

## Strategy for Preserving the Culture Existence of Bali-Hindu In the Midst of Majority Cultural in Praya Lombok

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### Abstract

This study aims to conduct a study related to the strategies implemented by the Bali-Hindu community in maintaining the cultural existence amidst the majority culture implemented by the Sasak people in Praya city, central Lombok. This research was designed in a qualitative interpretive manner in order to find answers to the formulation of the problems posed. Based on the results of this study, four contestation arenas were found which were part of the strategy to maintain Balinese cultural identity in responding to the vortex of the majority culture. First, improving the quality of education among the younger generation of Hindus. Second, strengthening cultural awareness through non-formal and informal education systems. Third, planting religious values through religious ritual activities. Fourth, acculturation of Balinese culture with Sasak culture. Fifth, strengthening the economic system of Hindus.

**Keywords: Strategy; Hindu Community; Balinese Ethnicity; Balinese Culture**

### Introduction

The strategy of maintaining cultural identity in entering the era of globalization is a discourse that is often echoed by a number of parties in order to maintain the noble heritage passed down by their predecessors. Those who echo it, especially those who have concern for the preservation of a cultural heritage in order to be able to demonstrate its existence throughout the ages. There are a number of aspects contained in this culture which are believed to have noble values as a vehicle to increase the dignity of the supporting community. In this regard, Wirawan (2023) reveals that there are a number of cultural practices inherited from past civilizations which are still able to show their existence today because they contain important values in improving the quality of life.

In connection with the above phenomenon, in the life of Balinese people outside Bali they still have great concern for the preservation of their culture even though they are in an area where the majority of the population has a local cultural system that is implemented. This condition can be seen in the life of the Balinese Hindu community in Praya city, central Lombok Regency. The existence of the Balinese Hindu community in the Praya city area, central Lombok Regency has been around for a relatively long time. They come mostly for reasons of looking for a livelihood, both within the government as civil servants and as entrepreneurs. In this regard, Widana (2013) revealed that a number of Balinese people came to the town of Praya, central Lombok in order to make a living, both in the government sector and in the non-government sector. Those in the government sector are civil servants, while those in the non-government sector are traders, opening businesses, private employees, and others.

The Bali-Hindu community in central Lombok is still preserving the cultural system which was passed down by the ancestors. Even though they did not come from the same area in Bali, after they settled in their new place of residence in Praya city, they gathered

themselves from a social unitary system in the form of a *banjar*. The *banjar* in Balinese life is a traditional social organization that accommodates Hindu social, cultural and religious activities. *Banjar* is a vessel for carrying out social, cultural and religious activities so that the social order of life that they have is similar to that in their place of origin, namely in Bali. According to Saloom (2009) that in general the Balinese ethnic in Lombok live in exclusive villages and live in groups using Balinese language characteristics. The hallmark of the Balinese village is that there is a sanctuary in every house and there is also a temple in every village.

The social relations that occurred between the Balinese and the Sasak people in Praya city at the beginning of contact were categorized as very harmonious. This harmony is indicated by the presence of social interaction between the two ethnic groups. This is based on the attitude of the Balinese people who tend to experience adaptation to the Sasak people as the majority ethnic in the region. Balinese people who are categorized as diligent in doing work in the course of time have progressed in the economic field and other fields they are involved in. Along with the passage of time, many Balinese people came to look for a livelihood, causing their population to increase so that community groups called *banjar* were formed. The cultural system in his birthplace tends to be implemented in his new settlement.

Changes in the government bureaucratic system, especially since the enactment of the Undang-Undang Otonomi Daerah (Regional Autonomy Law), have given indigenous peoples the freedom to organize themselves broadly. Related to this, the regional euphoria caused by the drastic social and political changes since the 1998 political reform cannot be used as an excuse to let go of the concept of the Unitary State of the Republic of Indonesia from the policy of administering regional government and implementing regional autonomy. The reform that gave birth to Undang-Undang (Law) Number 22, in 1999 and Undang-Undang (Law) Number 25, in 1999, which was later amended by Undang-Undang (Law) Number 32, in 2004 and Undang-Undang (Law) Number 33, in 2004, and finally amended again by Undang-Undang (Law) No. 12, in 2008. The emergence of this regulation provides space for local indigenous people to show their existence more. At the same time, in the life of Balinese community groups in Praya, they experience cultural domination from the majority group.

