



Article

The Strengthening of Local Wisdom, Hinduism, and the Ideology of Pancasila in Bali

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Article Information	Abstract
Received : May 4, 2022 Revised : May 11, 2022 Accepted : May 17, 2022 Published: May 27, 2022	Recently, significant issues have emerged related to the existence of local wisdom synergize with the presence of religion in strengthening the ideology of the Indonesian state based on Pancasila. This is inseparable from the contestation between local culture and outside culture which is expected not to be disturbing because it is deeply rooted in Bali in particular and in the archipelago in general. Bali is taken as an object of study with the consideration of the existence of local wisdom that is quite strong and able to synergize with the dynamics of Hinduism and seems to be able to strengthen the ideological values of Pancasila. Related to this issue in this paper discussed how local culture in this regard the values of local wisdom that already exist can be proven to strengthen the existence of religions that come later which seem to strengthen the ideological values of Pancasila. For more details, the following will be cultivated. First, what is considered a local culture or wisdom that existed before the entry of major religions in the region, second: how the formation of local wisdom values that can accept the influence of these major religions, and thirdly how can it be interpreted that there is a synergistic relationship between local wisdom, religious influence and strengthening of Pancasila values in the context of nation-state building in Indonesia in general.
Keywords Local wisdom; Hinduism; Balinese culture; Pancasila.	
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INTRODUCTION

Since the proclaimed independence of Indonesia on August 17, 1945, there has been a major change in the context of national and state life in Indonesia. This seems even stronger when the introduction of the four pillars of nationality, namely Pancasila, the 1945 Constitution, *Bhineka Tunggal Ika*, and the Unitary State of the Republic of Indonesia (NKRI) (Sugiyarto & Arif, 2016). The existence of these four pillars is very beneficial for Indonesia because in Indonesia there are various ethnic groups, with various ethnic diversity rich in various customs, traditions, customs, languages, religions, and beliefs that have emerged in the Indonesian Archipelago long before Indonesia became an independent country. The existence of diversity is still ongoing today based on local wisdom possessed in each of these regions.

Until now, Indonesia still maintains a variety of diverse population diversity that has various cultural roots as a multicultural society that has succeeded in forming as a social unit in the modern government system within the framework of the Unitary State of the Republic of Indonesia (Aziz et al., 2017). In other words, although it consists of various diversity in the context of traditions, languages, and cultures, he attitude as a modern state seems to maintain and maintain their daily lives that seem to be able to coexist with each other, by exemplifying an attitude of tolerance, peace and harmony (Hakim, Khalikin, Ruhana, & Asry, 2013). In other

words, it is considered important to explore the potential of local wisdom that has been formed in the archipelago process of history and migration. Through this paper, it is raised to the surface about how the contribution of the values of local wisdom of the Balinese people and culture, most of the population adheres to Hinduism.

Hinduism is one of the officially recognized religions in Indonesia, in addition to other major religions that have contributed to the point of view of the philosophy of statehood as stated in Pancasila. In the context of understanding cultural influences from outside, such as from India and China in Bali, these cultural contacts lasted quite a long time. They seemed to strengthen Balinese culture in modern times today as in the aspects of the development of spirituality, traditional and religiosity based on Hinduism are considered complementary and have a significant role and contribution in the life of Balinese society in general (Ravindra, 2018). In addition, the studies of spirituality, tradition and religiosity rooted in each ethnic group are felt to be important, especially with regard to symbols that contain the meaning of *adiluhung* which is a role model for people throughout the Indonesian Archipelago that have taken place in the life of Indonesian society, in general (Banawiratma et al., 2017).

At this time, it can be seen how there is a combination of beliefs in steppingstones began to be developed, as seen in the construction of Besakih Temple as the highest Hindu temple in Bali. Pura Besakih presented how the sustainability of socio-cultural relations between Java and Bali is still visible today. Until now, because of the existence of Bali is known as the only Hindu mosaic and is also considered the last Hindu mosaic in Southeast Asia. How not, as scientists about Bali often suppose that if you want to look back at the ritual and religious life in Majapahit in the 14th century and beyond, actually, it can still be seen as can be seen now at Hindu ritual and religious events in Bali. Many values of religious education in folklore are still found in the daily life of the Balinese people (Yani, 2017).

Before the expansion of Majapahit's power to Bali, there were already residents who occupied first in Bali known as Bali Asli, Bali Mula or Bali Aga (Staab, 1997). But later, when the expansion of Majapahit's power to Bali, there was a spread of this Majapahit culture in Bali. Balinese are generally considered to be of the Malays race (the Malays), as is the case with Sumatrans, Javanese and other ethnicities in Indonesia that have existed in the Archipelago in general and have a significant contribution in relation to how the use of Indonesian symbols has been fought for such as Malay which can later strengthen Indonesian identity (Faisol, Handayani, & Margana, 2017).

Nevertheless, in line with the dynamics of rapid globalization it seems that various challenges are inevitable with regard to how it can be seen that the local wisdom that already exists and synergizes with Hinduism in Bali for example will be established in the development of the times until the future. This is not only the case in Bali, but also in other areas of the archipelago. It can be said that Indonesia faces problems that are not light related to the existence of a local culture that is not uprooted from its cultural roots.

