



## Discourse on the Struggle of Ideology in the Spirituality of the Balinese in Ancient Bali: A Critical Discourse Analysis

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### **Abstract**

This paper is a description of the ideological struggle in the spirituality of the Balinese people of the Old Bali which is articulated through discourse as a discursive. The choice of topic in this paper departs from an impression about the characteristics of Balinese society which is represented as having closeness, harmony, and stability in the realm of spirituality, instead experiencing ideological struggles in spirituality since the Ancient Bali Period. The phenomenon of textuality is elaborated as a problem through this paper which includes the form and the implications of ideological struggle in the spirituality of the Balinese people of Ancient Bali. The explanation of the variables in this paper uses critical Foucauldian theory. The results of this study indicate that the form of ideological struggle in spirituality since the Ancient Bali Period includes spiritual community development and absorption of spiritual cognition. Meanwhile, the implications of the struggle include the legitimacy of the Tri Murthi ideology in the spirituality of the Balinese people and the marginalization of traditional spirituality.

**Keywords:** *The Struggle of Ideology; Spirituality; Balinese Society; The Old Bali Period*

### **1. Introduction**

The typology of Balinese society and Balinese culture shows an identity to the realm of spirituality. This is in line with the view of Titib (2005:3) which suggests that the existence of spirituality is one of the essential components in the socio-cultural dynamics of Balinese society. This view is in line with a number of predicates towards Bali, such as the Island of a Thousand Temples, the Island of the Gods, to the Island of Heaven. Empirically, the predicate is identified through the existence of temples that are spread in large numbers throughout the island of Bali. Such conditions are supported by a series of spiritual practices that take place all the time, both routinely and incidentally.

The implementation of spiritual practices in Balinese society is indicated to have achieved a harmony in obtaining the benefits of spirituality. This is identified through the acquisition of spiritual vitality empirically and spiritual solidarity collectively. In this case, the acquisition of spiritual vitality relates to the usefulness of the spirituality aspect that has been felt in a number of practical aspects of life. Meanwhile, the acquisition of spiritual solidarity collectively relates to the usefulness of the spirituality

aspect that has been felt in the sustainability of the social integrity of the community to date. Such conditions have given and strengthened a belief in the realm of spirituality.

The achievement of harmony in the spirituality of the Balinese people is a reflection of the acquisition of stability in the implementation of collective spirituality. This can be observed through the inheritance of Tri Murthi's ideology as an identity in Balinese spirituality. Tri Murthi's ideology, which is essentially a conception of spirituality oriented towards worshiping the manifestations of God as Lord Brahma, Lord Vishnu, and Lord Shiva, is believed to have become the foundation for the implementation of community religiosity from the Ancient Bali Period to the present (Ardana, 1989:10). ). In this case, the ideology of Tri Murthi is a genealogy for the inheritance of Kahyangan Tiga in the form of Pura Desa as worship of Lord Brahma, Pura Puseh as worship of Lord Vishnu, and Pura Dalem as worship of Lord Shiva.

The dynamics of spirituality in Balinese society indicate a dynamic of the collective religious order. This is identified through the dynamics of the realm of community spirituality such as actualization of kinship spirituality and community spirituality. In this case, the dynamics of kinship spirituality is constructed through strengthening the spirituality of soroh as reflected in the increased intensity of worship in a number of kawitan and padharman temples. Meanwhile, the dynamics of community spirituality are constructed through the development of spiritual groups as reflected in the increase in personal quantity in spiritual pursuits in a number of communities, both traditional and formal communities.

The plurality that is constructed along with the dynamics of Balinese spirituality has accumulated in an ideological struggle. This means that the ideology that is the identity in the continuity of the spiritual plurality has experienced a struggle along with the sustainability of the spirituality of the community. In general, the ideological struggle shows the existence of Hindu spirituality, the transition of traditional spirituality, and the orientation of global spirituality. In this case, the existence of Hindu spirituality relates to the inheritance, strengthening, and development of Hindu religious teachings. Meanwhile, the transition of traditional spirituality relates to the exclusion and marginalization of a number of aspects of traditional spirituality. In line with that, the orientation of global spirituality is related to the tendency towards a number of ideologies that developed in the era of globalization.

