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WATURENGGONG'S ROLE IN THE IMPLEMENTATION OF HINDU RELIGION IN BALI

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Abstract

Brahmin theory dominates the analysis of Hinduism, so that it only gives birth to a philosophical mythological study of the existence of Hinduism in Bali. This study aims to analyze the role of Dalem Waturenggong (prime king with Balinese autonomy centralism in the Middle Bali era) in the implementation of Hindu religious teachings in Bali, which is also a form of analysis of Hinduism based on a theoretical perspective. Ksatria. The results in this study were collected using observation techniques, interviews and document studies, and analyzed using historical theory, phenomenology Edmund Husserl, structuring Giddens, dekonstruksi Jacques Derrida, structural functionalism and social systems. The results of this study indicate that the form of the role of Dalem Waturenggong in the implementation of Hindu religious teachings in Bali emphasizes the arrangement of Hindu teachings through theological paths. (Tattwa), sociological (politics, ethics, economics), and culture (customs, aesthetics). The main strategy applied by Dalem Waturenggong in managing the implementation of Hindu religious teachings in Bali is to carry out religious celebrations and historical celebrations. The implication of Dalem Waturenggong's role to the teachings of Hinduism in Bali is to ignite a good religious construction view from the community, so that it is firmly held by the Balinese people to this day, both theologically, politically and economically.

Keywords: Role, Dalem Waturenggong, Teachings, Hinduism in Bali

I. INTRODUCTION

Analysis of the existence of Hinduism in Bali tends to be based on theoretical binoculars Brahmana. Thick theoretical approach Brahmana in analyzing the development of Hinduism in Bali, tends to produce studies that are mythological and philosophical in nature. This condition certainly requires another approach, which is able to provide a presentation on the development of Hinduism, one of which is historical, social and political. Based on this, the theory of the Ksatria become an important approach that can be aimed at analyzing the existence of Hinduism in Bali. The analysis based on the knight theory refers to the development of Hinduism in the government of the kings in Bali. It can even be said that the governance of Hindu religious life is heavily influenced by the power of kings. Some of these kings came from the Indra dynasty or worshipers Dewa Indra who respects dewa Indra as the highest (Mahadewa) which is called Mahendra. The government of the kings in Bali also had a role in changing the beliefs of the Balinese people from worshipping the Hyangs to worshipping the Gods.

Dalem Waturenggong is one of the kings who once ruled in Bali. The Balinese chronicle states that Dalem Waturenggong is the son of Dalem Ketut Ngulesir. After the death of Dalem Ketut Ngulesir, finally Dalem Waturenggong was appointed from 1460-1550 AD (Ardika et al, 2015: 280). At that time the Majapahit kingdom began to collapse so that every duke throughout the archipelago broke away from the auspices of Majapahit, and formed an independent kingdom. Likewise, Bali formed an independent Balinese kingdom centered in Gelgel. King Dalem Waturenggong can be said to be the first king with centralized autonomy in Bali in the Middle Bali era. This is based on the position of the kings before Dale Waturenggong who only served as dukes or representatives of the Majapahit kingdom in Bali. The collapse of the Majapahit kingdom was used by Dalem Waturenggong to stand alone or apart from the control of the Majapahit kingdom, so that the king of Dalem Waturenggong became the first king in the Middle Bali era with full power or without being bound by Majapahit in Bali. The

loss of ties with the Majapahit kingdom will certainly have a very big influence on policy changes, especially the policy of the king who began to look for a previous form of government and organize himself autonomously. This is in line with the condition of the transition of the Indonesian government from a centralized new order to autonomy. Such a transition gives rise to government differences. On the other hand, it gave a new face to Hindu religious life in Bali, which did not escape the focus of the king's government. Before the (pre) reign of King Dalem Waturenggong, Hindu religious life was still thick with the influence of Ancient Bali. Religious life in the ancient Balinese era was heavily influenced by pre-historic belief systems. This condition has led to the emergence of a religious civilization that focuses on geographical or natural aspects, such as the construction of holy places in mountains, river banks, and other geographical areas that are considered to have sacred values of their own. Religious teachings before the Dalem Waturenggong period had indeed progressed, but had not been arranged optimally. This certainly aroused the government of Dalem Waturenggong, to use its power to manage and organize the teachings of Hinduism in Bali. During the reign of Dalem Waturenggong, there were many issues regarding the arrangement of Hindu religious life that occurred during his reign. Dalem Waturenggong regulates Hindu religious life in Bali with autonomous principles and principles. This can be seen from the differentiation between holy days or holy days Rarainan in Bali, which is different from Hindu religious celebrations in the archipelago and even India (as the place and source of the revelation of the Vedic scriptures). Two there is an issue that states that during the reign of Dalem Waturenggong there was a transformation of information on understanding of every celebration of existing religious days. This can be seen through the implementation of Hindu religious teachings in Bali which should be able to provide spiritual and spiritual transformation, tending to move towards ceremonial. References that are used as references by the community in studying

