

**PROCEEDINGS
INTERNATIONAL CONFERENCE**

GLOBAL CONNECTIVITY

**Cross Cultural Connections, Social Inclusion, and Recognition:
The Role of Social Sciences**

Editors:

Prof. Dr.phil. I Ketut Ardhana
Prof. Nestor Castro, Ph. D.
Prof. Dr. Morad Moulai Hadj
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Dr. I Ketut Irianto, M.Si

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Bali, 11-12 September 2017

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Reviewers:

Prof. Dr.phil. I Ketut Ardhana
Prof. Yekti Maunati, Ph.D. M.A.
Dr. Diane C. Butler
Dr. I Wayan Wesna Astara

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WELCOMING REMARKS THE GOVERNOR OF BALI

Om Swastyastu,

The distinguished guests, Rector Warmadewa University, the President of International Federation of Social Science Organizations (IFSSO), ladies and gentlemen,

Welcome to 23rd IFSSO International Conference and General Assembly on "*Global Connectivity, Cross Cultural Connections, Social Inclusion, and Recognition: The Role of Social Sciences*".

First of all, I would like to express my gratefulness *angayu bagia*, to Ida Sanghyang Widhi Wasa, Tuhan Yang Mahaesa, the Almighty God.

I would like to express my deepest gratitude for the cooperation between Warmadewa University and IFSSO and all participants for this conference. I would like to thanks all presenters from different countries, including Turki, Japan, the Philippines, Thailand, India, Algeria, Indonesia, to mention a few.

I hope with the selection of Bali as the venue for such important international conference, Bali *taksu* with warm hospitality of the Balinese people will bring about positive aura for all participants.

This clearly would create the best solution as well as potential policies in the near future which in turn could spur the development for prosperity of the people.

Recently, there are more needs to better understand the issue of connectivity as the world becomes small with rapid globalization. We witness the stories of movements of people around the world due to economic gap as well as conflict, wars and so forth.

It is really timely for scholars to discuss the issue of connectivity in this globalised world.

Bali, located in a strategic place, as a hub from neighboring countries like Australia and Southeast Asian countries, has become a good place for understanding the issue of connectivity in term of

movements of people and ideas.

I hope that through this international conference will provide us all with an excellent opportunity for various scholars to discuss connectivity in particular.

I do hope this conference will **stimulate new ideas for us** in order to understand the recent phenomena on connectivity in globalised world.

I hope that besides this conference, Indeed, this international conference is not only broadening knowledge of our participants engaged in the connectivity issues, but also giving the opportunities to establish wider networks amongst scholars, from Balinese scholars and national and international scholars.

Indeed, Bali is a rich of cultural traditions and has developed creative industries in a very corner of Bali.

I hope the participants will have the spare time to visit Balinese Arts as well as enjoy the magnificent view of Balinese landscape.

I hope you will enjoy the beauty of Bali while you are here.

Thank you.

Denpasar, September 2017

I Made Mangku Pastika

Wellcome Message Rector Warmadewa University

Om Swastyastu,

First, I would like to show my gratefulness *angayu bagia*, to Ida Sanghyang Widhi Wasa, Tuhan Yang Mahaesa, the Almighty God, so I could have the opportunity to give this written speech for the 23rd IFSSO General Conference (International Federation of Social Science Organizations) with the theme of "*Global Connectivity, Cross Cultural Connections, Social Inclusion, and Recognition: The Role of Social Sciences.*"

I am proud that the Warmadewa University has been chosen as the place for this 23rd IFSSO General Conference, September 11 – 12, 2017.

Ladies, gentlemen and all participants,

I am happy to welcome you to international conference starting this morning in Warmadewa University Denpasar. On behalf of Warmadewa University, I would like to extend my warm welcome to distinguished guests: Prof. Nestor Castro, Ph.D., (The President of IFSSO), Prof. Dr. Kazuhisa Nishihara (as the First Vice President of IFSSO), Prof. Dr. phil. I Ketut Ardhana, M.A. (as the Second Vice President of IFSSO), Prof. Dr. Yazawa, Hakan Gullerce (Sociologist from Istanbul Foundation for Science Innovation), Prof. Morad Moulai Hadj (Department of Sociology, Faculty of Social Sciences, University of Oran 2- Algeria), Mari Shiba (Seijo University, Tokyo Japan), Prof. Joseph P. Lalo, Ph.D., (from the Philippines), Prof. Yekti Maunati, Ph.D. M.A., Dr. Ganewati Wuryandari, and Dr. Sri Sunarti Purwaningsih, M.A. (from the Indonesian Institute of Sciences, Jakarta), and all participants of the 23rd IFSSO General Conference.