Historical records show that the ideological struggle in the spirituality of Balinese people has been going on from the Ancient Balinese Period, continuing in the Middle Bali Period, to developing in the Modern Balinese Period. With regard to these records, the ideological struggle in the spirituality of society in the Old Bali Period tends to be related to internalization of Hindu religiosity. This continued as a conservation of Hindu religiosity in the Middle Bali period until it developed as a reconstruction of Hindu teachings in the Modern Balinese Period. Such conditions were followed by the development of Islam since the Middle Bali Period, Christianity in the Modern Bali Period, and contemporary spirituality in the Global era. The phenomenon of ideological struggle is an interesting thing to observe along with the establishment of spirituality in Balinese society.

This paper is oriented towards a critical analysis of the ideological struggle in the spirituality of society in the Old Bali Period. This is based on a consideration that the Old Bali Period is a period that is indicated as the beginning of the continuity and sustainability of a series of phenomena of ideological struggle in the spirituality of society. Such conditions indicate that the Old Bali Period was a significant period for a series of analyzes of ideological dynamics in the spirituality of Balinese people. In this case, the academic narrative about the spirituality of the Ancient Balinese Period shows a controversy on the philological interpretation of the signifier against the historical signifier.

## **2. Methodology**

The ideological struggle in the spirituality of Balinese society as in the Old Bali Period is an academic discourse that is interpreted critically. In this regard, a critical discourse analysis is used which refers to Foucault's view. In this case, Foucault (2012: 47-131) argues about power and knowledge as part of the formation of discourse as a discursive constructed through a discursive structure as a pattern of events and discursive action as a textual social practice. Such discourse formulations identify the existence of a series of texts as constructed through a discourse as a set of knowledge that reflects a number of powers implicitly with an orientation to ideological discipline.

Critical discourse analysis of the discourse of ideological struggle in the spirituality of the ancient Balinese people is oriented towards understanding a number of narratives about spirituality from that period as discursive knowledge. In this case, the understanding of a series of knowledge about the ideological struggle is correlated with the existence of a number of powers from spiritual authority to textually constructed political authority. Such an understanding is directed at a reconstruction of the comprehensive meaning of social-cultural phenomena that are collectively actualized and articulated cognitively related to the discourse of ideological struggle in the spirituality of the ancient Balinese people.

## **3. Results and Discussion**

### **3.1 An Overview of the Dynamics of Balinese Spirituality**

The spiritual order that is inherited today in Balinese society tend to have a genealogical correlation with the past. This means that the development of the spirituality of the Balinese people shows a periodic continuity in line with the socio-cultural dynamics that continue to this day. In this regard, a description of the dynamics of Balinese spirituality can be observed through historical periodization which includes the Ancient Balinese Period, Middle Balinese Period, and Modern Balinese Period. Each of these periodization presents a typology in the dynamics of community spirituality as reflected in the following description.

#### **3.1.1 Ancient Balinese Spirituality**

The Old Balinese period was a time when Balinese people were familiar with writing as indicated by a number of inscriptions which were believed to be the production of that time. In this regard, Balinese people are predicted to have entered the Ancient Bali Period since the IX century AD (Parimarta et al, 2013: 107). At that time, the social order had been regulated through the royal system, including the spiritual order. This has been identified since the reign of King Udayana. In this case, the implementation of community spirituality is constructed through a narrative about (a) the continuity of pre-Hindu religiosity and (b) the acceptance of Hindu religiosity. The two narratives reflect a series of phenomena from the implementation to the development of collective activities in the spirituality of the people in the Old Bali Period.

##### **a. Pre-Hindu Religion Continuity**

The prominent aspect of spirituality in the Old Balinese Period indicates the continuity of pre-Hindu religiosity. This can be observed through three important aspects, namely (1) the idea of religion as a belief and conception of the attributes of God and a number of supernatural powers of the universe, (2) rites and ceremonies as human actions in carrying out ceremonial services, and (3) facilities or equipment as a physical form in the form of a place of worship with all equipment that is spiritually intertwined (Parimarta et al, 2013: 219). Spiritual life at that time was lively because of the king's policy which was believed to be very concerned about the continuity of spiritual activities such as the arrangement and management of worship media.