Hinduism also tend to pivot on historical writings that are mythological, based on literary works, and ignore inscriptions issued by Balinese kings. Historically, in fact, more holidays lead to the celebration of history. holy day Galungan for example, is the day of victory for the dynastic rule of the Hindu Mataram kingdom in Bali, which is celebrated by the Ganapati dynasty in their place of worship called Kaklungan. The motto of this holiday is interpreted as a day of victory Dharma oppose Adharma by Hindu in Bali. Dalem Waturenggong, who is the king, of course implemented his own strategy to manage Hindu life during his reign. Internalization of power and other aspects related to the government of Dalem Waturenggong in the implementation of Hindu religious teachings, forms a separate reality of Hindu religious life which eventually becomes part and habitus of Hindu reality in Bali today. A review of the role of Dalem Waturenggong in the implementation of Hindu religious teachings in Bali can enrich people's knowledge about the existence of Hinduism in Bali, one of which is through politics and power during the royal era.

II. METHOD

This research requires results, both primary and secondary data to answer the formulation of the problem posed. The results was obtained through the application of results collection techniques which included observation, interviews and document studies. The results that has been collected is then analyzed through several theories such as historical theory, Edmund Husserl's phenomenological theory, Giddnes' structuration theory, Jacques Derrida's deconstruction theory, structural functionalism theory, and social systems theory.

Jacques Derrida, teori fungsionalisme struktural, dan teori sistem sosial.

III. RESULTS AND DISCUSSION

3.1 The Role of Dalem Waturenggong in the Implementation of Hindu Religion in Bali

The role of Dalem Waturenggong in the implementation of Hindu religious teachings in

Bali is actually contained through the activation of various media that can summarize political discourse, discourse power, and the rule of law. The media is driven consistently and in collaboration by actors with influence or power. Therefore, the forms of the role of Dalem Waturenggong in the implementation of Hindu religious teachings are quite complex and in general are as a construction that is used as a vehicle to strengthen the teachings and implementation of Hindu religious teachings in Bali. The form of construction referred to in this case starts from construction Tattwa, politics, ethics, customs, economics, and aesthetics.

3.1.1 Construction Tattwa

Construction Tattwa is a manifestation of Dalem Waturenggong's role to organize theological aspects and fundamental teachings of Hinduism itself. Field setup Tattwa what Dalem Waturenggong did could not be separated from the help of Dhang Hyang Nirartha, as the Bhagawanta or royal clergy. Ardika et al (2015: 330) said that Dhang Hyang Nirata always brought Hinduism closer to the government of the king, in this case Dalem Waturenggong, as a king with high awareness in the field of Dharma Agama. Construction Tattwa the first thing that Dalem Waturenggong did was unite Sekta Siwa and Budha in Bali (Ardika et al, 2015: 281). Furthermore, Sharma (2004: 10) says that the mixture of Shiva and Buddhist schools in India is the result of the desired interaction. (interaction of willing), so that the unification results in a peaceful and harmonious relationship. The integration of Shiva and Buddha is then also embodied in rituals Homayana. Homayana or Homa Yajna said to be a ritual tradition that also developed since ancient Bali, but was re-established by Dalem Waturenggong during his reign. Homa Yajna is a ritual that is identical to the use of fire (Widnya, 2014: 51).

Construction Tattwa also confirmed by Dalem Waturenggong with an emphasis on understanding the oneness of God through symbols Padmasana. Padmasana (which existed before) was constructed as a symbolism of the teachings Tattwa about the

oneness of God himself (Ardika et al, 2015: 328). Therefore, Putra and Wardani (2019: 40) are of the view that the building Padmasana is the terminology of a holy place in Hindu religious life during the reign of Dalem Waturenggong. In addition, the understanding of God is also perfected through the concept of Siwa Siddhanta. Draft Siwa Siddhanta emphasize about God as Siwa (Ardika dkk, 2015: 328). This teaching also emphasizes three aspects of the manifestation of God which consist of Siwa, Sadasiwa and Paramasiwa. These three aspects of the manifestation of God are realized through Padma Tiga as found in Penataran Agung Besakih at this time (Relin, 2012: 60).