This International conference covers areas like social science policy matters, providing information, and documentation services in the social sciences.

Delegates will have the opportunity:

To discuss topics ranging from ways to strengthen social sciences in a dynamic development process;

To examine the recent specific issues related to the development of social sciences and humanities studies.

By sharing our experiences on social sciences and humanities studies, the 23rd IFSSO General Conference Bali will elaborate this into concrete and practical solutions.

This grows participation shows that there is a need for a regular regional conference to provide a platform for the dissemination of research to each other and to the general public.

As the Rector of Warmadewa University, I was also concerned to express gratitude to all parties who have provided positive support, both material and spiritual towards the achievement of the International Conference.

This international conference bringing together more than 100 participants from across the world will explore the global connection in the world; share ideas and comments so that it will be fruitful for all of us and the ideas presented by the speakers will enrich our viewpoints and understanding on the development of social sciences and humanities studies.

I am sure as the conference progresses there will be many opportunities to learn one another as well as to develop new collaborations and partnership for the future good of the region.

I thank you all for being here. I wish you a fruitful conference and a happy stay in Bali

Thank you very much.

Om Shanti, Shanti Shanti Om


The seal of Universitas Warmadewa is a circular emblem. It features a central figure, possibly a deity or a symbol of knowledge, surrounded by a decorative border. The text "UNIVERSITAS WARMADewa" is written around the top inner edge, and "WIDYAPASANA" is written around the bottom inner edge. There are two small stars on either side of the central figure.
Rector of Warmadewa University
Prof. dr. Dewa Putu Widjaja, DAP&E.Sp. Park

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BALI AND INDIAN CULTURAL CONNECTIVITY: RELIGIOUS, CULTURAL, AND TOURISM IN THE CONTEXT OF MULTICULTURALISM¹

I Ketut Ardhana²
Udayana University

Abstract

Bali is now in the crossroad of the globalization process. Although Balinese culture has been rooted in the island since prehistoric times, there is also a strong influence by global culture namely Indian or Indic culture and regional or Javanese Hindu culture since the classical period as well as Western cultures in recent times. These influences have formed a modern and postmodern Balinese culture. The question is how do the Balinese consider their culture in the context of a globalized world? Hence, this paper highlights the following issues. Firstly, how the Balinese maintain their culture even though many influences affect their daily life. Secondly, what aspects of Indian culture influence Balinese culture and how the Balinese respond. Thirdly, how these foreign cultures are part of the forming of a multicultural society in Bali. It is hoped that addressing these questions will contribute to a better understanding of how Balinese culture exists in the context of a globalized world.

Keywords: Bali, India, multiculturalism, modern and postmodern culture

I. Introduction

Two large cultures in Asia have had a dominant influence on the indigenous culture of the Island of Bali, namely the Indian or Indic culture from South Asia and the Chinese culture from

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2 Professor in Asian History, Udayana University

East Asia. Indian culture spread widely not only to the insular Southeast Asia, but also to the mainland namely in Champa. The ancient Javanese and Balinese cultures, for instance, were also in many respects influenced by the Indian or Hindu culture. Yet, due to the peaceful spreading of Indian culture in the region, the local people never felt that their local cultures were colonized by Indian culture. Similar feelings are perceived in Vietnam where Chinese culture had a dominant influence, yet the Vietnamese people never felt that their local cultures were colonized by Chinese culture.

In the present era, due to the strength of Balinese culture, only Bali is known as the Hindu mosaic in Southeast Asia. Therefore, it can be said that besides the Chinese culture, which is closely linked to Southeast Asia, the Indian or Indic culture strongly influenced the peoples of Southeast Asia. Later on Islamic culture and Christian culture also arrived to Bali due to colonization and imperialism, particularly at the end of the nineteenth century and in the beginning of the twentieth century. Moreover, now a parallel globalization process has arisen from capitalism and the tourism industry, which has attracted many people from other cultures with different traditions, languages and religions; hence creating a multicultural society in Bali.