. The three spiritual aspects in the Ancient Balinese Period are correlated with a community belief in supernatural or magical powers and against ancestral spirits. This belief is an indication of worship of the power of the universe and the glory of the human soul in the concepts of animism and dynamism. The two concepts of worship are universal concepts that developed in all parts of the world in the Prehistoric Period as identified through the civilizations of the archipelago, including the pre-Hindu civilization in Bali. Such conditions reflect that pre-Hindu religiosity is universally constructed and correlated through prehistoric civilizations. This is identified archaeologically through a number of relics such as sarcophagi and grave supplies related to the worship of ancestral spirits.



Figure 1. Sarcophagus (left/stone grave) and grave supplies (right and center/metal jewelry and gems) related to the worship of ancestral spirits as a legacy of pre-Hindu religiosity in the religiosity of society in the Ancient Balinese Period (Source: History of Bali, 2013) .

### b. Acceptance of Hindu Religion

Aspects of the spirituality of the ancient Balinese people experienced an enrichment along with the internalization of the cognitivity of Hindu teachings in Hinduism religiosity of society that took place at that time. This can be observed through the acceptance of the treasures of Hindu teachings as it has been integrated in the religious order of society and is inherited through (1) the conception and (2) typology of the media of worshipping God with Hindu nuances. The conception and typology of worship has been legitimized as an identity in the religious order of Balinese society until it is elaborated as the main entity for religious construction of HinduBali” in 1958 (Wijaya, 2005: 31 and 2015: 402). Such conditions indicate a dynamic in line with the collective acceptance of Hindu religiosity.

The internalized conception of God worship from Hindu religiosity is identified through the inheritance of a pattern of worship of a number of manifestations of God as a god in the perspective of Vedic teachings. This is reinforced by Goris's view (1974: 10-27) about the development of sects in Bali in the X century which includes, (1) Shiva Sidhanta, (2) Pasupata, (3) Bhairawa, (4) Vaishnava, (5) Bodha sects. or Sogata, (6) Brahmin, (7) Rsi, (8) Sora or Surya devotees, and (9) Ganapatya or Ganesha devotees. This condition is indicated by the inheritance of a number of statues archaeologically related to a series of cultural heritage sites and religio-magically related to a series of rites at a number of temples in Bali.



Figure 2. The Ganesha statue at Goa Gajah Temple (Left/ Source: nativeindonesia.com) and the Durga Statue at Durga Kutri Temple (Right/ Source: ubud.id) as part of a cultural heritage site.



Figure 3. Shiva statue as part of a temple rite (source: private collection).

Typology of God worship media which is internalized from Hindu religiosity is identified through the inheritance of a pattern of worship of the manifestation of God and ancestral spirits through a "sacred area" with a spiritual symbolism with a Hindu feel. This is elaborated as an innovation on the construction of ancestral worship media through a touch of cognitive Hindu teachings such as actualized on the reliefs of the Cliff Temple at Gunung Kawi Temple and adaptation to the media conception of worshipping Shiva through worship of the linga yoni as actualized in a number of temples. Such conditions indicate the inheritance of a series of archaeological and religio-magical Hinduistic worship media such as being conserved through a number of temples which are legitimized as cultural heritage sites.



Figure 4. Reliefs of cliff temples at Gunung Kawi Temple (Left/ Source: Wikipedia) and lingga yoni in a temple (Right/Source: SPKT Kemendikbud)

### 3.1.2 Medieval Balinese Spirituality

The Middle Bali period was a time when Bali was under the auspices of the Majapahit kingdom after the reign of the last ancient Balinese king (Raja Be predecessor) collapsed through the expansion of Patih Gajah Mada. In this regard, Balinese people have entered the Middle Bali period from the XIV to XVIII centuries AD (Parimarta et al, 2013: 261-345). After the collapse of the government of the ancient Balinese king, Bali was then led by a king who was imported from Majapahit (Sri Kresna Kepakisan) with the center of government in Samprangan. Along with the development of politics and power, a new government center was formed in Gelgel (XV century) to Klungkung (XVII century). At that time, Balinese community agencies were indicated to have reached a golden age. This is also reflected in the implementation of spirituality in the Middle Bali Period. In this case, the implementation of community spirituality indicates a narrative about (a) strengthening the teachings of Shiva Sidhanta and (b) strengthening the teachings of Shiva-Buddha.