Construction Tattwa It also leads to acts of unifying the differentiation of beliefs wrapped in religious symbols. This can be seen through the construction of Meru at the Basis Bhuana Gelgel Temple. Ardika et al (2015: 278) said that the eleven-story Meru was built to worship the ancestors of the Adipati Sri Smara Kepakisan, while the three-story Meru functioned to worship Sanak Pasek, Bendesa, Kubayan, Ngukuhin, Salahin, Dangka, and Gaduh. Development with these levels, then tied by the concept of Manunggaling Kawula Gusti as a knot uniting beliefs and different patterns of thought. The unification is wrapped in a religious aspect, namely the construction of the Bhuana Gelgel Basic Temple itself (Ardika et al, 2015: 282).

The implementation of Yajna and certain rules (Bhisama) that bind it are also a form of Tattwa construction during the reign of Dalem Waturenggong. Ardika et al (2015: 331) say that Panca Yajna (Mahapancayajna) carried out obediently by the people during the reign of Dalem Waturenggong. The implementation of Yajna gets Bhisama who specifically provides rules regarding the implementation Manusa, Pitra, dan Dewa Yajna (Putra, 2015: 112). The use of Naga Banda in the cremation of kings in Bali, for example, is a manifestation of Bhisama in the field of Pitra Yajna in the Dale Waturenggong era. Naga Banda seen as the king's mount, when the king returned to Buddha Loka (Putra, 2015: 104). Meanwhile, Dalem Waturenggong

also issued Bhisama which contained instructions for use Tirtha Panyida Karya from the Dalem Sidakarya Temple and the mask performance Siddhakarya in a big ceremony in Bali. Mask performance Sidhakarya The Yajna in Bali provides an educational value about ethics or attitudes that must be carried out by Yajna actors in carrying out the Yajna itself (Titib, 2011: 32). Borrowing the opinion of Catra (2006: 7) Yajna and rules regarding Yajna in the Dalem Waturenggong era provided reinforcement for the manifestation of one's or group's devotion to the Almighty by giving back the abundance of welfare that had been received in the form of religious ritual offerings.

3.1.2 Political Construction

The role of Dalem Waturenggong in the implementation of the teachings of Hinduism is also carried out through political construction. This is based on the views of Ardika et al (2015: 343) who say that the transition from Ancient Bali to Middle Bali is very thick with aspects of change. One of these changes is targeting power, so that it requires a political construction to build community and religious life. Political construction is done by constructing power in Hindu religious symbols such as Meru Tumpang Solas. Ardika dkk (2015: 278) say that Meru Tumpang Solas is the worship of ancestors Sri Smara Kepakisan as a descendant of the Balinese rulers of the Majapahit dynasty. The Meru is adjacent to other Meru buildings, but to a lesser extent, as is the case with Meru Tumpang Tiga which is a medium of worship for the ancestors of the clan. Pasek, Bendesa, Kubayan, Ngukuhin, Salahin, Dangka, dan Gaduh. Ardika dkk (2015: 278) of the view that the development of Meru between families or clans in one page can be suspected as a sign of the strength of Smara Kepakisan's position in Bali, thus giving indirect hegemony to the religious life of Hindus in Bali.

The Basis Bhuana Gelgel Temple which was built by the Majapahit dynasty in Bali is positioned as a theo-political concept of the kingdom. The existence of this temple is also very much noticed and maintained during the reign of Dalem Waturenggong. Pura Dasar

Bhuana Gelgel was constructed as a sacred place that can be used by several clans in Bali. The phenomenon of religious life that occurs at Pura Dasar Bhuana Gelgel cannot be separated from the political spirit of Majapahit. The reality of religious life at Pura Dasa Bhuana Gelgel is in line with the concept of Manunggaling Kawula Gusti yang sebelumnya ada di kerajaan Majapahit (Ardika dkk, 2015: 282).

The government of Dalem Waturenggong accompanied by Dang Hyang Niratha (Bhagawanta) is said to be a Dwi Tunggal concept. The concept is in line with Raja Rsi in Hindu leadership. Raja Rsi itself has always been a personal character in a leader. Politically, a leader must show the character of Raja or the character of ksatriya, and the character of rshi as a brahmana character (Gunadha, 2006). This character became one of the reinforcements of Bali's glories under the leadership of Dalem Waturenggong, so that Hindus refer to the king of Dalem Waturenggong as Hyang Wisnu Murti (Putra, 2015: 84). This character also makes it easier for Dalem Waturenggong to build a religious reality that is a symbol of the supporters of Dalem Waturenggong's power. The religious reality that became a symbol of the king's support was the establishment of Pura Batur and Pura Badugul. The word "Badugul" itself is a collection of five supporters of the power of Dalem Waturenggong, among others Ba (Bayu), Du (Durga), G (Gana), U (Wisnu) dan L (Kala) (Darmaya, 2010: 180-181).

