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THE EXISTENCE OF DEEP BALINESE CULTURE HINDU THEOLOGICAL PERSPECTIVE

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ABSTRACT

Religion as a cultural system is a pattern of behavior consisting of a series of rules, plans, and instructions that humans use to regulate their actions, as expressed by an American anthropologist, Clifford Geertz. The understanding organization contained in symbols related to the expression of human behavior is understood as culture. Religion can not only be understood as a set of non-human values, but also as a system of knowledge and a system of symbols that can generate meaning. Communities in the area have their own culture that is in accordance with the values of the people's views that reflect the people's outlook on life. Culture then turns into values and norms that become local culture. Local culture is often called local wisdom which can be interpreted as a whole including and can be considered the same as cultural identity which is translated as the cultural identity or personality of a nation, which results in the nation being more able to absorb and cultivate culture. influence that came to him. from outside his own area, according to his character and personal needs. The interaction between religion and culture has resulted in cultural diversity.

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INTRODUCTION

Bali is known as The Paradise Island for the island of Bali since 1930 by a foreign writer named Hickman Powel. Nehru also described the island of Bali as the morning of the world. The many names pinned on the island of Bali are an interpretation that the island of Bali is one of the places that must be visited by tourists from all over the world. Everyone wants to know more about this beautiful and tradition-rich Island. The social system on the island of Bali is always based on the concept of Tri Hita Karana, so that harmonious relationships become a life guide that is always applied. Society is always required to maintain harmony and harmony in the relationship between humans and God, humans and each other, as well as the relationship between humans and the natural environment. Balinese people are brought up by the demands of conscience to present the best they have. The Balinese are used to working with a high work ethic, but are not oriented towards high results. Strong religious norms, made him accustomed to working as well as possible as a form of offering. Therefore, for most Balinese people, work is yajna. The island of Bali has long been one of the world's exotic tourist destinations, even on the kompas.com page, Bali has been named the most popular destination in the world and Asia in 2021 according to the Travelers' Choice Best of the Best 2021 award by the travel application TripAdvisor. Even though in a pandemic atmosphere, the island of Bali is still a target for tourists for a vacation. This indicates that Hinduism and Balinese culture have a very special impression for tourists. Many Balinese crafts and works of art are brought to various parts of the world, thus making Bali a small island that is increasingly famous.

The Balinese art team that performs dances, gongs and percussion that travels all over the continent certainly has a significant impact on the world's attention to Bali. The cultural factor imbued with Hinduism makes foreign tourists feel more at home on the island of Bali. Hinduism is the breath and soul of Balinese culture, between Hinduism and Balinese culture synergize, thus forming a bond that strengthens each other and contributes to one another that cannot be separated. The Balinese people have a theological concept which is the foundation of their tourism strength. Almost all sides of the life of the Balinese people can become inspiration material to be used as an attraction for tourists, not even a few domestic and foreign tourists finally settle down and make Bali as an inspiration. Almost everyone enjoys visiting this Island of the Gods (Malik *et al*., 2016). Tylor stated that culture is a complex whole which includes knowledge, belief, art, morals, laws and other capabilities and habits acquired by humans as members of society (Judistira, 2001). Emphasizing on culture, identity is an expression of the cultural existence of a group. According to Wartayasa (2018) Ethnic identity, for example, can be determined by material cultural factors, such as food, clothing, housing, equipment, and non-material factors such as language, customs, beliefs, ways of thinking, attitudes, and others. However, cultural identity does not come alone, but is formed or built by a dynamic interaction between context (and history) and construct. Therefore, it is situational and changing in nature, arranged in relation to a number of others. The Balinese people in this case are not a group of people who were born on the land of Bali, nor are they raised and domiciled in Bali, nor are people who use Balinese cultural attributes. In fact, this identity is reflected in attitudes and behavior in daily life, namely the procedures for interacting in the wider