### a. Strengthening the Teachings of Shiva Sidhanta

Aspects of community spirituality in the Middle Bali Period experienced an enrichment along with the revitalization of the cognitivity of Shiva Sidhanta's teachings in community spirituality. In this case, the strengthening of the vitality of the teachings is indicated during the reign of the Gelgel kingdom to Klungkung. The figure who played an important role in structuring and developing the spirituality of Shiva Sidhanta's teachings at that time was a Hindu clergyman from Java who came to the reign of King Dalem Waturenggong, namely Danghyang Nirartha. This spiritualist figure has always been glorified along with the inheritance and development of religiosity in society to this day.

The Middle Bali period is an important period in the development of Balinese civilization because it has ushered in a golden age (Parimatha et al, 2013: 261-345). This was realized during the Gelgel kingdom and had a significant influence on the development of spirituality since that time. In this case, religious issues and beliefs are indicated to have thickened and strengthened under the auspices of Hindu tradition and culture inherited from the Ancient Balinese Period (Parimatha et al, 2013: 329). The presence of Danghyang Nirartha during the Middle Bali Period played an important role in strengthening the teachings of Shiva Sidhanta as a purification that leads to the worship of the oneness of God. The main worship media related to the practice of spirituality of this teaching is in the form of padmasana as inherited today in the realm of Balinese worship.

The inheritance of the ultimate padmasana in a number of temples collectively to kinship is an indication of the strengthening of Shiva Sidhanta's teachings in the Middle Bali Period. In this case, the presence of the ultimate is seen as worship of God Almighty, so that it is positioned higher than a number of other supreme beings who are conceptualized as worship of God's manifestations in the form of gods, batara, and the like. This is accompanied by a glorification of the position and spiritual role of Danghyang Nirartha in the religious order of society, such as being centralized and oriented through the implementation of temple religiosity.



Figure 5. Brahmin (Padanda) Shiva is doing worship; iconization of the descendants of Danghyang Nirartha as a figure in the teachings of Shiva Sidhanta in the Middle Bali Period (left/source: gramho.com) and Padmasana in a temple; iconization of worship media as an indication of strengthening the teachings of Shiva Sidhanta in the Middle Bali Period (right/source: kaskus.co.id).

### b. Strengthening the Concept of Shiva – Buddha

The presence of Danghyang Astapaka to Bali also played a role in strengthening the religious order in the Middle Bali Period through the maturation of aspects of Buddhist teachings that had been inherited from the Ancient Bali Period (Parimatha et al, 2013: 328-329). Together with Danghyang Nirartha, he became an important figure in strengthening the concept of "Shiva - Buddha" as the foundation in the religious spiritual order in Bali at that time. The two figures are believed to have produced many spiritual ideas and works that have become guidelines for Hindu religious practices in Bali to date, such as the inheritance of the Eka Dasa Rudra ritual at Besakih Temple.

The strengthening of the concept of "Shiva - Buddha" in the spirituality of society during the Middle Bali Period was actualized through the synergy between the teachings of Shiva Sidhanta from Danghyang Nirartha and the teachings of Buddha Danghyang Astapaka. This is related to the cognitive aspect as well as the religiosity aspect of the two teachings. In this case, the synergism of the cognitive aspects of the two teachings is conceptualized through a number of philosophical texts, such as the text "Speaking of Shiva Buddha Tatwa" and expressed through a number of literary texts such as the text "Kakawin Nila Candra". Meanwhile, the synergism of the religiosity aspect of the two teachings is conceptualized through the worship of akasa - pertiwi as worship of the "upper realm" and "lower realm" and is expressed through rituals of purification and purification.



Figure 6. The yoni phallus and stupa at Pegulingan Temple, Tampaksiring; iconization of worship with the concept of "Shiva – Buddha" as a reflection of the strengthening of the concept in the Middle Bali Period (left and center/source: [docplayer.info/pikuci.com](http://docplayer.info/pikuci.com)) and Brahmins (Padanda) Boda worshipping; the iconization of the descendants of Danghyang Astapaka as a Buddhist figure in the Middle Bali Period who synergized spiritually with the Brahmin Shiva in the concept of "Shiva - Buddha" (right/source: [buddhazine.com](http://buddhazine.com)).