3.1.3 Ethical Construction

Ethical construction was also carried out by Dalem Waturenggong in managing the implementation of Hindu religious teachings in Bali. The concept of ethics in Hinduism is called Susila (Suhardana, 2006: 19). In terms of Hindu religious life, Dalem Waturenggong emphasizes the community to make good behavior a habitus. One of these good behaviors is raised in the Guru-Sisya concept, as an aspect of education that strengthens the character of the people both in Hindu and social life in the Dalem Waturenggong era. Ardika et al (2015: 338) who say that when a

person becomes Sisya, then he must obey strict rules, such as obeying the teacher's orders and always obeying to carry out self-control (Tapa Brata), with moral management as outlined in the teachings of Yama Brata.

Indirectly, the king's good attention to education encourages a close correlation between ethics and human culture. Culture in the context of Hinduism is called Samskriti. The good ethics of Hindus in the Dalem Waturenggong era led to a strong awareness of maintaining a harmonious culture of living together. In living together, people can fulfill their life needs, both physical needs and spiritual needs (Sura in the Drafting Team, 2019: 261).

3.1.4 Customary Construction

Construction in traditional life is a form of strengthening Hinduism through the traditional social system carried out by Dalem Waturenggong. The role of Dalem Waturenggong in traditional construction can be seen through the cultivation of the Tri Hita Karana concept in every unit of the Traditional Village in Bali (Ardika et al, 2015: 327). The application of the Tri Hita Karana concept in the Traditional Village by Dalem Waturenggong is a form of strengthening the essence of Hinduism in every individual indigenous people. Every indigenous people is expected to have a goal to form human beings who have the value of love. The concept of Tri Hita Karana which teaches a pattern of balance in the relationship between the manners of the Pakraman village, both with God as the creator (parhyangan); both with each other (pawongan) and with the natural environment (palemahan) (Surpha, 1993: 14-15). The spirit of Tri Hita Karana in traditional villages has expanded the position of adat as a forum for the implementation of Hindu religious events to date.

Dalem Waturenggong also emphasizes Hindu literacy in the Traditional Village. Hinduism in Bali in particular has a wealth of religious literature that can be used as literacy to strengthen the practice of Hindu religious teachings. Several literary sources that were developed in traditional life in the Dalem Waturenggong era, such as Religion (law and

law), Sesana (social), Niti (Dharma rules), Wariga (astrology), Usadha (medical science), Istihasa (Geguritan), Babad (history) and other written sources which incidentally are still sourced from the Majapahit kingdom (Putra, 2015:92). In addition to internalizing Hindu literature, Dalem Waturenggong as a descendant of Majapahit also strengthened customs by placing royal representatives in the village. Ardika et al (2015: 314) predict that the purpose of the Majapahit-derived kings to place a royal representative in each village is as a sign of representation or an extension of the kingdom's arm to the village. Thus, the traditional village remains under royal control both in social life and in Hinduism.

Based on the above review, it is very reasonable that the Balinese currently position traditional villages as a noble ancestral heritage. The Council of Trustees of the Balinese Traditional Institution (in Lan, 2005: 71) views that the traditional village cannot be separated from the social, cultural and religious life of the Balinese Hindu community, because it is a unified whole.

3.1.5 Economic Construction

Dalem Waturenggong pays attention to the agrarian sector as one of the economic aspects that becomes a medium to build awareness of the essence of God in Hinduism in Bali. Land in the agrarian world is believed to be Sang Hyang Mother Earth, while water is the embodiment or power of Bhatari Danu. Therefore, farming activities carried out by the community are basically an effort to sustain life by utilizing God's grace in the form of land and water as the main means. Land and water are managed wisely through Subak. Subak whose existence is also protected by Dalem Waturenggong is one of the tools to create social peace in Hinduism.

Dalem Waturenggong also pays attention to the maritime economic sector. Maritime economic life in the era of Dalem Waturenggong also did not escape the aspect of local theology. This knowledge is then bound by belief in Bhatara Sagara, which in this case is a manifestation of God, the ruler of the sea and the iron of welfare for sailors. Based on this, it is very reasonable if Ardika et

al (2015: 306) say that fishing groups are very dependent on religion and local beliefs in carrying out their routines. Welfare obtained from farming and fishing can support inner peace in carrying out the teachings of Hinduism, so its existence needs to be properly protected (Arnawa and Arisena, 2010: 60).