The cultural domination felt by Bali-Hindu people can be seen in the destruction of Hindu religious shrines by the dominant group in relation to the above case which is highly disgraceful. The Sangkareang Temple is hundreds of years old without anyone having a problem with it as a target for vandalism by irresponsible people. Another case that indicates the domination of cultural identity among the Bali-Hindu community also occurs in a sacred place in the family environment. This is shown by the incident that happened to the *sanggah* (a holy place in the Hindu family environment) owned by I Wayan Sumendra. According to I Wayan Sumendra (an informant) that when he was finished at the *melaspas* (a purification ceremony was carried out) and was ordered to be forcibly demolished by the *lurah* (village chief) and the local community. The owner is given twenty-four hours, if the building is not complied with, it will be demolished. With that kind of intimidation, the *sanggah* (place of worship) was finally taken down. Another case is that among Hindu students they are not given religious instruction in accordance with the religion they adhere to because of a shortage of teachers who teach in that field of study.

## Methods

This research was designed in the type of interpretive qualitative research, using a case study model. The data collected according to the data collection technique was then

analyzed using the established analytical techniques. The results of data analysis are then presented in descriptive form through text, words, expressions, opinions, and ideas from data sources in accordance with the urgency of this research. In terms of implementation, this research is a field research. This research uncovers a case study that surfaced in a research location which was then identified, classified, and a solution sought based on the relevant theory.

The type of data needed according to the urgency of this research is in the form of qualitative data. This study also uses data in the form of numbers in order to support the validity of the research. The qualitative data needed in this study are in the form of expressions, words, ideas or ideas, opinions, and notes relating to the problem under study. Qualitative data sources, with reference to Suprayogo & Tobroni (2001) stated that place data sources as subjects who have an important position. Consequently, the accuracy of choosing and determining data sources determines the richness of the data obtained. The data sources of this research consist of two, namely primary data sources and secondary sources. Primary data sources were obtained directly from informants and social religious activities. Data obtained from informants through interviews assisted by interview guidelines and direct observation in the field to record data that can be directly observed. Secondary data sources obtained indirectly from primary sources, but obtained through document studies which include archives from various agencies, statistical data, and monographs. The secondary data is data that escapes the observation of researchers and also cannot be obtained from informants.

Data was collected through three types, namely observation, interviews and document study. Researchers involve themselves in making observations, especially in relation to activities that are full of signs and at the same time accommodate the interests of the groups at the research location. Observations are focused on the events (activities) required in this study, especially with regard to the focus of the research. This study uses unstructured interview techniques in order to explore the data in this study. The unstructured interview technique is very effective in gathering data in depth because it is based on the reason that the relationship between the researcher and the informant can be maintained. This study uses document studies as a secondary data source. Source documents used in this study include documents in the form of archives from various agencies, literature, journals, statistics, and other relevant references. Secondary data obtained from documentary sources were then analyzed according to the data analysis technique used.

## **Results and Discussion**

### **1. Improving the Quality of Education Among the Young Hindu Generation**

Quality education is very important for the creation of a bright future for the younger generation. The strategy through the education channel regarding efforts to construct Bali-Hindu identities in central Lombok was carried out, both individually and in groups. Professionally, we hope that we will be given the opportunity to understand and master the holy books, especially their contents, in the form of all material presentation. As a complement, the presentation of Hindu religious subject matter really needs to be linked to socio-cultural knowledge to broaden the horizons of Hinduism. Religious education is instilled in children from an early age to adulthood in central Lombok considering that religion is a stronghold to protect Hindu identity. This is in line with the results research of Widana (2018) that the inculcation of cultural and religious values among early childhood is very important to do to form noble character. In this regard, Hulyah (2016) argues that in essence early childhood education is given to children starting from an early age in order to provide guidance to children.

The strategy through education collectively involves the role of parents and Hindu figures in order to increase the human resources of Bali-Hindu in central Lombok. This phenomenon can be seen from the narrative of Wayan Miasa (an informant) which in outline reveals that the Bali ethnic who adhere to Hindu try to proportionally balance their children's education, not only the formal education they receive at school, but what is no less important is the teachings of Hinduism so that seeps in as a fortress to protect himself so that he is not easily shaken, at least being able to speak religion.

