic preservation is carried out by carrying out ceremonies related to respect for water sources. In Bali, water sources are so respected that many water sources are saved and sacred buildings are built which can also be called *patirthan*. This kind of treatment is considered better because the community will be reluctant to damage a water source for fear of getting disastrous in addition to social sanctions that will surely be accepted. Preservation will also have an impact on the purity of water from the *patirthan* so that it can be used for religious ceremonial facilities (Prastika, 2015: 210-214). Related to water, efforts to maintain good relations with the environment are carried out by preserving the natural environment so that the presence of water will be maintained and continue to function according to the needs and beliefs of the community (Suyoga and Anandhi, 2015: 118).

Purified area

The Holy Area is an area that is purified by Hindus such as mountains, lakes, springs, *campuhan*, *loloan*, rivers, beaches and sea. The area of the holy place is the area around the temple which needs to be preserved within a certain radius according to the status of the temple as stipulated in the *Bhisama Kesucian Pura Parisadha Hindu Dharma Indonesia Pusat (PHDIP)* of 1994.

Tri Hita Karana

Tri Hita Karana consists of three words namely *tri*, meaning, three, *hita* means, happiness or welfare and *karana* means, cause. So Tri Hita Karana (THK) means three components or elements that cause happiness or happiness. The three THK components are closely related to one another. THK's three components include a harmonious relationship between humans and God Almighty (*Parhyangan*), a harmonious relationship between humans and humans (*Pawongan*), and a harmonious relationship between humans and the natural environment (*Palemahan*), (Sudarta, 2008: 84) .

The goal of THK is to achieve happiness in life through a process of harmony and togetherness. Furthermore THK's objectives are greatly influenced by the environment. This means that the natural environment, human / community

environment, and pattern environments thought / concept / value that develops in society will be able to influence the ultimate goal to be achieved by the THK philosophy (Windia and Dewi, 2011).

Palemahan zone

Palemahan is a human obligation to be able to maintain a harmonious relationship with the environment, is one part of Tri Hita Karana as a concept of harmony. This weakness implies the value of human attitudes learning to understand tolerant life with their environment, as a whole (paras - paros salunglung sabayantaka saharpanaya), not will do damage, and make a natural propaganda.

III RESEARCH METHOD

This research uses observation study method or field observations to the location of (holy) water sources in the form of 'shower water' showers, 'spring water', camps 'meeting of several rivers', and others which are commodified as tourism objects to paint. This study included a qualitative study 'qualitative research'. Data collection techniques were carried out with the study of literature, surveys, observations, documentation and interviews. All data were processed using qualitative and interpretive descriptive analysis techniques.

IV RESULTS AND DISCUSSION

Seeing purification, peace of mind, peace of mind and peace of mind are the things most sought after by all human beings on this earth. But if all that is not based on the belief that God Almighty gives it then it does not mean anything. Observing the local wisdom of the Balinese in managing and maintaining water resources can also be found in the form of pelinggih (sacred buildings) in the spring water areas. Pelinggih at the spring has several important meanings. First, the pelinggih has a meaning where humans thank God for the source of the spring that was given. Because as a form of gratitude to God so it is not uncommon at the pelinggih Balinese Hindu society will put or offer canang (offerings). Secondly, the presence of pelinggih in the spring area as a warning sign to the community to use the existing spring well, including not polluting the spring. Third, the existence of pelinggih is also a sign that the source of the spring must be preserved. In the sense that the area of water resources is a catchment area which on average is a forest area, it must be maintained to be sustainable. In its application in the field, it is not uncommon for Balinese people to call the spring as a sacred area. By establishing it as a sacred area indirectly the community around the spring will protect and preserve the

spring. The community will jointly preserve because for them, the source of the spring is the source of their life. In different cases the way the Balinese Hindu community protects the spring source other than by constructing a pelinggih is by wrapping a white and yellow cloth or poleng on a tree below which there is a spring. The cloth that is wrapped around the tree is a sign that there is a water resource. This method becomes a simple method, but in a sense the same as the pelinggih in the spring area. The concept of a sacred area which is applied basically is not solely to protect the spring area but also as part of the protection of the forests that become water catchment areas. This condition is why Bali is so protective of the upstream area and establishes the upstream area as a sacred area that is free from tourist accommodation activities. This is an implementation of efforts to maintain harmonious human relations with God and human relations with the environment. The melukat ceremony is often carried out in a crowded manner, and is a traditional tourism activity that attracts many local and foreign tourists to watch it. Togetherness on the sidelines of the melukat ceremony, is a good time to create a harmonious relationship between people.

From the various uses of water that have been mentioned above, it is very clear that water has a function or use that is very important in the lives of Balinese people. In harmony and emphasize that, the use of water is supported by a conception in the life of the Balinese people about the need for a good relationship with God, humans, and the environment known as Tri Hita Karana (three causes of welfare).

Implementation of the THK concept at melukat



Source: Researcher (2018)

The condition of facilities and infrastructure for pengeluktan

The condition of facilities and infrastructure for the confinement to maintain harmony in human relations with the surrounding environment or in the palemahan zone, it is related to infrastructure or access road to the spring that is used as a stretch, is relatively good, with elevation of steep terrain traversed with several steps that are relatively safe enough. The area to park vehicles in some stretching areas is not yet available properly, other than that some points on the stretching area with access roads without stairs, so it needs to be careful, especially during the rainy season. Whereas in the dressing room building, which is used for rinsing and changing clothes after painting, the condition is relatively unfavorable, so it is necessary to add and repair the confessional changing room building.

The efforts to conserve purified springs in Bali include:

1. Community participation in maintaining the quality of spring water sources.
2. Greening and planting trees.
3. Partnership for spring conservation.
4. Community partnership.
5. Management of protected areas through regulation or presidential decree No.32 of 1990 and Regional Regulation of the Province of Bali Number 3 of 2005 concerning Spatial Planning for the Province of Bali

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Pande Wayan Suteja Neka: Culture And Preservation Of Keris Heritage In Bali

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Abstract. The figure of Pande Wayan Suteja is quite well known among the artists of Bali and even foreign countries, but not many people know about the dynamism in the life of this artist maestro. In fact, he played a role in developing culture and tourism in Bali, specifically in the preservation of keris heritage. One of them is the role played by Pande Wayan Suteja Neka who has the ability to teach himself in the field of Preservation of the Literature Museum and as the founder of the Neka Museum in Ubud Gianyar.

The first problem that will be discussed in this study is why does the role of Pande Wayan Suteja Neka matter in cultural dynamics and tourism in Bali? Secondly, how does his contribution of thinking in the context of preserving the keris heritage in Bali to be considered to have superior value in the field of conservation of the Literature Museum so that he is called “*Jejeneng Mpu Keris*”. Third, how does his value and the broad scale and depth of effort could be seen as a way to increase the cultural potential that is characterized in Bali as a continuation and not only in Bali but also in the national circles and even in the international world.

Keywords: Pande Wayan Suteja Neka, keris, *jejeneng Mpu Keris*, Neka Museum

INTRODUCTION

Discussing the problems of culture and tourism in Bali can not be separated from the role of the maestros in carving Balinese civilization and culture. Without their role can not be seen the development of culture and tourism in Bali as it is now. This can be seen in a broader context, namely from the historical aspect that gives us understanding in understanding the dynamics of a civilization and culture. In other words, the discussion about a character should be seen from the historical aspects which include how the role played is included in the structure of the cultural environment that surrounds it, both in relation to the existing context and analysis of the cultural ties that surround his life.

This research focuses on the role of a Balinese artist who has not been touched upon either in the analysis of works of art or in relation to the biography of art history. Balinese artists, foreign artists and the cultural values that surround

them.

The question that will be discussed in this study is first, why is the role of Pande Wayan Suteja Neka considered in the dynamics of culture and tourism in Bali? Secondly, how is the contribution of thought in the context of its creative power so that it is considered to have superior value in the arts? And thirdly, how can exemplary values be raised and disseminated in an effort to increase the potential of art and culture characterized by Bali in a sustainable manner not only in Bali, but also in the national circle, and even internationally. These are some of the issues that will be discussed in this study in an effort to better understand the role played by a self-taught figure in the arts as seen in the historical context in an effort to advance and preserve the Keris Heritage in Bali in particular.

The problems above gave rise to the answer that played a major role in preserving the art and culture of the keris heirloom. Thus his work and dedication has an important contribution in developing culture (pakerisan) in Bali, which in turn has a positive impact on Bali tourism, both at home and abroad.

Historical methods and approaches in analyzing the roles played by Pande Wayan Suteja Neka begin with sources overview followed by heuristics, internal and external source criticisms, interpretation and historiography about the roles played by a cultural and artistic maestro. The research method was also carried out with FGD (focus group discussion), in-depth interviews (in depth interviews), and historiographic analysis based on historical theory in this case art history. This research is a life history, which in this case wants to know the life of an artist figure, with ideas or his works in the arts that are very influential in the development of art in Bali.