One of the standard references to the discussion of Indonesian society's plurality is the work by Frank M. Lebar about, *Ethnic Groups of Insular Southeast Asia. 1972, Volume I: Indonesia, Andaman Islands, and Madagascar*. This work briefly describes the state of ethnicity that promotes diversity in the territory of Indonesia in despite the limited availability of resources about this region, at least this book is useful as an initial reference to discuss the Indonesian society and culture that *Bhineka Tunggal Ika* in general (Lebar, 1972). As a comparison in the context of gaining a broader understanding of local existence and the emergence of religions of external origin such as Hindu, Buddhist, Islamic, Christian, and Catholic influences of Nusa Tenggara can be read: *Nusa Tenggara nach Einrichtung der Colonialherrschaft 1915 bis 1950*. This book not only focuses its studies on the development of

society and culture before the Hindu period, Islamization, and other religions such as Catholicism and Christianity in the Nusa Tenggara region where Bali is part of the region. In this case, a brief discussion of Soekarno's role and how the emergence of the natural and cultural atmosphere of the Ende community in Flores as the basis of movement in the context of the birth of Pancasila as the basis of the Unitary State of the Republic of Indonesia (Ardhana, 2000).

The study of the development of major religions, can be read by Allan Menzies, translated by M. Amat Asnawi, entitled, *History of Religion: A History of The World's Great Beliefs and Religions*. Menzies explained about the emergence of early human beliefs in ancient times, to the presence of major religions related to the beginning of emergence, forms of worship, sacrifice and all forms of worship and social conditions related to the religions that were once adhered to by man (Menzies, 2016). It can be seen how the presence of beliefs and a religion that appears then contributes in relation to the strengthening of local wisdom in each region, so that the social relations that occur seem to strengthen the development of civilization and culture. In relation to the location of the research carried out in Bali can be found the work of I Gusti Ngurah Bagus, a Balinese anthropologist and culturalist who wrote his work on, "Balinese Culture" (Bagus, 2002).

Bagus explained that as a supporter of this culture, the majority of the population is adherents of Hinduism, which until now is considered a Hindu mosaic in Southeast Asia. The existence of Hinduism is closely related to the state of nature in which they occupy it. noted, that Hinduism is seen as the spirit or soul of the people and culture in Bali. This Balinese cultural concept certainly includes the Balinese view of life, Balinese cultural arts, customs, and Balinese customary law which is an embodiment of Hindu law in Bali, and traditional social and community organizations such as traditional villages, *subak*, *sekaa-sekaa*, and others (Hakim et al., 2013). Here it appears that the process of cultural acculturation both before the entry of Hinduism and after the entry of Hinduism seemed to proceed harmoniously and peacefully. It is important to read the work written by Teuku Kemal Fasya, et al. entitled *Intolerance, Revitalization of Traditions and Challenges of Indonesian Diversity*. In his work, it is explained how the dynamics of tradition revitalization can be carried out through a process of dialogue and negotiation by opening up new perspectives related to the significant role of grassroots communities that have the values of local wisdom to be involved in the process of change that occurs in Indonesian society today (Fasya et al., 2017).

In the context of local wisdom, Hinduism and Pancasila in Bali's social and cultural life, the work was written by Acharya Vedananda and I Nengah Duija contributed very significant thoughts (Titib, 2012). Cultural in his paper, I Made Titib, discusses how the dynamics of Hinduism and Balinese culture produce values and local wisdom that are considered capable of anticipating the negativity impact of the ongoing globalization process, especially in relation to the impacts caused by the international tourism industry. In this connection, Balinese society and culture are able to maintain their cultural traditions by trying to overcome the onslaught of tourism influence. Therefore, Titib argues that the local wisdom possessed by the Balinese people has been ingrained from an early age and socialized from generation to generation, so that the views of Balinese local wisdom values are in line with the precepts of Pancasila as the basis of the State and the outlook on life of the Indonesian nation. Meanwhile, Duija in his paper explained that the values of Balinese local wisdom are able to minimize various social turmoil in Bali. The existence of the values contained in the precepts of Pancasila proves that Pancasila has become a culture value in the dynamics of Balinese life. With this understanding, the Balinese society and culture in particular, and Indonesian society in general will become a solid nation. Here are some references that are used as the first step in studies related to the discussion of local wisdom, Balinese society, and Pancasila.

METHOD

The study carried out in this paper is carried out using the historical method, namely by collecting historical data followed by the process of criticizing data sources and interpreting based on the text and context that occurred, and finally, historical writing (historiography) was carried out (Kuntowijoyo, 1994). Thus, this study uses an interdisciplinary approach, where by borrowing the concepts of social sciences such as the concept of local culture, local wisdom, identity and ethnicity from anthropology, the concept of tribe or ethnicity, togetherness, local community from sociology, the concept of the nation state, state ideology from the concept of political science, the concept of spirituality, religiosity, local beliefs from religious science is expected to help explain history (historical explanation). In addition, the approach that will be used is the cultural studies approach (Cultural Studies) which tries to analyze aspects of the form, function and meaning of each symbol used in the life of the Balinese people so that with this approach a better understanding of the values contained in the form, function and meaning of symbols in the practice of diversity carried out by the community will be obtained. Thus, it is hoped that it will be able to explain why Balinese local culture with local wisdom values can synergize with the arrival of religions that come from outside such as Hinduism, for example, and can strengthen the state ideology based on Pancasila.

RESULT AND DISCUSSION

Local Wisdom, Hinduism, and the First Precepts of Pancasila (Believing in God)

As is the case with the existence of local culture in each region in the archipelago, it can be said that each local community has the values of local wisdom. Similarly, in Bali there are local wisdoms that have become a hereditary tradition and can survive until now such as local wisdom in the context of ancestor spirit worship. In the Balinese concept of belief there is an assumption that the tradition of worshipping ancestral spirits of the deceased is believed to be alive in the afterlife. This belief continued and experienced its peak in the late farming period known as the Megalithic age. This tradition of worship developed along with the bronze age, known as the *Perundagian* period. Rituals of worship are performed with spiritual rites with the aim of invoking protection and well-being for those who have been left in this world. mountains and seas.

