



Vidyottama Sanatana  
International Journal of Hindu Science and Religious Studies

Vol. 6 No. 1 May 2022

## RELIGIOUS DUALITY: PRE HINDU CULTURE EXISTENCE IN SELULUNG TRADITIONAL VILLAGE, KINTAMANI DISTRICT, BANGLI REGENCY

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Received: March 23, 2022

Accepted: May 23, 2022

Published: May 30, 2022

### Abstract

The hill of the Kintamani area with its misty natural conditions and cold nature makes it unique in terms of religion and society, in contrast to the plains that are dominated by Hindu influence and close to the aristocratic system. In the western part of Kintamani, there is Selulung Traditional village which is still strong with a dualistic world view regarding its beliefs, socio-religions, and rituals. Belief in ancestors with the existence of Pura Kanginan-Kauhan, Palinggih Rong Kalih, Palinggih Dewa Hyang Kembar. A dualistic socio-religious system exists in the village elder council called Ulu Apad which is divided into two, namely *kiwa-tengen*, *sigar kanginan-sigar kauhan*. Apart from that, there are also social rituals that are dualistic, such as the nyeheb rite, a rite asking for rain to the gods of the sky. This signifies a dualistic relationship between earth-heaven.

**Keywords:** Religious Duality, Pre Hindu Culture Existence.

## I. INTRODUCTION

Turbulence (confusion and turmoil) began to be felt by the keeper of the tradition in the Selulung Traditional Village regarding two options, static or dynamic, synchronic or diachronic with respect to religion and culture. The ambiguity has occurred in line with the Hinduization of local religions in the Selulung Traditional Village. Geertz (1968) in his study "Interpreting Religion from Bali" that in the world there have been two types of religion found in world history "traditional" and "rationalized". This dualism of thought has caused a clash of Selulung people's way of thinking, for example in a discussion it is not uncommon for the people of Selulung to mention and question reasonable reasons related to the inherited tradition of "what is the meaning" of tetuwek, kasuksman, tetujon. This seems to be an absolute necessity that must be answered.

According to Reuter (2005:351), although the Bali Aga may be a marginal part of the entire Balinese society, the situation is manageable because their regional alliance is large enough to provide an arena for meaningful seeking of status through the banua system. Banua is an area as a mixed reality with material, human and spiritual dimensions. With the persistence of this banua system, the expansion of religious teachings brought by Javanese Hindu religious leaders to Bali was strong with the concept of tri tunggal namely tri murti, tri kahyangan, rong telu, tri sakti, tri warna, tri bhuwana, tri mandala which was the result of the fusion of the nine sects does not necessarily change the local religion of Bali Aga in a strong mountainous region with a dual or duality classification.

The duality of the world view of the Selulung community began to experience ambiguity with a trinity worldview. The interesting and unique duality of religion in the Selulung Traditional Village is the foundation of the complex structure of religion and society. The Petak-Cemeng belief system is represented by the close and binding relationship between Pura Kanginan and Pura Kauhan each of which contains megalithic remains of the

stepped pyramid. In this village, there is also the Dewa Hyang temple with rong kalih (kiwa and tengen), which is a place to hold ancestral spirits after the pitra yadnya nyekah, ngeroras, mamukur ceremonies. In addition, there is also the god of twins, a shrine to stabilize people who are born with twins.

Stuart-Fox (2010:99-100) firmly states that in both ancient Balinese and Indian thought, religious duality is an important principle in making classifications. Dutch scholars in their study of mountain villages in Bali (Grader, 1937) made this concept of duality a crucial characteristic of ancient Balinese society, although the evolutionary framework required modification. The nature of the relationship between related pairs such as right-left, mountain-sea, earth-sky, male-female, does not have to be analogous correspondence. This often depends on the context. In Bali, this duality concept initially became mixed with the Indian duality concept. The two then merged into the concept of rwa-bhineda which in Indian terms is related to the doctrines of Samkhya purusa and pradhana (or prakrti), the principle of the existence of male and female.