ARTIST FAMILY BACKGROUND

Pande Wayan Sutedja Neka was born in Ubud Gianyar Piliatan 21 July 1939. The son of the Wayan Neka couple (1917-1980) with Ni Wayan Lunga (1920-2007). Wayan Neka was an artist from the Pita Maha group, who had received the Wija Kusuma art award from the Gianyar Regency Government and the art gift of Dharma Kusuma from the Provincial Government of Bali. Wayan Neka made unique and quality sculpture works, including a 3 meter tall eagle statue created for the New York World Fair in the United States in 1964, and also the same statue as high as 3 meters in 1970 in Osaka Japan. As a man of cultural blood, his long struggle was marked by the success of the inauguration of the Neka Museum on July 7, 1982. Pande Wayan Suteja Neka's figure is

better known and attached to the life of the world of painting. However, as the founder and manager of the Neka Museum in Ubud, previously had very important services for the development of the world of tourism. The museum, which was pioneered since 1976, was inaugurated by the Minister of Education and Culture Dr. Daed Joesoef on July 7, 1982, which is now not only a savior of art and a historical place of Balinese painting recorded but also a tourist attraction that reinforces the image of Bali that develops the cultural tourism trade mark. The Neka Museum has celebrated the names of Ubud's art villages, Balinese and Indonesian names to foreign countries through art.

as part of civilization. Before plunging into the world of painting and tourism, Pande Wayan Suteja Neka who, armed with a diploma in the Upper Teacher School (SGA) in Denpasar, worked as a teacher. The journey of life for the man born in Ubud was destined to turn into the world of painting collections and continue into the world of tourism. The beginning was the spirit to live for another thousand years as the famous poet Chairil Anwar once sparked. Pande Wayan Suteja Neka wants to be like an artist who once works, if he produces a master pice, he will always be remembered by his name, who will always 'live for another thousand years'. Through his work, pelkis can quickly become popular, his name is always remembered like I Gusti Nyoman Lempad, Tjokot, or Affandi. However, conscious of being born without talent as a painter or sculptor, Pande Wayan Suteja Neka chose to become an art collector and eventually chose to establish a museum. It was at the museum that Pande Wayan Suteja Neka captured his name. The success of establishing and managing the Neka Museum has shown certainty that Pande Wayan Suteja Neka will truly be like an artist, able to live 'another thousand years'.

"I will never stop working. I want people to always remember Jejeneng MPU Keris Pande Wayan Sutedja Neka as an artist and cultural figure who gives the widest possible space for people from various walks of life, come and learn about the history of Ubud, about the development of the archipelago arts, about the world of percussion in Bali as well as in this country " . He said October 12, 2014. He was so earnest about the fixed price of an appreciation for the ancestors, culture, and eternal creativity in the field of culture.

"Ni Gusti Made Srimin, mother, always supports me, even though sometimes there are many obstacles we encounter". Said Pande Wayan Suteja Neka about his beloved wife and the initial struggle to establish the Neka Art Gallery and Museum. Until now, there are more than 400 paintings, 300 sculptures and 450 keris at the Neka Museum located on Jalan Raya Sanggingan Campuhan, Kedewatan Village , District of Ubud, this Regency of Gianyar.

Neka Art Gallery (Neka Art Gallery) is my business world, while the Neka

Art Museum (Neka Art Museum) is my idealistic world “JMK Connect Pande Wayan Sutedja Neka.” I have gained many things, happiness from the arts and culture space, so I I am also obliged to restore that happiness to the world of art. In this case, my idealism is widespread in the community “.



Pande Wayan Suteja Neka and Gusti Made Srimin: The Immortality of True Love (Painting by Srihadi Soedarsono, 2000)

“I started it little by little. Gathering various art objects and heirlooms are a form of my responsibility towards the continuity of culture, especially Bali. I feel I have gained happiness from the art world, so I return the happiness to the art world itself. And, Ms. Ni Gusti Made Srimin always supports every step I take “. JMK Pande Wayan Suteja Neka continued to explain various forms of support that his beloved wife had done.



JMK Pande Wayan Suteja Neka shows its commitment in glorifying the keris as the ancestral heritage of the Indonesian people (Doc. Author 2019)

“We were married on May 3, 1963 in a situation full of simplicity, opposed by

the family, and were not recognized. But slowly we were able to gain sympathy and struggle to succeed, even though the path was often not easy. Mother always supported me. Likewise with our four children. Even when I decided to quit my job as a teacher and start a business in the arts “. Teach JMK Pande Wayan Sutedja Neka.

Neka Art Gallery (Neka Art Gallery) began to be pioneered since 1966. Neka Art Museum (Neka Art Museum) was established since 1982. culture “. Teach JMK Pande Wayan Sutedja Neka while remembering the struggle to establish an art museum. It is really not an easy thing to collect little by little the steps of the archipelago culture, especially Bali, in the field of fine arts, ranging from classical puppet paintings, Ubud painting flow, Batuan flow, contemporary Balinese flow, to contemporary Indonesian flow. This is in order to broaden the knowledge of the audience of painting about the history of art in Bali.



Pande Wayan Sutedja Neka, when offering offerings at his residence

The situation is increasingly developing with JMK Pande Wayan Sutedja Neka's efforts to wrestle in the field of keris. “Since 2007, I have added museum space with a collection of hundreds of krises. It is undeniable, great-grandfather who is a master kris from the kingdom of Peliatan Ubud in the early 19th century, Pande Pan Nedeng, has flowed the blood of a true kris artist “. JMK Pande Wayan Sutedja Neka further explained that although not a kris maker, JMK Pande Wayan Sutedja Neka succeeded in developing the spirit of true culture, as a true artist, with a diverse collection of legendary art and keris, with evidence of various awards that have been won, such as the Lempad Prize (1983), the Bali Governor's Art Award and Gold Medal (1992), the Award Charter from the Indonesian Minister of Education and Culture (1993), the Wija Kesuma Art Award from Regent of Gianyar (1997), Charter Award from the Menparpostel (1997), Heritage Award from PATA Indonesia

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“Mother is now gone. Ni Gusti Made Srimin died on March 3, 2018. But I will continue my struggle in the arts and culture, because I am sure that she will always support and encourage”. Said JMK Pande Wayan Sutedja Neka with teary eyes while remembering the departure of his beloved wife forever. He added a message about brotherhood, kinship, and friendship, “Never be arrogant and quickly feel satisfied. and the continuity of our existence “. Pande Wayan Sutedja Neka explained.” Because often people feel that their understanding and intelligence are very high. This arrogance and arrogance will be the starting point for our downfall and fragility. Humble yourself as low as possible, so that other people can no longer humiliate us “.

Learn from the Keris as a symbol of honor, symbolizing the journey of human life. Sometimes winding, can also be straight, swooping ready to stab, demanding us to always be vigilant. By always mindful, vigilant, we can increase our own awareness and strength. This strength is an absolute requirement for humans to win various competitions in their lives. In this case manah and buddhi as builders of human knowledge systems that need to be sharpened and purified continuously with truth and knowledge.



JMK Pande Wayan Sutedja Neka uses one of his proudly used krisses as a result of innovation and creation (Doc. Author 2019)

KERIS : SYMBOLS AND MEANINGS BEHIND THEM

“To be focused on a loved field, we cannot play games. Then I decided to become a lover of art and culture, so as not to disappoint students and the world of education because they were not serious at work.” he did.

The Neka Ubud Bali Museum was established on July 7, 1982. From its opening, the Neka Museum only has 100 art objects. But until now there have been 400 art objects in the Neka Museum. And since July 2007, stored hundreds of keris from the 13th century to the present. Neka Museum currently has four

hundreds of keris consisting of 40 heirloom keris blades, 100 ancient keris blades, also made by masters or expert kris today.

Keris is a work that shows the Genius of Local Wisdom, nobleness that is truly highly valued by the archipelago culture, as a traditional weapon, an inheritance and historical means of religious ceremonies that are entrenched in the life of Indonesian people, including the Balinese. UNESCO has given recognition to the keris since 25 November 2005, by establishing the Indonesian keris as the work of the Indonesian people, and is recognized throughout the world.

Various art objects in the Neka Museum show that throughout one's life one will always be involved in art and culture. Even since it is still in the womb, the fetus will have been in contact with art and culture, touch, sound, movement, image. This is what makes a person obliged to appreciate the art itself.

At the Neka Museum there is an inheritance from the Karangasem kingdom dating from the 18th century. Made by Mpu Keris of the Karangasem Kingdom in the 18th century, Pande Rudaya from Jasri Village, Karangasem. Ida Anglurah Made Karangasem. Also Ki Upas New Keris, Bengkel Keris, Kum Kum Baru Kumandang Ki Park Mayura, and Taman Ujung Keris. From Puri Kanginan Singaraja, there is a royal heirloom in the form of the Silver Elephant Ki Kris. From Puri Gelgel Klungkung, there is a royal heirloom in the form of the keris Ki Tantri Tumurun.

When asked, why he always tried to collect, care for and glorify various art objects, including the royal heirloom kris from all corners of the country, Pande Suteja Neka explained that this was an effort to preserve culture, develop a sense of pride in the country's culture, symbolize the aesthetic value that contained in the kris is also the owner and user, and gives a positive aura to the Neka Art Museum, as a museum of preserving various art objects and keris heirlooms of the archipelago. He wants the Neka Museum to become a research center, a center of learning and the development of the study of knowledge about the cultural heritage objects of the archipelago. His interest in the keris because of the unique characteristics contained therein, both in terms of appearance, function of the keris, manufacturing techniques, to the giving of names or terms .

Keris is not really meant as a weapon or tool of war. The term weapon for the dagger is more spiritual, philosophical and symbolic. Judging from the shape, contour, keris is divided into hundreds of kinds of shapes. The classification of one form with the other forms is indicated by the presence or absence of these parts on the observed dagger. The term form of a dagger is called Dhapur, so Dhapur Keris is a standard form of a dagger. While the parts of the keris that are used to mark the name Dhapur, are called Ricikan Keris.

