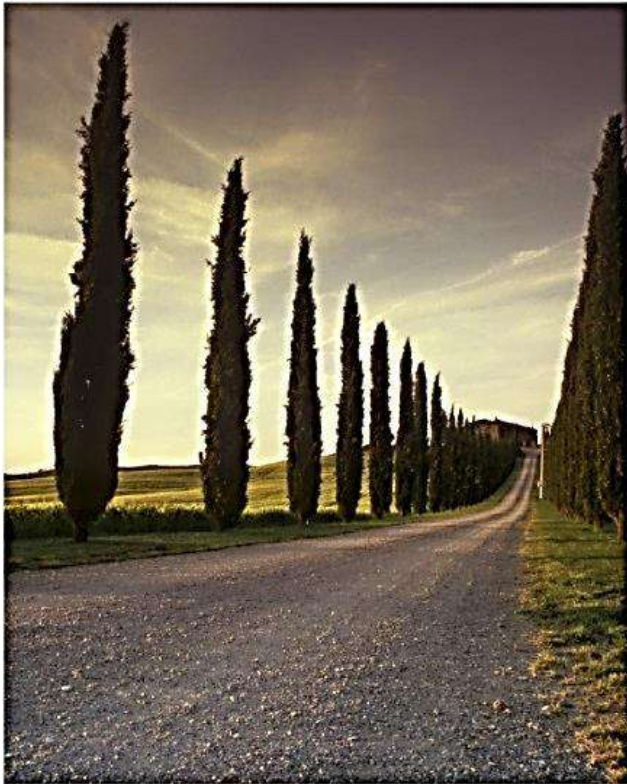




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VIRTUAL INTERNATIONAL CONFERENCE OF
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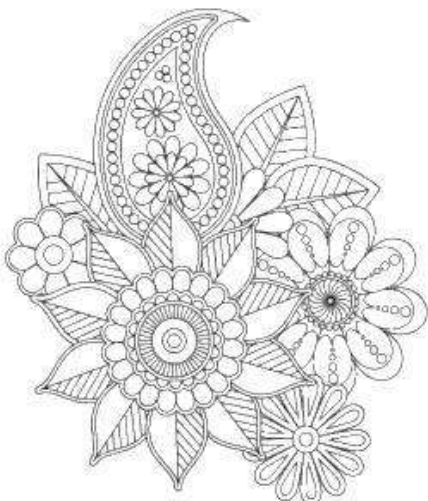
**Towards the Era of New
Normal:**

**Intercultural and
Interreligious
Perspectives in Coping
with the Pandemic**

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Remarks

RECTOR OF UNIVERSITAS HINDU INDONESIA

Prof. Dr. drh. I Made Damriyasa, M.S

Om swastyastu

It gives me great pleasure to extend to you all a proceeding book of the 6th International Conference of Interreligious and Intercultural Studies. Universitas Hindu Indonesia would like to say how grateful we are to the scientist, scholar, and researcher who have contributed in the 6th ICIIS with an insightful theme: Towards the Era of New Normal: Intercultural and Interreligious Perspectives in Coping with the Pandemic on 11 February, 2021.

On this proceeding book, there are 10 papers presented organized by Universitas Hindu Indonesia in collaboration with ICRS Yogyakarta, LIPI Jakarta, and IFSSO. The greatest academic issues that discussed are the general and specifics issues in the social and culture resilience during the pandemic.

In this precious moment, I would like to express our gratitude to the honourable Minister of Health of Indonesia who gave a valuable speech at this conference. I would like also to convey my appreciation to Dr. Tri Handoko Seto, M.Sc., General Director of Hindu Religious Affairs, the Minister of Religion the Republic of Indonesia, who share his valuable knowledge and experiences. Also my gratitude to all invited speakers, both local and broad scholars. We consider that the papers contribution of participants and speakers is exactly the main thing. Through these articles, we explore and develop smart ideas to deal with the threat to the social and culture resiliencies.

