

# **BALISEERING GENEALOGY: DECONSTRUCTING THE DUCTH COLONIAL EDUCATION IN NORTH BALI AND ITS IMPLICATION IN GLOBALIZATION ERA**

**I Made Pageh**  
**Anak Agung Ngurah Anom Kumbara**  
**AA Bagus Wirawan**  
**Putu Sukardja**  
Ganesha University of Education, Singaraja  
email: [imadepagehundiksha@yahoo.com](mailto:imadepagehundiksha@yahoo.com).

## **ABSTRACT**

*Baliseering* in education hides the motives of the colonial ideological interest which are inserted in various colonial policies; it is hegemonic in regard to its structure and culture and has widely affected North Bali. In this present study, the qualitative method was used. In other words, the data were collected through interview, observation, and library research. The data were analyzed using the genealogic concepts of knowledge, domination, and hegemony (Foucault, Gramsci, and Giddens). However, the data which were related to education were eclectically analyzed using the concepts proposed by Bourdieu, Paulo Freire, and Ivan Illich.

The result of the study shows that genealogically *Baliseering* in education hide the colonial ideology and interest which was inserted in various discourses of colonization and hegemony in the society's structure and culture with its wide impact. The motivation of *Baliseering* was obtaining cheap human resources in the bureaucratic modernization and making Bali an exotic tourist destination. The structure and culture of the Balinese people were created in a dominative and hegemonic way through hegemonic and colonial concepts in the traditional villages 'Desa Pakraman' in Bali. Its implication was highly wide; the political structure had been made to be hegemonic. In addition, ethnocentrism, primordialism, and colonization had been made to appear in both formal and informal education, causing liberalism and internationalism to appear. Apart from that, education had been made to be marginalized for the poor.

Keywords: *Baliseering*, ideology, colonization, critical education.

## **INTRODUCTION**

It was found that the *Baliseering* policy could not be separated from what the colonial government did to maintain power by modernizing bureaucracy and making Bali an exotic tourist destination. The *Baliseering* process took place in a dominative and hegemonic way and it was legitimated by building the "Bali Monument in Surabaya".

Through colonization and hegemony, colonization was operated by creating hegemonic reliefs at the important temples in North Bali such as (a) the relief of modern transportation, the relief of airplanes, the relief of bicycles, and the relief of playing violin.

Colonization was also operated by placing a bell at *Catus Pata*. (b) Colonizing and dominating formal and informal education was operated by Balinizing all the supporting components of the educational system. The informal education was operated by commodifying the painters who were under the *Pita Maha* Foundation. *Baliseering* widely affected the structure and culture of the Balinese people. The hegemonic primordialism was operated through the State of East Indonesia and the Board of Kings. The stronger ethnocentrism, primordialism, and capitalism appeared at the traditional villages through the maintenance of the Balinese culture and establishment of what is locally referred to as *Pacalang*. Colonization in education could not be separated from liberalism, internationalism, and marginalization of the poor from education, indicating that the national education had failed. The Balinese people were not aware that the globalized capitalism had dominated them, causing the culture, land, and religion in Bali to be commodified and profane.

The problems of the present study are formulated as follows (1) why the *Baliseering* appeared, (2) How the *Baliseering* in North Bali took place, (3) What was its implication in the globalization era.

## RESEARCH METHOD

The qualitative method was used to answer the three problems of the study formulated above, meaning that the social science research procedure was employed. In other words, the data were collected through observation, interview, and library research. Then the data were verified, analyzed and concluded from the perspective of cultural studies. The collected data were analyzed, verified and concluded using narration, tables, photographs, and charts from the perspective of cultural studies.

## DISCUSSION

The first *Baliseering* education was firstly proposed by Flierhaar (1932) in Sidemen (1983), which is also referred to as Balinization (Picard, 2006), rebalinization (Atmadja, 2010), which was intended to maintain the Balinese culture from being degraded. Maintenance in the colonial era was politically done to oppose the radical ideology which disagreed with the Dutch colonial government. The Balinese structure and culture were used as the “living museum”, for which an exotic culture tourist destination was prepared.

The *Baliseering* educational policy was inspired by the Dutch colonial government's interest in modernizing bureaucracy. Schools were built to produce the administrators and technicians needed to undertake the policy of modernizing bureaucracy in Bali. Tourist destinations were prepared by rehabilitating several temples and inserting hegemonic reliefs, in which the relation between the east and west was reflected in such a way that the Balinese people were not aware that they had been dominated. The relation between knowledge and the western philosophy was reflected in the reliefs.

The *Baliseering* educational policy was implicitly intended to hide two main interests; they are the modernization of bureaucracy and culture tourism. On the other side, the Dutch government was afraid of the teachers, as the threatening elites, as there was a discourse of conflict over castes which potentially contained nationalism, communism, and Islamism. Thus, the *Baliseering* educational policy was intended to hide the interest in modernizing bureaucracy (maintaining power). As well, it was also intended to hide the economic interest, namely, making Bali an interesting exotic tourist destination of culture tourism.

