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TOLERANCE AND RELIGIOUS PLURALISM IN SOUTH EAST ASIA
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International Seminar

on

TOLERANCE AND PLURALISM IN SOUTHEAST ASIA

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CHAIRMAN'S PREFACE

Om swastyastu,

Dear colleagues, eminent scholars, honored guests.

It is a great pleasure indeed for me to welcome you to the International Seminar on Tolerance and Pluralism in Southeast Asia, organized by the Faculty of Religion and Culture Science Universitas Hindu Indonesia in collaboration with The Society for Indonesia Historian.

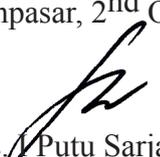
I am very happy and grateful that many distinguished scholars and researcher have come from both home and abroad to share their knowledge and experience in intercultural issues in Southeast Asia. I would like to take this opportunity to express my deep appreciation for Dr. Hilmar Farid, The General Director of Culture of Coordinating Ministry for Human Development and Culture of the Republic of Indonesia, for honoring us a keynote speech for this seminar. I also wish to give special thanks to Mr. Manohar Puri, the Director of Swami Vivekananda Indian Culture Centre, Dr. Emmanuel Calairo from De La Salle University-Dasmariñas and the delegates of National Historical Commission of the Philippines, Dr. Ian Christopher B Alonso, Dr. Fernando A. Santiago, and Dr. Jonathan C. Balsamo, and Dr. Darlene Machell Espena from School of Social Sciences of Singapore Management University. Thank you for taking the time to fly to Bali for this occasion. I must also mention and thank Prof. I Ketut Ardhana the Chair of Yayasan Pendidikan Widya Kerthi, and Dr. Restu Gunawan of the Society for Indonesia Historian for their invaluable help and advice that made all things possible.

The International Seminar: Tolerance and Pluralism in Southeast Asia will address 4 issues namely (1) Religious Pluralism, (2) Ethnicity, Identity, and Multiculturalism, (3) History and Conflict Management, and (4) Local Wisdom, Arts, and Heritage Cities. It is quite amazing to see participants from various fields of science joining together on subject ranging from science to senses. There are 30 papers to be presented on this seminar, those have been categorized into four specified topics as mentioned above. With the various fields of papers, I am sure the noble purpose of the seminar, which is to maintain tolerance and pluralism in Southeast Asia, will be achieved.

Finally, it has been your registration and coming which allows numbers of scholars come together. The kindest support of Rector of Universitas Hindu Indonesia, Prof. I Made Damriyasa, and the marvelous job of committee team deserve a big applause for this great seminar. Forgive us if there are any inconveniences during the seminar, and we would like to thank all participant for their respective contributions. Hopefully, you will have the most productive times of interesting and stimulating discussions. Thank you very much.

Om santih, santih, santih, Om

Denpasar, 2nd October 2018


Drs. I Putu Sarjana, M.Si.

Chairman

Dean of The Faculty of Religious and Cultural Science, Unhi

REMARKS FROM RECTOR OF UNHI

Om swastyastu

It gives me great pleasure to extend to you all a very warm welcome on behalf of Universitas Hindu Indonesia and to say how grateful we are to all participant who has accepted our invitation to convene this International Seminar on Tolerance and Pluralism in Southeast Asia. It is an opportune time to renew contacts and discuss problems of mutual interest with delegates from countries of the region.

Indonesia, especially Bali, has been a model of tolerance and cultural pluralism for a long time through several points of history. Bali's richness of tradition with a variety of challenges due to globalization and modernization has made Bali a very interesting research object. This is very beneficial to Bali for sure and it is our duty to accommodate the researchers' papers.

There is a big number of papers will be presented at this seminar which held on this precious moment, hosted by Universitas Hindu Indonesia. The greatest academic issues that will be discussed in this forum are about tolerance and pluralism in Southeast Asia. Through this seminar, we enriched and expanded the accessible information on the intercultural studies.

As the host, we consider that the attendance of participants and speakers to this seminar, both from local and board, exactly illustrating the nuances of pluralism. These nuances will attract us into the atmosphere of unity in diversity as directed by Pancasila, Bhinneka Tunggal Ika. We sincerely hope that this seminar could be an academic discussion for scholars from various fields of interest, and get the noble goal. And I would like to thanks to all participant for their kind participation and to the committee for a great job.