It can be emphasized in this case that the duality of religion in the Selulung Traditional Village has local theological roots of kiwa-tengen, kanginan-kauhan is a pre-Hindu religion that is held by the community as a way of life and still exists today. On the other hand, this local religion has signs, influences, and carries out strong integration from the outside of Hinduization. In terms of the original local religion, it reflects the original elements of the nation's personality. The duality of a religious social structure known as ulu apad places a leadership hierarchy and social structure based on seniority according to marriage. In addition, there are also duality rites (kiwa-tengen) which are still traditional. So it is very interesting to explore the reasons for the strong duality of religion and how people express it. The pre-Hindu cultural-religious duality still exists and its implications.

## II. METHOD

This journal uses qualitative research methods, using a structured and comprehensive analytical

descriptive. Furthermore, in analyzing research data, the authors perform a series of stages so that the research results are logical, objective and empirical. The series of stages in question are reducing data, displaying data, verifying data, and interpreting research data. Another method used in this research is a literature study by entering keywords on Google Scholar and various other literature that supports the references of this journal. In addition, the validity of this research data cannot be separated from the contributions of several related journals and books, which support the completion of this journal.

### III. RESULTS AND DISCUSSION

#### I. Religious Duality

To juxtapose the duality of religion is to combine the two phrases of duality and religion. Loren Bagus (1996:175) states that duality has been applied in many oppositions, one of which is in religion. Religion in the lexical sense has the same meaning as religion or belief. In Loren Bagus's Dictionary of Philosophy (1996:174) the duality of the heart is twofold, while religion comes from the Latin word "re-ligare" which means to tie back, or the word "relegare" which means constantly turning to something (Hardjana, 2005:29). Pairing the word duality with religion in this study means that in religion there is a duality or dual religion. Fred B. Eiseman, JR (1988:2) states:

*“In the west one is accustomed to a world built upon opposites: sacred and profane, positive and negative, constructive and destructive, male and female. The original Balinese recognize this pattern, which they call rwa bhineda. But in the Jewish-Christian tradition, these opposites are presented as mutually exclusive choices: either one does/is good or one does/is evil. In the Hindu Balinese scheme, this division is neither so stark. Nor at all exclusive. And it includes what can be considered a third position “center” which balances the other two”.*

Goris (tt: 36) explains the duality of an ancient religion with the term 2 phratryes. This division seems to run parallel to the opposition as above the world (uranisch) as opposed to below the world (chthonisch); Male versus female, day versus night. In this connection, it can also be mentioned the *kaja-kelod* opposition. Kaja (mountain) is uranisch, kelod (sea) is chthonisch. But this very old division whose conditions and elements were changed in new meanings, too, later received minor changes and new interpretations by Hinduism.

#### II. The Power of Religious Duality in The Selung Traditional Village

The dualistic world view of the Selung community is still strong because personal and communal beliefs about ancestors and the *Petak-Cemeng* myth passed down from generation to generation is still continuing. Danandjaja, (1980:38) states that when data in the form of sources and historical evidence in the form of inscriptions are missing and even lacking, other unwritten sources, namely materials in the form of folklore, especially in the form of folk prose story genres (narrative prose) such as myths and legends and public opinion. The function of the myth is nothing but to strengthen the identity, clan, and group. The dualistic myth is as quoted below:

- a. I don't know how long *it took the group to finally arrive in a dense forest called Petak Ireng or Petak Cemeng*. In this *Petak Cemeng* Forest, a new settlement is made.....”
- b. “The surviving remnants of the villages above held a meeting with other residents from various clans or *Pasek* led by the ancestors of *Mekele Gede Kauhan* (descendants of *Dukuh Selung*) and ancestors of *Mekele Gede Kanginan* (descendants of *Pasek Taro*) and the ancestors of *Jero Pasek*.....” (Ranem, 2012, Pardi, 2015:136).