community. Hindus who use Balinese culture as a way of life deserve to have an identity as a human being Bali. In each area in Bali has varied characteristics and its own uniqueness. In general, according to anthropologists, there are two forms of Balinese society due to the strong and weak influence of Hindu-Javanese (Majapahit) culture in ancient times, namely, the Bali Aga and Balinese Majapahit communities. Communities that are less influenced by Javanese Hindu culture are included in the Bali Aga community category. Usually the Bali Aga people live in mountainous areas in separate groups, such as the people in Karangasem, Tenganan village, the people in Bangli, Trunyan village, and some in Buleleng, Sembiran, Pedawa, and Tigawasa villages. The people of this group also call themselves the Bali Mula community. The Balinese people who did not submit to the Majapahit rulers tended to isolate themselves so that they became separate groups of people among the newcomers. Although they are generally grouped under the same bali aga group, they have various differences, such as burial systems, religious rituals, and customary leadership structures (Bagus in Koentjaraningrat, 1988).

The parallel between Balinese culture and Hinduism has been going hand in hand since the prehistoric times of Bali. Bali has established relations with India and China from the discovery of archaeological remains. Likewise when Hinduism and Buddhism were embraced by the people of Bali. This cultural growth in Bali also took place and was exposed to foreign influences. In this cultural growth, Hinduism appears to be very dominant in giving color to the culture and life of the people in Bali. However, the arrival and influence of Buddhism, Confucianism, Taoism and prehistoric beliefs synergized with the growth of Balinese culture. Since the fall of Majapahit in East Java, cultural identity in Bali has been able to be maintained. In addition to the influence of Hindu-Buddhist, other religions such as Islam also give color to the development of culture in Bali. Christian missionaries (Catholic and Protestant) also made approaches and conversions in Bali starting during the Dutch colonial period and continuing with the national movement, which was then followed by the growth of Indonesian nationalism. In line with this, Bali is increasingly able to show its identity and Balinese culture is starting to appear in various parts of the world. Today, the synergy of Hinduism and Balinese culture faces global challenges, challenges of materialism and even hedonism which of course has an impact on Balinese religions and culture. The process of synergy between Hinduism and Balinese culture and how Balinese culture faces the challenges of globalization is important to study in order to obtain solutions and understanding for the Balinese to continue to live a harmonious life.

METHODE

This research on the Existence of Balinese Culture in the Perspective of Hindu Theology uses qualitative research methods. Qualitative research methods are often called naturalistic research methods because the research is carried out in natural conditions (natural settings), also known as the ethnographic method, because initially this method was used more for research in the field of cultural anthropology, referred to as a qualitative method, because the data collected and the analysis is more qualitative in nature (Sugiyono, 2017). Descriptive method is a research method used in descriptive research to describe existing phenomena. Descriptive research is research that provides a description of the social phenomena being studied by describing the value of variables based on the indicators studied without making connections and comparisons with a number of other variables (Wekke, 2019). In this study, the research results will be described in clear words regarding the Existence of Balinese Culture in the Perspective of Hindu Theology.

DISCUSSION

Characteristics of Hinduism: The word dharma is so closely related to Hinduism because this word has a broader meaning than the meaning of the word religion in Indonesian. The word dharma is equated with religion, making the designation of Hinduism the same as Hindu Dharma. Hinduism is actually a term given by Persian people who interact with residents in the Sindhu River valley and when Greeks make contact with people in the Sindhu river valley. The original name of this religion is Sanatana Dharma or Vaidika Dharma. The word Sanatana Dharma means religion that is eternal and will always be guided by mankind at all times, because the teachings conveyed are universal truths, spiritual food and guidelines for human life which are certainly not bound by a certain period of time. The word Vaidika Dharma means religious teachings that originate from the Vedic scriptures, namely the revelation of God Almighty (Mahadevan, 1984). Hinduism believes that the actions that every human being performs must be purified, the actions that must be purified are speaking the right and holy, doing the right and holy and thinking the right and holy (Hartaka, 2020). The Vedic scriptures are the basis or source of the flow of the teachings of Hinduism. The rishis and sages of ancient times have expressed their spiritual-intuitive experiences in the Upanishads, these experiences were direct and perfect. Hindu Dharma views the experiences of the ancient maharsis as its authority. The invaluable truths that have been discovered by maharsi and wise people since thousands of years ago, form the glory of Hinduism, therefore Hindu Dharma is the revelation of God Almighty (Sivananda, 1988). Hindus are mostly found in the Indian subcontinent. This Hindu religion was once spread in Southeast Asia to around the 15th century, more precisely during the fall of Majapahit.