Om santih, santih, santih, Om

Denpasar, 2nd October 2018



Prof. Dr., drh. I Made Damriyasa, M.S.
Rector of UNHI Denpasar

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BALE BANJAR AND ITS IMPLICATIONS ON THE EXISTENCE OF BALI SOCIOCULTURAL COMMUNITIES

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ABSTRACT

Each Pakraman village has several smaller territories which are then called banjar. In their daily lives the banjar becomes the fortress of Balinese society in maintaining their sociocultural identity. In addition, the Banjar is run on the basis of Hinduism which prioritizes the concept of pasuka-dukaan, paros, sagilik saguluk salampanaka sarpanaya. All the activities of the banjar house are centered in a place called the Bale Banjar. The main function of the bale banjar is as a place for the krama banjar to hold sangkep / paruman in addition to traditional and religious activities. However, lately several bale banjar in Bali, especially in urban areas and tourism, have experienced expansion of functions that have economic dimensions. The burdens of the burden of pushing the banjar staff to do business for the banjar so that the manners and banjar would survive in the midst of the dynamics of modern life which were full of competition with new values. The expansion of the Bale Banjar function has implications for: (1) the intensity of socio-religious activities; (2) manners of social interaction; (3) the survival of Balinese culture; and (4) strengthening economic capital of manners.

Keywords: Bale Banjar, implications, socio-cultural existence.

I. INTRODUCTION

Historically, Bali has a community organization system consisting of traditional villages (now called Pakraman Village) and service villages spread throughout Bali. In socio-cultural-religious terms, Balinese people are formed in the container village of Pakraman which is the spearhead of the implementation of customs and Hinduism. Pakraman village is organized with a system of cultural relations of Hindu society through generations in bonds of Kahyangan Tiga (village temples), weakening villages (village land), and pawongan desa (villagers) (Abu in Adhika, 2015: 1). While the official village is a village in its function as a government administrative institution.

Each pakraman village has several smaller territories called banjar. In their daily lives the banjar is a place for traditional and religious activities for the adat banjar (members of the traditional banjar). Membership of traditional banjar is mandatory for people who are married and live in the territorial territory of the Banjar. Residents who live far away can still become members and are bound by the banjar regulations in their home villages (Goris, 1995: 23).

As local wisdom, in the banjar there is a very strong traditional bond that is regulated and organized by traditional rules (Agung in Andhika, 2015: 23), controlled and shaped by a system of values (moral, legal and cultural) that becomes an agreement with the banjar family in question. The Banjar territorial boundary is one of the ties of citizens based on the rule of law called awig-awig made by Krama Banjar. The existence of the banjar is a stronghold of Balinese people in maintaining their sociocultural identity.

The banjar government system by the prajuru (administrators) of the banjar is carried out by promoting Hindu togetherness, peace, and tranquility which is poured into the concept of pasuka-dukaan,

paros, sagilik saguluk salulung sabadaan sarpanaya. According to Meniarta, et al., (2009: 232), the most important principle in the bond of social awareness at the banjar level is grief, because it is the main foundation for activating the whole activities contained in it.

Banjar is led by one or more leaders who can act both inside and outside for the benefit of their citizens and possess material and material wealth. Every banjar (traditional banjar) has a custom banjar as an element of binding citizens to accommodate banjar community activities, especially paruman activities. In addition to functioning primarily as a place to hold sangkep / paruman, Bale Banjar also functions as a place to carry out social, cultural and religious activities or activities that are both profane and sacred. But lately, a number of balar banjars, especially in Denpasar and areas of tourism centers such as Kuta Badung and Ubud have experienced considerable dynamics. Bale banjar not only functions primarily as a place for paruman and also to support government programs, Bale Banjar also uses activities that have economic dimensions.

II. DISCUSSION

2.1 Banjar Conception for Balinese Communities

Set in history, the term banjar is expected to appear in the 12th century. Zoetmulder noted that the word banjar was found in the treasures of Old Javanese literature, as in kakawin Negarakertagama. According to Zoetmulder (in the Old Javanese English Dictionary, 1982: 107), the word banjar means 'line', 'leret', and 'row'. Binanjar means arranging in a row, while banjar means row or row. The word banjar, besides means jajar or lined up to the side, also means group. For example, paying means entering a group of social units in Bali called banjar.

Ardika (in Sarad, 2000: 23), states that the term banjar was only discovered during the Udayana government in Bali. The latest findings in the Julah Inscription also mention the terms banjar. However, it cannot be ascertained whether the keyword is the same as the understanding of the existing banjar. According to Ardika banjar is the result of changes in the term wanua. This change occurred at the end of the rule of Ancient Bali and the entry of Majapahit. Banjar is an independent organization (Triguna, 2011: 144).