Pande Wayan Suteja Neka gave the book “The Historic Balinese Keris” to Dr. Jenderal (Ret) H. Moeldoko, Chief of Staff of the President of the Republic of Indonesia, before the opening of the “Titi Wangsa” Exhibition by Dr. I Wayan Kun Adnyana (Lecturer of the Indonesian Art Institute / ISI Denpasar), which was held at the Neka Art Museum. Accompanied by his two sons: Pande Nyoman Wahyu Suteja, SE., And Dr. Pande Made Kardi Suteja, Sp.U., on October 12, 2018.



Photo Keris of Seselet (Doc. Authors 2019)

JMK Pande Wayan Suteja Neka uses one of the krises as proud as her, as a result of innovation and creation. The bar is a symbol of the Javanese Keris. The motif is Balinese style, with symbols of Lion, Mina and Paksi. Sumatra style skeleton with motif

Palembang, Bugis influence. Penyejernya patterned cane segment. The carvings are patterned in Palembang, with a combination of Balinese carvings, with three precious stone decorations. Blue sapphires flap windusara or mirah. “Red means Magnificent, Elegant Luxury, Symbol of greatness or the proudness of the owner of the kris. Blue space means peace, giving a beautiful yet soothing impression. Having a dagger must be able to maintain peace in the heart, within oneself, also family and the environment wherever he is”, Said JMK Pande Wayan Suteja Neka about the meaning of the gemstone in the keris.

“This is Indonesian Keris, Keris Nusantara, the results of my creations made by Made Pada, Expert Keris from the Village of Taro, Tegallalang, Gianyar Bali”, Said JMK Pande Wayan Suteja Neka explained the Sesame Keris used.

Warangka / Sarong Material from Ivory, with the Sumatra style patterned as Palembang as a kingdom with a strong sea fleet, is also reflected in the

Bugis style of the shipwreck / aground symbol. The motive of the sugar cane symbolizes that all components display beauty, enthusiasm, passion, desire, which are at the core of life, giving steps towards the future, in being positive, giving goodness to every human being. “Doesn’t sugar cane give sugar to us, humanity, it is distilled, made into medicine and spiritus, and then the pulp can be used as paper material too,” added JMK Pande Wayan Suteja Neka as well. “Look at the motive of the boat in the warangka section. This is a symbol of Indonesia’s glory. Our sea is victorious. Indonesia consists of thousands of islands, surrounded by oceans. Our ancestors have proven to be tough sailors. Our courage is to overcome the problems that sometimes present like big waves and endless storms, which require calm to overcome them. I want to show it through a boat symbol. Don’t give up easily, don’t be emotional when facing problems, stay calm,” Said JMK Pande Wayan Suteja Neka.



Photo kris with gems (doc.Author 2019)

The kris of Pande Wayan Suteja Neka’s innovation, which is a symbolic kris, symbolizes the presence of gold lion Kinatah, gold inlaid gem, meaning the greatness or splendor of someone who has a leadership spirit (Doc. Author 2019)

AWARD RECEIVED BY PANDE WAYAN SUTEDJA NEKA

Various awards obtained by JMK Pande Wayan Sutedja Neka prove the world’s recognition of his work so far. Competence and quality that have been tested in the field of arts and culture, not only in Bali, but also the Archipelago, and even the world.

The awards include: Lempad Prize (1983), Bali Governor’s Award for Art and Gold Medal (1992), Charter Award from the Indonesian Minister of Education and Culture (1993), Wija Kesuma Art Award from Gianyar Regent (1997), Charter Award from the Menparpostel (1997) , Heritage Award from PATA Indonesia Chapter (1997), Adi Karya Tourism Award by the Government of

the Republic of Indonesia (1997), Karana Tourism Award from the Provincial Government of Bali (2003).



Pande Wayan Suteja Neka gave the book “The Historic Balinese Keris” to Dr. General (Ret.) H. Moeldoko, Chief of Staff of the President of the Republic of Indonesia, accompanied by his two sons: Pande Nyoman Wahyu Suteja, SE., And Dr. Pande Made Kardi Suteja, Sp.U., October 12, 2018.

JMK Pande Wayan Sutedja Neka also won the Bali Mandara Parama Nugraha 2018 award given by Bali Governor Made Mangku Pastika to six Balinese figures, one of whom was Pande Wayan Suteja Neka.



Playing an active role in supporting Indonesian-Japanese friendship, Pande Wayan Suteja Neka with Agung Rai, won an award from the Japanese Consul General on December 14, 2018.

JMK Pande Wayan Sutedja Neka also received an award from the Japanese Government, which was presented by the Consul General of Japan in Bali. The Japanese government gave awards to several organizations and individuals

who were considered to make a positive contribution to the two countries. JMK Pande Wayan Suteja Neka was considered a figure who contributed a lot to the development of good relations between the two Countries through arts and culture. The award was presented to the twelve figures from the two countries on December 11, 2018 by the Japanese Consul General in Denpasar, namely Hirohiza CHIBA who had only been on duty since the end of May 2016, at the Ayodya Hotel Resort and Spa in Nusa Dua.



Pande Wayan Suteja Neka received an award in the field of tourism

The Suksma Bali Night 2018 which took place on December 15, 2018, at the Nusa Dua Convention Center, was a venue for awarding the “Suksma Bali Award 2018” from Paiketan Krama Bali to the figures and components who played a role in the progress of Balinese tourism in various categories. JMK Pande Wayan Sutedja Neka won the award in the Arts and Culture category, together with Prof. Dr. I Made Bandem and Nyoman Nuarta. He is considered a Balinese figure who is a pillar and sustains the preservation of Balinese culture, especially paintings, sculptures, and krisses.

JMK Pande Wayan Suteja Neka has often received awards for her contribution in the field of arts and culture in this country. One of them is the awarding of lifelong service throughout the “Lifetime Achievement Museum Awards 2014” given by the Ministry of Education and Culture, delivered by the Deputy Minister of Culture Ministry of Education and Culture, Prof. Ir. Wiendu Nuryanti, M.Arch., Ph.D.

“But I don’t want to stop here. I want to stay active in learning, provide opportunities for many people to study here, want to be useful, and be remembered by many people. Want these works to be remembered forever “... Teach him when asked to comment about the many awards that have been obtained as evidence of recognition for his struggle related to art and culture, both painting, craft, kris, and various other activities.

“My achievement would not have been possible without the help and motivation

of my beloved wife continuously, Ni Gusti Made Srimin. It was not easy to begin the steps in establishing, managing and developing the Museum. What a struggle

demanding attention, draining emotions, as well as a lot of material in order to realize our shared idealism,” said JMK Pande Wayan Suteja Neka, who was born on July 21, 1939 while remembering the early days of the establishment of the Neka Art Museum and the subsequent development of the Neka Museum.

He then explained several works that symbolized the story of true and eternal love between JMK Pande Wayan Suteja Neka and Gusti Made Srimin, such as “Cinta Abadi” by Srihadi Soedarsono in 2000, and “Mutual Views” by Abdul Azis.

“Women are the most beautiful gift to the world. Without women, the world will only be a sad part that makes happiness incarnate on the surface of the earth, also in the heart”. As described in the remarks delivered by JMK Pande Wayan Suteja Neka during the exhibition in order for Mother’s Day, December 22, 2018 at the Neka Art Museum.

She is a beauty, beauty, a gift given by God to the world. She is a pillar of world power, which gives enthusiasm, which maintains the integrity of the family, which is always a source of inspiration for many people in their work, and also that gives a sense of peace on earth. Even the Reged Vedic Scriptures convey Women, Pertiwi, are Goddess who descended to the surface of the earth to carry out their duties of upholding the truth and maintaining peace. He is a partner of the Father of Space who is indisputable, complementary, in protecting and guiding humanity on earth.

It is women who give life to the world. Since conception, conceiving and giving birth, giving milk to her baby, caring for and raising children. The Motherland known as “Dhara, Dharti” is one of the Shakti of Lord Vishnu. Beliau is a part that brings, provides, complements the needs of the family. Together with Dewi Lakshmi, also the Shakti of Lord Vishnu, who cares for, maintains the integrity as well as unity mankind. In Hinduism, we pray for the Mother Earth, respect and respect the Goddess of the Earth as a symbol or symbol of women who have given life, preserving the earth’s surface.

CONCLUSIONS

Based on the experience in the field of fine arts (sculpture and painting) that has been cultivated since 1966 and the awareness of oneself to return to kawitan has brought Pande Wayan Suteja Neka in a firm step by developing

the Neka Art Museum's collection in the form of a keris. The principle in life that "get happiness from the world of art, return the happiness to the world of art itself". Including the art of forging a dagger, because a dagger has a magical spiritual-spiritual beauty but also gives birth to an interpretation or appeal with a high artistic taste, full of beauty which is an important part of the cultural life of the archipelago.

The Neka Art Museum, which is engaged in the field of fine arts, including keris (crystallogogy), seeks to contribute positively to the fine arts of the archipelago, especially Bali, to be present in the midst of domestic and international communities. Neka Art Museum is in the realm of Nusantara art as a source of information, a source of inspiration, a means of documentation, cultural preservation, education, cultural arts research, a means of cultural promotion, tourism objects and community service.

For the general public, the Neka Art Museum is a vehicle for the enjoyment of art to the wider community, media information, and cultural tourism. While for artists, the Neka Art Museum is a place for comparative studies, excavations and maturation of inspiration to produce new creative works. and high quality. In the academic world, Neka Art Museum is a source of information, a source of inspiration, a means of education and research, cultural documentation, supporting government programs to participate in preserving national culture as national identity.