With regard to efforts to carry out strategies through education, the education carried out by Balinese Hindu in central Lombok Regency cannot be separated from the struggle of relationships, both formal and non-formal. Building relationships formally, especially formal educational institutions, namely schools. This strategy was implemented in order to fight for Hindu Balinese education in central Lombok. In line with this, Achyanadia (2016) argues that education plays an important role in improving the quality of human resources.

In this regard, in the face of reform, globalization, and regional autonomy should be independent. The ultimate goal of education is to develop children so they can be independent. Maturity means finding one's personal identity without depending on others. This independence must be instilled from an early age. In addition to having knowledge from formal schools, of course, religion must be taught more intensively so that self-confidence with full confidence appears. Independence will encourage children to be more active, more creative, and have great self-confidence.

Education is a process of forming conscience. The conscience is the conscience that gives instructions in accordance with the demands of reality with the values and norms that apply in the belief in understanding the teachings in Hinduism so that the conscience always reminds us to think, say, and act positively and not deviate from *dharma*. *Dharma* in this context is the truth that must be practiced in everyday life. Children who are starting to be independent are children who have a conscience that has begun to form. That is, they can distinguish between right and wrong, without always having to ask other people. Therefore, conscience must be developed through good education. This is in line with Suadnyana (2021) that the inculcation of Hindu religious values is very important in shaping children's personalities, especially for those who are still at an early age.

*Dharmawacana* conveys the truth and implements it wherever it is. However, in actual fact not every Balinese ethnic Hindu has the ability, knowledge and adequate education to carry out the *upanishads/dharma wacana*, enlightenment to educate Balinese ethnic Hindus to maintain their Hindu identity so they don't easily turn away from Hinduism. Therefore, education plays a very important role. Generally *dharma wacana* is carried out by certain people who have more capacity in the field of religion or by religious elites, who have scientific insights, of course this is obtained through formal education. In the Vedas it is stated as follows.

Śrībhagavān uvāca:

Loke 'smin dvi-vidhā niṣṭhā

Purā proktā mayā 'nagha,

Jñāna-yogena sāṅkhyānām

Karma-yogena yoginām (Bhagawad Gita III.3)

Translate:

Śrībhagavān Said: I have long said, O Anaga, there are two disciplines, namely the way of knowledge for the scholar and the way of work for the enterprising (Pudja & Maswinara, 2004).

*Sloka* above in relation to the problems of this research that education is very helpful to fortify oneself and is the main weapon in facing challenges, both present and future. In this regard, the role of teachers at school, the role of parents at home, and the role of community leaders, religious leaders in society is absolutely necessary in order to increase polite and courteous manners to protect oneself from the degradation of the times. If you don't have knowledge, it's like a flower that blooms without showing a good smell, it's less useful. This is emphasized again that knowledge is important as a strategy in constructing as can be revealed in the sacred texts of the Vedas:

*Śreyān dravya-mayād yajnāj  
Jñāna-yajñāḥ paramtapa,  
Sarvaṁ karmākhilam pārtha  
Jñāne parisamāpyate (Bhagawad Gita IV.33)*

Translate:

The offering of knowledge, O Arjuna, is more sublime than the offering of material things, in all this work will get what it wants in science, O Partha (Pudja & Maswinara, 2004).

From the *sloka* above, it is known that Balinese Hindus in central Lombok must realize how important education is. The main task of education in the critical paradigm is to create space and opportunity for education to be involved in a process of creating a fundamentally new, better structure, such as *pemangku* (*pinandita*) and the main thing is *dwijati/sulinggih*. Likewise, the pattern of devotion conveyed in *nawa wida bhakti srawanam* is that devotees who are so diligent in listening to the spiritual explanations of their teachers or those who give *dharma wacana* are also *bhakti*. Therefore, religious lectures are very much needed in Hinduism, especially Balinese ethnic Hindus who are in central Lombok. In line with that, according to Mahesti & Wardani (2022) that the teachings of *nawa wida bhakti* have a very important position in increasing *sraddha* (belief) and *bhakti* (devotional) for Hindus, especially among students who are studying in the *asrama*.