II. Bali and Hinduism: The Strengthening of Local Culture

Historical and archaeological evidence shows that the beginning of contact between India as well as China with Indonesia can be traced to the first century. A highly evolved culture flourished as far back as BCE 3000 along the banks of the Sindhu (Indus) River giving rise to the Indian culture; the philosophy of which later became a strong basis for the Balinese culture. However, animism and ancestor worship are still practiced in Bali. Prior to the expansion of the Majapahit empire to Bali, the cultural traditions of the Bali Aga society were maintained in villages such as Trunyan and Tenganan, which were established during the Bali Kuno era. These and other Bali Aga villages such as Sidatapa, Pedawa, Tigawasa, Sembiran, Lateng and Dausa are located in eastern and northern Bali, mainly in coastal, lake or mountain regions.

Archaeological excavations in Sembiran and Pacung in

northeastern Bali unearthed several types of Indian pottery as well as carnelian glass beads from the Prehistoric Era. Ardika (2012: 2) mentions that this points to direct contact between Bali and India in the first century. Therefore, foreign influences already existed in the early process of the region. Evidence is also found in the histories of many kingdoms such as the Kutai in East Kalimantan in the fourth century, Tarumanegara in the fifth century, the emergence of Srivijaya in the seventh century as a Buddhist kingdom in South Sumatra, followed by the Majapahit in the fourteenth century.

III. Hindu, Javanese, and Balinese in Constructing the Cultural Connectivity

In Indonesia, the spread of Hinduism did not only occur in Bali, but also in other regions such as Kalimantan and West Java among others. The religious and political influences of the abovementioned kingdoms of the Kutai in East Kalimantan, followed by Tarumanegara, Srivijaya, and then the largest to have existed in the archipelago – the Majapahit – were also perceived in other Southeast Asian countries, such as, for instance, Thailand and Malaysia.

During the reign of Majapahit in the fourteenth century, the migration of Javanese to Bali resulted in the spreading of Old Javanese cultural traditions, which enriched the Balinese culture and can still be seen in the present era. Influences included literary, economic, social and culture, and also political aspects. In general, historians conclude that Hinduization spread from the western to the eastern part of the archipelago; based on the assumption that Hinduization or Indianization originated in India and spread to Southeast Asia and finally arrived to Indonesia or Bali. However, there is archaeological evidence in the Suku and Cetho temples in Central Java that shows similarities with the Besakih Temple in Bali. Thus, it can be said that during the downfall of Majapahit, Hinduization also spread westwards.

It is well known that Saivism played a major role in the context of Hinduization in Indonesia, whereby the god Siwa was considered to be higher than Brahma and Wisnu. Prior to that, in the early East Javanese period, Wisnu was the primary object of worship. This shift can be seen during the Classical Period in Bali from the ninth

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to eleventh centuries. For instance, the Balinese king Udayana Warmadewa with his East Javanese queen Mahendradatta, also known as Çri Gunapriyadharmapatni, had three sons: Airlangga, Marakatta and Anak Wungsu. The first son became a king in East Java, while the second and the third became kings in Bali. However, rather than embracing Saivism, they worshipped Siwa as the highest god in the context of Balinese and Javanese Hinduism; which shows the extent to which Indian culture connected to local cultures. This is an important aspect if we talk about how the idea of 'state-formation' in Bali was based on Javanese Hindu culture.

Yet, this does not mean that only Saivism developed during that period; for in fact Buddhism also developed in certain areas of Bali. Scholars infer that during the reign of Udayana-Gunapriyadharmapatni, differences between followers of Saivism and of Buddhism were a potential source of conflict. However, the king and queen convened a deliberation at the Samuan Tiga Temple so that the various factions could try to ascertain their common perspectives. The East Javanese sage, Mpu Kuturan, is considered to have played a major role in successfully assembling the people in order to solve their social and cultural issues, such that nine faith groups could live side by side in a harmonious and peaceful way. During the thirteenth century, the teachings of Tantrayana also spread to Bali via religious beliefs espoused by King Kertanegara who captured a Balinese queen in 1284. From 1296 to 1300, inscriptions did not refer to a king in Bali; however the *raja patih* (prime minister) Kebo Parud was mentioned. Goris (1948: 16) deemed that the name Kebo referred to a person of royal rank as the name of an animal was used for a minister's title in the Singhasari period.

It is important to note that the Çiwa-Buddhist coalition eventually collapsed during the reign of King Astasura Ratna Bhûmi Banten whose name appears on the back of a statue in the Tegeh Koripan temple on Mount Penulisan and also on paintings from the year CE 1332 as well as in the Langgahan inscription dated CE 1337. Gora Sirikan (1956 quoted in Shastri, 1963: 126) mentions that Çri Astasura Ratna Bhûmi Banten was the last king of the Warmadewa dynasty to rule in Bali, before the expansion of Majapahit to Bali.