The Banjar is led by Kelian Banjar or the head of the banjar which is often also called the top leader or leader in the management of the banjar. There are two types of banjar in the Balinese community, namely the traditional banjar and the official banjar. Customary Banjar is a banjar in its function as a traditional institution, especially with regard to religious social. Customary Banjar-banjar regulates the life order and social behavior of its banjar residents based on the awig-awig prevailing in its Pakraman village (Surpha, 2004: 24-25). Traditional Banjar is led by a clian of customs that are of a social nature (without a monthly salary such as kelian dinas), in charge of managing the fields of adat and religion. All things contained in the traditional village are also in the adat banjar, one of which is a regulation that binds its members.

All banjar krama are bound and subject to the application of the awig-awig pakraman village which is built on the philosophical Tri Hita Karana, three elements that lead to welfare or happiness of life, namely (1) Sukerta religious order, concerning religion or orderly religious life, (2) Sukerta tata pawongan, arranging a harmonious relationship between manners (humans), and (3) Sukerta palemahan, arranging village areas so that a balanced environment is arranged. While the official banjar is led by Kelian Dinas in its function as an institution in government administrative matters (Andhika, 2015: 23).

Usually between one banjar and another banjar has a different structure and number of administrators. According to Surpha (2002: 58), in general the organizational structure of the banjar organization consists of: (1) Kelian Banjar. Each banjar has only one kelar banjar, but there are also banjars that have a representative called Petajuh; (2) The assignment of his duties is to help Kelian Banjar as a clerk. If the number of members of the banjar is small, the extraction function is held by Kelian Banjar; (3) Kesiroman (interpreter), helps kelian banjar especially as a liaison to kelian banjar with its members; (4) Krama (member) of the banjar, which is calculated based on current (small family or batih family consisting of father, mother and child). The management of the banjar in organizing all

of their activities was centered in the Bale Banjar.

2.2 Dynamics of the function of the Bale Banjar

The Bale Banjar in its meaning has a specific function as a communal space for doing sangkep/paruman (traditional meetings), social interactions, chatting, children's playgrounds, pitting chickens, preparing ceremonial facilities and infrastructure, performing arts (dancing, beating, mekidung) practice by banjar residents (Covarrubias, 2014: 62). Along with the development of information technology, urbanization, and tourism, the mindset of the Balinese people has come to experience dynamics, one of which is the way the community views the function of the Bale Banjar.

The Bale banjar does not only function as a meeting place in order to make decisions through the banjar sangkep, but has now undergone an expansion of functions that have economic dimensions. This phenomenon is very visible in Denpasar and tourism base areas such as Kuta Badung, Sanur and Ubud. Despite the expansion of functions, the community persisted that the main function of the Bale Banjar was to hold meetings or sangkep / paruman related to traditional and religious life (Made Meja, 63 years). Through paruman on the basis of the consensus of the main task of the Krama Banjar in carrying out order, peace and harmony in the region can be carried out.

Many important decisions can be made in the Bale Banjar, because the Bale Banjar is not only a place or region but has developed into a civilization. If the Bale Banjar is damaged, neglected, left neglected, or not functioning properly, it will make the civilization and identity of the Balinese people (Balinese Hindu) tarnished. Bale banjar is also a socio-cultural public space where people interact, communicate and engage in cultural education activities. This shows how the banjar with the bale banjar has an important role in governance in Bali today (Andhika, 2015: 21). Banjar is able to become a stronghold of Balinese people in maintaining their sociocultural identity (Sutha, 2001: 8).



Figure 01. One of the banjar bale which is still solid with its main function (economical dimension)

Like Pakraman Village, banjar is a traditional institution that is characterized by religious social and has an autonomous government (Sirtha, 2008: 11). The number of ritual activities carried out by Hindu communities in Bali, led to the prominent role of the traditional banjar. Since Bali was no longer in puri patronage, it was the banjar that became the cultural space of the people centered in the Bale Banjar. Bale banjar in its history is very functional. This means that the Bale Banjar as a center of activity plays an important role in the journey of the Banjar organization.

According to Wayan Mundi (62 years), one of the banjar staff in the Kesiman area, that in the past there were a lot of banjar people who liked to go to the Banjar either to relax (relax), mining (meeting wirasa / chatting), diverting legan bayu (running hobbies), discussing Regarding the planting season, plant disease pests, running the hobby of magecel (stroking the fighting cock), or just for a place to rest (lie down) after returning from working in the rice fields. These activities are often performed in bale banjar even at night.