## **2. Strengthening Cultural Awareness through the Non-Formal and Informal Education System**

The Hindu community in Praya City develops a non-formal education system through *pasraman*. This educational institution seeks to educate the next generation with knowledge so that learning materials that are imperfect in formal education can be supplemented through education in *pasraman*. The students who are educated at the *pasraman* are generally outside school study time, such as in the afternoon, at night, or on national holidays. Teachers who teach at *pasraman* generally also work as teachers in formal education. In complementing the knowledge given at the *pasraman*, the Hindu community in Praya city also applies an informal education system provided by parents or people who have competence in certain fields, such as religion or culture. Those who have competence in these fields, such as *pinandita* and *priests*. With regard to education in *pasraman*, Waemese, et al. (2023) argues that student interest in learning is very important because without student interest in participating in learning, the material provided will not arrive in its entirety. With regard to informal education in the family, Sudarsana (2017) argues that parents must also be able to provide understanding of Hindu religious teachings, but Hindu religious teachings are not only to be understood but also must be biased and practiced directly with all their hearts in order to find inner and outer happiness.

In central Lombok, Hindus of Balinese ethnicity since the early development of Hinduism until now, *pinandita* and *pandita* are the only dominant figures who structurally



and functionally have a very significant influence on the development of the educational mission, in this case the basic framework of Hinduism, namely ceremonies, morals and *tattwa* comes from the Vedas. *Pandita* and *pinandita* in the Hindu community in Lombok are highly trusted as religious figures who are able to provide guidance to Hindus. Informal religious institutions, such as the express market and development centres, also play a role. Apart from that, WHDI ((Wanita Hindu Dharma Indonesia, namely an organization whose members are Hindu women) also formed a dance studio to preserve Balinese culture chaired by Made Sudarmini (Studio owner) and weekly schools, as well as formal education such as religious education institutions. The role of *pinandita* and *pedanda* in the development of the basic framework of Hinduism on Lombok Island began when the Dutch colonial government was still in power in Lombok, spearheaded by priest Ketut Rai Pagesangan and continued by priest Kerta Arsa Pagesangan. Apart from that, Pinandita Nengah Sumartha, and Pinandita Gusti Ngurah Madia who live in central Lombok have joined. Until now, the role of *pandita* and *pinandita* has been very large in guiding the people to get a proper education, more specifically Hindu religious education for the people is felt to be very important. In connection with the existence of a *pinandita* which is very important in the life of the Hindu community in Lombok, Yudhiarsana (2021) suggests that to become a *pinandita* one must go through a self-purification process called *mawinten*. Meanwhile, to become a priest, Subawa (2021) reveals that to become a *pandita* Hindu (Hindu priest), somebody must go through a *dwijati* process with various stages that must be passed. The process of purification is one aspect of legality in the ritual dimension which is believed to physically purify a person who enters the spiritual dimension.

*Pandita* and *Pinandita* together with Parisada Hindu Dharma Indonesia (Hindu Parisad) which is abbreviated as PHDI in central Lombok are charismatic figures and have relatively broad knowledge in the field of religion and it just so happens that in the economic field they are able and well-educated. They are effective decision makers in the life system of ethnic Balinese Hindus in central Lombok, and it is not uncommon for PHDI to ask for guidance on politics even though priests are not involved in practical politics. As dominant figures and at the same time as a respectable family within the Balinese Hindu community of central Lombok, *pinanditas*, priests within their family environment provide very strict religious education and manners to their children and grandchildren from an early age, before those children deserve education at *pasraman*, *griya*, or at school. With such an educational model it is hoped that their children will have good behavior and actions, be polite and have good manners so that later they can become role models and figures to continue as ceremonial *manggala*. Moreover, being able to maintain its status as a respectable family.