The tradition of ancestor spirit worship is a medium for people to actualize their piety to the Creator in the micro-world or ancestral spirit world. Similarly, the belief in the world of cosmology has to do with the existence of two different forces, namely between the mountain and the sea. The belief in the mountain that is caused by *meru* has a function as a holy place. As for its symbolic meaning as a form of worship in ancestral spirits, this tradition can almost be found throughout the Southeast Asian region. It can be explained that in the local wisdom that is still developing in Bali, it can be seen that the use of symbols as it is related to the shape of the moon, stars, sun has a significant meaning in the life of the agrarian and maritime communities at that time. Stars or astronomy, for example, function as a guide for farmers in determining planting systems or patterns and for sailors when going to sail the open sea to catch fish. While the meaning of the star post has to do with the greatness, strength and oneness of God who provides extraordinary protection to his people.

Based on this thought, it is understandable why stars caused the first precept of Pancasila. The traditional astrological system in Indonesia that the shape of the star has a function in the life of the local community and has a very important meaning in the life of the Indonesian nation. Indonesia is a maritime and agricultural country where it lives on marine and agricultural products. Therefore, Indonesian farmers and fishermen read the signs of nature through horoscopes. In traditional references or Balinese manuscripts there are mentioned with

namaningwintang, *palalintangan*, *agastyaparwa*, and *wariga*. Judging from the location of the main stars, namely the *wuluku*, *mrecchika*, and *karawika* stars, it is used as the basis for calculating the months and years in the Balinese calendar system, known as *Naksatra Pralingga* or *Uger-uger Anaking Tahun*. The meeting of stars and moons in traditional Balinese astrology is used as a reference as an agrarian society in determining the planting period or by fishermen in determining the season of going to sea. Similarly, the rise of certain stars, including comets (steamed stars), is of great importance to society in reading and predicting the signs of nature, as described in the *Ténung Wariga* or *Taténgěr Palalintangan* (Ariana & Budayoga, 2014).

The embodiment of the Divine Precepts, very clearly visible in the *canang banten* which contains *porosan* (N. B. Atmaja, Atmadja, & Maryati, 2017), made from fragments of betel nut (red symbolizes the god Brahma), chalk (white color symbolizes the god Shiva) and betel leaf as the base (green/black color symbolizes the god Vishnu). Likewise, in the Hindu calendar system, it is calculated not only astronomically but astrologically to give meaning to life in harmony in the midst of the universe created by God Almighty. By looking at objects in the vast space such as the Stars, Moon, Sun and planets, people can predict something related to the journey of the earth inhabited by humans. This prediction is not just a prophecy but has been studied and investigated for a long time through astrology to establish a balance of harmonious life between humans and nature and the creator (Pendit, 2001).

According to Hindu belief, the life and death of a business such as agricultural activities, commerce, shipping, or other community activities cannot be separated from the calendar. For example, if the Kartika star is in the west and the *Waluku* star is in the east, this is a sign that farmers have to go down to the fields and plant rice. Thieves and robbers will come out of their hiding in the middle of the night, when the dogs appear in the sky in the early morning before dawn. Because they know that even the fiercest dog will stop barking and they will be free to enter the house without the dog's disturbance (Pendit, 2001). The star symbol (latitude) in Bali in particular is believed to be very influential on human birth, the good or bad of human traits is largely determined by the influence (*lelintangan*). At night Stars are directions by humans. In Bali the star is called "Hyang Tranggana" in religious ceremonies, symbolized in the form of candlenut (interview with Ida Bhagawan Nata Prabawa on 22 May 2019). The use of candlenut in *banten pejati*, candlenut fruit is placed together and in one place with eggs, coconut, pangi, rice and so on. The candlenut fruit used in *banten pejati* is a symbol of *Sanghyang Perama Shiva* and a symbol of *Purusa*, mental or male, in terms of color it is a symbol of light of purity and sincerity (Surayin, 2005). In addition to *banten pejati*, the use of candlenut or *tingkih* in Hindu religious processions is also found in the *Tabuh Rah* ceremony. *Tabuh Rah* is a splash of animal blood used for *Bhuta Yadnya*, usually using a chicken as an offering by being pitted until one of them bleeds. Before the chicken that will be made as an offering is pitted, it is preceded by the pitting of candlenut or *tingkih* which is a symbol of the star.

There is a lot of local wisdom originating from the time of the entry of Hinduism which introduced the concept of God or Brahman Atmaikyam, namely God and Atma are singular (Pudja, 1983). Local craftsmanship values rooted for a long time can survive and strengthen the values of God as can be seen in the first precepts of the Pancasila ideology. It can be said that the belief in the worship of ancestral spirits still persists and can synergize with the values of the One Supreme God. It can be said that the value of God is upheld by the Indonesian people through various religions, but still in one single belief that God is One. Then it is formulated in the Precepts of the One Supreme God and is symbolized by a star. The value of Godhead which is based on belief and belief that God is one, God is single, even though it is called by many names, animates the Precept of the One Godhead which is symbolized by a

five-pointed star, as a symbol of God emitting a holy light to every human being in Indonesia so that it is brightly lit. upholding the foundation of the state, the nature of the state, and the objectives of the Unitary State of the Republic of Indonesia. Pancasila as the basis of the state as well as the ideology of the nation and the Unitary State of the Republic of Indonesia is able to protect various religions, beliefs, and beliefs held by the ethnic groups in Indonesia.