Hopefully Pande Wayan Suteja Neka can awaken the soul of dharma favor to the Pande Citizens. Give encouragement to be emulated by Pande Citizens in particular and the wider community in general to participate in understanding and preserving the work of the keris MPU in the past, present and future (Atita, Nagata and Wartamana).

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Customary Law In Regulating Holy Places And Holy Temple Areas

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Abstract. Customary law applies to, to regulate the interests, relationships and lives of indigenous peoples, inter-members and between members and the community as a whole. Like other legal systems, customary law is not a perfect machine. Beside the general nature, customary law also has a special nature that is strongly influenced by the character of its constituent communities. Therefore it is very difficult to declare the general powerlessness of customary law. In practice, the powerlessness of customary law lately is mainly caused by, firstly, the weakening of the autonomy of indigenous peoples, as a result of the widespread implementation of the concept of nationalism, national arrangements on the elements of indigenous peoples, both people, activities, land and legal relations, which has direct or indirect implications for the various elements, secondly, the growing demands of the needs of members of indigenous peoples, which often make them unable to participate fully in the life process of indigenous peoples, third, the entry of external elements, both people, values, and activities that difficult to reach by the nature and power of customary law.

The question of holy places and holy areas is unavoidable, in this case it must be seen from the perspective of Hinduism, especially Balinese-Hindus. A shrine is thus a temple and not another shrine. Hinduism in its sacred book (Vedas) has elaborated on what are called holy places and holy areas, mountains, lakes, *campuhan* (confluence of rivers), beaches, seas, etc. are believed to have sacred values. Therefore temples and holy places generally stand there, because in that place the people and Hindus get thoughts (revelation).

Considering the rapid development of development and Hindus who are social-religious in nature, the development activities must include the Hindus around them, starting from planning, implementing and controlling. To maintain a balance between development and shrines, shrines (temples) need to be developed to maintain harmony with their environment. Regarding the rapidity of development, it must be carried out in accordance with the established rules. In areas that are within the radius of purity of the temple there can only be buildings related to Hindu religious life, for example *pasraman* and others, for the convenience of Hindus to carry out religious activities, such as *tirtayatra* (pilgrimage), *dharma wacana* (religious speech), etc.

Keywords: Customary Law, Hinduism, Holy Place

I. INTRODUCTION

1.1. Research Background

Bali Island is a major tourist destination in Indonesia with a number of titles such as the Thousand Temples, the Island of the Gods and the Island of Heaven. Since the 1960s, Bali has been visited by many foreign and archipelago tourists. Later, Bali has been named the best island tourist destination in the world several times from various survey versions. In 2010, for example, Bali was named the Best Island Destination in the Asia Pacific at The Fifth Annual DestinAsian Readers' Choice Awards, 8 February 2010. The award based on the choice of readers of DestinAsian magazine was the third award in the same category, namely in 2007, 2009 and 2010. In 2006 and 2008 Bali was chosen as Best Leisure DestinAsian.³

The sustainability of tourism development in Bali is not enough just to maintain the natural beauty and culture, but also by improving the quality of human resources (HR) in accordance with the development of science and technology in order to exist in the global era but still not uprooted from its cultural roots.⁴ The objectives of Indonesia's tourism development, as amended in Law No. 10 of 2009 concerning Tourism is not only economic, but also has the dimension of advancing culture, elevating the image of the nation, fostering a sense of patriotism, strengthening national identity, strengthening inter-national relations, and preserving the natural environment and culture (article 4). In line with this, Indonesia's tourism development places great importance on the principle of empowering local communities, and provides benefits for the people's welfare (article 5).⁵

Balinese culture that breathes Hinduism is not something purely as Balinese culture as a whole, but it is an evolution of the intertwining of cultural offenses that come from outside and then combined with native Balinese culture. Other cultural influences that entered Bali, such as Buddhism, Hinduism, Javanese, Chinese, Islam and the West (Santosa, 2001). The harmony of Balinese and Chinese culture, also found in Batur Temple there is the worship of Chinese people (Konco Temple) and in Besakih Temple there is Ratu Gede Ngurah Subandar Temple. In Nusa Penida, acculturation of Balinese and Chinese culture can also be found in Giri Putri Temple, worshipping Dewi Kwan Im.⁶

3 Information quoted from the Bali Tourism Office website, <http://www.disparda.baliprov.go.id/berita/2010/12/bali-terpilih-sebagai-pulau-tujuan-wisata-terbaik-di-asia-pasifik>. Accessed date 20 Agustus 2011

4 Putra, I Nyoman Darma and I Gde Pitana. 2011. *Pemberdayaan dan Hiperdemokrasi Dalam Pembangunan Pariwisata*. Denpasar: Pustaka Larasan. Page 28.

5 Putra, I Nyoman Darma and I Gde Pitana. 2011. *Pemberdayaan dan Hiperdemokrasi Dalam Pembangunan Pariwisata*. Denpasar: Pustaka Larasan. Page 8.

6 Putra, I Nyoman Darma and I Gde Pitana. 2011. *Pemberdayaan dan Hiperdemokrasi Dalam Pembangunan Pariwisata*. Denpasar: Pustaka Larasan, pp.75-76.

According to Van den Berg, the theory of *receptio in complexu* states that the customary law of a community follows the religious law it adopts. As a consequence, regulations on tenure rights will also be regulated or at least related to the religious law of the community concerned. Therefore, “foreigners” who are allowed to own parts of customary land of different religions certainly cannot implement the customary rules of the community in utilizing the land. This condition is very difficult to happen to indigenous peoples in Bali, because religion and customs have been integrated into the daily lives of the people in a traditional village container, even difficult to separate, it can only be distinguished. For example in the form of attachment “*ayahan*” on customary land that is communalistic religio.⁷ *Ngayah* is a social obligation of the Balinese people carried out in mutual cooperation with a sincere heart both in the area of residence and in the holy place. The word *ngayah* can literally be interpreted as doing work without getting paid.⁸

1.2. Formulation of The Problem

As with this background, the problem is formulated as follows:

1. What are the rules regarding the appointment of temples as religious legal entities that can have ownership rights over land?
2. What are the rules about the sacred area of the temple?

1.3. Research Purposes

The purpose of this research is none other than to find out how the regulation of customary law in regulating sacred places and holy areas of temples.

II. CONTENTS OF THE PAPER

2.1. Writing method

This paper uses the normative juridical writing method which is an approach that refers to the legal norms contained in the legislation and court decisions and legal norms that exist in society. In this case the author studies the problem and uses legal material in the form of books and legislation to study the problem.

⁷ Suwitra, I Made. 2011. *Eksistensi Hak Penguasaan dan Pemilikan Atas Tanah Adat di Bali Dalam Perspektif Hukum Agraria Nasional*. Bandung: Logoz Publishing, pp.. 140.

⁸ Information quoted from <https://inputbali.com/budaya-bali/ngayah-tradisi-yang-harus-tetap-ada-di-bali>. Accessed date August 25, 2019.

2.2. Results and Analysis

2.2.1. Regulations Regarding the Appointment of Temples as Religious Legal Entities That Can Have Property Rights Over Land

The right of ownership and ownership of customary land has historically been marked by the power to use, utilize, manage, and regulate its allocation both for the interests of its members (manners) and for the customary village itself, so that its existence can be maintained in the current concept.

Since 1986, through Minister of Home Affairs Decree No. SK. 556 / DJA / 1986 concerning the Appointment of Temples as Religious Legal Entities that Can Have Ownership Rights over Land, in the dictum decides to stipulate:

1. Designating temples as religious legal entities that can have ownership rights over land.
2. Determine that the land of palemahan that is a unitary function with the temple already owned at the time of the stipulation of this decree, is converted as ownership rights.

Traditional institutions appointed as legal entities and those entitled to own land rights in the UUPA concept are only limited to temples, so that on one hand it can indeed save some customary land in the form of laba pura (temple evidence), but on the other hand it can create the impression as if traditional village with a separate temple Kahyangan Tiganya. Therefore, it is necessary to have carefulness and professionalism in viewing an issue of customary lands, especially those related to the profit land of temples, because the customary village is an integral part of the Kahyangan Tiga Temple, so that the customary village is called a religious social institution.⁹

The legal function as a means of engineering or renewal of the UUPA can only be carried out as a profit land with a temple, namely by designating the temple as a legal entity that can have land rights in accordance with Government Regulation No. 38 of 1963 in conjunction with Decree of the Minister of Home Affairs No. SK.556 / DJA / 1986. Because since 1986 the alliance of temple temples has only been able to register the profit land of the temple in the name of the temple, where previously there was registered in the personal name of the temple prajuru (caretaker) or private stakeholders (religious officers specifically appointed at the temple concerned).¹⁰

9 Suwitra, I Made.2011. Eksistensi Hak Penguasaan dan Pemilikan Atas Tanah Adat di Bali Dalam Perspektif Hukum Agraria Nasional. Bandung: Logoz Publishing. hlm. 8-9.

10 Suwitra, I Made.2011. Eksistensi Hak Penguasaan dan Pemilikan Atas Tanah Adat di Bali Dalam Perspektif Hukum Agraria Nasional. Bandung: Logoz Publishing. pp. 120.

2.2.2. Regulations concerning the Sacred Area of the Temple

The issue of holy sites and holy areas in this case must be seen from the perspective of Hinduism, especially Balinese-Hindus. A shrine is thus a temple and not another shrine.