This myth then gave rise to a tradition of respect, belief in the forerunner ancestors, descendants of the Selung people. The strong belief in ancestors in the Selung Traditional Village can be proven by the Megalithic heritage in temples in the Selung traditional village such

as at *Pura Kanginan, Pura Kauhan, Bale Agung, Dalem Mecantel, Puseh Sinunggal, Pura Tanjungan, Pura Arca..* In the megalithic era, the main culture was the building of large stones. The stones are usually not finely worked, only roughly flattened to get the required shape (Soekmono, 2002: 72). Putra et al (1987: 51) stated that before the entry of Hindu influence there was a megalithic tradition in the form of menhirs as a symbol of worship of ancestral spirits and stepped pyramid were beliefs in ancestral spirits who were in the mountains. Soekmono (2002: 72). The results of the megalithic culture in the Selulung Traditional Village are:

1. Menhirs, which look like pillars or monuments at *Pura Kanginan, Pura Tanjungan.*
2. The dolmen looks like a stone table with menhirs in *Bale Agung*
3. Pyramid terraces are worship buildings arranged in layers at *Pura Kanginan* dan *Kauhan* The sarcophagus is shaped like a trough or mortar but has a lid in Banjar Mesahan
4. The statues symbolize the spirits of the ancestors who are worshiped at *Pura Tanjungan.*

Based on the description above, the strength of religious duality is due to the obedience to ancestral orders. Respect for ancestors becomes a world view of believing and believing that there is the power of ancestral spirits who also play a major role in humans in their activities. Ancestors who came from *Petak cemeng* forest with the titles *Ratu Sakti Maduwe Karang* (Pura Kanginan) and *Ratu Gede Kamulan* (Pura Kauhan) are believed to be the forerunners who founded Selulung Village by sticking to the building pattern called *madya* (pyramid terraces). This building is still preserved no one dared to change it until now. Moving on from this, it means that the persistence of religious duality still exists because humans believe that ancestral spirits occupy the nature around where humans live and get a very special and important place in human life so that they become objects of worship, respect and worship with various rites, in the form of offerings, This prayer or

religious sacrifice is called Tylor animism (Suseno, 2017:28, Pals, 2001:43).

In addition, humans also believe that the natural motion of life is also caused by the soul behind the events and natural phenomena. Flowing rivers, erupting mountains, destructive earthquakes, hurricanes, the passage of the sun, moon, and stars, the growth of the diversity of life are all caused by the spirit of nature. Then the natural soul was personified, considered by humans as a creature with a person with a will and mind. The subtle beings behind such natural motions are called the Gods of nature. It also performs worship, respect, and worship with various rites, in the form of offerings, prayers, or religious sacrifices (Koentjaraningrat, 1977: 211, Pals, 2001: 45).

The strong duality of worldview cannot be separated from the pride of the Selulung community as Wong Bali Aga. According to Reuter (2005:351), the Bali Aga communities share very similar patterns of local associations and status distributions which are unique in their communities, another prominent is the Ulu Apad village. The diversity between each village is a testament to the autonomy of local communities in managing their own affairs, but at the same time, they are also valued and thus enshrined under the name *banua, gebog domas*. With the persistence of the *babanuaan* or *gebog domas* system, the expansion of religious teachings brought by Javanese Hindu religious leaders to Bali was strong with the concept of *tri tunggal* namely *tri murti, tri kahyangan, rong telu, tri sakti, tricolour, tri bhuwana, tri The mandala* which is the result of the fusion of the nine sects does not necessarily change the local religion of Bali Aga in a strong mountainous region with a dual or duality classification.

Referring to Danandjaja's research (1980:1) stated that Trunyan people themselves do not like to be called the Bali Aga. They will prefer to be referred to as *Bali Mula*, and will be grateful to be referred to as Balinese Descendant. This is also in line with what happened in Selulung as stated by Reuter (2005:118), the membership of the Pura Penulisan which is known as *Gebog Domas*, a unit consisting of unified parts, namely *Gebog Satak Sukawana, Gebog Satak Selulung, Gebog Satak Bentang, Gebog Satak Kintamani.*

This association has become the capital of social strength in a bond between the *Penulisan* Mountains and Selulung Traditional Village.