Putu Badra (57 years), one of the residents of the Kesambi banjar, stated that in the past, if Krama was already in the Bale Banjar, he said he felt peace of mind. It is said that this is due to the positive vibration of one of the Palinggih, namely Palinggih Ratu Gede Penyarikan which is in the bale banjar

sacred space as an element of Parhyangan. Palinggih Ratu Gede Penyarikan is believed by Krama as a manifestation of Batara Siwa as a *sungsungan* and protector of members of the Banjar organization.

The simplicity of the previous life is also marked by the simplicity of the form of the Bale Banjar made. Behind this simplicity is stored charisma because it is built on the basis of high togetherness values and certain sacredness. If there is a religious activity in the Bale Banjar, then Krama competes to be able to participate in worshipping or doing something as a sign of devotion and devotion that is done sincerely.

The rapid population growth in urban areas, the high demand for economic space due to the emergence of capitalist economics, has changed the mindset of society and its social actions. Modernization of people's lives stimulates attitudes oriented to the dimensions of practical, effective, efficient, and economical, so that life is articulated in that framework.

An agrarian society into an industrial society with high production demands makes Bale Banjar experience an expansion or functional change of its main function. Bale banjar is not only understood as a space for the formation of social solidarity and internalization of cultural values, but has functioned more broadly with a long-term economic dimension (dual function) (Suardana (2005: 145; and Salain, 2008: 79-80), although not all Bale Banjar in Bali experienced similar changes (Dharmayuda, 2001: 17).

Adhika (2015: 65) states that several Bale Banjars in Denpasar City have developed into other functions, such as a large number of wholesalers 'activities (wholesalers), fruit markets, shops, and doctors' practices. Banjar Titih, Tegal banjar, Banjar Satriya, Grenceng banjar are examples of the many Bale Banjars that are used by traders to sell, including large parking lots like the Banjar Kedaton when certain events such as the Bali Arts Party (PKB).



Figure 02. Bale banjar which has expanded functions

Bale banjar which is used as a savings and loan office is found in Pakraman Sesetan village, Denpasar. From the nine traditional banjar in Sesetan, there are seven banjars which are bale banjar which are used as savings and loan offices. The Ubung Binoh Kelod Banjar, the bale banjar, besides being used as a savings and loan office, is also used as a fitness gym. Bale banjar which is used as a savings and loan office is also found in the Banjar Kayangan Peninjoan.

The situation is more extreme in Banjar Kereneng where the Bale Banjar (first and second floors) is rented to the Agung Salon, so there is practically no gap to carry out social activities in the Bale Banjar. While in the Ubung area there is a bale banjar (Banjar Piakan) with two floors, the first floor was originally contracted for a motorbike show room, now used / contracted by Alfamart (Paramitha, 32 years).

The expansion of the function of the Bale Banjar also occurs in the Badung regency, especially in the tourist area of Kuta. Some Bale Banjar in Kuta, Kerobokan, and Dalung, are not only used for selling souvenirs, they are also used as garage garages by the community. It is still found that there are several Bale Banjar residents used as places for kindergarten / early childhood education. To support government programs, the Bale Banjar in Bali is also used for PKK activities, and polling stations (TPS) during elections.

In the Banjar Kauhan Pakraman Village, Pasinggahan Klungkung, according to kelian banjar I Nengah Sugiartana (45 years), Bale Banjar in addition to functioning as a place for paruman, traditional and religious activities, was also used as a reception place by Krama Banjar. Social ties, including in art, are recognized by the kelurahan of Kauhan, starting to weaken because of the many young people living in cities, and working on cruise ships, while many parents are engaged in activities in agriculture, traders, fishermen, and craftsmen, so that time they are very limited to Bale Banjar.

In Gianyar Regency (Ubud area), several balar banjars are used for selling places, also used / rented to garage cars. However, the Bale Banjar still functions as a center to hold parums, traditional and religious activities, as well as places of cultural education. As in Banjar Padang Tegal, Ubud, Bale Banjar is also used for the tatarias course (IB Gde Darmayasa, 27 years).