3.1.6 Aesthetic Construction

Dalem Waturenggong gives good attention to the arts as a medium for spreading and complementing Hindu religious rituals. This is done by internalizing the concepts of Satyam, Siwam, and Sundaram in Balinese art. Ardika et al (2015: 326) say that what is meant by these three concepts are philosophy, religion, literature and other works of art. Dalem Waturenggong paid attention to the art of Karawitan and dance during his reign. Dalem Waturenggong's great attention to the existence and function of Karawitan art in Hinduism can be seen through the construction of Bale Palegongan in almost every temple in Bali (Ardika, 2015: 339). The Karawitan arts that were well cared for in the Dalem Waturenggong era were Gambelan Saron and Gambang. Even the position of Gambang is seen as a sacred musical instrument used in the implementation of Ngaben in the Gel-gel kingdom. This is found in the Purana Pura Kalaci which states that:

“Wenten malih pangandikan Ida Dalem ring Gelgel: rikalaning wenten karya palebon, mangda Ngu-rah nabuhang Gambange nganggo pupuh sane ten-get-tenget, buka I Kebo Lelantikan, I Misa Gagang-nge, Dandang Gendise, Gagak Gora, nah keto keneh manira teken paman”.

The translation:

“There is another advice from Ida Dalem in Gelgel: when there is a palebon ceremony, it is hoped that Ngurah will play the Gambang gamelan using haunted puppets such as I Kebo Lelantikan, I Misa Ga-gangnge, Dandang Gendise, Gagak Gora. So, that's what I expected.”

Meanwhile, the art or Wali dance (sacred dance) that was well developed in the Dalem Waturenggong era such as the Rejang, Baris Gede and Wayang Lemah dances. There is even the Sang Hyang dance, which presents

the activity of presenting something transcendent through art and ceremonies (Murdiyati, 2009:1-3). Another Wali dance that developed during that era was the Gambuh dance, as one of the Balinese dance dramas which is considered to be of the highest quality and is a classical Balinese dance drama that is rich in dance movements (Dibia, 1978: 9). Another Wali dance is the Wayang Wong which is predicted to have existed since the Ketur Ngelusir government and is presented in the form of a dance drama (Ruastiti, 2020: 79). Literary arts also developed well during the reign of Dalem Waturenggong (Putra, 2015: 112, Ardika et al, 2015: 340-341). Many literary arts are packaged and realized through Pasantian which uses the method wirama, wiraga and wirasa, with material coverage includes sekar ageng (kakawin), sekar madya (kidung), and sekar alit (macapat), and aims to explore Hindu religious teachings in literature with the aim of achieving peace (Sudirga, 2017: 6). The pasantian activity creates a light discussion about the values contained or contained in the songs in the Pasantian (Mastini, 2019:87). Besides Pasantian, there is also Papaosan. Papaosan comes from the word "Paos" or "Maos" which means to say or read. Papaosan is filled with activities to read the contents of lontar as classical literature in Bali.

The typical Kamasan paintings and Songket weaving that exist today also appeared during the reign of Dalem Waturenggong. There are motifs on paintings and weaving that elevate Hindu gods and become a manifestation of the close relevance between painting and songket weaving with Hinduism. Related to this, Ardika et al (2015: 339) also say that the close relationship between painting and religious life causes the construction of paintings to be identical to the mythology and saga of the gods. In addition to painting and songket weaving, sculpture became a complement to the growth of art in Hindu religious life during the reign of Dalem Waturenggong (Putra, 2015: 112). Sculpture craftsmen are doing well in developing innovations, so that they also contribute, especially in the manufacture of sacred Hindu symbols which are embodied through statues.

3.2 Dalem Waturenggong Strategy in Organizing the Implementation of Hindu Religion in Bali

The strategy applied by Dalem Waturenggong in managing the implementation of Hindu religious teachings in Bali is carried out by optimizing the celebrations. The celebration referred to in this case leads to religious celebrations, both those that occur before, during and after the reign of Dalem Waturenggong. Religious celebrations are a form of respect by the community to commemorate an important event, such as a natural disaster, the conquest of an area, expansion, expedition or other things which are then celebrated as a form of victory or the achievement of a goal. This opinion by Marx becomes an identity that unites society through a common perception in ideology. The role of religious celebrations in this perspective is a sign for the community to foster unity, so that it also affects orderly, safe and peaceful power. On the other hand, historical celebrations are also held that are more respectful in nature and aim to strengthen vital things in the course of history. The celebration was carried out well, and is still carried out in Hindu life in Bali to this day.