At this time, the majority of Hindus in Indonesia are Balinese, but throughout the archipelago there are also Hindus with their own characteristics of customs and traditions. The teaching of truth that becomes a guide for inner life Manavadharmasastra originates from the Vedic scriptures (Sruti), namely the revelation of God Almighty as the highest source, then Smrti (Dharmasastra which originates from the memories of maharsi), Sila (exemplary figures and saints contained in various Itihasa books and Puranas, Events (traditions who lived in the past which is also contained in various Itihasa books) and finally Atmanastuti, namely mature considerations originating from a noble conscience. Today it is represented by the highest assembly of Hindus and in Indonesia it is called Parisada Hindu Dharma Indonesia formulating various guidelines and guidance of the people based on the basis mentioned above.Through Sabha Pandita meetings (paruman) as the highest organ of the Parisada issues Bhisama (a kind of fatwa) if no source or explanation is found in the sources of Hindu teachings which have a higher position, while the Daily Executive is the executor by carrying out the decision results are in accordance with administrative procedures in accordance with laws and regulations. Hindu Dharma is a flexible religion because rational freedom of thought is important. Hinduism introduces freedom in ritual and worship activities that are believed by its followers. Hinduism is a religion that introduces absolute freedom to the power of reason and human feelings by exploring deep questions about the nature of divinity, soul, creation, form of worship and purpose of this life. Hinduism is not a religion that uses doctrines, but always relies on universal values. Nor is it adherence to a particular ritual model or certain dogmas or forms of worship. This religion gives understanding to every human being to contemplate, investigate, seek and think about, therefore all kinds of beliefs, forms of worship, various different rituals and customs, acquire an honorable place side by side in Hindu Dharma and are cultivated and developed in the relationship between which are in harmony with one another.

Hinduism in Bali basically develops its teachings according to the village (place), kala (time) and patra (socio-economic conditions, situations and conditions). In carrying out the teachings of Hinduism, it always adheres to the Three Basic Frameworks of Hinduism, namely Tattwa (philosophy), ethics (tata susila) and rituals (ceremonies). These three frameworks are the basis for every Hindu in his efforts to achieve peace and tranquility in his beliefs. Aspects of tattwa or religious philosophy are the core teachings of Hinduism, while aspects of morality or ethics are the implementation of religious teachings in people's daily lives. Balinese Hinduism is meant here is

Hinduism which is carried out in the corridors of Balinese culture. It is necessary to emphasize here that by using the word "Hindu", Balinese Hindus acknowledge and practice the teachings of the Catur Veda (Saputra *et al*, 2018). The basis of Hindu religious beliefs known as sradha will have no meaning if it is not practiced by its adherents in everyday life. How should God's creatures spread love by practicing the concept of yadnya? In the teachings of the Hindu Dharma system of ethics, the concept of sharing is based on sincerity, which must be used as a guideline that must be carried out by every community. In addition, the very complex aspect of the program discusses various religious activities, especially in terms of rituals with various connections and this is because of the various forms or manifestations of visible teaching experience, natural and cultural environmental factors that emphasize harmony give a different color from ritual/religious practices. Such is diversity in its outer form, but it has one diversity and one goal of realizing physical and spiritual well-being and the union of Atman with Brahman. The basis of Hindu religious beliefs known as sradha will have no meaning if it is not practiced by its adherents in everyday life. How should God's creatures spread love by practicing the concept of yadnya? In the teachings of the Hindu Dharma system of ethics, the concept of sharing is based on sincerity, which must be used as a guideline that must be carried out by every community. In addition, the very complex aspect of the program discusses various religious activities, especially in terms of rituals with various connections and this is because of the various forms or manifestations of visible teaching experience, natural and cultural environmental factors that emphasize harmony give a different color from ritual/religious practices. Such is diversity in its outer form, but it has one diversity and one goal of realizing physical and spiritual well-being and the union of Atman with Brahman.