The power of the colonial government in Bali was symbolically legitimated by building the "Bali Monument in Surabaya", giving an impression that the colonial government was afraid of the patriotism in Bali. Using the local genius as the basis, colonization and hegemony were operated and hidden in the reliefs of the temples using the western cultural symbols.

The *Baliseering* process took place by preparing the structure of tourism and educating people informally by dominating and colonizing various colonial concepts through the reliefs in the tourist destinations which had been prepared to be visited by foreign tourists in Bali. The local knowledge which was made to appear on the reliefs of the holy buildings in North Bali was illustrated by the relief of airplane; the relief of car; the relief of those drinking alcoholic drinks can be seen at Jagaraga Dalem Temple. The relief reflecting a Dutch who was playing violin was related to the guitar held by Goddess Saraswati symbolizing sciences. Similarly, the position of Garuda Wisnu Kencana with its relief reflecting a Dutch who was cycling, which can be found at Maduwe Karang Temple, illustrated the hegemony over the Lord Wisnu's vehicle. A bell was used to reflect hegemony over the ritual Centrum of *Catus Pata*; this was intended to shift the people's orientation towards the Church and money "the time is money" (materialistic).

*Ringgit* , as the currency, could not be separated from the life circle ritual and the Hindu rituals performed by the Balinese people. The colonization through the *Baliseering* policy was operated through the ideological domain, cultural domain, traditional villages, religious system, physical buildings, arts, and the language used at the traditional village. The cultural capital, economic capital, political capital, and the capital of local genius were used to dominate and colonize in such a way that the local people were unaware of such a policy.

Ideologies were introduced through schools; schools were made to be the agent of the *Baliseering* process. The policy taken by the Dutch government was undertaken by deconstructing all the educational components such as curriculum (including the hidden curriculum), the local like physical building, the teachers who were chosen from the artists, text books, art education, drawing, and sports in which the movements made in the Balinese dances were imitated, and the way of Balinese life which had been intended. The role played by the Pita Maha Foundation was highly important in what to do to commodify arts for the sake of tourism. This supports what is stated by Boudieu that habitus, traditional and organic intellectuals are created in the educational domain of the young generation, strengthened by the regulation regulating the legal sanction as a means of disciplining the local people so that Bali would permanently be the “living museum” benefiting the Western capitalism and colonialism.

The striking impact of the *Baliseering* policy in the globalization era includes: the hegemony of primordialism over the State of East Indonesia and the Board of Kings, the ethnocentrism of the traditional village ‘Desa Pekraman’ through the slogan “Ajeg Bali” and “Pacalang”. The political responses given were in the forms of “Bakso Haram” (Forbidden *Bakso*), the issue of terrorism in Bali. The primordial political picture was reflected in the forms of the Gray Buleleng Affair “Buleleng Kelabu”, the mass emotion of being “sutindih” to Megawati as the family of Soekarno who was perceived of having the blood of Buleleng. The educational colonization, which led to liberalism, internationalism, and marginalization of the poor from education, proved that the national education had failed to implement what is instructed in the 1945 Constitution that the mentality of the nation should be developed. The world of culture tourism had transformed to follow what was needed by the market, causing arts to be commodified following the number of tourists visiting Bali, the financial situation, the development of technology and telecommunication within the context of globalized and localized ideology which

contributed to the world's view of the Balinese people. The sacred things were made to be profane; the land, tradition, and religion in the "culture tourism" developed in Bali were commodified.

## CONCLUSION AND SUGGESTION

The conclusions that can be drawn from the present study are as follows. *First*, the *Baliseering* policy was motivated by the colonial interest that the ideology of nationalism and radicalism should be stemmed. It was undertaken to produce educated human resources and to make Bali the "Living Museum" for the sake of the exotic culture tourism. *Second*, the process of *Baliseering* took place in a dominative and hegemonic way and was legitimated by constructing the "Bali Monument in Surabaya". The tourist destinations with colonization and hegemony were developed using the reliefs at the important holy places in North Bali. Such reliefs reflected modern transportation, playing violin, and cycling. In addition, a bell was also placed at *Catus Pata*. Education, which was balinized, was used as the agent of *Baliseering*. *Third*, the *Baliseering* policy affected the local people's structure and culture, as can be seen from the establishment of the State of East Indonesia, the Board of Kings, and the Gray Buleleng Affair "peristiwa Buleleng Kelabu". Ethnocentrism and capitalism were getting stronger in Bali and were transformed into what is locally referred to as "Ajeg Bali" and "Pacalang". The educational colonization was seen in the education system which led to liberalism, internationalism and marginalization of the poor from education in the globalization era. Arts were commodified, depending on the number of tourists visiting Bali, financial situation, and the development of telecommunication technology. The globalized and localized ideology caused what was sacred to be profane, the land, tradition and religion in Bali to be commodified.

From what was described above, it can be suggested as follows. *First*, this present study is far from being perfect; therefore, further studies should be conducted by the researchers in the future to make the result of the study more perfect. *Second*, the government should take a strategic policy to overcome the marginalization of the poor from education, as instructed in the 1945 Constitution.

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