### III. The Form of Religious Duality in The Selulung Traditional Village

#### 1. In form of Temples (Pura/Palinggih)

Selulung Traditional Village as part of *Gebos Domas Sukawana*, as a form of religious duality, cannot be separated from its alliance with the Penulisan Temple. The structure of the tiered temple pattern such as climbing the mountain (*kaja*) and *kangin* (sun) which is a strong concept in Balinese cosmology is also very influential. *Kaja* is the most auspicious direction in Balinese cosmology because it leads to the abode of the ancestors and gods in the sky. The most central place (*jeroan*) of most Balinese temples, which usually have a rectangular layout, is thus located at the very end facing the *kaja*. In the case of the temple in Selulung traditional village, the layout is otherwise based on the numerous tiered plots, a more ancient pattern common in the oldest hilltop temples in Bali. The deepest place lies in the east (*kangin*), which is also an auspicious direction, both on its own and more often in relation to the *kaja* (*kaja-kangin*). In this case in Selulung by observing the cosmology of *Kauhan-kauhan* (west) where the sunset.

##### a. Pura Kanginan-Kauhan

The duality of religion in Selulung Traditional Village is the foundation of the complex structure of religion and society. This is represented by the close and binding relationship between Pura Kanginan and Pura Kauhan, each of which contains megalithic remains of the stepped pyramid. *Pura Kanginan*, a temple located in the eastern part of the folklore, this temple was previously marked with weeds by Ki Dukuh Cekir (The Recipient of Revelation). The Selulung people believe that in *madya* there is a stepped pyramid next to which there is also a *lingga* as a place of worship for *I Ratu Sakti Maduwe Karang* (Riana, 1992:14). *Pura Kauhan*, which is known as *Pura Kahwa* by the community, in Selulung Traditional Village Folklore, this temple was marked by Ki Dukuh Cekir with a

Peji tree, a type of forest betel tree. In this temple, there is also *madya* in for of stepped pyramid where *I Ratu Gede Kemulan* resides. At the bottom, there is also a small *madya* place of worship for *Ki Dukuh Cekir* as a *pakemit* or *pasuruh* (Riana, 1992:18).

##### b. Palinggih Rong Kalih (Dewa Hyang)

In this village, there is also *palinggih Dewa Hyang* with *rong kalih* (*kiwa dan tengen*), which is a place to hold ancestral spirits after *pitra yadnya nyekah, ngeroras, mamukur ceremonies*. It is very different from the religion that was influenced by Majapahit (plain) where the ancestral ritual after *nyekah* ceremony is held in a *rong telu* called *Kamulan*. The conception of *Tri Murti* that emerged during the periodization of Mpu Kuturan and Danghyang Dwijendra does not seem to necessarily change the dual worldview of the Selulung Community and express it in the worship of ancestors in the form of the *Palinggih Dewa Hyang* with *Rong Kalih*. Stuart-Fox, 2010:99 and 113) mentions that the classification of two-part (dual) temples was a crucial characteristic of Bali in the past, but the historical journey of the three-part (*tri tunggal*) classification developed through the Balinese religious and cultural order, which is seen in various manifestations. *Tri tunggal* which is analogously all related. Among the many well-known *tri tunggal* are left-center-right, black-white-red, water-air-fire, *Vishnu-Shiva (Iswara)-Brahma*. The classification of *Tri tunggal* does not necessarily change the duality of the order, such as *palinggih Dewa Hyang* where the community is still strong with *Dewa Hyang's* *ngalinggihang* rite at *Rong Kalih*.