Local Wisdom, Hinduism, and the Second Precepts of Pancasila (Humanity)

The use of symbols about human values can be seen in the context of human dignity, which actually has its roots in Bali for a long time. In this case, the understanding of the rights and obligations of each person can be seen in the cultural heritage of the megalithic era. For example, tradition or local wisdom in the form of eating betel nut is still strong in Bali Age villages such as in Sidatapa Village in Buleleng. Likewise, the tradition in Penglipuran Village has a high commitment to avoiding the influence of polygamous life. Those who violate or carry out their polygamous life are subject to customary sanctions in the form of being placed on a rock mix. This punishment or social sanction applies aspects of customary law. For those who violate the monogamy tradition, the sanctions will be enforced, which still seems to continue.

Likewise, there is a form of ritual related to the *Geret Pandan* Tradition in Tenganan Village, Karangasem which looks still strong. One of the remains of local cultural heritage related to human dignity is the form of archaeological remains in the form of a sarcophagus which is one of the legacies for burying corpses. This form of tradition has a meaning related to the existence of certain people, usually those who are considered meritorious in their lifetime. This is done as a form of respect for the services rendered during his service period. When the influence of Hinduism entered Bali, it seemed that just and civilized human values seemed to also develop harmoniously. This is evidenced by the ongoing development between the prehistoric period followed by the ancient Balinese period, the era of the development of the Hindu kingdom in Gelgel and followed by the next period as seen in Hindus and Buddhists where the use of forms of respect for the *Sulinggih* of the priests Shiva, Buddha, *Senggu (Empu)* is still ongoing and has a function when carrying out religious rituals at the Pura Kahyangan Tiga, Dang Kahyangan, and Kahyangan Jagat.

The tradition of giving awards to *Sulinggih*, for example, also to someone who is considered to have more ability to be immortalized in the community. This shows that there is a meaning in the form of justice and recognizes one's rights to one's obligations. This is according to the teachings of *Tat Twam Asi* or you are me or me. This sentence can be interpreted as mutual respect, mutual help, mutual respect which has become the life guide of Hindus in Bali which has survived strong to this day. Meanwhile, the human values in *Geguritan Sinom Pancasila* are implemented through the *Trikaya Parisudha* concept, namely thinking (*mapakahyun sane becik*), saying (*dulurin* sweet voice), and doing good and right (*dharma* is just as good). *Trikaya Parisudha* is the path (*ikasami* hence character) to a harmonious, comfortable, safe, peaceful, and happy life (*mangdanyidayangkapguh, punikakertaraharja*) which is the main goal of Indonesian people's life (*sane wantah kang ulati*). Human values in the Fair and Civilized Precepts of Humanity must be upheld together and must be practiced in everyday life by all levels of Indonesian society (*ngiring Ratu, sarengsamimalaksana*). This is seen as upholding human values, as can be seen until now at Puja Mandala Temple where places of worship for people from each religion were built such as temples, mosques, Catholic and Protestant churches which are located side by side with one another in one location. in Denpasar.

Local Wisdom, Hinduism, and the Third Precepts of Pancasila (Unity)

In the relationship between local wisdom, Hinduism, the values of the third precepts of Pancasila regarding the Indonesian Constitution. The existence of a banyan tree symbolizes the principle of Indonesian Unity. For Hindus and Hindu religious teachings, the banyan tree has a very important meaning. The function of the banyan leaf is as a purification of the body, as Agni who will release the soul from the *pespasarira*. Banyan means sacred and protection. The banyan tree is called the plant of Heaven. The small seeds can grow into large plants that provide coolness as well as shade/protection for those who take shelter under them. Strong roots symbolize sturdiness and for the Hindu community has an important meaning, because the leaves are often used as a means of ceremony. The banyan leaf philosophically for Hindus has the form of a symbol of holiness, both in the Dewa Yadnya ceremony, Pitra Yadnya and the implementation of other *yadnya-yadnya*. According to Hindu mythology, the banyan tree is one of the trees that has received a blessing.

This is narrated in Shiva Gama related to the journey of Bhagawan Salukat known as Tirtayatra. At that time, he is said to have arrived at the coast of the country of Daha and found a banyan tree. It is said that the banyan tree said while pleading with Bhagawan Salukat: "Your Excellency Bhagawan Salukat, melt my sins, a plant tree that grows in a quiet place, is always thin and always becomes animal food," said the banyan tree. Bhagawan Salukat, who has understood the essence of life, and was generously blessed with the banyan tree as follows: "You, banyan tree, now you must be a peacemaker (to make peace) the world, dissolve sins, must be the protector of the gods growing in every holy place" said Bhagawan Salukat giving a gift to the banyan tree. Furthermore, the banyan tree is called the Shiva-Durga tree, which until now is very often found in banyan trees in the temples of Hindus in Bali. The banyan tree has a multifunctional form for Hindus, especially in Bali. The banyan tree is also said to be a Heavenly tree because the banyan tree is considered the place of the Pitra gods. Not only the Pitra who like the banyan tree, other creatures also like the banyan tree, because it has enormous energy power. Functionally in the Balinese Shiva teachings, the banyan tree is the place of Lord Shiva and Goddess Durga. The existence of public belief in supernatural powers that reside in banyan trees, and its growth in areas such as temples, cemeteries and crossroads make banyan trees with their sturdiness and shady leaves are expected to always provide coolness and prosperity for mankind. The banyan tree is also referred to as a symbol of the triune god, namely Vishnu is the banyan skin, Lord Brahma is the root of the banyan tree and Lord Shiva is the branch of the banyan tree. The banyan tree is a fertility tree. The banyan tree is described as part of the most surprising group of plants on earth. This tree is evergreen and can grow tall, the leaves are oval in shape, the top is dark green, the bottom is pale green. The leaves are smooth when young and then stiff, leathery when mature, the fruit is unattractive green, appearing at the corners between the petiole and the branches, turning a soft red when ripe favored by almost all types of birds. With very dense leaves, its sturdy stem provides coolness and shade for those under it.