### 3.1.3 Modern Balinese Spirituality

The period of Modern Bali is a period towards the end of the power of the kings in Bali which started from interaction and continued to complications against the politics of Dutch colonialism. In this regard, Balinese people are predicted to have entered the Modern Bali Period since the XIX Century AD (Parimarta et al, 2013: 355-679). The periodization of this period includes the Dutch Colonial Period, the Japanese Colonial Period, the Indonesian Revolutionary Period, to the long journey after the ongoing recognition of the Unitary State of the Republic of Indonesia (NKRI). The touch of modernization to globalization that has been obtained through this period has influenced developments in the implementation of community spirituality. This can be observed through a narrative about (a) the spirituality of the colonialism era and (b) the spirituality of the NKRI era.

#### a. Colonialism Era Spirituality

The era of colonialism has actualized a new dimension in the development of Balinese spirituality. This is related to the presence of the colonials as "new rulers" who also present a "new space" in the order of people's lives, including in the spiritual order of society. In this case, a series of spiritual problems that were conspired in the previous period and the spiritual dynamics that were inspired in the next period have been expressed in the colonialism era. Such conditions can be observed through a series of phenomena concerning (1) strengthening kinship spirituality (soroh) and (2) the development of Christianity. The continuity of this phenomenon is related to the acquisition of a personal and communal freedom to institutional and constitutional support from the colonial government. The strengthening of the soroh spirituality in Balinese society occurred in 1911 as indicated by the conflict between the soroh Pande Wesi and the King of Gianyar (Dewa Manggis) which took place in the realm of the court of the

Dutch colonial government (Wijaya, 2005: 28). The conflict presents a demand from soroh Pande Wesi to the King of Gianyar to obtain recognition as a descendant of Brahmins (devotees of Brahma) by referring to the typology of spirituality from the ancestors (soroh Pande) as inherited from generation to generation. This demand is also a rejection of caste discrimination from the King of Gianyar, spiritual discrimination from the Shiva Brahmins, and political discrimination from the Dutch colonial government (Wijaya, 2005: 28-30).



Figure 7. Brahmin (Sri Empu) Pande is doing worship; iconization of the descendants of Brahma-worshipping Brahmins who were marginalized in the Middle Bali Period and legitimized in Modern Bali period since colonialism era (right/source: id.id.facebook.com).

The development of Christianity in Balinese society occurred in the 1920s which was coordinated through the Missie and Zending groups (Parimartha et al, 2013: 490). This effort received support from the Dutch colonial government, which was essentially an adherent and at the same time a component in the spread of Christianity. Such conditions accelerate a process of diffusion and enculturation in Balinese religiosity. In this case, diffusion refers to the spread of the spirituality aspect of Christianity as identified through the inheritance of a number of Balinese-Christian communities in the communal order of Balinese society. Meanwhile,



Figure 8. One of the villages of the Balinese – Christian community; reflection of a diffusion of the development of Christianity in Balinese society (left/source: balitoursclub.net) and one of the churches with motifs identical to architecture; reflection of the enculturation of the development of Christianity in Balinese society (right/source: balitoursclub.net).

### b. NKRI Era Spirituality

The era of the Unitary State of the Republic of Indonesia has reconstructed a new dimension in the development of the spirituality of the Balinese people. This is related to the formation of the government of the Republic of Indonesia as a "new ruler" who also presents a "new space" in the order of people's lives, including the order of people's spirituality. In this case, the order of spirituality that has been regulated by the government through the Ministry of Religion of the Republic of Indonesia (KARI) creates a series of problems in the religious order of society. Likewise, a series of spiritual problems that

have been fought for in the colonial era have also become part of the dynamics of the spirituality of society along with the continuity of the NKRI era.

The struggle for the recognition of Hinduism as one of the formal religions in the government of the Republic of Indonesia took place in the 1950s related to KARI's doubts about the authenticity and originality of Hinduism in the religiosity of Balinese society which was used as a marker for Hindu inheritance in Indonesia at that time (Wijaya, 2005: 32 and 2015: 401-410). This struggle is actualized through a series of studies and proofs of the correlation and synergism between the cognitivism of Hindu teachings in the religiosity of Balinese society as inherited by tradition. This achieved a resounding result with the recognition of the "Hindu-Balinese" religion as one of the official religions under KARI in 1958. This acknowledgment still leaves a claim by KARI regarding the proof of the concept of divinity in the "Hindu-Bali" religion which must have a monotheistic character according to the mandate of Pancasila (first precept). This evidence was actualized through the reconstruction of Padmasana as a worship of the oneness of God along with the establishment of the Jagatnata Temple in Denpasar in 1962 until a government legitimacy was conspired through the change of name from the "Hindu-Bali" religion to the "Hindu" religion in 1965 (Wijaya, 2015: 401 – 407).