Regarding the sacred area, it is interesting to note the Bali Governor's letter dated October 30, 1969, number 640/27326 / Bangda. In the letter the Governor of Bali has instructed the Regent Head of the Tk. II in Bali, to immediately take security measures by regulating the designation of the area in its area, while still referring to the policy of cultural tourism. In connection with that in areas developed for tourism activities, where there are temples, it is requested that arrangements be made in the form of a Regent Decree as follows:

1. In the area of the Sad Kahyangan Temple complex the construction of tourism facilities such as hotels / inns is a minimum radius of 5 (five) km from the temple. Specifically for temples that have Penataran Temples, for example, Lempuyang Temple, the distance is calculated from Pura Penataran Purwayu, as a complex of Lempuyang Temple. And for temples located on the hillside, the distance above the temple is prohibited from building.
2. In the area of the Dang Kahyangan Temple complex the minimum radius is 2 (two) km from the Temple. To facilitate security, natural boundaries such as ravines, rivers and so on are used.
3. In order to keep the undeveloped Sad Kahyangan Temple complex still preserved, by not developing it for the establishment of the above tourism facilities

Still in connection with the sanctity of mountains and temples, it is also necessary to know the Parisada Hindu Dharma Indonesia Central Decree (PHDI) No. 11 / Kep./I / PHDI / 1994 concerning Bhisama Kesucian Pura which determines the following. Some important things in the Bhisama Sanctity of the Temple, are as follows.

Hinduism in its sacred book (Vedas) has described the so-called holy places and holy areas, mountains, lakes, campuhan (confluence of rivers), beaches, seas, etc. are believed to have sacred values. Therefore temples and holy places are generally erected there, because in that place people and Hindus get thoughts (revelation).

These shrines have become centers of history that gave birth to great works

of eternity through the hands of saints and poets for the peace and prosperity of humanity. Then the Sad Kahyangan Temple, Dang Kahyangan Temple, Kahyangan Tiga Temple and others were established.

These holy places have a radius of purity called *kekeran* area with the size of *apaneleng*, *apanimpug* and *apenyengker*. For Sad Kahyangan Temple, the size of *Apaneleng Agung* is used (minimum 5 Km from the Temple). For Dang Kahyangan the size of *apaneleng alit* (minimum of 2 Km from the temple) and for Kahyangan Tiga and others the size of *apanimpug* and *apenyengker* are used.

Implementation of spatial planning is an effort to establish a legal basis for the government, regional government and the community in spatial planning. Determination of the sanctuary area in the Bali RTRWP Regional Regulation is one of the authorities of the Provincial Government of Bali in implementing spatial planning and territories in the Province of Bali as a form of regional autonomy. This is because each region must form an autonomy package that is consistent with its capacity and needs.

Based on this, the Government of the Province of Bali carried out a determination of the sacred area which became the necessity of the Balinese people, especially Hindus. Regarding the definition of the Sacred Area, it can be seen in Article 1 number 41 of the RTRWP Bali Regulation, which is the area around the temple which is guarded by its sanctity in a radius in accordance with the status of the temple that has been established in the Bhisama Kesucian Pura Parisadha Hindu Dharma Indonesia Pusat (PHDIP) Year 1994.

Bhisama Kesucian Pura is the result of deliberations conducted by members of the *sulinggih* and *walaka* associations which are based on a high level of concern for the progress of development in this era of the sanctity of temples in Bali. The sanctity of this temple concerns a situation around the temple area which is believed by Hindus to provide a sense of security, peace, calm which has obtained a series of religious ceremonies so as to have created a state that is full of balance, harmony and peace. Then by the government of the Province of Bali, the results of this Bhisama were outlined in the Regional Regulation of the Bali Spatial Plan.

Determination of the sanctuary area in this Perda is one part of the local protected area which is also part of a protected area as contained in article 42 paragraph (1) letter b which contains provisions that the protected area covers several areas where one of them is a local protected area and Article 44 paragraph (1) letter b which contains provisions that the local protected area as referred to in Article 42 paragraph (1) letter b also covers the area of the Holy Place.

Furthermore, the determination of the sanctuary area contained in Article 50 paragraph (2), namely in letter a, the provisions concerning the sanctuary area that are around Sad Kahyangan Temple are with a radius of at least apeneleng agung equivalent to 5,000 (five thousand) meters from the side outside the temple shear wall, then subsequently in the letter b contained provisions for the sanctuary area around the Dang Kahyangan Temple with a radius of at least ie apeneleng alit equivalent to 2,000 (two thousand) meters from the outer side of the shear wall of the temple and on the letter c contained the provisions regarding the area of shrines in the vicinity of the Kahyangan Tiga Temple and other temples, with a radius of at least Apenimpug or Apenyengker.

Determination of the sanctuary area then brings its own consequences, namely in the radius as specified only allowed to be held construction related to religious facilities, and open space which can be in the form of green open space and agricultural cultivation, so that landowners around the radius of the sacred area can only utilize land it has is limited to things that support the sanctuary area.

This of course refers to the provisions of the zoning regulations on the sanctuary area as contained in Article 108 paragraph (2). In fact, this article also states that the direction of this zoning will be regulated further in the detailed plan of the spatial area of the shrine, but until now the plan in the form of Spatial Details Plan (RDTR) of the regency/city area has not yet been formed.¹¹

Considering the rapid development of development and Hindu people who are socially religious in nature, the development activities must include Hindus around them, starting from planning, implementation and supervision, for the sake of the smooth development. Hinduism makes its people united with the natural environment, therefore the concept of Tri Hita Karana must be implemented as well as possible. To maintain a balance between development and shrines, shrines (temples) need to be developed to maintain harmony with their environment.

In connection with the development of a very rapid development, the development must be carried out in accordance with established rules. In the sanctity radius area of the temple (kekeran area) there can only be buildings related to Hindu religious life, for example dharmasala, pasraman, etc., for the convenience of Hindus to carry out religious activities (for example: tirtayatra, dharma wecana, dharmaghita, dharma sadana , and others).

Dharma Wacana is a method of illuminating Hinduism which is conveyed on every occasion of Hindus relating to religious activities, aimed at increasing

11 Dewi, Ida Ayu Padma Trisna and I Made Sarjana. 2018. Analisis Yuridis Penetapan Kawasan Tempat Suci dalam Penataan Ruang di Provinsi Bali. Kertha Negara, [S.1.], p. 1-15, May 2018.

knowledge for the comprehension and practice in the spirit of the people and the quality of their devotion to Religion, society, nation and state in order to improve the religious dharma and state dharma.

Dharmagita is a religious song for Hindus that is used to accompany religious activities, especially those related to rituals or yadnya. The use of Dharmagita in various religious activities is very necessary because the rhythm of the song has various types of variations that are very helpful in creating an atmosphere of silence, wisdom or special emitted by the vibration of purity according to the type of yadnya performed.

Dharma Sadhana in the form of spiritual exercises systematically and practically aims to foster developing and fostering nobility of character and personal sanctity so that religious life, community and state become more stable, sturdy and steady, as citizens with success. The material of Dharma Sadhana is basically oriented to the discipline of personal life such as: Tapa, Bratha, Yoga and Semadhi. For this reason, guidelines need to be drawn up in such a way that is practical and can be carried out by each people according to their age, function and profession.

III. CONCLUSION AND SUGGESTION

3.1. Conclusion

Based on the problem description as stated above, the following conclusions can be obtained:

1. Arrangements Regarding the Appointment of Temples as Religious Legal Entities That Can Have Property Rights over Land since 1986, through Decree of the Minister of Home Affairs No. SK. 556 / DJA / 1986 concerning the Appointment of Temples as Religious Legal Entities that Can Have Property Rights on Land.
2. Regulations concerning the Sacred Area of the Temples are stated in the Parisada Hindu Dharma Indonesia Central Decree (PHDI) Number 11 / Kep./I / PHDI / 1994 concerning the Bhisama Kesucian Pura.

3.2. Suggestion

Relating to the discussion as contained above, the following suggestions can be given:

In connection with the rapid development growth, the development must be carried out in accordance with established rules. In the sanctity radius area

of the temple (kekeran area) there can only be buildings related to Hindu religious life, for example dharmasala, pasraman, etc., for the convenience of Hindus to carry out religious activities (for example: tirtayatra, dharma wecana, dharmaghita, dharma sadana , and others).

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The Reconstruction Meaning of Puputan Badung in Constructive History Learning at Globalization Era

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Abstract. This article aimed to gain a history learning models by using Puputan Badung material, in context of computation era / industry 4.0. This data used the critical cultural perspective theory (cultural studies), even in several occasions by implementing historical critical philosophy. The writing procedure applied historical methodology which followed the heuristic steps, criticism, interpretation, and article writing. The data were collected through internet sources (open source), professional Historians data that was related to Puputan Badung. The change phenomenon was fast and led to the world pamper which affect the humans being were very afraid with the death time. These conditions were very different from Puputan Badung war that showed the society were together wore white custome which tried to face up the death time. The values contained in Puputan are very interesting to choose as a model of student character development in historical education. For this reason, Puputan Badung's historical value was constructed as a material to internalize the brave and Heroism values for the students. By implementing the constructive learning models, where learning was not only teaching to memorize facts or cognitive, but it was also requires the affection development and historical thinking skill namely ("learning the past event in order to understand the genealogy of present events, mapping the future"). The development of learning systems required constructive learning innovative with a clear procedural syntax, by involving students becomes younger historian who is able to appreciate and internalize the values that contained at Puputan Badung history. The rarity of thematic reading sources which related with Puputan became the problem in this situation. Thus, there were many sources needed about The Balinese thematic history conducted by professional Historians and historian teacher (educational process) which made the appropriateness of history learning process especially in the of specialization history to fulfill the requirement of curriculum 2013.