We sincerely hope that this book could be an academic references for scholars from various fields of interest.

Om santih, santih, santih, Om

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The Ritual of Balinese Hindu amid the Pandemic

Ida Ayu Dwita Krisna Ari

Indonesian Institute of Arts, and Cultural Studies Doctoral Program, Udayana University

Abstract

The Covid 19 pandemic first appeared in Wuhan China then spread to almost all parts of the world, the spread of this pandemic to various parts of the world was caused by human migration as the host carrying the virus, Indonesia had boasted that Indonesian antibodies were immune to Covid 19, but in finally this virus was first discovered in Jakarta until finally in early March 2020 the Covid 19 virus infected one of the residents in Bali. As a world tourism destination island, Bali cannot escape the negative impact of the spread of the Covid 19 virus, various regulations and policies set by the Governor of Bali include implementing President Jokowi's decision to start working from home, learning from home and worshipping at home, to reduce the rate of spread. Covid 19, the public is urged to comply with several health protocols, one of which is "social distancing" and the recommendation to stay quiet "at home" with various policies issued by the government resulting in several modifications to community activities and also religious rituals in Bali, then emerging new faces of religious rituals that took place during the pandemic. The portrait of religious rituals that occurred during the pandemic is interesting to discuss how a modification in religious rituals occurs, using qualitative analysis, presenting data sources in the form of photos and interviews with various sources. Some of the results of the modification of religious rituals were obtained, including in terms of portraits of religious ritual actors who appear different by wearing health protocols, the existence of arrangements in carrying out religious rituals, emerging discourses of nyipeng, and changing the view of Balinese people to carry out the cremation process for families who died in a pandemic situation this is the best choice for doing the pengabenan process.

Keywords: Modification, Ritual, Pandemic

I. Introduction

The Covid 19 pandemic first appeared in Wuhan China then spread to almost all parts of the world, this pandemic resulted in paralyzed human activity and the economy, the spread of this pandemic to various parts of the world was caused by the movement of humans as hosts carrying the virus, Indonesia had boasted that Indonesian antibodies are immune to

Covid 19, but in the end this virus was first discovered in Jakarta until finally in early March 2020 the Covid 19 virus infected one of the residents in Bali.

As a world tourism destination island, Bali does not escape the negative impact of the spread of the Covid 19 virus, various regulations and policies set by the Governor of Bali include implementing President Jokowi's decision to start working from home, learning from home and worshipping at home, until mid-March school. starting to close, offices starting to work from home, leading to international flights to Bali starting to close, tourists who are traveling in Bali heard that in Bali, cases of infection with the Covid 19 virus have begun to be found, the tourists immediately leave Bali, even some tourists are picked up directly from their country to immediately leave Bali Island.

This finally caused Bali tourism to fall for the second time after the Bali bombing case, even though the impact is much worse at this time, even though we have implemented social distancing, work, study and worship at home but the spread of Covid 19 continues to increase. Until the time of this writing, the distribution of covid 19 clusters is still growing and there are no signs of Bali tourism improving.

To reduce the rate of spread of Covid 19, the government issued an appeal to comply with several health protocols, one of which is "social distancing" and the suggestion to stay quiet "at home" this has resulted in Bali, which is usually bustling, very lonely, people are afraid to go out of the house if not. There are urgent matters, especially President Jokowi urged that work, study and worship activities be carried out at home.

In addition to offices, schools are also closed for the teaching and learning process carried out with an online learning system, State Civil Servants are also encouraged to work at home, crowd activities are not allowed, religious activities have begun to be restricted, entertainment places, shopping centers and tourist attractions are closed.

To reduce the rate of spread of the covid 19 virus, the provincial government of Bali is working together with the Traditional Village which is a customary law community unit in Bali, in a joint decision by the Governor of Bali involving the Traditional Village Council number 472/1571 / PPDA / DPMA, Number: 05 / SK / MDA-Prov Bali / III / 2020

concerning the formation of a mutual cooperation unit for the prevention of Covid 19 based on Traditional Villages in Bali. In the decree, one of the duties and authorities is to direct the village community to reduce going to crowded places and reduce activities that involve many people, including in religious activities □1□.