Figure 9. Padmasana at Jagatnata Temple Denpasar; reflection of the recognition of the religiosity of the Balinese people as Hinduism in the government of the Republic of Indonesia (left/source: [denpasarkota.go.id](http://denpasarkota.go.id))

The development of community spirituality and soroh spirituality is positively correlated with the development of Hinduism as has been championed since the 1950s. In this case, the development of Hinduism tends to give an appreciation for the pursuit of Hindu spirituality through spiritual communities. This is indicated by an acceptance of a number of spiritual streams from India, such as ISKCON (Hare Krishna) and the Sai Study Group (Sai Baba) to Nusantara kebatinan associations, such as Sapta Dharma and Sandhi Murthi (Wijaya, 2005: 37-38). In line with that, the development of Hinduism also gives appreciation for the pursuit of Hindu spirituality through the soroh community.



Figure 10. The spiritual community of India and the Archipelago; reflection on the development of community spirituality in the religiosity of Hinduism in Bali (left/center/source: [radarbali.jawapos.com/sandhimurti.or.id/](http://radarbali.jawapos.com/sandhimurti.or.id/)) and worship in the Sarwa Sadhaka concept; reflection of soroh's spirituality in the religiosity of Hinduism in Bali (right/source: [coil.com](http://coil.com)).

### **3.2. Discourse on the Struggle of the Spirituality of Ancient Balinese People's Ideology**

Ancient Balinese spirituality as indicated by the continuation of pre-Hindu spirituality and acceptance of Hindu spirituality tends to indicate a struggle in the sustainability of community religiosity implementation. This is identified through a friction in the inheritance of a series of aspects of traditional spirituality with the absorption of a number of aspects of Hindu spirituality. In this case, the aspect of spirituality that is internalized through the cognitivity of Hindu religious teachings tends to gain a significant position in the religious order of society. Meanwhile, traditionally inherited aspects of spirituality tend to be marginalized slowly. In this regard,

#### **3.2.1 Forms of Ideological Struggle in the Spirituality of Ancient Balinese Society**

The discourse of ideological struggle in the implementation of the spirituality of the ancient Balinese people was constructed discursively through (a) spiritual community development and (b) absorption of spiritual cognition. The two textual constructions are discursive structures as a pattern or map of meaning that refers to the discourse on sect development as proposed by Goris (1974: 10-27) and the discourse on the absorption of cognitive osmosis by Wijaya (2005: 18). This is correlated with discursive action which is actualized as a textual series of events as identified through the following description.

##### **a. Spiritual Community Development**

The development of a spiritual community in the ancient Balinese community along with the acceptance of Hindu religiosity is indicated through the discourse on sects proposed by Goris (1974:10-27) as described previously. The existence of these sects reflects a spiritual plurality related to the ideological differences of the spiritual order adopted by each sect. In this case, each sect has a different ideology spiritually according to the orientation of worship towards a manifestation of God as the main idol (*Ista Dewata*). This is identified through the worship of Shiva, Brahma, Vishnu, Surya, Ganesha, Buddha, and Bhairawa which was developed through a number of sects as actualized in the Ancient Balinese Period.

The spiritual plurality that was constructed along with the development of sects in the Old Balinese Period is indicated to cause a clash, conflict, and ideological struggle (Ardana, 1989: 12). In this case, the development of the sect tends to be trapped in a contestation that leads to identity competition to spiritual community. This understanding is related to Goris' view (1974: 12) about the existence of the Shiva Sidhanta sect as the largest sect that tends to dominate the existence of other sects. Such conditions are predicted to have caused disharmony to the spirituality of the community and government stability, so that King Udayana, as the king of Bali at that time, appointed Senapati (Empu) Kuturan as a facilitator for the sect's problems.