Through the Pendidikan Anak Usia Dini (Early Childhood Education Programs), religious elites, religious teachers in central Lombok taught students how to read the Vedas and understand their contents in the right way from an early age. In addition, instilling the values of life in *trikaya parisuda* (three aspects that must be controlled according to Hindu teachings) for society and the rights and obligations as a Hindu. One of the important values and obligations that are instilled in the educational process in accordance with the norms of Hindu religious teachings which refer to the sacred Vedic literature is the obligation of students to respect and obey the teacher's chess; namely the *guru rupaka* (parents who gave birth), the *guru pengajian* (a teacher who gives lessons at school), the *guru wiwesa* (government) and the *guru swadyaya* (*Ida Sang Hyang Widhi Wasa*). In addition, carrying out *sraddha* and *bhakti* earns the reward of salvation in the life of this world and the hereafter. Maintaining loyalty and respect for teachers is a must for students because it is in accordance with the words of *Brahman* in Sarasamusccaya,

namely *pandita/pinandita* and teachers are role models for people, especially Hindus. Therefore, teachers and *pandita/pinandita* must be obeyed as a child obeys his parents. In this regard, Warta (2022) argues that by looking at the reality of sacred and religious knowledge, it is something can not be compared with anything, thus we must try to learn as well seek as wide as possible, science is used as a guide of life.

Efforts to increase religious and cultural knowledge by Balinese Hindus in central Lombok have recently begun to be realized in the form of non-formal education. This form of non-formal education is characterized by a Hindu concept called *pasraman*. *Pasraman* activities and the like are oriented towards religion and culture. Educational activities in *pasraman* involve students in formal education which aims to instill religious and cultural education. This activity model is better known as *pasraman* or often known as weekly school. In this regard, Sumiasih, (2019), stated that *pasraman* is a place for learning Hindu religious education. So far, the *pasraman* has only been used to fulfill hours of Hindu religious education in schools, especially those that do not have Hindu religious teachers.

The positive dimension of *pasraman* or weekly schools organized by several non-formal institutions is trying to preserve ancestral heritage by instilling noble values through the learning process. These efforts are synergistic with government programs, especially in instilling and preserving the noble values of the nation's culture. The existence of *pasraman* among Hindus in central Lombok is still active in organizing non-formal education related to culture and religion. Only at this time have a number of *pasraman* been recorded in sub-districts within central Lombok Regency.

In Central Lombok Regency, there are five *pasraman* which are distributed in several sub-districts. This reality indicates the increasingly intensive implementation of non-formal education, especially those oriented towards instilling religious and cultural values. In addition, the existence of *pasraman* on the other hand is an effort to stem the pace of external influences, especially those that have a destructive nature on the development of the younger generation as the backbone of the nation.

The distribution of *pasraman* is in accordance with the data presented above, in each sub-district in the central Lombok Regency, which represents the spread of non-formal education among Balinese Hindus, not focused on one point. In each sub-district, efforts have been made to instill educational values as a complement to school education obtained by students, especially those who are Hindus.

The inculcation of religious and cultural values in *pasraman* is not only limited to transmitting ancestral heritage, but also trying to raise awareness to students of the need for adaptation to the dynamics of the times. This phenomenon is carried out by moderate-leaning *pasraman* such as the “*Satya Prasada Pasraman*” led by Dewa Bonha Parwatha. The *Pasraman* has a vision of building Hinduism in an intensive education for Balinese Hindu children to realize the advantages of Hinduism and be able to live daily life with Hindus.

According to the statement from the management of the foundation, through education in sciences with Hindu nuances, one can at least strengthen one's belief in strengthening oneself and one's devotion to *Brahman/Ida Sang Hyang Widi Wasa* in its manifestation as the Gods. Thus, it can be disseminated in social life. On the contrary, through education the knowledge gained will add to the insight of Hindus and know religious issues. Besides that, they also master science and technology to improve the quality of worldly life and can contribute to the development of human civilization. In line with this, in the family there are parents who are able to provide education to their children regarding the correct ordinances of the Hindu religion. The family plays a very important role in instilling religious values in their children so that they can help build

harmony in the transcendent (vertical) dimension with regard to aligning life with the supernatural aspects, namely *Ida Sang Hyang Widhi Wasa* (God Almighty), along with all its manifestations. In this context, every behavior that is manifested by children until their old age always reflects the teachings as taught by *Brahman (Ida Sang Hyang Widhi Wasa)* which was revealed and spread through the sacred Vedic literature.