3.2.1 Religious Celebrations of the Pre-Government of Dalem Waturenggong

Before Dalem Waturenggong assumed the reins of government in Bali, there had been religious ceremonies carried out by Hindus in Bali. However, Dalem Waturenggong did not eliminate it, but embraced and optimized the implementation of the pre-government religious holidays of Dalem Waturenggong. In general, pre-government religious celebrations of Dalem Waturenggong such as Galungan and Kuningan have been celebrated since the reign of Sri Jaya Kasunu in Bali. The mythology of Galungan and Kuningan which tells about Mayadanawa and Dewa Indra has its own meaning written by a pengawi. Another religious celebration is Siwalatri, this means that there is an understanding outside the local Balinese community that has become a new ideology that is accepted and changed according to the nature and characteristics of

the Balinese people. This indicates that there are priests from India who have Shiva understanding who came to the archipelago and then developed also to Bali, then adopted and agreed upon by the rulers before Waturenggong. Another religious celebration pre Waturenggong is the celebration of the Saka New Year, this means that there is an ideology from India which was brought by a priest named Aji Saka and then spread the Saka calendar as an official calendar and is still developing and is used to this day by Hindus in Indonesia in determining religious celebrations. others and the religious life of the Hindu community. Then the peak of the Saka New Year celebration is celebrated in a different way, namely bending, contemplating inward, so it is called the Holy Day of Silence. In addition to the religious celebrations above, there are also celebrations that have been entered by the Purana ideology that feature Indian gods, but do not exclude local gods who have existed before, so there is a term called Dewi Saraswati celebration, as a celebration of science and so on.

3.2.2 Religious Celebrations

Religious celebrations are a form of embodiment of the people's sense of devotion to trust and belief in God. This is what is called Catur Marga, the four ways to reach God. The embodiment of the sense of devotion carried out through Catur Marga is reinforced through textual aspects and the rule of law. Some of the strategies carried out in religious celebrations are writing religious procedures written in texts containing narratives with religious genres, in the form of religious guidelines and instructions. One of the texts that contains religious celebrations is the Sundarigama text, which contains procedures for carrying out sacred celebrations, such as Purnama, Tilem, Kajeng Kliwon and other small holy days. This is the strategy carried out by Waturenggong in his time which has an influence on people's lives today.

3.2.3 Historical Celebration

Waturenggong's strategy to organize a safe, peaceful and prosperous Balinese life in the Hindu religion is to provide opportunities for all levels of society to celebrate the

geneological history of the multicultural Balinese society. In the Waturenggong era, absolutely no repressive actions were taken by all levels of Balinese society who had become Balinese. Likewise with the Bali Aga community, such as in Kintamani, for example, no acts of violence were committed. This is in line with Gramsci's thought that the power exercised by Dalem Waturenggong in the previous Balinese community was by embracing, because they felt they had the same fate and were equal, so that they needed to fight together again to protect Bali. The existence of this common destiny then joins together and equalizes perceptions, then begins to influence others. This is called the method of hegemony.

The celebration of history is also strengthened by making chronicles. The chronicle is intended for each community in Bali. This chronicle contains the superiority of each community. The chronicle seems to be very effective, so that it becomes a way of life for the people who believe in it, so that through this chronicle, important celebrations are then made, so that places of worship of the ancestors are set out in the chronicle.

3.2.4 Celebration of the Waturenggong Dalem Period

During the reign of Dalem Waturenggong, various celebrations were held in a solid manner, with the unification of each clan, it is hoped that a peaceful, safe, and peaceful atmosphere will be created and the life of the Balinese people will be better. As Gramsci's assumption, it can be said that in the celebration there was a hegemony of power which was carried out in a persuasive way through the culture, customs, traditions and beliefs that had developed in Bali. This persuasive hegemony is actualized through the media of art and culture as well-preserved by Dalem Waturenggong. Art and culture are seen as the right media, because they are able to convey messages of hegemony to the fullest to art connoisseurs or Hindus. Performing arts that are displayed during religious ceremonies are a medium to convey the king's messages to his people, so that any form of art is made in the form of a class structure.