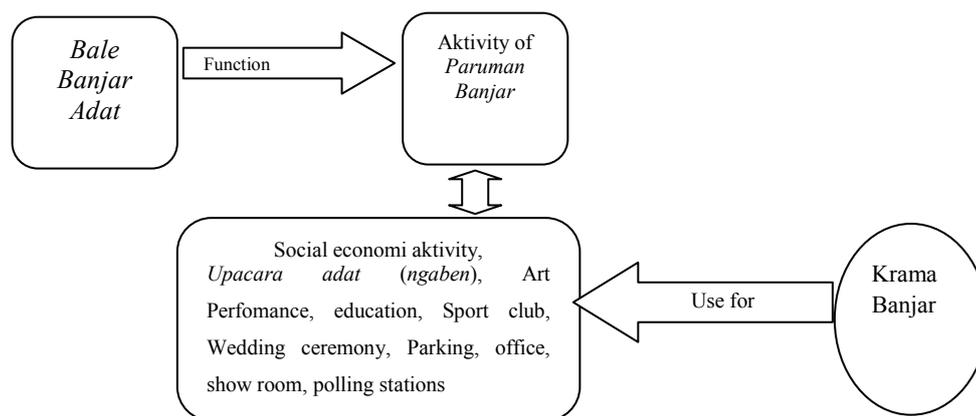


Figure 03. the expansion of the Bale Banjar function

2.3 Implications for Changing the Function of Bale Banjar in Indigenous Peoples of Bali

1). Implicating the Intensity of Socio-Religious Activities

Many religious rituals usually carried out in the Bale Banjar began to be reduced and simplified, resulting in a decrease in the social-religious intensity of the community in the Bale Banjar. Even though Hinduism is a source of value and the soul of the formation of the banjar. This means that all activities in the Bale Banjar are real implementation of the implementation of Hindu teachings, both individually and communally.

Against the Banjar bale that is functioned in a complex manner, its religious social values become disturbed by interests that have economic dimensions. This is getting worse with the inclusion of external factors with the strengthening of the influence of modernization. The change and expansion of the function of the Bale Banjar is often only interpreted as a material space where people move.

The existence of the tri kayangan or village as an absolute condition for a Pakraman village and banjar as a smaller unit from Pakraman village further reinforces the meaning that the basis for the formation of the banjar is religiosity. The use of several spaces in the Banjar bale for economic activities disrupts the activities of the community in carrying out adat and religion. The expansion of the function of the Bale Banjar by the community is in accordance with the view of Giddens (2005: 36), because of the strong influence of global values in the country. This makes the values in the life of the local community undergo transformation towards global values that tend to be materialistic capitalists.

Thus, empowerment of the banjar must begin with increasing the understanding of indigenous manners about the teachings of Hinduism. In this context the Bale Banjar must be able to be a pasraman for Krama to explore and improve sradha and bhakti.

2). Implicating Krama's Social Interaction

The kinship system is one of the pillars forming the structure of Balinese society. Bonds and kinship relationships are shown as meaningful *nyama / semeton* born from one mother. This kinship system is built in one area of the Pakraman village and the traditional banjar.

During this time the banjar has a very important role to maintain the harmony and patterns of social relations of the Balinese people, which are based on the participant's governance system. The principle of *pasuka-grief*, equalization, is held firmly in the rewards of both social and religious activities. But changing times has implications for the pattern of social relations in the Bale Banjar. As Durkheim said (Ritzer & Goodman, 2004: 551) that modernity is characterized by a weakening of collective consciousness.

Changes in the way of thinking of modern society that are all practical and economical, have an impact on the changes in social interaction in the Koran Banjar in Bale Banjar. The intensity of the Krama meeting in the form of *sangkep* began to be reduced because the Bale Banjar rooms had been used for economic business. The social relations that must be established in Bale Banjar do not become a measure of the existence of Bale Banjar as an adhesive for social solidarity, because the community's mindset is economically useful for Bale Banjar.

The desire to make the Bale Banjar as a unifier between the Koran Banjar became summed up and blurred, because the Bale Banjar only belonged to certain people. Starting from *prajuru*, *kelihan*, *kasinoman* and also the head of sub-units at the village level, because they have the kind of sole authority in determining the future of their own banjar.

In ancient times when the Balinese people still carried out work as farmers or agrarian communities, the priority was seen together, starting from irrigation by making a *subak* system, planting based on agreement with the concept of *menyama braya* (mutual cooperation system). After finishing working in the rice fields, the banjar house gathered in the Bale Banjar to carry out artistic activities, such as *Muruk Megambel* (learning to beat), blowing flutes in the afternoon, *Mekidung* (*matembang*), and other cultural activities.