On the other hand, in the context of building harmony in the immanent (horizontal) dimension, it aims so that children in their development are able to create a harmonious life in their social environment. Through instilling religious values in children, especially starting from an early age phase, it will complement the provisions of their children when they adapt to the social life structure in which the child is. As it is well known that social life is inseparable from organizations bound by certain structures as a place to maintain the continuity of social ties. This is recognized by Bakker Sj (1984) who argues that solid structures are needed for the establishment of an organization. Through structure goals are guaranteed, but originals are mixed up by structure. The structure is not an adequate expression of the ideal, but is always ambiguous and problematic.

The inculturation of religious values among Balinese Hindus in central Lombok Regency, especially the city of Praya, in the family environment has been carried out by training children to do things related to religious education. In the process of training in the family environment, it starts from things that are still simple in nature which involve practical aspects, such as saying religious greetings. This was acknowledged by an informant who currently has early childhood, namely I Gde Suantara (an informant) who argued that to instill religious values among children they say greetings to the people. These habits are carried out continuously which will be carried over to adulthood.

The formal educational institutions mentioned above can be used as tools in an effort to foster Hindu religious teachings, especially among children, adolescents and adults. This age is an ideal period for humans to acquire knowledge, including knowledge about religion. In line with this, Oka et al. (2009) revealed that a person begins to be aware of their environment at the age of five or six. It is at this age that he should learn. The study period which takes twenty to thirty years is called *brahmacari*. *Brahma*, means science or divinity, while *cari* means to do or practice. So, *brahmacari* is the time to collect as much knowledge as one's favorite. This youth is a period of physical, mental, spiritual growth that is most sensitive in gathering these knowledge. Children who enter the *brahmacari* age as revealed by Titib (2009) perform the *upanayana* ceremony, which is a ceremony for children who enter the *brahmacari*. Students who study the Vedas (in the broadest sense) are called *brahmacari* and teachers who teach are called *acarya*. The *upanayana* ceremony is a *dhiksha* ceremony, as the second birth. The word *upanayana* means to guide a disciple (Atharva veda, XI.5.4). In the education system, students generally live under the care of teachers, live together in dormitories which are also places where education and teaching and learning take place.

### **3. Planting Religious Values through Religious Ritual Activities**

Instilling religious values is very important to train the next generation to always show *sraddha* (belief) and *bhakti* (worship) before God Almighty. Among Balinese Hindu community groups, religious rituals are very important. In this regard, the ways that have been inherited from the ancestors are the ways of the group to express and respond to the world around them to maintain order and stability of social relations in society. Although seen from the number of ethnic Balinese Hindus in central Lombok, they are classified as a minority compared to Islam, ritual methods are still maintained, of course through the media approach. One of them is the existence of a holy place in the form of a temple.



The implementation of ritual traditions carried out by Hindus is very dense which covers almost all of life, especially the most basic is the problem of activities related to religious, social and educational practices. In connection with efforts to carry out activities for the inculturation of religious values among early childhood among Hindus in Praya city, central Lombok Regency, there is a close bond between families as informal educational institutions with foundations that organize early childhood education as non-governmental institutions. This can be seen from the narrative given by I Komang Restu Sosiawan (an informant) who in general stated that so far among Hindus of Balinese ethnicity in central Lombok, especially in the city of Praya, they have tried to provide education to their children starting from the age of early. They began to send their children to an early childhood development center. However, around Praya city there is no foundation where to carry out educational activities for early childhood. Generally, they still use facilities owned by other people or outside Hinduism.

Based on the above, the growing awareness among parents who have young children to educate their children in non-formal educational institutions is very high. Even though in reality there are no non-formal educational institutions with Hindu nuances in their environment, because the desire is very strong to nurture their children, what is being done is to enroll their children in non-Hindu non-formal education. In terms of the inculturation of religious values among early childhood, this has not found the target. The reason is because in the non-formal education system with non-Hindu nuances it can be predicted that there will be no transformation of religious values characterized by Hindu religious teachings.