Historical records have shown that the role of Empu Kuturan was in solving sect problems in the Ancient Balinese Period. In this case, the entire sect was mediated through a meeting until there was a conspiracy to synergize through a new ideology as the Tri Murthi ideology (Parimatha et al, 2013: 327). The mediation incident is believed to have taken place at a place now known as Samuan Tiga Temple in Bedulu Village, Gianyar Regency (Ardana, 1989: 10). Through this Tri Murthi ideology, the orientation of spiritual worship of all sects is focused on worshiping the three manifestations of God as Lord Brahma, Vishnu, and Shiva. This is actualized through community worship media in the form of Pura Desa (as worship of Brahma), Pura Puseh (as worship of Vishnu),



Figure 11. Samuan Tiga Temple in Bedulu Village, Gianyar Regency; iconization of the contestation and integration of sects in the Old Balinese Period (source:baliexpress.jawapos.com).

### b. Spiritual Cognitive Absorption

The absorption of spiritual cognitivity in the ancient Balinese society along with the acceptance of Hindu religiosity is indicated through the discourse on the reconstruction of cultural meaning by osmosis by Wijaya (2005: 18). In this case, the absorption of spiritual cognition from Hindu religiosity tends to be oriented to the meaning of a number of aspects of Balinese religiosity at that time and continues to the present. Such meaning causes a number of aspects of Balinese religiosity to slowly get an explanation according to the meaning perspective of Hindu religiosity.

The meaning of a number of aspects of community religiosity by osmosis has left a number of naming and textual explanations indicated as a legacy of Hindu religiosity. This is identified through the mention of God's manifestations in the concept of gods, goddesses, giants, and pisacas. Likewise, with the naming of the manifestations of God as Brahma, Vishnu, Shiva, Saraswati, Sri, Durga, Rau, Anoman, and so on. A number of these names were also followed by explanations according to Hindu philosophy and mythology which were inherited dominantly through literary texts, such as the texts "Ramayana", "Bharata Yudha", "Arjuna Wiwaha", "Shiva Ratri Kalpa", "Sutasoma", and "Tantri". Likewise, a number of philosophical texts reconstructed locally, such as the texts "Niti Sastra", "Wrethi Sesasa", and "Siva Sesana".

The inheritance of Hindu religiosity through a series of textually actualized cognitions as naming and explanations has expanded the treasures of meaning for the religiosity aspect of Balinese society. In this case, the religious order of Balinese society has inherited a pattern of naming and explanation through Hindu religiosity and pre-Hindu religiosity. This is identified through the inheritance of mentions for the manifestation of God as bhatara, bhatari, and hyang before the absorption of similar terms from Hindu religiosity. Likewise, with the naming for the manifestation of God as Bhatara Guru, Bhatari Gri Putri, Hyang Api, and so on. The name also has local textual explanations, such as "Tutur Gong Besi", "Tutur Batur Kalawasan", and "Tutur Kandha Pat".



Figure 12. The statues of Bhatara Guru (left) and Bhatari Giri Putri (right) associated with the statues of Shiva and Parvati; reflection of the absorption of spiritual cognition from Hindu religiosity in the Ancient Bali Period (Source: private collection).

### 3.2.2 Implications of Ideological Struggle in the Spirituality of Ancient Balinese Society

The discourse of ideological struggle in the implementation of the spirituality of the ancient Balinese people is discursively implicated as (a) the legitimacy of Tri Murthi's ideology in the spirituality of the Balinese people and (b) the marginalization of traditional spirituality. The two textual constructions are discursive structures as a pattern or map of meaning that refers to the form of ideological struggle in the spirituality of the ancient Balinese people as described previously. This is correlated with discursive action which is actualized as a textual series of events as identified through the following description.

#### a. The Legitimacy of Tri Murthi's Ideology in Spirituality Balinese people

The implications of ideological struggles in the spirituality of the ancient Balinese people as the legitimacy of the Tri Murthi ideology related to the development of spiritual communities as described previously. In this case, the development of spiritual communities as identified as internalization, contestation, and sect integration at that time had legitimized an inheritance of Tri Murthi ideology in Balinese spirituality. This ideology is actualized through Kahyangan Tiga as Village Temples, Puseh Temples, and Dalem Temples as collective worship as inherited in every Pakraman village in Bali. This ideology is also expressed through the “Pestgih Kamulan” as a family worship, as found in a small family yard in Bali.