Balinese Culture: Religion has a great influence on social life and the ideology of certain communities, religion has also become a fundamental law in the world which then develops and becomes a culture. People are free to choose their religion and beliefs, but sometimes these beliefs are ingrained from an early age because they have been formed since birth so they can determine the plot of life in the future (Hartaka & Made, 2021) Discussing culture, in essence Balinese culture is classified as a type of culture that emphasizes religious and aesthetic values. This religious and aesthetic element always accompanies other elements. This gives the impression that there are almost no phenomena or events which in totality are truly profane or secular, but always contain religious and artistic overtones. The thickness of religious overtones in Balinese culture is inseparable from the conception of the sekala and noetic environment. Every phenomenon or event that is visible besides having a sekala aspect is also believed to have an abstract aspect. In this regard, various life problems are not only resolved or overcome by means of scales, but also abstractly and philosophically known as mysticism. Mysticalness and mysticism are one of many ways for the ancestors of the Archipelago to live in harmony with the great Bhuwana (the universe, the macrocosm) (Writing Team, 2002). All of these things are meant for the life of humans and other creatures to obtain sekala and niskala (physical and spiritual) welfare. Meanwhile, the existence of artistic aspects is closely related to the Balinese religious system. Architecture, sculpture, dance, percussion, sound, and others are noble offerings to the Creator. The two elements (religion and art) are interrelated and complement each other. Art elements exude aesthetic or beauty nuances for the religious system, whereas religious elements give religious nuances to art (Pujaastawa, 2002). The expression of the interaction between the Balinese and the social environment, among others, gave birth to Balinese language (Balinese), norms, regulations, laws (sima, dresta, awig-awig), social institutions such as kinship institutions (nyama, braya, dadia, soroh), and social institutions (sekeha, banjar, village, gumi) and so on. The expression of the interaction of Balinese people with the physical environment, among others, gave birth to knowledge systems about nature (such as the sasih calendar, pawukon, pramatamangsa), the subak system, and so on. Besides that, the Balinese are also familiar with the various types of equipment and technology they use to adapt to the physical environment (Pujaastawa, 2002).

In Balinese culture which is imbued with Hinduism, it is found that there are traditional wisdoms that function as control mechanisms over the management of natural resources. This traditional wisdom is often hidden behind the conception of belief contained in myths and ritual ceremonies related to things that are considered holy and sacred. However, behind these myths and ritual practices, a large ecological benefit is actually hidden, namely as a fairly effective control mechanism for environmental management. In Bali, a set of traditional beliefs which are an integral part of the Hindu religious belief system have also proven to provide positive benefits for sustainability and harmonization.

The Existence of Balinese Culture in the Perspective of Hindu Theology: Religion here should not be understood as a mere dogma and moral system, but rather it needs to be seen as a phenomenon of human life. This is because religion is essentially not values intended for itself, but religion instead instills social values for humans, so religion is one of the elements that make up a system of cultural values. Religion can make a real contribution to the formation of a moral system and social norms in society. Religious values serve as guidelines in various actions and patterns of human behavior and religious values can be constructed into cultural values, which are believed and practiced in people's lives (Paisun, 2010) Religion and culture are two different things but both are interrelated. in human life. Religious and cultural relations can be separated; Religion is a creation of God or revelation which functions as a way of life in living life, while culture is a human creation (man-made) that originates from the habits of human life. Religion and culture synergize, religion influences culture and vice versa. The form of religious life is expressed through culture, religion in a certain sense is part of culture. On the other hand, many cultural aspects can be found in religion (Adnan, 2020). The synergy of Hinduism towards Balinese culture is more dominant compared to other religions. From the prehistoric period, Balinese culture was influenced by Hinduism as explained by C. Kluckhohn in his essay Universal Categories of Culture (1953) as approved by Koentjaraningrat (1986) which consists of: language, knowledge system, social organization, living equipment system. and technology, livelihood systems, religious systems, and arts systems. The influence of Hinduism on the 7 elements of Balinese culture can be explained as follows.