Keywords: Reconstruction, Puputan Value, History Constructivism Study

1. Introduction

The globalization era dominated by imaging behavior such as materialism, hedonism, and had even become “religious market” in Balinese society. This ideology became heaven in our life because the world provided worldly pleasures variety. According with “religious market” principle explained that money was everything which can be fulfilled our consumptions, both goods and services. This is evidenced by the fact that whatever we needed is available in the mall, supermarket or modern shopping centers in Bali.

The world pleasure was not only leading us to consider the world as a paradise, but also affected the human worries to face up the death. These become a law of nature (RTa) described that all who live in this world will be death surely, which can not be avoided. However, humans were able to know the location and death time. Thus, especially in Bali the word “death” pronounced smooth, and there are replaced by using other words like: “ mejalan, nilar bhuana, mantuk, pergi ngalahin gumi, lacur, tusing nu, pegat angkihan, luas ke alas wayah, dll”. (Cf. Joseph, 2005). In addition, there was an activity which developed in community namely physical exercise and spiritual (yoga) to decline the death time. This activity was costly and had many beneficial effects such as health maintenance, rejected the plague, and etc. However, the nature of these things because the human fear of death.

Nowdays, modern society was afraid to death. This was totally different with Puputan Bali histories that showed there were a lot of people did not fear of death and they tried to death heroically. This phenomenon can be understood from reflecting on Puputan Bali histories. Puputan Badung is one of famous war that reflected all Badung Palace community includes the main palace family with men and women adherent, young or old together wore white custome that indicated they were not afraid with death time. Those situations are understood by the Netherlands who were very strange, stupid, and illogical. The Netherlands were not only weird and incomprehensible, but also very surprised knew that the Badung warrior were very cheerful and brave in facing guns and rifles which instantly lead them into the death time. This condition occurred in Puputan Badung war on September 20th 1906 (cf. Court, 2005).

This article isterested to examine the value issues that underlie Badung society did Puputan War. The actualization values behind the historical event must be carried out because history was essentially an educational value that implement as a value system of historical events, namely cultural structure which is adopted by society and considered as noble by the agents / actors in space and time (Giddens 2010). The value system is saved in the society minds (zeitgeist) so that it appears the cultural value systems in society (cultuurgebudenheid) (Weberian) in Ritzer and Barry Smart (2011). Similar with that concept, an English historian Collingwood (2004) said that history is essentially knowledge which is concerning the mind. In addition, Polanyi

(2001) claimed that history is basically an actor act which is linked to the motif and can not be removed from the mind. Therefore, to understand the background that causes the humans was not afraid of death, underlying thinking must be understood.

This paper used the perspective of critical cultural theory (cultural studies), and even in some occasion used critical history philosophy. The writing procedure was historical methodology included follow the heuristics steps, criticism, interpretation, and writing an article. The writing data used internet sources (open source), professional historian data that related with Puputan Badung.

2. Puputan Badung Value

There were many Puputan Badung studies has been done by some researcher namely Bruijn (1925), Bruijn (1925), Agung (1989), Pemecutan (2004), Agung (2005), Darmanuraga (2005), Purna (2005), Sarad Magazine, Number 64 August 2005, dll. Besides, in Agung (2005) Puputan Badung is exposed in Gaguritan Bhuwana Winasa model (manuscript at Gedong Kirtya Singaraja, kropak number Vc.1565/4.

Puputan Badung originated from landing of Sri Kumala ship from Banjarmasin, stranded on Sanur beach, on May 27th 1904, the size was 90.27 and vessels register showed the ship was owned by a Chinese named Kwee Tek Tjiang, with sail pas letter dated March 18th 1904, Netherlands flag. According to Hak Tawan Karang, the ship was entitled to arrest by Sanur surrounding community, as a noble tradition that has been carried out for generations. Based on those ideas, it could be stated that the action committed by the Sanur community was defended to keep the noble values which inherited from generation to generation in the Badung traditional community. They are willing to sacrifice their soul and body to oppose others who want obscure or injure the values which they believed as the tradition of their ancestor.

According to school historical teaching values, it can be interpreted that this activity was not only teach the historical fact, but also the important things namely historical value. In another words, historical education means the value knowledge which able to humanize the human that has time awareness, and the past event applied for the young generation in their daily life, even to map out their future (Wineburg, 2006). Thus, the focus of historical education was not only to memorize facts or events such as: time, space, name, an event, but also learner's were able to internalize the explicit and implicit values behind the events of history studies. In the context of nationality, the learners action imbued with the spirit of nation and state, such as the struggle values in 1945.

There were many education historical problems in the society. The question is the learner measurements which able to internalize the implicit or explicit value in historical events, especially Puputan. The application value of the spirit of nation

and state can be reflected on an Election Day situation at April 17th 2019 and after quick count results from several institutions servei. Many sensitive issues used as a commodity through cyberspace (social media) to get public support, such as “cutting new wounds over old wounds”, which was not educated and impressed to crack the national cohesions. Contrary with the concept of diversity, the destruction of unity value, like the struggles by Indonesian heroes is still continuing (Pageh, 2016). The example was religions campaign which can decrease the national solidarity value. The main objective of election was realized Indonesia democracy, so that political education should provide role models to the children related to the way of democracy. Similarly, the value of electoral politics associated with patriotism namely the “spirit of loving the homeland, willing to sacrifice for the glory and prosperity of homeland”, farther away from the fire, and even rekindle hostile spirit by using tribe, religion, and ethnocentrism (Pageh and Atmadja, 2010). The failing and successfulness of national actualization at an election are often associated with the success of historical education that took place in schools. Besides, gave the questions to the public who regularly celebrated the historical events.

All of those situations was the part of globalization era, which affect the emergence of a stronger cultural characteristic included individualism, hedonism, consumerism, imaging and etc. Globalization and modernization has deconstructed the traditional institutions. As a result, everyone desired individual achievement, material wealth, modernity symbol which was originally a tool for a prosperous life, turned into a life purpose. Cosmic traditional society which originally able to ensure people’s lives perfectly and completely “ tata tentram kertha raharja” became lost their meaning (cf. Budyansyah, 2005: 14; Pageh and Bawa Atmadja, 2010). Society had values conflict between modernity values with cosmic values.

Based on those ideas, the noble values shown by the heroes in the past quickly lose their meaning in the context of their time. This was evident from the fact that many people rich instantly by doing corruption, collusion, and nepotism when they brought mandate from the community, or even the government. Besides, there were many actors who were not confident, changed by the environment and felt alienated. Thus, independence national political leads to “pdisio-merdeka”, due to be replaced by new Imperialism namely: capital imperialism / economics, culture, fashion, lifestyles, characteristic behavior, even the most concern was tongue and stomach experienced imperialism.

From those contexts, Puputan Badung and other important historical events in Bali had some values in order to overcome these problems, especially optimizing the function of school historical education by following some strategies.

2. Dismantle Puputan Badung Values

It should be emphasized that historical events can be seen as an act of historical agent in the dimension of space and time. The resistance events are motivated by values, thoughts, motives or meaningful reasons in structure and socio-cultural context which owned by the community. Based on Pemecutan works (2004: 4) the values are underlying the Puputan Badung constituted by Panca Piagem, such as:

(1) Piagem kesusilaan, means being good, the act which is not contradictory with Hinduism concept. (2) Piagem pageh ring keraton utawi rajaniti, s strong to maintain the integrity of keratin/countr. (3) Piagem satya wecana, obedient to implement what has been spoken / approved. (4) Piagem ngepah hayu semeton muang jagat, the government should be obliging to beatify people and country. (5) Piagem bakti ring Sang Hyang Widhi Wasa, devotion to Almighty God and implement the material which is contained in Hinduism holy books

Panca Piagem showed that there were knighthood value, embarrassed, and frustration sense which encourages the king and his community did Puputan Badung War. The king and his community were willing to sacrifice their body and soul in resisting the Dutch colonization in Badung kingdom. The historical value as background were closely related to political, social, economic, cultural, and religious, in the traditional social order. Kultus Dewa Raja system showed the king became “Dewa Nyalantara” which oriented to fight until the invaders is gone. Dewa Nyalantara was a local Balinese concept, an ideological continuity “Kultus Dewa Raja” as the influence of Royal Java. The king is seen as an incarnation of Lord Vishnu which comes down to the earth. Thus, when a person was death to defend the king it could be happy because they believed that mati ring rana swarga (dead on the battlefield will get a heaven).¹² This is used as an ideology by traditional political elites, mainly I Gusti Ngurah Pemecutan (King of Pemecutan), I Gusti Ngurah Denpasar (King of Denpasar), and I Gusti Ngurah Kesiman (King of Kesiman) as well as the kaula, panjak and the people who participated in the Puputan Badung. They had same opinions which show the country must be defended so that it was not colonized by the Dutch. Colonization is deemed to injure values believed to be true and pure. The framework thinking led the king, the family castle, the army, and the people in the Puputan War on September 20th 1906 (cf. Pemecutan, 2004; Agung, 1989).

Traditional political elite plays an important role because it is seen as “Dewa Nyalantara / Dewa Katon” which became a guide and role citizens models. In Puputan Badung is played by I Gusti Ngurah Pemecutan (King of Pemecutan); I Gusti Ngurah Denpasar (King of Denpasar); and I Gusti Ngurah Kesiman (King of Kesiman), and other subordinate castle figures in Badung. Each king has supporters which use Gusti as strong link. Puputan Badung showed the king fight until “mantuk ring rana”, and followed by his community in Badung, on September 20th 1906.