##### c. Palinggih Dewa Hyang Kembar

In addition, there is also *palinggih Dewa Kembar*, a sanctuary for people who are born with twins, with *rong kalih*, which only have two spaces. This makes it unique with other regions that duality in the same definition of male or female twins and different ones (male and female) called *kembar buncing*, is made a special *palinggih* called *Palinggih Dewa Hyang Kembar*. In this case, it is not placed in *Rong Kalih* (*Dewa Hyang*, everyone who gives birth to twins makes this *palinggih*, and not just one. If

there are two or three people in a family, clan, or dynasty who have twins, this means that those who are born with twins cannot be merged into one *palinggih*.

It is important for Bali Aga to keep the categories of siblings and “husband and wife” so that they are conceptually linked and at the same time separate become clear whenever twins of the opposite sex (*kembar buncing*) are born in the highlands. Local thoughts on twins vary widely due to government efforts to change it as it is against human rights. Twins have formed a de facto “household” because they live together like husband and wife outside of marriage and it causes defamation of the village. Prior to the government ban, their parents' homes were destroyed, and the parents and twins were exiled in a cemetery for 42 days. In the past and now the whole village is considered *sebel* after the birth of twins and a high-level purification ceremony (reversing the oath “reversing the curse”) must be performed. The ceremony is performed by the village and paid for by the families of the twins. In a ritual context, twins are called *dewa/dalem kembar*, “divine twins or royal twins”. After their death, a special ancestral altar (*bale kembar*) is built in their home of origin. (Reuter, 2018:230).

## 2. Ulu Apad (Kiwa-Tengen)

*Ulu Apad* in Selulung Traditional Village is stratified into seven levels called *Desa Sapta Wara* (tujuh hari dalam seminggu) (seven days a week) namely *redite*, *soma*, *anggara*, *buda wrhspati*, *sukra*, *saniscara*. The remaining group is referred to as *desa juragan* which means a mixture that is still waiting for vacancies. In *Ulu Apad*. *Ulu Apad* has a fixed number of ranking positions which are divided laterally into two equal halves of the society, the “eastern” and “western” hemispheres (*sibak kanginan* and *sibak kawatanan*) (Reuter, 2018:165).

Duality in the socio-religious system in the Selulung Traditional Village was carried out in Bale Agung, by presenting the entire *Krama Desa Ulu Apad* through a traditional organization called *Ulu Apad* led by *Kubayan Kiwa* and *Kubayan Tengen* (*Mucuk*). These

two *Kubayan* are considered as village elders (seniority). *Kubayan* will teach the procedures for leveling up, especially the tasks of each level of *Ulu Apad*. The level of education in the *Ulu Apad* organization in Salulung Traditional Village consists of 8 (eight) levels. Each level consists of left-right *sahing* (pairs) which are called *sigar kangin* and *sigar kauh*. The number of *Ulu Apad* organizations is 16 *sahing* (pairs). *Sigar kangin* and *sigar kauh* are the equal distribution of devotion to *Ida Bhatara-Bhatari* who is worshiped at the temple in Selulung. Each level has different tasks according to the position level. *Sigar kangin* dan *sigar kauh* grouped starting from *Krama Desa Pamuit*, *Krama Desa*, *Sekaha Ebat*, *Juru Penakeh*, *Juru Panadah*, *Singgukan*, *Kubahu* dan *Kubayan*. Each *sahing* (pair) has an equal place in the meeting hall at *Bale Agung*. Between *sigar kangin* and *sigar kauh* are separated by a wooden beam that extends to the *Bale Agung* building, which is called *belah ati*.