Knowledge system, in which the knowledge system of the Balinese people starts from Sanskrit and Old Javanese media which originate from Hinduism and Indian culture, such as the medical system (usadha), development house (asta kosala kosali). This social organization can be seen from the ancient Balinese inscriptions which stated that there was a system of government and the existence of a royal institution called senapati in Panglapuan. Since 1001 AD, the institution has been called pakkirai i jero makabehan whose members consist of senapati (warlords) and priests of Siva and Buddha (Ardana, 1982). Live tool system, there are several original Balinese products, but since prehistoric times, Bali has used tools originating from South India which can be seen from the Arikamedu pottery remains. Livelihood system. In prehistoric times until today it seems that agriculture which later developed in a broad sense including plantations, even though it is a very universal thing, the influence of Hinduism can be seen from all livelihood systems associated with Hinduism, meaning that fulfilling the necessities of life is always associated with worship of God Almighty. One. This can be seen that today the very well-known irrigation system, namely Subak, is always associated with Hinduism.

- Religious System. When Hinduism entered Bali, the Balinese at that time had embraced belief in the sacred spirits of their ancestors, the existence of natural rulers, and mountains which were considered sacred. The Hindu religion, which shared the same beliefs as the local belief, namely Pitrapuja (worship of the holy spirits of the ancestors), was easily accepted by the Balinese at that time. And this has continued until now. The arrival of Hinduism to Bali did not change local beliefs but provided enlightenment by further developing local beliefs.

Arts System. Although the origins of the Balinese art system cannot be traced with certainty, there are wayang kulit performances which Brandes calls native Indonesian art. In southern India, we find an art called Kathakali which is similar to wayang kulit which is staged both at night and during the day (like a weak puppet). , as well as the staging of the stories of Ramayana and Bhimakumara as mentioned in the Jaha inscription in Central Java, originating from the Ramayana and Mahabharata in India. Some of the loose dances in Bali look like Bharatnatyam in India. In architectural art, structures called Meru can be found in Nepal and in northern India. Art roots that existed in prehistoric times were developed with themes contained in Hinduism while still respecting and synergizing previous cultures. Based on this description, the inclusion of Hinduism in Bali does not damage or eliminate beliefs or culture, and even in certain cases highly respects the beliefs and cultural traditions of the Balinese people. Culture was originally only one aspect of the human evolutionary process, but it later led to his being able to escape from other primate realms of existence (Koentjaraningrat, 1986). This includes the influence or synergy of Hinduism on various aspects or elements of Balinese culture in such a way that it is difficult to distinguish between Hinduism and Balinese culture. The seven cultural elements above are in the big circle of Balinese culture and are enlightened and dedicated again to the majesty of Hinduism. thus there is a very subtle interweaving that makes it difficult to distinguish between Hinduism and Balinese culture.

Challenges of Hinduism and Balinese culture: The challenges of the globalization era faced by Balinese society and culture as stated by Ardika (2005:18) by quoting Appadurai are characterized by movement of people (ethnoscape), technological influence (technoscape), influence of information media (mediascape), flow of money from rich countries to poor countries. (financescape), and the influence of ideologies such as human rights and democracy (ideoscape) cannot be avoided by Balinese culture. This touch of global culture causes an imbalance or loss of orientation (disorientation) in almost every aspect of people's lives. Conflicts arise everywhere, legal compliance is decreasing, social decency is neglected. Society tends to be secular and commercial. Money is used as a benchmark in life. Viewed from the perspective of Hinduism, the current era has entered the Kaliyuga era. It can be seen from the Puranas that since the coronation of Prabhu Parikesit, the grandson of Arjuna as Maharaja Hastina. This age of Kaliyuga is described as adharma which takes control of human life, rampant quarrels and waning of spiritual life, because material fetters human life. Human orientation is only on pleasure by satisfying sensual desires (Kama). The characteristics of the Kali era are increasingly evident in the era of globalization which is marked by the rapid flow of information, driven by technological developments with a philosophical content of Hedonism which is only material oriented and attempts to obtain pleasures of eternal lust. By not understating the positive impact of globalization, it seems that the negative impact needs to be watched out more. Globalization erases national boundaries or the culture of a nation. Western culture which is secular is very easily absorbed by Eastern nations and if this is not controlled it will certainly destroy the culture or civilization of Eastern nations. Everywhere it seems that people are easily ignited by quarrels. The Book of Skanda Purana XVII.1 mentions the centers of quarrels that destroy human life, namely: power (politics), liquor, gambling, prostitution, and property/wealth (Mani, 1989:373). Based on the description above, the negative impact of globalization on Hinduism and Balinese culture, among others, is in the areas of morality and solidarity. As a result of these negative impacts tend to manifest into potential conflicts as stated by Suacana (2005: 5) as follows.