This heavenly tree is always used in religious ceremonies, including at the Pitra Yadnya (*mamukur*) ceremony (*nangget don bingin*). The *mamukur* ceremony is a series/continuation of the Ngaben ceremony, namely the purification of the Atma (Atmawedana) from the shackles of the subtle body so that the Atma becomes Pitra. In the *mamukur* ceremony/ritual, there are several series/stages of the ceremony starting from *ngangget don bingin* (picking banyan leaves) to be used as *Puspasarira* (symbol of the spirit body). This series of ceremonies is in the form of a procession (*mepeed*) to the intended location of the banyan tree, starting with ceremonial tools such as *tedung agung*, *bandrang* and others. As the base for the leaves to be picked, is a mat (*tikehpalasa*), which is filled with a white and yellow cloth to wrap the banyan leaf and is then brought to the ceremony site. This Third Precept can also be seen in the values

that have existed since the development of prehistoric times in relation to an agrarian lifestyle known as the traditional irrigation system known as a form of *subak* organization system that is spread throughout Bali. The form of the *subak* system with an orderly community structure has the function of regulating community life in the *subak* organizational system which has the meaning of the values of unity and integrity, because there is a very strong bond between one citizen and another in the long-established *subak* organizational bond. In an orderly structure of society has developed a social organization that is directed by a leader. The values of unity and unity can foster togetherness. Togetherness is built according to horizontal and vertical lines as in the banyan tree philosophy. In this connection, where the parent plant that lowers its hanging roots to fertile soil grows new stems (Bosch, 1974). In other words, unity and unity are strong and sustainable which can be built through good cooperation with mutual respect.

Thus, its development when the entry of Hinduism introduced a form or system of royal government where it seemed that a king who controlled the government system saw the importance of the irrigation organization called *subak*, which was slow, especially when Bali entered its classical historical period which was under the rule of Udayana and Mahendradatta. began to develop a regional system called *wanua* (region), *karaman* (village) and *thani* (village), *anakthani* (village child) (Kartodirdjo & Dkk, 1975). The regulation of the emerging royal system has the function of regulating the values of unity and integrity which were initially formed in the simplest organization based on common interests known as *kasuwakan* or known as *subak* since the time of Udayana's son named Marakata then experienced such development in traditional activities, religious activities, *banjar* organizations, villages (*thani*), regional villages (*karaman* or *wanua*) and other forms of organization. For the Balinese, prioritizing the public interest above personal or group interests known as *anresangsyamukhyaning* dharma has a meaning related to the character that causes cooperation activities as a medium of service to the nation and state when it was strong until now.

The value of unity and oneness of the Indonesian Unity Precepts is also found in the *Tantricarita* or *Tantri Kamandaka* lontars. The value of unity and oneness is indicated through the concept of the pair of *sarga*. As it is known that the characters in *Tantricarita* or *Tantri Kamandaka* consist of various characters and different interests. Differences in character and interests are very vulnerable to conflict and disintegration, let alone being infiltrated by provocations. This is narrated through the friendship among Nandaka the ox with Pingala the lion which was successfully provoked by Sembada the dog. The Nandaka is a grass-eating animal. The Pingala lion and the Sembada are meat-eating animals. They try to make friends on the differences that exist. Nandaka's friendship with the lion Pingala ended in hostility and war and ended in a tragic death. They were killed by Sembada. Sembada finally died because he was full of eating beef and lion meat. Thus, the differences that exist between bulls, lions, and dogs can be overcome by adhering to the principles of *dharma*, *sadhu*, and *maguna* (*haywa tan sangsarga versus sadhu mwanngmaguna*). Awareness of the obligations (*dharma*) of self and others, virtue and wisdom in acting and speaking (*sadhu*), and intelligence (*maguna*) are powerful glues for forging unity and unity (pairs of *sarga*) over various differences (*binarupa*, forced development).

Local Wisdom, Hinduism, and the Fourth Precepts of Pancasila (Democracy)

As with the previous precepts on Pancasila, it can be said that the values of the fourth precepts of Pancasila can be seen in their application in prehistoric times in Bali until now. In ancient villages in prehistoric times in Bali, such as in Tenganan, it can be seen about the role of traditional leaders who are still committed to carrying out their duties and responsibilities with responsibility and not personal interests. This is done in relation to accountability to the creator who upholds human dignity and values of truth and justice. The values of the fourth

precept can be seen from the heritage of building works of art made in Bali in prehistoric times, the classical history of Bali in the past such as the form of monumental building works at Besakih Temple, Mangening Temple in Tampkasiring as the Pedharman of King Udayana in the 11th century. Goa Gajah in Bedulu, Blahbatuh in the 11th century, then Gunung Kawi Temple as a relic of Anak Wungsu (11th century) and the Measurement Temple in PejengTampaksiring in the 12th century which is associated with the existence of King Jayapangus. During the time of King Jayapangus, for example, conducting deliberations on cases that occurred in Landih Village based on the contents of the inscription or the Penida Kaja Inscription around 1103 Saka/1181 AD. The forms of deliberation carried out were as follows:

“kesusahan penduduk desa, mereka bingung tidak tahu daya upaya, dalam bertukar pikiran dengan sang admakakmitanapigajih, yang dilaksanakan tiap-tiap bulan cetra. Karena raja kecewa setelah mendengar peristiwa tersebut, raja menurunkan perintah kepada para senapati untuk dilanjutkan kepada rakryan di depan persidangan lengkapistana, terutama beliau para pendetadari agama Siwa dan Budha, para resi dan Brahmana Agung. Berdasarkan hasil permufakatan dalam persidangan menghasilkan penegasandari raja, bahwa seluruh paduka hajya di desa Landih yang seharusnya mereka serahkan, boleh dijadikan milik mereka, dengan maksud menjaga keutuhan dan kesempurnaan desa Landih” (Budiastra, 1978).