Especially for religious celebrations

during the reign of Dalem Waturenggong, there was an act of accommodating new types of worship. This can be seen when Dalem Waturenggong came to power to replace his father Dalem Ketut Ngelesir in Gel-gel, new forms of worship were accommodated from India, then to Java and then developed in Bali, such as worship of the concept of Shiva Buddha, which was brought by the priest. from Java. Religious celebrations are also filled with emphasis on the concept of Tri Pusuha which is applied through the symbol of the Ultimate Padmasana. Palinggih Padmasana It has a new feel that resembles a temple in Java. The Padmasana concept is the implementation of the teachings of Tri Pususha which is the stana of God or Ida Sang Hyang Widhi Wasa.

Religious celebrations in the form of the Ngusabha ceremony were carried out obediently by the people in the Dalem Waturenggong era. The celebration of the Ngusabha ceremony in each traditional village is carried out with joy with offerings whose orientation center is at Pura Puseh and the temple in the rice fields is called Bedugul. The implementation of this ceremony is quite easy for Dalem Waturenggong to give hegemony and internalize Hindu religious teachings, because in fact the community works in the agrarian sector which has a close correlation with the implementation of the Ngusabha ceremony itself.

3.3 Implications of the Role of Dalem Waturenggong on the Teachings of Hinduism in Bali

The role of Dalem Waturenggong in managing the life and teachings of Hinduism in Bali certainly has implications for the lives of Balinese people. The aspect of power that strengthens the role of Dalem Waturenggong in Hindu religious life is able to stick in the minds of the Hindu community, so that it is passed down across civilizations. The implications of the role of Dalem Waturenggong on the teachings of Hinduism in Bali can be seen in theological, political, and economic aspects.

3.3.1 Theological implications

The role of Dalem

Waturenggong in the lives of Hindus brought extraordinary changes in the development of beliefs and beliefs of the Balinese people. One aspect of trust that strengthened in society during the reign of Dalem Waturenggong was the belief in Hyang Tri Purusa, who perfected the Tri Murti teachings that had been agreed upon according to mythology by Mpu Kuturan at Samuan Tiga Temple, Gianyar, Bali.

The use of Padmasana as a symbol of the Oneness of God is increasingly applicable and lasts well. Until now Padamsana is a building that is always present in every temple in Bali. Even in the city center there is a padmasana temple called Jagatnata Temple. The concept of Tri Purusha in daily prayer is to perform Muspa Puyung in the first stage of Panca Sembah and the last stage. Muspa Puyung by placing both hands between the eyebrows is a symbol that God is empty (Nirguna Brahman), then followed by the second to fourth Pamuspan is worship of the manifestation of God and his divine ista which is Saguna Brahman, God who is manifested. Pamuspaan the latter returns to the void, in the end everything returns to God who is Nirguna Brahman. The concept of Pamuspaan Panca Sembah is part of the implications of Tri Purusha theology which is Nirguna Brahman.

In addition to the Tri Purusa concept, the term Siwa Sidhanta concept also developed in Bali, which then spread throughout the archipelago. The concept of Shiva Siddhanta is used as a foundation for understanding Hindu theology by the Hindu community in Bali. Shiva Siddhanta has a clear divine teaching, so that it is easily understood by Hindus. God (Bhatara Shiva) is understood as the source of everything in this world. Lord Shiva is said to be the one who creates, maintains and restores all that exists. Everything that is Shiva's creation, will return to Shiva himself. This is confirmed in the Bhuanakosa III.76 text which states as follows:

“Brahmasrjayate lokam, Visnuve palakasthitam Rudratve samharasceva, Trimurtih nama evaca. Lwir Bhatara Siwa magawe jagat, Brahma rupa siran pangraksa jagat, Wisnu rupa siran pangraksa jagat, Rudra rupa sira mralayaken

rat. Nahan tawak nira, bheda nama”.

The translation:

“As for Lord Shiva's appearance in creating this world, these are: Brahma in his form when he created this world, Vishnu in his form when he cared for this world, Rudra in his form when he created this world. Thus His three forms (Tri Murti) only have different names.”

3.3.2 Political Implications

The political implication referred to in this case is the political awareness of the Hindu community in Bali to build and strengthen Hindu religious life after the reign of Dalem Waturenggong, but based on the postulates of religious life that were born during the reign of Dalem Waturenggong. The formation of the Hindu religious concept which was organized during the reign of Dalem Waturenggong was used as the basis for forming a Hindu religious institution. The formation of Hindu institutions has just happened, but it cannot be separated from religious concepts that were born in the era of Dalem Waturenggong's government. The Hindu Institute is an organization that oversees Hinduism and is a medium of consultation for the community in carrying out Hindu religious teachings.