During the reign of Majapahit in Bali, it seems that Saivism played a dominant role. The strong development of Saivism in the context of Hinduization occurred parallel to the spread of Islamization in the north coastal areas of Java. Islamic sultanates, who reigned in the coastal areas of the Indonesian archipelago from the twelfth to nineteenth centuries, later spread to other areas in the archipelago.

The arrival of Islam to Bali can be also traced in historical records, particularly from the tenth to thirteenth centuries during the Classical Period in Bali. Also, the Singhasari influence from East Java to Bali. For example, in the Kerta Negara Gambur Anglayang temple in the customary village of Kubutambahan – in what is today the Buleleng regency – there is a shrine to venerate the Islamic princess Ratu Mekah perhaps from Demak. There is also a shrine to venerate Ratu Sundawan from the Sundanese ethnic group, another for Ratu Ayu Subandar from the Chinese ethnic group, one for Ratu Melayu from the Malay world, and one for Ratu Dalem Pingit from the indigenous Balinese ethnic group of Bulian. Pageh (2013: 35) notes that nowadays the local community calls this shrine complex the Pura Republik (temple of the Republic) and during the *odalan* anniversary the Merah Putih (red and white) flag of Indonesia is hung in front of the temple. It can thus be said that the idea of multiculturalism has existed in the northern parts of Bali for a long period of time; since the prehistoric era to the Classical Period and onwards.

As was the case in other parts of the Indonesian archipelago, wars were also waged between kingdoms and even within one kingdom in Bali. The king of the southern Balinese state of Badung requested the assistance of the Javanese and the Bugis and also allocated land for some of these 'military aides' such as Kampung Bugis, Kampung Selam in Pengastulan or Candi Kuning in the Buleleng regency, Angantiga in the Karangasem regency, Kampung Kusamba in the Klungkung regency and Kampung Jawa, Kepaon, and Pamogan in the Badung regency. These 'kampung islam' or 'selam', in the past, provided a means for the king to easily gain help in battles against other kingdoms.

Given the above, we can see that though Islam spread strongly

in the Indonesian archipelago, the Balinese culture continued such that only Bali is known as the Hindu mosaic in Southeast Asia. Meanwhile, Hinduism continued to develop in relation to the cultural roots of the people not only in Bali, but also in Java as can be seen in the Suku and Cetho temples in Central Java. As I suggest in my article "Cultural Heritage in Bali" (2015: 40), Balinese culture and traditions are clearly linked to its geographical position and long historical processes; while the influence of Javanese Hindu culture contributed to the creation of a multicultural society in Bali.

IV. Bali and Tourism: The Building of Multiculturalism

During the colonial era, Protestant and Catholic traditions and cultures also developed with the arrival of Europeans to Bali. This is particularly vivid in the histories of the villages of Dalung in the Badung regency and Ekasari in the Buleleng regency. The end of the eighteenth century to the beginning of the twentieth century was also a period when the western concepts of colonialism, anti-colonialism and revolution emerged. However, it was only after the fall of the kingdoms and sultanates under the Dutch colonial regime, and particularly in the early 1900s, that the Dutch began to install a modern bureaucratic system and tried to involve the local peoples of the islands in the undertakings of modern life.

After the wars in the Indonesian archipelago, the Dutch also organized the first tourism excursions and brought many journalists and Europeans to Bali via the *Koninklijk Paketvaart Maatschappij* (KPM) Dutch passenger ships. In the 1920s, two European painters, Rudolf Bonnet and Walter Spies, arrived to Bali and introduced western art methods to Balinese painters. Both men stayed on the island for many years and incorporated scenes from Balinese daily life, beautiful landscapes and cultural traditions into their paintings, which, in a sense, successfully promoted Bali to the world. Forty years later, in 1964, the tourism industry was further fueled when the Indonesian government built the Bali Beach Hotel on the coast of Sanur. Since the 1980s, with the construction of the Nusa Dua resort enclave and expansion of the international airport, the tourism industry has developed with increasing speed.