The troubles of the villagers, they are confused, they don't know what to do, in exchanging ideas with the *admakakmitanapigajih*, which is held every month. Because the king was disappointed after hearing this incident, the king sent orders to the *senapatis* to proceed to the *rakryans* in front of the full court court, especially the priests of the Shiva and Buddhist religions, the sages and the Great Brahmins. Based on the results of the consensus in the trial resulted in an affirmation from the king, that all the *hajya* in Landih village which they should have surrendered, may be made their property, with the aim of maintaining the integrity and perfection of Landih village (Budiastra, 1978). This view is inseparable from the policy of the king of Jayapangus when he built the Temple of Measures in the 12th century. Here it can be seen the significant role of a king in decision-making when facing the problem of difficulties in fulfilling his tax obligations in Landih Village. It appears that before the decision was taken, the king held deliberation for consensus which finally a decision was taken for the welfare of his people in accordance with the fourth precept, namely democracy led by wisdom in deliberation/representation.

The realization of the shape of the building at the Measuring Temple is inseparable from the function of the temple as a place of worship for Hindus which has the meaning of leadership where the influence of a leader or king can build buildings to this day. As it is known that this fourth precept is symbolized by the head of the bull), which is the power of the people, Hinduism highly respects animals, one of which is cows, because Hinduism has three dimensions (*Tri Hita Karana*), which is to get a harmonious relationship between humans and animals. the natural environment, between humans and each other and the highest harmony is the harmony between humans and God Almighty. Likewise in Bhagavadgita III. There is a reciprocal relationship based on Yadnya or Prajapati, Praja and Kamadhuk. Prajapathi is God as the king of the universe. Praja is a human being, that is, in the most complete symbol of nature, living beings. Kamadhuk in the Bhagavadgita is a cow, a myth belonging to the god Indra who is able to fulfill all desires desired by humans. Cows in Hindu myths are widely used in symbols of the universe or symbols of the earth (Mantra, 2013). The cow is the mother of eleven Rudra, the daughter of Wasu, the sister of the sons of Aditi, the sister of Sri Vishnu, the Source of Amertha or the source for the sacrificial offerings of the gods.

In Hinduism, for example, in the Tri Murti concept, the cow is manifested in the form of a Nandini the ox as a vehicle for Lord Shiva (Titib, 2012). In terms of place, the cow has its own very noble place, used as a symbol of Lord Shiva's vehicle, the soul of the universe. In the

Pitra Yadnya ceremony, especially for Hindus in Bali, the ox gets a very respectable place as a religious symbol, namely the place of cremation. In the Pitra Yadnya ceremony, Nyekah or Mamukur the ox is used again as a symbol of Atma Wedhana in the main level. In the Puranas and Itihasa the ox or cow is called Kamadhenu also called Nandhini (full of joy) or Nandikeswara (king of joy). He is also called Bhrngi (the wanderer), he is the embodiment of justice and virtue. The ox or Nandi is the source of life and is very commonly depicted as an ox sitting under the statue of Lord Shiva (Titib, 2012).

During the implementation of the *Pancayadnya*, *Panca Walikrama* and *Eka Dasa Ludra* rituals, especially at the level of the *Bhuta Yadnya (taur)* ceremony. Many religious ceremonial texts describe in detail the sacrificed animals, as well as their respective directions, along with the accompanying offerings. The animal needed at the *taur* level, at the *Bhuta Yadnya* ceremony in Besakih, the *caru* or *taur* needed is *caru banteng* or *caru sampi*, which has the meaning of somification (Stuart-Fox, 2010). The ox statue is generally used as a place for cremation at the Ngaben ceremony. Bade is a container for carrying corpses from the burial house in a ceremonial procession. In the grave, the corpse is lowered and placed on the ox for the next burning ceremony. For its temporary function, oxen are made from the soft wood of the Kapok tree which is large enough to fit the corpse into the ox's body. His embodiment as a bitch with a straight neck ready to lunge. In Gria Batu Tabih Klungkung, the cow in a sleeping position is used for the joints of the base of the flat mountain hall. In a Subak temple in the village of Mas Gianyar, twin oxen statues of stone pairs are used to flank the entrance to the temple grounds (Dwijendra, 2008).

Local Wisdom, Hinduism, and the Fifth Precepts of Pancasila (Social Justice)

The life of an agrarian society since prehistoric times is characterized by hard work such as cutting down forests for the expansion of settlements such as rice fields. This pre-Hindu tradition of living is not living a luxurious lifestyle, giving help to others and an attitude of justice is becoming more widespread. Anak Agung Gde Raka noted how King Udayana provided tax breaks to his people as follows:

“...pembicaraan berkenaan dengan pajak Rot bagi mereka yang bekerja untuk raja di daerah perburuan. Beliau para Senapati, ser, nayaka terutama para pendeta Siwa dan Budha, telah dua tiga kali mempertimbangkan hal itu dalam pengambilan keputusan di persidangan prihal penderitaan mereka yang berbuat untuk di daerah sewilayah nayaka. Adapun keputusan yang diambil dan ditetapkan adalah perihal pembayaran mas 7 sewarna dan pangiyoy oleh raja. Itulah yang diacu oleh beliau di persidangan, dan itulah yang dianugerahkan kepada mereka yaitu prasati yang harus dijaga agar tetapajeg...” (Goris, 1951/1952: 81).