But along with the times and the development of work that must be occupied, causing a reduced opportunity for people to socialize in the Bale Banjar. The phenomenon of buying *upakara* (*banten*) in modern society is one of the characteristics of the weakening of social bonds and social solidarity that is usually done in the Bale Banjar. This action is carried out on the basis of practicality and economics. Nevertheless, the banjar institution as a traditional organization still exists in the midst of the modernity of the Balinese people.

According to one psychiatric expert LK Suryani, (in <http://www.kompasiana.com/budiartha/550eda26a33311a92dba82b0/banjar-balai-pertemuan-warga>), the weakening of relations and social solidarity of urban communities can affect their psyche. Balinese people with bale banjar should not be affected by mental disorders, because every time the residents of Banjar can do a kind of contemplation, soul catharsis in the sacred place. Suryani further stated that by conveying their unrest they could be free from the burdens of the burden of life, returning from the Bale Banjar to become fresh and get new workers to continue their lives. So if the main function of the Bale Banjar is used as a gathering place for Krama Banjar, the Bale Banjar can be said to be an open space to ease the psychological burdens of the community.

3). Implications for the Defense of Balinese Cultural Arts

The Bale banjar which was originally intended to unite the people lately has become a kind of event for "jor-joran" when viewed from the style and appearance of the bale banjar building to show its existence. More and more bale banjar are found which are designed on two floors. The first floor is usually rented for cooperatives, parking, and selling places. While the second floor is used for meetings, social activities and culture.

In Sanur Denpasar, for example, there is a bale banjar that is built in storied levels complete with sliding glass walls, on the first floor is rented to garage the car. In Kerobokan Kuta Badung there is a Bale Banjar that looks like a villa building. There is also a Bale Banjar that is close to tourism objects

and more capable, built in a gothic style complete with pillars similar to the Spanish style. This shows that the cultural art of Balinese buildings has been reduced.

There is no clear similarity in interpretation of the Bale Banjar building that reflects Balinese culture, art and peculiarities. Some Bale Banjar, especially those in urban areas and tourist centers and have financial capacity, Bale Banjar which was originally to accommodate the complaints of the residents also functioned as a show of prestige between the residents of the banjar and other banjar residents. In conditions like this, the ideal concept of Tri Hita Karana is not easily realized by the indigenous banjar residents, especially in the practical and social system praxis, namely to organize and function the Bale Banjar according to its main function.

The meaning of palemahan is to unite the sacred and profane area of man. If this is understood, then all will agree that the Bale Banjar region is a territory that must be preserved, because it is closely related to human life both as individual beings, social beings, and God's creatures.

4) Implicating Strengthening Krama Economic Capital

Some Bale Banjar in Bali are no longer understood as a space for the formation of social solidarity and the internalization of cultural values by some economically minded communities. Bale banjar is seen as an institution or place to raise as much money as possible. The community strengthens economic capital for the continuity of reward activities. The weight of the burdensome burdens that were felt encouraged the banjar residents to do business with their banjar to bring in money so that the banjar and krama banjar would survive in the midst of the dynamics of modern life which was full of competition and new values.

Banjar Kedaton Denpasar is one of the banjar that managed to manage the bale banjar including the pelaba banjar for rent, especially when holding the Bali Arts Party (PKB), every six months. Banjar Kedaton not only rents pelaba land to parking lots, but also rents bale banjar to traders. These efforts have an impact on the economic well-being of the banjar residents, as well as the other bale banjar which are also being commercialized.

From this description the performance of kelian banjar now is not measured by the extent to which they can carry out their duties well, foster the community and unite the elements of tri hita karana in life, but how much cash is increased by kelian during the management period. So the count is financial. There is a lot of cash which means good, even though it has to sacrifice the Bale Banjar building to be commercialized.

III. CLOSING

The Bale banjar with its main function as a place for sangkep banjar / paruman or meetings for Krama Banjar, is still ongoing even though the intensity is slightly reduced because some Bale Banjar experience expanding functions economically. Some Bale Banjar which have additional functions mainly occur in urban areas such as Denpasar and at tourism centers such as Kuta Badung, Sanur, and Ubud. Additional functions, which are the agreements of the Krama Banjar, are leased to the savings and loan cooperatives, doctor's practice, places to sell, parking, makeup, TK / PAUD courses to polling stations (TPS).

The expansion of functions and uses in several bale banjar still has an impact or implications for the lives of the people (krama) of the banjar. Implications caused by others: (1) Implicating the intensity of socio-religious activities; (2) Implicating the social interaction of manners; (3) Implications for the survival of Balinese culture; and (4) It implies strengthening economic capital of manners.

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