The education strategy through PAUD certainly increases the resources of Hindu Balinese ethnic early childhood in central Lombok. This phenomenon can be seen from the narrative of Ni Made Suastini (an informant) who in general revealed that she was trying to build a place for learning for early childhood and equipped with *padmasana*, a place for learning and a place to play and I named it the “Sangupati” Foundation. I named this thing that I remember Dang Hyang Dwijendra's journey to the land of Lombok and Sumbawa with his sincerity and thank God he was able to succeed. In this regard, critical awareness in addressing the importance of a place for early childhood learning. For example, the establishment PAUD of the “Sangupati” Foundation, namely the lotus children's playground, a daycare center located in Leneng Praya, central Lombok. In line with that, according to Triguna (2001) that humans learn rules to be able to manifest good and virtuous behavior because it is the environment that causes humans to create an organized plan as a pattern of understanding that is thoroughly intertwined in symbols that are transmitted historically. Furthermore, humans use it as a means of communication, preserve and develop it with their knowledge and attitudes towards the environment.

#### **4. Acculturation of Balinese Culture with Sasak Culture**

Based on the results of observations in the field, there have been pioneering steps towards the formation of cultural collaboration, such as in the fusion of Balinese art and Sasak art. In this regard, Komang Restu Sosiawan (an informant) and at the same time a dance and art teacher or caretaker of the Rinjani Agung studio who is directly involved in cultural arts in central Lombok Regency, ideally the purpose of forming a studio is as a place for preservation and as a revitalization of Hindu culture values. Besides that, it is also a place for channeling talents, interests or aspirations of the Hindu community in fighting for political rights and the formation of Hindu identity, both in the local and national context. After this studio was formed and running well, besides being explained as a container for the functions above, not a few Balinese Hindu elites spoke about this,

it was only used to increase the legitimacy of their position. In short, as an instrument to gain and maintain their power. In relation to the existence of the Rinjani art center in central Lombok, Komang Sudarmani (an informant) in general revealed that in many ways symbols of Hindu art and culture are often carried and there are many benefits to fulfilling/performing good cooperation with Muslims that Hindus and Islam has arts and culture that were passed down by predecessors who were wise in dealing with art and culture, especially in central Lombok. Personal ambition and power interests are clear. However, how can there be recognition of Sasak Islam in Central Lombok. Usually, discourses about the role and existence of studios, customs and local culture can be properly inventoried in the studio, the only art and cultural studio owned by Hindus in central Lombok should be managed properly.

The strategy and model for the establishment of the arts and culture studio can be interpreted as having a common goal, namely exploring Hindu art and culture by preserving noble values. Hindu tradition that can be used as a symbol of Hindu identity as Balinese Hindus in central Lombok. Besides that, it can also be seen as the government's appreciation of the potentials of Hindu traditional art. Another meaning is as a legitimacy interest, especially those involved in it. This is important because the existence of Balinese Hindu social status is very dependent on the survival of Balinese Hindu art and culture in Hindu life in central Lombok regency. According to Wirawan (2017) that cultural acculturation between the Balinese and the Sasak people in Lombok has occurred since there was contact between the Balinese and the Sasak people in historical times. There are a number of cultural elements that experience integration which has implications for the establishment of harmony in everyday life.

The increasing efforts of the government and society in "cultural appreciation" activities are not only laden with the interests of identity politics or cultural politics and letimation in the form of influence, it also aims to develop Balinese Hindu intellectuals in the field of art and culture. This is important because through art and culture it is realized that it can generate excitement to achieve *satyam*, *siwam*, and *sundaram*. Performances of traditional Sasak arts which have been held more intensively in Lombok in this decade sponsored by the local government, besides that Sasak cultural arts are known to the outside world, can also be one of the attractive commodities for tourists to Lombok. It is hoped that this will have a positive impact, not only on the country's foreign exchange, but also on economic development and new investments in the regions. With the increase in new investment in Lombok, it will certainly create new jobs for local residents and the picture above is an art performance ready to be staged by Muslim and Hindu Balinese ethnic participants. This condition is in line with Barker (2005) that "cultural politics" refers to the meaning of power to name, create "official versions" and represent a legitimate social world. Thus, power as a self-producing social regulation allows some knowledge and identities to exist while ignoring them in favor of others.