II. Discussion Of Theory

Culture

Culture comes from the Sanskrit word "buddhayah" which is the plural form of "buddhi" which means "mind" or "reason". Thus, culture can be interpreted as "things that are related to reason", so culture is the result of creativity, taste and human intention □2□. Three cultural phenomena according to Honingmann, namely: first is the form of culture as a complex of ideas, ideas, values, norms, regulations and so on, the second is the form of culture as a complex of human patterned activities and actions in society, while the third is a form of culture as objects - human-made objects. Human ideas and ideas in society are in the form of customs and customs, in Balinese society these customs and traditions are reflected in the terms *kala* and *patra* villages which serve as guidelines for Hindu communities both in their behavior in ritual and religious practices.

According to C. Kluckhohn, there are five basic problems in human life that are the basis for the framework of various cultural value systems, one of which is the problem of the nature of human relations with the surrounding. In essence, they can only give up without much effort, but there are also many other cultures that view nature as something that can be opposed by humans and oblige humans to always conquer nature and other cultures, there are those who think that humans can only try to find harmony with nature.

Regarding harmony with nature, Balinese people have the concept of *Tri Hita Karana*. *Tri* means three, *Hita* means prosperous / happy, *Karana* (cause), ultimately *Tri Hita Karana* means Three elements causing happiness, or three source of prosperity or happiness in life, both physically and mentally □3□. The Balinese people apply the *Tri Hita Karana* concept in daily life, how the ritual and religious practices of the Balinese people are guided by the

Tri Hita Karana and the concepts of Desa , Kala , Patra so that the religious rituals and social practices of the Balinese people are always fluid and adapt to the situation, time and place with the goal of harmonizing human life with fellow humans, humans with nature and humans with God.

Desa Kala Patra in Balinese Society

Desa Kala Patra for Hindus, this term is very familiar, this term refers to the causes of different Hindu ritual practices in each region. Desa means where we are, Kala is the time when we are and Patra is the state or situation and conditions where we are □5□., Desa Kala Patra means flexibility or adjustment according to the place, time and conditions in which we are. In Hindulukta, it is stated that another understanding of the concept of Desa Kala Patra is the flexibility of the community's interpretation of an area within a certain period of time which is adjusted to certain situations and circumstances, this is a form of flexibility through continuous reinterpretation and improvisation by the Balinese people, this causing a religious ritual process in In various regions, times and conditions have become different but are accepted as an improvisation and modification of religious practices without diminishing the essence and purpose of the ritual process.

III. Discussion

The Covid 19 pandemic has certainly brought many changes to social life in Bali, not only in the economic sector, but also in the religious system of the Balinese people, to reduce the rate of spread of the Covid 19 virus, the government together with traditional villages in Bali issued an appeal regarding restrictions on religious activities, during ceremonies and On the big day of Hinduism, only one person from each family can come to pray to the temple, other members will stay at home and wait for the water that is brought from the temple to get blessings from Ida Sang Hyang Widhi Wasa, a portrait of religious activities in the temple also seems to experience various changes, the stakeholders use masks and

face shields, in front of the temple are guarded by pecalang and order the people who will pray to wash their hands and check body temperature. The prayer is carried out very briefly in order to limit the number of people in the temple area, all artistic activities are also not presented in the ceremony process, the noise of the gong is no longer heard accompanying the ceremony procession.

Restrictions on Religious Activities

The Balinese government issued a circular regarding the limitation of religious activities, PHDI as the Balinese Hindu Parisadha issued the discourse of "nyipeng" or all customary activities were carried out by limiting human presence, all religious rituals which are usually festive accompanied by gamelan, dances and the spilling of people who wish to pray during during this pandemic period, it is limited, even one family can only be represented by one person to pray at the temple.