¹² Puputan has the same meaning with Jihad in Moeslem, it means fight to defend the religion in order to reach the Heaven (Cf. Ibrahim Alfian: “Fight in the Way of Allah”).

Actions that were taken by the public at Puputan Badung, can be called *ngamuk*, *peteng Pitu*, *kalap* in Bali. The word *amuk* comes from the language *amok* (Malay language); *peteng Pitu* is darkness on *tilem kepitu*; *kalap* means *kalaan* (possessed), showed humans were not themselves anymore. *Amok / peteng Pitu, kalap* related desperation, because human memory is disconnected with the past event, and there is not hope in the future. In these conditions, the human generally act *mengamuk/ memeteng / kalap* without controls and did not have any fear. Death became the only one option, for the past and the broken hoped (Alatas, 1988; Alfian, 1987). However, by understanding the contents of the five piagem above, puputan consist of several elements namely *ngamuk / memeteng / kalap*, but it could not entirely said as despair act because the future is hopeless, but there is an in-depth orientation, namely surge and *kekesatriaan* defined as motivation to maintain the nobles values – political value, social, economic, cultural and religious values, especially the eschatology of Balinese human life's in death time into the heaven (cf. Fromm, 1996).

The preservation of these values was probably causes of the emergence of death philosophy, such as the death meaning did not bring anything, which is armed by using *dharma* act namely state and religion *dharma* (cf. Joseph, 2005). According to Pemecutan (2004) deaths were related Bhagawad Gita studies which show, the old Pemecutan King instructed King of Denpasar, and King of Kesiman in order to against the Netherlands, that knew as *Swadharma Ksatriya*. When the *ksatriya* ignored their *swadharmaya*, they will be sinned until seventh generations. Meanwhile, the *ksatriya* who had good *swadarmanya* in the battleshield, even will or lose would be get world happiness and in another world. This ideology can encourage the community to participate in Puputan. From the explanation above, it can be said that person who are only looking in the death time and got a heaven was ridiculous and inappropriate with our inherited values. However, the people who are struggling by using noble values, state value, religious value which is believed and humans used their power as rational beings, criticism, did not participate, so that Puputan is a hero in heroic historical events and should inherited as the value. Based on Adegium “great nation is a nation that can and will appreciate hero's services”.

By adhering those ideas, in teaching and learning process was not only taught about the Puputan Badung facts but the most important thing was to internalize the value which made the people did Puputan War in order to against the invader. Thus, the history education in schools was essentially an attempt to internalize the historical value likes Puputan Badung values. However, in achieving this goal would require “meaningful value in historical teaching and learning process”, the focus and intensity of constructive and creative learning.

3. The Steps for Developing Puputan Badung Value

There were several steps which urgently needed to make the succesfull of Puputan

historical education. Those steps would be discussed below:

3.1 Intensity of Investment Value History

There was a tendency that the teaching of history in schools is more directed at the Javanese centric. It can be shown from book material that is taught in the school curriculum. The portions of learning materials are mostly filled by the history of Java and Madura. There is a tendency of Indonesian history is taught in schools, which is synonymous with the history of Java. As a result, the Balinese learners more know Javanese history rather than Balinese history. Thus, the local values can not be internalized into the moral values in the real life.

This condition needs to be balanced with a more intense learning in the internalization of local history – Puputan Badung- with enlarging the portions. The opportunity is opened in today's decentralization. Regulation organized that educational institutions in the region are given autonomously power in managing education. Thus, the local government has ranging authority from policy formulation, planning, implementation, monitoring, evaluating process and in the end (cf. Susetyo, 2005; Nurhadi, 2004). This opportunity should be taken by the local Bali government to provide a portion and an intensity investment value of Puputan Badung and other local historical value, in developing the learner characteristic in Bali (cf. Smith, 2003: 149; Thompson, 2015: 395).

3.2 The Writing Supplement of Balinese History Education

Historical education requires reading material. In this case, the supplementary books on history education are needed. Nowadays, it has been difficult to find teaching materials that includes History of Bali, especially about Puputan Badung that according to 2013 standar curriculum. The concept of K-13 mandates that students can learn from any sources with constructive learning strategies. The textbooks was not the only one learning resources, so that students are assigned to be able to explore another sources, such as newspapers, magazines, TV, interviewees, etc. This situation must be filled by providing many Balinese history that interesting and makes the learners did not feel bored.¹³

Good teachers are not required to use one book or student worksheet during teaching and learning process. Therefore, teachers are expected to implement a strategies which instruct the student to make some project likes paper, video, and other works, with aimed to explore Puputan value deeply. Besides, the students can visit palace figure who are involved in Puputan Badung, such as Puri Pemecutan, Puri Denpasar, Puri Kesiman, Puri Satria, etc. The students were instruct to report that activity in the form of papers, videos, etc which related with Puputan Badung historical value, then

13 Good will government --K-13-- should be welcomed by historians and historians of educators, in order to realize a thematic history for students and teachers.

discussed in the classroom.¹⁴

The freedom in choosing reading material during historical teaching and learning process should be supported by providing many history books and other enrichment which improve the value at historical education. Therefore, teachers are instructed to mastery both event and values of Puputan. Thus, the history teachers are able to deliver the material well and remove bad habits likes download the student worksheet from the internet instansly.

In addition, some history teacher complained the minimum learning resource to teach Puputan Badung. The teacher were not excited to teach that materials. This implication of this situation made the students feel bored, lacking knowledge about Puputan Badung. Therefore, students could not understand the Puputan Badung celebration contextually both in society, state, or even after becoming a real community.

Regarding with Puputan Badung, Badung Government and related institutions should be ideally as sponsor and funding for the writing of Bali history textbooks.¹⁵ Books are made to understand the paradigm that adopted from Curriculum 2013. Thus, ideally Balinese History textbooks and especially Puputan Badung must be written in collaboration between historians of science and history educators. Generally, the content of these books should emphasize readiness, motivation, activeness of student participation, the use of attention centering tools, the activeness of social interaction, authentic assessment, life skills, contextual namely link with the surrounding environment, contextual, and constructively innovative (cf. Santyansa, 2005; Nurhadi 2004: 213-214).

3.3 Constructive Innovative Learning

The implementation of Curriculum 2013, was not only demanding learning paradigm with multiple learning resource, but also demanded a constructive innovative learning model. Constructive Innovative learning generally comes from the constructivist paradigm (Santiyasa, 2005). Conventional learning was allegedly unable to internalize the values perfectly which effect the needed of constructive innovation learning.

Contructivism learning has some characteristics, includes: (1) making meaningful relations; (2) doing significant work; (3) self-regulated leaning; (4) colaborating; (5) critical and creative thinking; (6) nurturing the individual character; (7) reaching high standars; and (8) using authentic assessment (Nurhadi, 2004: 51-52).

From the characteristics which are metioned above, it can be stated that the conventional learning that only teach the facts and historical events aquarately was not appropriate with 2013 curriculum standard.

14 Out of Class Teaching Model is conducted in 2002 that produce Jagaraga War video in North Bali.

15 Department of Education, Pejuang Foundation '45, castles in Badung, should be moved to inherit through education

There were various forms of learning approaches and strategies should be selected in accordance with the demands of Curriculum 2013. For example by using a contextual approach, problem-based approach, cooperative learning, inquiry learning, project-based, work-based, learning-based approach, and etc (Santiyasa, 2005; Nurhadi,2004). However, the learning model will be chosen should develop some values namely multicultural value, humanistic value, adaptive value. Learning the past event in order to understand the situation nowadays and that is able to map their future challenges and possibilities.

Constructive history learning models must be equipped with learning syntax (procedural steps) that can be followed easily, so that the process and clear and measurable learning outcomes (Santiyasa, 2005; cf. Ardana, 2005). Mental revolution as proclaimed by the government discussed teacher roles, especially the important of teaching history in the classroom. The global values will be broke the nationalism and localism value when we didn't follow it. In other words, global influences have a multiple-effects included threaten the local wisdom in Bali --falsafah Trihita Karana-- extinct, because the nationalism and local genius value is crushed by the market value, capitalism, hedonism and other worldly values.

4. Conclusion

Based on the discussion above, it can be conclude that in globalization era the teaching of Balinese local history especially Puputan Badung history should focus on the internalization strategy. In this case, the learning process is not only just memorizing facts or cognitive, but also requires the affective and historically skill development namely "learning the past event in order to understand the genealogy of present events, mapping the future". The development of innovative learning system is needed constructive innovative learning by involving students become young historians in order to get the values that contains in the history event, especially Puputan Badung history. The supplement of Balinese history book is necessary to be done by professional historians (content) and historian of educators (educational process).

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Leadership Based On Hindu Philosophy In Bali Communities From Time To East

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Abstract. Leadership based on the philosophy of Hinduism in Bali has been carried out since the days of the ancient Balinese kingdom. The leader or king as the supreme ruler always strives to have the ability as a leader in accordance with Asta Brata. Therefore, the King or leader in the era of the ancient Balinese kingdom, during the middle of Bali is generally considered a manifestation, or incarnation of the Gods. in accordance with the teachings of Asta Brata, the nature of the King or leader must be able to protect, preserve, or be a role model for his people. So that leadership based on Hinduism, such as Asta Brata, Bhagawadgita, and other books laden with Hindu teachings proved to be able to unite the link between the king as a leader and his people as his followers. A link based on the philosophy of Hinduism can give birth to a sense of utun (attention) to his followers, tresna (loyal) to his followers, and from that attention and loyalty will develop into devotion from followers. the basis of similar leadership was also manifested by the Balinese people in the war and bellows that had occurred in Bali in the 19th-early 20th century.