The socio-religious duality in the *Ulu Apad* system reveals a customary unit with a leadership mechanism that leads to *kiwa-tengen* (left-right) in such a way, starting from the most basic or lowest, namely *Krama Desa Pamuit* to the very top (hulu), namely *terah Kubayan* on *kiwa-tengen*. When *krama* begins to enter the *Ulu Apad* organization, they will be introduced to new rules which of course can bind the *krama* itself. The newly entered *Krama* will be seated in order (*linggih dapuh*) according to the serial number of registration as *Krama Desa Ulu Apad* using the seniority system. This seniority system is the main characteristic of the promotion mechanism for members of the *Ulu Apad* organization. This means that they do not precede each other because of ambition or desire to quickly reach the highest level. The increase in level will follow a natural process, because of age, marriage, or because members leave the organization. The increase in this natural process applies to all *krama*, starting from *Krama Pider* to the highest level of *Ulu Apad*, namely *Kubayan* which remains in the *kiwa-tengen plot*. The removal from the *Ulu Apad* system is because of the marriage of the child, for example, the father of the married has entered the position of *Jro Bahu Kiwa* or *Tengen* then the child is

married, the position of Jro Bahu falls or is removed directly. (Reuter, 2018: 246, Ranem, 2012:5-6).

The social-religious duality in the Selulung Traditional Village is patterned in stages over seven days called *desa sapta wara* from *redite* to *soma* which is still divided into two parts (*sibak*) *kanginan* and *kauhan*.

Desa Sapta Wara	Sibak Kiwa	Sibak Tengen
Desa Redite	Bayan Pucuk (tengen) Bau Singgukan Penikahan Panadah	Bayan Kiwa Bau Singgukan Penikahan Panadah
Desa Soma	20 Karaman	20 Keraman
Desa Anggara	20 Karaman	20 Keraman
Desa Buda	20 Karaman	20 Keraman
Desa Wrhspati	20 Karaman	20 Keraman
Desa Sukra	20 Karaman	20 Keraman
Desa Saniscara	20 Karaman no 125 Pamuit	20 Keraman no 125 Pamuit
Totally	125 Karaman	125 Karaman

The individually named ranked pairs are only elder pairs at the very top (*desa redite*) and the lowest-ranked member pair (*pamuit*). The middle section is divided into broad ranking categories distinguishing six groups of forty (2 x 20) men, each relating to a collective obligation or duty in relation to village rituals. Members of the *desa soma* form *sekaa ebat* or are responsible for the killing and processing of animals for *yadnya*. *Desa Pamuit* (from *put* 'small', '*kerdil*') occupies a special position because this couple does not yet have a successor (Reuter, 2018:233).

### 3. *Nyeheb* Rite

*Nyeheb*, from word *seheb* means 'watering', is the ceremony that is conducted on *sasih kapat*, where Pura Penulisan mountain area enters summer. This rite is performed to ask for rain

by slaughtering a male young cow (*godel muani*) carried out at the Jaba Temple of Subak. This rite is strong with the element of duality. First, this rite is performed on two sides of the road, namely in the east and west (*kangin-kauh*) following the pattern of sunrise and sunset. There is a belief system that this ritual is considered a failure if it does not rain. The rite signifies the relationship between the gods in the heavens and the earth (heaven-earth duality) as Goris says above the world (*uranisch*) as opposed to under the world (*chthonisch*). This *nyeheb* rite is related to the *Nangun Urip* ceremony at the Pura Pucak Penulisan which is also carried out at *Sasih Kapat*. "Wangun Urip" is also the term used for a most important and intricate rite, which is performed as a ritual culmination during the annual temple celebrations and the gathering of *banua* (*gebog domas*). In most temple celebrations in this area, an animal is sacrificed, a bull, divided, and "revived" (*wangun urip*) with the aim of re-creating and reviving the area represented on a small scale by the sacrificed body. The use of the figure of the body in the ritual image gives rise to the idea of a social order with the characteristics of a naturally living being.