Religious activities must pay attention to health protocols, including religious leaders who lead the ceremony seen wearing masks and face shields, the strains of mantras that used to sound melodious now can be heard faintly behind the medical mask. The sprinkling of water that is usually drunk three times to get the gift now has to be wrapped in plastic because it is prohibited to remove the mask during the ceremony so that the tirta is brought home to receive blessings in their respective homes.

At the turn of the Caka New Year, which is generally celebrated by Hindus by parading ogoh - ogoh along the road where the community will spill over to follow the procession, now it is no longer there, this time is the second year of Bali without ogoh - ogoh, Bali is really quiet now.

Cremation Becomes a New Option Masyarakat

Bali has a ritual "Ngaben" in the Veda scriptures, it is stated that every Hindu who dies must be turned into ashes so that his atma reaches moksa which is the goal of Hinduism to reach Moksa. Through this Ngaben process, the bodies are burned to become ashes and then the ashes are dumped in the sea. This process is called Ngaben. The Ngaben process

can be carried out for days starting from determining the good day, making the attribute of the Ngaben ceremony to the ritual of burning the body.

When the corpse leaves the funeral home, there are several processions carried out by the family to untie the bonds of spirituality so that the time to go to nirvana goes well. After several processions are carried out, the bodies are put in a container, usually in the form of a lotus, which is then carried to the grave, but do not forget that at each crossroads they pass, the bodies will be rotated three times which is believed to be a "mamitang" process. Then the journey continues to the burning area. the corpse is then burned using a kind of gas stove to speed up burning.

In this ritual pandemic situation which has experienced the greatest change, especially since the corpse died from contracting the Covid 19 virus, the process of cremation will be carried out by complete health personnel using attributes in the form of attributes of self-shielding from the virus and carrying out health protocols then the cremation process can be carried out, besides that the "mamitang" process or the process of turning the body around three times at each crossroads as a form of releasing worldly ties during a pandemic is generally carried out by a corpse that turns around three times. This phenomenon has arisen since the outbreak of the Covid 19 case, where the Ngaben process switched to using the cremation method and the mamitang corpse process using an ambulance instead of using "bade" or "padma".

There has been a change in the process of cremation, from the previous process of cremation that the Balinese people did not pay attention to because there is still a belief that Ngaben must be done in a traditional grave with a series of ceremonies, but in this pandemic situation, the Balinese people began to consider the cremation process to carry out the ritual of the ritual. In addition to the consideration of the pandemic period, it is not possible to carry out the pengabenan procession, it is also to prevent yourself from contracting the Covid 19 virus.

The Loss of Balinese Dancer Smiles Accompanying Religious Rituals

Art is a part of Balinese life, art has penetrated every aspect of Balinese life. Art is also present in every religious ritual, one of which is dance. Every major religious ceremony in Bali always presents dances, this religious dance is used to worship Ida Sang Hyang Widhi Wasa not only to show the beauty of body movements but is used as a tool of worship. The religious dance staged has the aim of completing the process of religious rituals and there are even several dances that must be presented at every major religious ceremony.

The dances that are presented in religious rituals are either sacred or entertainment in nature, something that is identical to the presence of dancers is the smile of Balinese dancers who are present at each dancer's body movement has now disappeared, covered by medical masks as a mandatory requirement that must be obeyed for pandemic period. The loss of a Balinese dancer's smile certainly brings a new face to Balinese dance because it is presented with a new look that makes its aesthetic beauty lessened because it is present without the typical Balinese dancer's smile.

IV. Closing

The Balinese people in responding to the Covid 19 pandemic tend to adapt to conditions according to the concept of Tri Hita Karana and Desa Kala Patra, this concept is well implemented during the pandemic, religious practices and community practices during the pandemic period adapt well and bring up various new faces of rituals religion in Bali, religious practices run well without sacrificing the health of the people.

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