The concept of Tri Sadhaka as a synergistic worship of the three manifestations of God as Brahma, Vishnu, and Shiva through three priests from the Pedanda Shiva, Pedanda Boda, and Bhujangga Rsi groups is correlated with the Tri Murthi ideology. In this case, the legitimacy of the Tri Murthi ideology as well as the legitimacy of the inheritance of the Tri Sadhaka concept along with the continuation of traditional ritual practices. Such an understanding indicates the authenticity and validity of the concept as a mature and well-established concept in the religious order of society. This is indicated by the genealogy of Tri Murthi's ideology which is constructed along with the sociological integration and ideological synergization of all sects that are believed to have developed in Bali.



Figure 13. Kahyangan Tiga in the form of Pura Desa, Pura Puseh, and Pura Dalem; update from Tri Murthi. ideology as collective worship (left/Source: <http://www.srikarangbancing.com>). Ultimate Kamulan: expression of Tri Murthi. ideology as family worship (middle/source:<https://adiantara36blog.wordpress.com>). Pedanda Shiva, Pedanda Boda, and Bhujangga Rsi: actualization of the Tri Sadhaka concept (right/source:[baliexpress.jawapos.com](http://baliexpress.jawapos.com))

### b. Marginalization of Traditional Spirituality

The implications of ideological struggles in the spirituality of the ancient Balinese people as marginalization of traditional spirituality are related to the absorption of spiritual cognition as described previously. In this case, the absorption of spiritual cognition as identified as the process of osmosis has slowly marginalized a number of aspects of traditional spirituality textually. This is indicated by the acceptance of spiritual cognitivity from Hindu religiosity as a naming and explanation of a number of aspects of Balinese religiosity. This acceptance is expressed as a glorification of the naming and explanation of Hindu religiosity. Meanwhile, the naming and explanation of pre-Hindu religiosity tends to be seen as something of a local scale and minor strata.

The marginalization of traditional spirituality along with the acceptance of spiritual cognitivity from Hindu religiosity is indicated through a degradation in the authenticity of naming and explanation of a number of spiritual aspects from the Pre-Hindu Period. This textuality phenomenon is related to a number of names and explanations through spiritual cognitivity from Hindu religiosity which is increasingly attached to a number of aspects of spirituality to community cognition. Such conditions have dimmed the inheritance of a number of names and explanations from the Pre-Hindu Period as an authenticity and spiritual identity traditionally. This is identified through the media of public worship such as the naming of the statues of Bhatara Guru and Bhatari Giri Putri which are increasingly understood as Shiva and Parvati statues.



Figure 14. Rangda: a form of statue (pratima) as a medium of worship of pre-Hindu religiosity which tends to be associated with Goddess Durga or Kali in Hindu religiosity. Meanwhile, pre-Hindu religiosity has had a statue (a type) of “Durga” which is mythologically the “Mother” of “Rangda” (left/source: [news.okezone.com](http://news.okezone.com)). Pura Dalem Suargan and Pura Pucak Suargan: one of the temples that underwent a “change” in name as the acceptance of Hindu religiosity strengthened in the religiosity of the community. In this case, Pura Dalem Suargan was originally named Pura Dalem Gunung Ratha. Meanwhile, Pucak Suargan Temple was originally named Pura Pucak Gunung Ratha (center/right/source: private collection).

## Conclusion

The description of the discourse on ideological struggles in the spirituality of the Balinese people of the Old Bali Period identifies that the Balinese people who are represented as having closeness, harmony, and stability in the realm of spirituality, have actually experienced an ideological struggle in spirituality since ancient Bali. This is indicated by the depiction of the dynamics of the spirituality of Balinese people from the Ancient Balinese Period which was continuous in the Middle Bali Period to the Modern Balinese Period. The discourse of the ideological struggle can be observed through a series of forms and discursive implications. In this case, the forms of the ideological struggle include (1) the development of a spiritual community and (2) the absorption of spiritual cognition. Meanwhile, the implications of this struggle include (1) the legitimacy of Tri Murthi's ideology in Balinese spirituality and (2) the marginalization of traditional spirituality. This is a reflection of the power of the spiritual authority and political authority in the Old Bali Period which was ionized through the figures of Empu Kuturan and King Udayana.

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