Several impacts can be attributed to this rapid growth of the tourism industry in Bali. One is an increase of migrant workers from other provinces, with their various languages and cultural traditions, which has augmented the multiculturalism of Bali. Another is an increase of domestic tourists as well as international tourists, some of whom have married Balinese. Alongside this, several global markets have grown in Sanur, Nusa Dua and Kuta as can be seen by the many shopping malls such as the Beachwalk, Bali Galeria, and Centro with their logos of modernity. Yet, not only international products are promoted in these malls; local and domestic products are also promoted and sold. This shows the extent to which the Balinese can adapt goods from their local culture for the domestic tourism industry as well as the global tourism industry.

All of the processes mentioned above, give a picture of how Bali has become a multicultural society. As social scientist Alf Mintzel (1997) asserts, a multicultural society is characterized by high human migration followed by pressures and conflicts. His research aims to provide a better understanding of the dynamic processes of a society by looking at the historical and actual realities in the context of a multicultural society which, in some cases, became an intercultural society. This led Mintzel to identify eight groups of societies in the world.

The first group is countries that span large land areas with multi-ethnic migrant populations such as the United States and Canada. The second group is the western and south-western European countries that already have the characteristics of a multicultural society due to migration processes during the colonial and postcolonial periods, such as the Netherlands. The third group is multicultural and multi-ethnic areas such as Belgium in Western Europe and the former Yugoslav Republic of Macedonia or the Balkans and North Italy in Southern Europe. The fourth group is the European countries that have developed due to migration processes such as Germany, Switzerland and Austria. The fifth group is countries based on Indian, South American and Ibero-Roman cultures such as Mexico, Bolivia, Peru and Ecuador. The sixth group is multicultural and multi-ethnic societies located

outside of Europe such as in Southern and Southeast Asia for instance India, Malaysia and Indonesia. The seventh group is the British and northern European migrant society in Australia. The eighth group is the multicultural and multi-ethnic areas in Africa such as South Africa and countries in Africa with multiple indigenous populations.

Mintzel's categorizations make it easier to identify the types of multicultural societies in the world; including those that are not yet fully understood such as in Southeast Asia. For instance, the conditions of the Philippines and of Timor-Leste are very different. Both countries were influenced to a very limited extent by the Indianization or Hinduzation processes, if compared to Malaysia and Indonesia. Mintzel lists Indonesia in the sixth category as, like other countries in the Southeast Asian region, Indonesia has a long history and deeply rooted traditions that have evolved since the prehistoric and classical periods to modern and postmodern times. Yet, to gain a better understanding of the multicultural society in Bali along with the multicultural society in Indonesia it is also important to look at the centuries-long process of migration in the region.

Based on prehistoric patterns, classical history, modern history and postmodern readings of culture, it can be said that the Balinese cultural identity is a construction from many elements such as traditions embedded in the culture. The Balinese culture, based on the indigenous culture, has also faced the complexities of national politics and globalization, particularly the global aspect of the tourism industry ever since the uniqueness of the Balinese culture was promoted during the colonial period. All of the influences from foreign cultures have also strongly contributed to the shaping of the Balinese identity.

The arrival of foreign cultures has also contributed to the forming of a multicultural society in Bali. In other words, due to migration and historical processes, Balinese society is a multicultural society. On the other hand, many discourses have been contested in terms of how locality, national politics, and global economics are competing in the globalized world. Clearly globalization has brought about many changes. Yet, the Balinese have been capable

of adapting their cultural traditions and adopting new cultural forms.

V. Conclusion

Bali, in contrast to Sumatra, Java and Papua, has very limited natural resources in terms of mining or plantations. Hence, it is not surprising that Bali is primarily dependent on its cultural heritage in the context of the tourism industry. However, there is the dilemma of how to develop the tourism industry in sustainable ways. One of the main issues is how to anticipate the migration process of people to the island from different cultures and ethnicities, with their different traditions, languages and religions. This is not an easy task.

In dealing with the many challenges of globalization, contact with other cultures – both regional and global – should become opportunities to strengthen Balinese sustainable development. Upholding Bali as a multicultural society will support the needs of all people on the island and thus make a strong contribution not only for the Balinese on a micro-level but also for global societies on a macro-level.

To conclude, let us note that though Indonesia was proclaimed as an independent state on 17 August 1945, based on the national ideology of Pancasila consisting of five basic principles: Belief in the One God, Humanitarianism, The Unity of Indonesia, Democracy and Social Justice – there are still many issues and discourses, particularly within political dynamics on a local, national and international level. So, we should learn more about the similarities and differences amongst the local peoples in the Indonesian archipelago through comparative studies on religions, ethnicities, traditions and cultures.

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