“...talk regarding the Rot tax for those who work for the king in the hunting grounds. He, Senapati, ser, nayaka, especially the priests of Shiva and Buddha, have twice or thrice considered this in making decisions at the trial regarding the suffering of those who act for the area throughout the Nayaka area. The decisions taken and determined were regarding the payment of mas seven colors and *pangiyoy* by the king. That is what he was referring to at the trial, and that is what was bestowed upon them, namely the inscription that must be kept steady.

However, it grew more complex as it entered the historical era. This can be seen in the art of building temples, reliefs, lightning, division of labor based on expertise. For example, it can be seen in the works of art that have been inherited until now, because based on the fair attitude of the king in running the government, including King Udayana Warmadewa as an ancient Balinese king who left his golden age and bequeathed the Mengening Temple (Ardhana et al., 2014). Likewise, his son named Anak Wungsu as a king who is known to be able to prosper his people who bequeathed the shape of the Gunung Kawi Temple building, and also other descendants, namely King Jayapangus who succeeded in building a Size Measuring

Temple and a hermitage cave. This shows that the values of justice have developed and contributed as mandated in Pancasila.

Balinese people have a special form that is often used in ritual activities, especially the use of rice and cotton as a manifestation of prosperity. Rice is a staple food for most of the people of Indonesia as an agricultural country. The word rice in traditional Balinese scripts is called *pari* or *pantun*, and is published in various manuscripts, including Adiparwa, Uttarakanda, Brahmandapurana, Sarasamuchaya, Slokantara, Kakawin Ramayana, Kakawin Bhomakawya, Kakawin Sumanasantaka, Kakawin Sutasoma, Tantu Performance, Geguritan Kaki Manuh Nini Manuh, Tuter Aji Pari, Rare Angon Speech, Bhatari Sri Speech, WwangMagaga Sawah Pratingkahing Speech, Dharman Pamacul Speech. Rice is analogous to fertility or prosperity. In the Siwagama ejection it is explained that rice is Bhatari Sri's gift to King Wretikadhayun, a king descended from Vishnu who reigns in Medang Kamulan. Bhatari Sri got the task of Bhatara Guru to come down to the world to give prosperity to humans. Bhatari Sri asked for help from his favorite pigeon and *puter* to bring four grains of rice to Medang Kamulan. The four grains of rice seeds consist of black, white, red, and yellow rice seeds. Bhatari Sri gave the rice seeds to Kaki Manuh and Nini Manuh to be used as seeds. However, only three rice seeds remained, namely black, red, and white rice seeds. The yellow rice seeds had already been chewed by his son because he was tempted by the smell of the yellow rice seeds. The remaining yellow rice seeds are put back into the rice petals, then planted and then grow into turmeric plants. Therefore, turmeric is often used to color rice or rice if Hindus need rice and yellow rice as a complement. The rice seeds are nurtured and planted in the rice fields, watered every morning and evening by the people of Medang Kamulan for any instructions or advice (*sawarah*) Kaki Manuh and Nini Manuh.

Rice is also the embodiment of the goddess Sri or the god of rice, who controls prosperity. The fragrant grains are called *bija*, also called Gandaksata (Titib, 2012). *Bija* is one of the necessary equipment in religious rituals as well as tirtha, flowers and fire. *Bija* is a symbol of the god Kumara and goddess Sri, while the use of Bija has the hope of gaining wisdom, glory and prosperity and avoiding calamity. *Bija* is a pure and perfect seed which is the result of the meeting between *purusa* and *pradhana*. At the Manusa Yadnya ceremony, the use of *bija* ends with the use of *tetebus* which is a white thread that is tied to the wrist or placed on the crown. This has the intention that what is expected is truly obtained and owned forever (Titib, 2012). Apart from that sometimes *bija* is mixed with turmeric so that it turns yellow. As it is known that yellow is a color that is considered sacred, therefore its use is prioritized on things that are purification, such as Bhuta Yadnya and Pitra Yadnya.

Rice is often used as a *penjor* decoration. The rice material is Chile, which is called Dewa Nini, the Chilean name for God Nini is less popular in the community because the embodiment called Chile is usually known to resemble a human. The word Nini is a word that refers to a woman. As an embodiment of the gods, Nini is given decorations and rituals or ceremonies from the time of manufacture until the next. Dewa Nini is manifested when the rice harvest begins and is often called the Deva Nini scene. The ritual ceremony will look different in each region according to its traditions. The big ceremony related to Dewa Nini is Ngusaba Nini, this ceremony is held every *sasihkedasa* which is once a year. Every Ngusaba Nini ceremony, there are special offerings offered by each Subak karma.