Religion and local culture with their various symbols are a very good resource or political power to get and gain sympathy in order to maintain a Hindu identity. This potential is used to avoid hegemonic practices and the use of religious and customary institutions is often used to gain sympathy from other people, in this case, to gain support and legitimacy in exercising their power. The adoption of symbols, religion, culture, and ethnicity as the main means of building the legitimacy of power, has occurred since the existence of regional autonomy concerning the election of governors and also the election of regional heads. Symbols and religion have been used to build the legitimacy of power, and have become the target/choice of political strategies that can be carried out by the authorities or political elites in central Lombok in this decade. The choice or emphasis on the use of symbols, be it religion, culture, custom, or ethnicity as the main formulation

and source of power is closely related to the knowledge background concerned. This is in line with Murba Widana & Ardhi Wirawan (2020) that in realizing harmony between the Balinese and the Sasak people there are activities related to traditional culture that can be used to build closeness between the two ethnic groups.

Empirical evidence on the use of cultural, customary and artistic symbols by the modern Hindu elite was used as a means to bridge and attract the sympathy of the Sasak elite to realize cooperation between Balinese Hindus and Sasak Muslims. This can be seen from the forms and policies adopted by the authorities or the central Lombok Regent who ruled in the 2003-2008 period, namely Lalu Wiratmaja. In order to build awareness of Balinese Hindu identity, it is necessary to realize that the Regent Lalu Wiratmaja still values cultural and customary symbols a little bit as the main political modality, rather than using religious symbols. This can be identified in various important policies taken when he held power.

## 5. Strengthening the Economic System

The economic investment strategy with regard to efforts to construct a Balinese Hindu ethnic identity in central Lombok Regency was carried out, both individually and collectively. Individually, this strategy was carried out personally by Balinese Hindus as an attempt to accumulate economic capital as conceptualized by Pierre Bourdieu (in Fashri (2007) including means of production, materials, and money that are easily used for all goals and passed on from one generation to the next.

The economic investment strategy carried out collectively involves the role and commitment in order to build an economic order that potentially belongs to Balinese Hindus in central Lombok. In general, Balinese Hindus have the principle of creating a balanced life in accordance with religious teachings, namely *catur purusa artha* (four main goals in life) which are carried out in life. This phenomenon can be seen from the narrative of Wayan Sariana (an informant) in broad outline revealing that Balinese Hindus should try to proportionally balance the concept of religious teachings so that it also involves practices that not only take care of *moksa* but *artha* and *kama* must also be taken care of.

The discourse above indicates the existence of an awareness that arises from within oneself in religious practices in the midst of the globalization era. The informants above put forward the existence of a balance of the elements of *artha*, *kama* and *moksa* as mandated in the teachings of *catur purusa artha*. Don't let religious practices only think about the abstract world and forget about the real world. For example, every day you go to the temple until you forget your daily household chores and obligations.

With regard to efforts to balance these two aspects, namely the *sekala* and *niskala* aspects as explained by Wayan Sariana (an informant) above, one of the ways is by paying attention to economic factors among Balinese Hindus. Economic problems, both consciously and unconsciously, are a very decisive part of religious life. To improve the level of the economy, one should be more creative and have initiatives in a productive direction, for example increasing human resources so that they have skills and are able to place human resources. In addition, it is very important to pay attention to the quality of service in carrying out activities so that it has the opportunity to increase the number of customers which in the end is able to improve the community's economy.

## Conclusion

The strategy of the Balinese Hindu ethnic community in Praya city, central Lombok regency in responding to the majority group there are several important ones. *First*, improving the quality of education among the younger generation of Hindus. This

strategy is carried out by instilling awareness of the importance of education among the next generation and also calling on parents to help support their children to continue their education to a higher level. *Second*, strengthening cultural awareness through non-formal and informal education systems. Strengthening the non-formal education system is carried out through pasraman activities while informally by involving the role of parents to educate their children in the family environment. *Third*, planting religious values through religious ritual activities. This action is carried out by involving all family members and *banjar* members to carry out religious ritual activities on Hindu holy days. *Fourth*, acculturation of Balinese culture with Sasak culture. This cultural acculturation process is carried out by building artistic collaboration between Balinese cultural arts and Sasak cultural arts. *Fifth*, strengthening the economic system. Strengthening the Hindu community's economy is carried out by increasing expertise and service quality in order to obtain an increase in customers so that it has implications for improving living standards.

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