The term *Nangun Urip* relates to the *Tegeh Kauripan* Temple Located on the highest terrace. The entire temple complex is often named with the name of Mount *Wangun Urip* or Mount *Kauripan*. The meaning of the three terms ("the honest temple of life," "the mountain of life that rises up," and "mountain of life") and the ritual is called "nangun urip". Historical sources suggest that this temple may have been an important state temple of Warmadewa and later of Balinese kings from later dynasties. To this day it features a large collection of stone statues depicting royal personalities at that time. Among the statues where names and dates are recorded are Ratu Gunapriyadharmapatni with her husband Dharmodayana (inscribed in AD 991), Indian priest Agastya (AD 1024), Bhatari Mandul (wife of Raja Anak Wungsu, AD 1078), Sri Aji Jayapangus with his consort (undated), and Astasuraratnabhumibanten (AD 1332), who was the last indigenous Balinese king before the conquest of Majapahit (Reuter, 2010:179).

#### IV. Implications of Pre-Hindu Cultural Religion Duality in Selulung Traditional Village

Society must move to follow change, but all forms of change do not necessarily change the culture of society. Barker (2005: 43) viewers (read the Selulung Traditional Village community) are creators of meaning, reacting in relation to texts in Hindu literature, oral/speech traditions, state regulations, oral and written *awig-awig*, folklore, myths, legends, fable. If the viewer (read the Selulung community) is in the same cultural framework as the text producers, then the implications, impact, and meaning creation are still no different from textual (synchronic) ones. But if the audience is in a different social position from the producers, from all the cultural resources available to them they will be able to read, interpret, react to oral and written traditions, texts, historical evidence, government programs, it is alternatively (diachronic).

The people of Selulung adapt from the hegemony of institutions, texts, speeches brought by agents, local elites in this case the Selulung community leaders, the influence of the media. Gramsci (in Utama, 2015: 53) that hegemony and domination, no matter how small, provide space for resistance and adaptation. Associated with religious duality, at the level of the belief system, people believe in ancestors (animism), which in this case was last evolutionarily constructed by the arrival of Mpu Kuturan with the concept of *tri Tunggal*, it does not necessarily accept, but uniquely in some sacred places, namely in the family, establishing *merajan* with *rong telu* but still honor their ancestors in *rong kalih*. Megaltic remains that exist in every temple in the traditional village of Selulung indicate that pre-Hindu culture still exists. The concept of Tri Murti penetrated the Selulung Traditional Village by establishing *Pura Puseh* so that the Selulung community had three main temples, namely *Bale Agung*, *Puseh* dan *Dalem* as the structure or pattern of the Village in the plains area began to be accepted. However, the duality concept of *Pura Kanginan-Kauhan* still exists. This indicates that the people of

Selulung are both resistant and accommodating. Topatimasang (2004:7) mentions in line with this, the proponents of modernization theory assert that the world is changing in ways that erode traditional values.

Propaganda of traditional institutions, religions in alliance with the state comes with various regulations that must be obeyed, implemented. This makes the duality of the socio-religious position in the Selulung Traditional Village gradually adapt. The community on one side is accommodating and resistant to the role of religious and state institutions in carrying out their programs in the name of advancing, developing, empowering custom. Anomalies, the ambiguity of duties and functions began to plague the traditional socio-religious institutions, which are *Ulu Apad* and state products. Regional Regulation Number: 03 of 2001 of Bali Province, Regional Regulation of the Province of Bali Number 4 of 2019 concerning Traditional Villages requires the existence of the top leadership of the *Bendesa Adat*, *Penyarikan*, *Pangliman*, but on the other hand the Sululung Traditional Village already has strong socio-religious roots called *Ulu Apad* duality. Utama (2015:3), Segara, (2015:54) said that the strong relationship between politics and religion will have an impact on the struggle for the religious symbolic area of the Bali Aga (original Balinese) community

#### IV. CONCLUSION

A dualistic world view is typical in Balinese culture, this has existed long before the influence of Hinduism. The Selulung people still hold strongly to this duality tradition because they are able to create balance (balance, equilibrium) in their diversity. The balance occurs continuously between the two poles, the forces of this universe such as heaven-earth *kiwa-tengen*, *kaja-kelod*, *kangin-kauh*, *bapanta-ibunta*. This indicates that the Selulung Community in their religion is oriented towards harmony, not disharmony.

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