Keywords: Balinese community leadership and Hindu philosophy

PRELIMINARY

Leadership has actually emerged along with the emergence of human civilization. Usually those who are appointed as leaders are people who are truly considered strong, physically and mentally healthy, intelligent and most brave to face the enemy (Kartono, 1983: 28-29). Leadership experiences development in accordance with the circumstances of the times (Astina, 1985: 1).

Leaders are often interpreted as those who have power, namely the ability to influence the followers according to the wishes of the holder of power, with a view to achieving certain goals (Bawa Atmadja, 1984: 2; Soekanto1983: 262; Sutedja, 1978: 6; Kartodirdjo, 1974: passim) .

In order for leaders to play their roles according to their status, they need personality or ability to lead, organize, and supervise their followers so that their collective goals can be achieved, and the socio-cultural values of their

communities are maintained (Bawa Atmadja, 1984: 2; Abdullah, 1982: 16 : Kartodirdjo, 1984d: vi).

The foundation of Balinese leadership is known to always be based on the teachings of Hinduism which is generally poured into the teachings of Asta Brata, the Bhagavad Gita, Mahabharata, Ramayana, and so on. This can be seen from the time of the ancient Balinese kingdom, the middle ages, to the Balinese era in the Balanda colonial context.

To uncover the leadership of the Balinese people from time to time based on Hindu philosophy, then use the method of literature, or related literature study. The issues that need to be examined are, as follows: What is the foundation of Balinese leadership based on Hindu philosophy from time to time?

1.1. Leadership in the era of the Kingdom of Ancient Bali

Since the 9th century Bali actually has had a self-government which is a single kingdom, has its own government regardless of the bureaucratic ties of other kingdoms. It is stated in the source, that the King as the highest leader or as the highest authority in carrying out his policies is always based on the teachings of Asta Brata. In the book of Manawa Dharmasastra book VII: 1-8), it is stated that the qualities of kings are the same as those of the gods, and that the king's authority is the same as the gods, therefore the king's authority is considered to exceed the authority of other creatures in the world (Ardika (et al), 2015: 132).

During the ancient Balinese kingdom, the position and power of a king or leader was very high. The king of traditional societies is in essence a very noble, great figure, and deserves to be a role model in behavior. Therefore, the king or leader at that time always tried to be in accordance with the qualities and powers possessed by the gods (Pudja, 1977/78: 356; Ardika (et al), 2015: 132).

During the Warmadewa dynasty in Bali, the issue of position, power, policy, and leadership based on the teachings of Hindu philosophy must be maintained. A king or leader always pays attention and behaves according to the teachings of Asta Brata, namely the eight main principles or behavior that must be obeyed by a king.

The eight principles in the teachings of Asta Brata, taken from Kekawin Ramayana (Kekawin Ramayana, in Lontar No. 251: 175). Asta Brata, are the qualities possessed by the gods, including: Indra Brata, in addition to being authoritative, has an attitude that is always fighting for prosperity and prosperity for the people; Yama Brata, has a firm attitude and dares to uphold

justice based on applicable laws to protect the community; Surya Brata, can provide a source of energy, enthusiasm, and strength for its people; Candra Brata, able to provide information to the people who are covered by darkness or ignorance, provide coolness so that people really feel protected; Bayu Brata, able to provide coolness, comes down to understand people's lives; Bhumi Brata, strong or sturdy, is able to give everything he has for the welfare of the people; Baruna Brata, able to overcome the turmoil arising in society with wisdom; Agni Brata, has a strong attitude, is firm in implementing principles and is able to arouse people's enthusiasm to realize prosperity and development.

In leadership it seems that indeed a close relationship between the leader and followers is required. Taupan between leaders and followers can be said to be like coins, where both sides though located in the opposite position, but it is a unity that means inseparable (Bring Atmadja, 1984: 20).

In the inscriptions in the Singhamandawa period in Bali, a number of policies have been made, one of which is interesting is the king's attention to the sacred building. This shows that the spiritual aspects of religion at that time already played an important role as the foundation of a king's leadership, so that the survival of the people he led always felt safe and secure.

It was also mentioned in several inscriptions, including mentioning one of the Balinese kings descended from the Warmadewa Dynasty, namely Anak Wungsu. It is stated in several inscriptions, that the Wungsu Son was a merciful king and always thought of the perfection and prosperity of the kingdom he governed or protected. This is because the Wungsu Son highly upholds and glorifies religious teachings or virtues, then the Wungsu Child is likened to the incarnation of the dharma who always thinks about the perfection or preservation of religious sacred buildings (Ardika (et al), 2015: 121; Sumadio and Bambang, 1990: 301-302).

1.2. Leadership of Medieval Balinese Communities.

The religion and beliefs of the Balinese people seem increasingly thick and united in Hindu traditions and culture. Since the entry of the Majapahit influence in Bali, the philosophy of religion was incorporated and established especially by famous spiritual priests. The first king of the Gelgel Kingdom began to pay attention to Besakih Temple as the largest Hindu temple in Bali. The promotion and development of Hinduism increasingly gained attention during the reign of Dalem Waturenggong in Gelgel. The arrival of Danghyang Nirartha (Danghyang Dwijendra) in Bali has meaning and an important role

for the development of Balinese civilization and culture (Parimmartha (et al), 2015: 329).

In the field of literature also developed rapidly during the Dalem Waturenggong. During the Dalem Waturenggong era, an expert in the field of religion and poet was brought. In the field of literature, such as song, poetry, Balinese usana, and since 1343, the stories of Bhrata Yuda, Arjuna Wiwaha, Sutasoma, and others are known. Religious tolerance is wisely fostered so that Shiva (now Hinduism) and Buddhism are united (Team of Manuscripts and Procurement of Bali History Book in Level I of Bali, 1980: 61-62).

With the influx of Majapahit's influence in the spiritual fields of religion, art, and literature, it is not surprising that the position, power, policy of the king and the foundation of his leadership are always attached to the teachings or philosophies contained in Hinduism contained in literary works. Real religious spiritual teachings have been instilled and implemented since the time of the ancient kingdom and then reinforced again during the reign of Majapahit in Bali.

1.3. Leadership of Balinese Community Leadership in War

In understanding the foundation of Balinese leadership in the war against the Netherlands, it cannot be separated from the basic principles that underlie it. The Balinese fought against Dutch rule with the idea of defending bloodshed, defending relatives, defending kings and kingdoms, and defending the truth. This idea is a reflection of the close ties between the Balinese people with the teachings of Hinduism which gives many teachings of the nature of a knight, as stated, that "dying on the battlefield defending the truth of the nation and state is the act of a true knight who gains heaven as a reward" (Mantra, 1981 : 21-39; see Ida Bagus Sidemen, 1983: 78).

Guidelines and rules that should be implemented by a leader are often guided by Bhagawad Gita which contains, among others: Maha Rsi Abiyasa advises Arjuna in carrying out leadership in the country. It is emphasized here that a leader must always try to achieve calm, always stand on dharma, unite oneself to God, and always be alert and confident (Sutedja, 1984: 13).

The teachings above have given character to become strong leaders in battle. This was proven when the Dutch colonialism aimed at expanding its colonies experienced many obstacles and challenges from the warrior figures in Bali. So that a leader must be able to act wrongly indiscriminately, have great enthusiasm and can raise his men (Pudja, 1983: 214). With this leadership foundation, the belief or beliefs of his followers emerge, that a war leader is a

defender of religion. This perception forms a strong determination and strong courage among followers as a key element in forming an army to carry out a resistance in a battle (Frederick, and Soeri Soeroto, 1983: 218).

CONCLUSION

From the description above regarding the foundation of leadership from time to time based on Hindu philosophy, it can be concluded, that the leadership of the Balinese people based on Hindu philosophy, both in the form of literature or stories has actually been practiced since the ancient Balinese period, then re-established since Bali entered the Middle Ages with the influx and influence of the Majapahit rulers in Bali, they have been able to develop and unite two religions, namely Hinduism and Buddhism.

Since then the leadership of the Balinese community which originated in the teachings of Hinduism, such as the teachings of Asta Brata and stories originating from the Mahabharata, Ramayana, Bhagawadgita, and other books increasingly steadily. All of these sources provide inspiration as the foundation of Balinese leadership which was held firmly until the time of the Balinese war against the Dutch.

The foundation of Balinese leadership which originates from Hindu philosophy, is used according to the conditions and interests of the era. In the ancient Balinese period, the foundation of leadership that originated from the teachings of Asta Brata was used as a guideline for behavior and policies that must be adhered to by a king or leader towards his people. When the Balinese faced war against the Dutch, the leadership was also based on Hinduism. Hindu teachings have shaped a sense of courage, the soul of a knight, never give up in defense of the truth. The Balinese believe that the resistance based on truth and dharma, the reward is heaven.

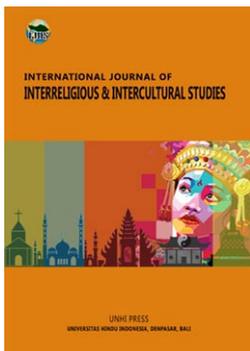
From the present perspective, it is hoped that leadership based on the philosophy of Hinduism can inspire present and future generations to lead their tasks in accordance with conditions and interests, both in developing regions, nations and nations.

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