1) Inter-ethnic conflict, especially Balinese and non-Balinese. This potential is getting bigger with the emergence of ethnic crystallization among Balinese people which increasingly creates a barrier between "we-ness" and "theirness" (we-ness with other-ness).
2) Conflict between classes with an economic background. The people of the lower economic class who feel marginalized have started to position themselves head-on with the rich, especially those in power (investors).
3) Conflict between homo-aequalis and homo-hierarchicus groups. The homo-aequalist group with an egalitarian ideology wants to see a democratic Balinese society, without discrimination on the basis of heredity. On the other hand, the homo-hierarchicus group maintains its traditional hierarchical status quo with all its might.
4) The conflict between traditional Hindu-ritualistic and modern-humanistic Hinduism.
5) Conflicts between districts/cities, related to the implementation of regional autonomy (UU No.22 of 1999), which gave rise to excessive district/city arrogance.

In conflicts between groups and communities, solidarity and feelings of fellow people increase. The parties to the conflict gain cohesion and strength. Internal harmony and external conflict are opposite sides in conflict events. Conflicts that lead to war or hostilities can destroy life and property, and moreover, can cause great psychological and moral damage. However, war can also give birth to attitudes of nationalism and patriotism (Wahyudi, 2021). The various potentials and manifestations of these conflicts have increasingly given rise to awareness that multicultural society in Bali is in fact not always conducive to the growth of tolerance and democracy, especially in conditions of Balinese society where social division, fragmentation and polarization are relatively high. This condition of social differentiation and the various threats of conflict that accompany it increasingly give awareness that efforts to actualize and implement shared values and develop tolerance are urgently needed (Suacana, 2005).

With regard to the potential conflicts faced as a negative impact of globalization that has hit Bali, it is necessary to take several action steps, such as developing the concept or value of true brotherhood awareness among Hindus, inter-religious and inter-ethnic people, namely awareness of embracing, as a form of ingrained solidarity. since the growth of Balinese culture. Every Balinese must have the awareness to develop Bali and not develop or only seek profit in Bali. Improving the quality of Hinduism education for Hindus in Bali which emphasizes humanism, inclusiveness, pluralism and dialogue, thereby reducing latent and protracted conflicts between homo-aequalist and homo-hierarchicus groups. With the awareness that all beings (humans) are brothers (Vasudhaiva kumbhakam) and all beings should be prosperous, people who truly practice the teachings of Hinduism will be humble, not arrogant, and not even exclusive. Furthermore, in an effort to maintain the stability of Hinduism and Balinese culture, it is necessary to continuously develop the understanding and practice of various local wisdoms which are the ancestral heritage of the Balinese people.

Closing: Balinese culture is actually an expression of the interaction between Balinese people and their environment. In Balinese cosmology, there are two types of environment, namely the sekala (real) environment and the niskala (unreal) environment. The scale environment includes the social environment (society) and the physical environment (the natural surroundings). Meanwhile, the noetic environment is a spiritual environment inhabited by supernatural or supernatural forces which are believed to have positive or negative influences on human life. The expression of the interaction between the Balinese and the spiritual environment (niskala) gives rise to a local religious system or "Balinese religion" which includes religious emotions or sentiments, conceptions of supernatural powers and beings, religious ritual ceremonies, religious facilities, religious groups or communities. . The arrival of Hinduism in Bali does not destroy or eliminate beliefs or culture, but in certain respects respects the beliefs and cultural traditions of the Balinese people. In the times that are entering the era of globalization, the Hindu community in Bali certainly experiences many obstacles which require solidarity between culture and religion to lead people to a harmonious life.

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