The shape of Chile is an object that is believed to have a meaning or symbol of fertility which is closely related to various religious activities, especially related to the implementation of several ceremonies that are specifically related to rice, generally agriculture in Bali. The form of Chile, often also called *Cau* or *Deling*, is a symbol or embodiment of Dewi Sri who has the power or magic function of the god Vishnu. Thus, it is believed to have meaning as the

gods of fertility, wealth, prosperity and safety. The word Sri means goddess of beauty especially for the goddess of fertility or prosperity, happiness, and glory. The word Sri besides having the meaning of prosperity or glory is also considered a symbol of *Padmamula*. In Bali the form of Chile also has a beautiful meaning. The meaning of Chile is closely related to fertility, which can be described in the form of statues made of clay, woven from coconut leaves and palm leaves. Belief in the form, function and meaning of Chile in Bali can be said to be a local wisdom of the Balinese people, which has succeeded in realizing cultural uniqueness after adapting to various foreign cultures that have come into Bali one after another. This means that the emergence of the Chilean form as a symbol of fertility was not born suddenly, but through a long cultural process that is closely related to various forms and types of previous cultures, namely prehistoric culture, and classical times (Hinduism and Buddhism) that have existed and developed. in the archipelago.

The emergence of worship of the Goddess of Fertility, stems from a sense of amazement, not understanding and wanting to know about natural processes, namely about the secret of birth, the secret of the origin of human and animal life. A very simple way of thinking coupled with the experience and the fact that they see that only a mother can give birth. All types of culture that were born and developed at that time, especially those related to the worship of the Goddess of Fertility, cannot be separated from the so-called original beliefs, namely beliefs that developed before getting the influence of Shiva and Buddha religion into the religious life of the community. The existence of the form of Chile in Bali cannot be separated from agrarian culture, especially in rice cultivation by the *subak* institution. As an agrarian society which is a subsystem of rice plants, it gets very special and special attention and care from the karma of *subak* farmers in Bali, because rice is seen as a producer of rice which is the only source of basic energy to meet basic needs (food) for families and families. communities in rural areas. That is why the rice plant is highly venerated by farmers (*subak*) in Bali and is seen as one of the trees of life (*kalpataru*) originating from Heaven.

The use of cotton in Hindu rituals is generally in the form of thread (sacred thread), as a sacred symbol of self-maturation, binding ropes and complementing each other in the process of life. Judging from the type of thread used by the community, there are various names for sacred thread, including: white thread, *tetebus* thread, *pepegat* thread, *Tri datu* thread, and *Tukelan* thread. In the implementation of Balinese rituals, the use of white thread is used on the day of birth (*otonan*), linked to the middle as a symbol so that our hearts are always straight in living life. The use of white threads of white *pepegat* thread on *mebiyakala* during the marriage ceremony (*pawiwahan*), is a symbol of the layers of life which is symbolized by the readiness to improve life from the Brahmachari period to the Grahasta life stage. The use of *pepegat* thread in the Pitra Yadnya ceremony implies separation or releasing the attachment to the world and between the living and the dead.

Tri Datu thread, as a symbol of the bond of the three journeys of life in the world, which is often called *Tri Kona*, namely: birth, life, and death, besides that *Tri Datu* thread also symbolizes the holiness of God in its manifestation as Brahma (creator), Vishnu as (maintainer) and Shiva as (melter). Redemption thread, its use contains the philosophy that if you work or do something, you should do it to the end, like twisting a thread that is separated. The form in the form of *Tetebus* thread has a symbolic meaning, it is used in various *banten* rituals such as the *pangladagadedaribanten* in the *megedong-gedongan* ceremony, the *sesayutpatemonbanten* at the wedding ceremony (*pawiwahan*), the bride uses red ransom thread, and the groom uses white ransom thread. Banten *sesayut* full still uses black and yellow thread. The *Tukelan* thread...*lawesatukel*... is found in the slashing offering of *Durmangala*, *Daksina/Pejati*, the dragon symbol in the process of playing the *mandaragiri* as a liaison between the devotee and the worshiped (Harthawan, 2013).

CONCLUSION

From the description described, it can be concluded that the local wisdom that existed in Bali long before the entry of Hinduism from outside had indeed become a role model or guide for people to act in their daily lives from prehistoric times to Bali entering its modern era. This can be seen from the form of local wisdom sourced from pre-existing local geniuses, both in the form of physical culture (tangible culture) and non-physical culture (intangible culture). This can be seen from the cosmological philosophical view between the mountain and the sea, between *kaja* and *kelod* which has a significant meaning in the life of the Balinese people since ancient times. This cultural order began to experience cultural acculturation when the influence of Hinduism entered which then the customary and religious orders overlapped and were difficult to separate from one another. It can be said that compared to the existing culture in the archipelago, it seems that Balinese culture shows a very strong relationship between *adat* and religion. Until then the formation of Hindu kingdoms in Bali, it appears that these two components are also used and from developments that have occurred since prehistoric times to historical times when followed by the development of Hinduism in Bali which shows the values of local wisdom that are very accommodating to religious values. which develops.

The values in question are Brahma atmaaikyam (Brahma and *atma* are singular, there are concepts such as *tat twamasi* which means you are me, thus creating a character that respects human dignity). Hinduism and the entry of the Balinese historical era which was followed by the emergence of the Hindu kingdom seemed to have contributed to the further development of the values adopted later and very much in accordance with the values of the Pancasila ideological precepts. which is very strong between local wisdom, the dynamics of religious values and in harmony with the values of the Pancasila precepts as an ideology of the Indonesian state to date. The use of the *Garuda Pancasila* symbol as a means of ceremony (ritual) for Hindus has a certain meaning. from the cultural mirror as sacred symbols that are intended to complete the ceremonial facilities. In this case, the eagle symbolizes Lord Vishnu's vehicle, which is considered a protective deity. The eagle in mythology is a half-human half-bird creature depicted as the ruler of the upper realms. In addition, in mystical/*desti* culture and traditional medicine/*usadagaruda*, the term golden *garuda* (at the mystic level) is used as certain symbols.

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