The Hindu religion which was organized in the Dalem Waturenggong era directly became a strong basis for the Balinese people to form traditional institutions. Currently these traditional institutions exist in every village in Bali and are called Traditional Villages. The development of Traditional Villages in Bali is inseparable from the concept of Hinduism which will later become the main spirit of Traditional Villages in Bali. The arrangement of harmony in the Traditional Village is even based on the Hindu concept, which refers to the Sukertaning Tata Parahyangan, Sukertaning Tata Pawongan, and Sukertaning Tata Palemahan.

Dalem Waturenggong's steadfast principle of rejecting conversion efforts has influenced the ideology of thinking of the Hindu community in Bali to this day. The king's consistency in embracing Hinduism and inviting the Balinese to continue to embrace Hinduism is seen as one of the chivalry actions

that must be developed by Hindu leaders today. Conditions on the ground show that, until now, the population in Bali is still dominated by Hindus.

3.3.3 Economic Implications

Hinduism which was well organized in the Dalem Waturenggong era had implications for the economic life of the Hindu community. The implications on the economic aspect did not only occur during the reign, but also after the reign of Dalem Waturenggong and until now. The existence of the implementation of Yajna in the form of intensive Panca Yajna in the era of Dalem Waturenggong, has become a habitus in Hindu religious life in Bali today. The main means of performing Yajna is Banten. Yajna, which makes Banten its main facility, automatically requires various facilities or materials to make Banten, which in the end these facilities become one of the internal trading commodities of Hindus.

The implementation of Yajnas in Bali provides an increase in the morale of the Hindu community. Yajna who need financially to buy ceremonial facilities, encourage people to work hard. All of them set work targets well, in order to produce sufficient financial aspects. Yajna which increases morale, is in line with the Rigveda Book VII.19.6 which explains as follows:

“Tasyed arvanto ramhayanta asavas, tasya dyumnitamam yasah na tam amho devakrtam kutascana na martya-krtam nasat”

The translation:

“He, who performs Yajnas regularly, gets a fast horse. His glorious fame spread everywhere. He was never influenced by the sins of holy creatures and humans” (Titib, 2011: 239).

Yajnas in Bali optimize the internal economic cycle of Hindus. Sang Yajamana Karya's strong dependence on producers of ritual products on the market is the basis for this economic cycle. The link between Yajna and the market is sufficient to provide a strong social interaction between Sang Yajamana Karya and religious market participants. The communication network takes place actively, without barriers to differences in status, customary membership, and so on. Currently,

the economic cycle does not only occur in the internal environment of Hindus. However, non-Hindu people also get their own income, with the implementation of Yajnas in Bali. The needs of Yajna that have not been fulfilled by internal Hindus, sometimes instruct the purchase of equipment from non-Hindu producers. Proximity to non-Hindu market players also gives rise to a picture of inter-religious harmony. This is one of the social implications that was born from the implementation of Yajna in Bali. Yajna in Bali encourages the acceleration of sales of Banten manufacturing facilities. The many needs of Banten encourage the high demand for Banten facilities. The collectors of coconut leaf, palm leaf, coconut, and so on are very aggressive in collecting raw materials for making banten, which will be ready to be sold to the market.

IV. CONCLUSION

The role of Dalem Waturenggong in the implementation of Hindu religious teachings in Bali is a manifestation of the maximum actualization of the King-Rsi spirit that occurred in the Middle Bali era government in Bali. The swift action to position Bali as the center of autonomy (taking advantage of the fall of Majapahit), can be seen as an act of chivalry (King) a leader to fully uphold Bali. Especially in Hindu religious life, the Balinese centralism that Dalem Waturenggong was able to create did not bring up the ego of power to change the religious order that already existed in Bali. This centralism is used to organize religious life wisely (Rsi) by embracing and fixing the Hindu religious order that was before his reign, as well as creating a new order for the good of the Hindu religious order in the future. Efforts to realize this are carried out by strengthening Hindu religious life which is packaged through the construction of Tattwa, politics, ethics, customs, economics and aesthetics. Specifically, the actualization of the construction aspects itself is carried out through religious and historical celebrations, considering that the celebration has a feeling of togetherness and joy which will make it easier for the king to internalize hegemony in accordance with the planning of Hindu

religious life by the king. The celebration that is held is the main face of Hinduism and has implications in terms of theological, political, and economic aspects of Hindu religious life in Bali. The role and strategy carried out by Dalem Waturenggong basically can be used as a reflection for Balinese leaders, to use power in protecting and strengthening Hinduism in Bali. Given, the existence of Hinduism in Bali is the main soul that provides movement for mental, cultural arts, customs, including the economy in Bali.

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