

IDENTITY REPRODUCTION AND IMAGE OF MAHAGOTRA PASEK SANAK SAPTA RSI TOWARD HINDU COMMUNITY IN MATARAM CITY, WEST NUSA TENGGARA

I Wayan Ardhi Wirawan¹, I Wayan Ardika²,
I Made Suastika², Emiliana Mariyah²

¹Postgraduate Program, Udayana University

²Faculty of Letters, Udayana University

Email: s2kjbdyunud@yahoo.com

ABSTRACT

Identity reproduction and image which actualized by *soroh* (clan) of Pasek organized in *paguyuban* (group) of Mahagotra Pasek Sanak Sapta Rsi (MPSSR) toward Hindu community in Mataram City, West Nusa Tenggara has closely relation with social religious movement which has the effort to restructure permanent Hindu practices. This movement has the effort to represent their ancestor practice contemporarily in term of social religious space in which monolithic one it is accumulated to restructure the priest symbols. This phenomenon is indicated by the struggle in appointing *pandita mpu* as priest symbol from MPSSR. *Bhisama* (spiritual message) deriving from their ancestor *soroh* Pasek is based on operational basis of social religious movement actualized by MPSSR which is explicitly narrated that the ancestor of *soroh* Pasek has *previlese* to be religious priests. *Bhisama* also says that the generation of *soroh* Pasek can unite their family binding in term of indigenous relations. This phenomenon implies reunification among *soroh* Pasek for disposition to restructure permanent *sidhikara* system since the history of Hindu community in Mataram city.

This social religious of MPSSR is legitimated through the image for the effort to establish positive image to be distributed toward Hindu community in Mataram city. The image creation is conducted by applying investment strategy of any capitals such a economy, culture, social and symbolic one in accordance with capital concept proposed by Pierre Bourdieu to explain power relations. Identity reproduction and image of MPSSR toward Hindu community in Mataram city though the appointment of *pandita mpu* and reunification of indigenous basis where it is closely related with the struggle in reaching symbolic power in Hindu practices.

Key words: reproduction, identity, image, MPSSR, Hindu community

I. Introduction

The identity becomes the matter taken place in this globalization era. Identity as considered by Barker (2004:170) expressed through any form of representation applied as media to recognize self and other person identity. Identity in term of cultural study domain has closely relationship with the meaning through preferences, belief, attitude and life style. Identity is not a permanent entity, but as self description filling by emotion. Concerning this phenomenon, the identity and identification matter enter the fields of social, political, cultural life and also in religious practice.

Identity in religious practice arises in social religious movement of Mahagotra Pasek Sanak Sapta rsi which is further abbreviated as MPSSR through identity reproduction and followed by image creation. This phenomenon has closely relations with the effort to restructure social religious practice toward Hindu community in Mataram City, West Nusa Tenggara for being synergy with the civilization development of humans. Identity reproduction is indicated by reconfirmation of identity produced by their ancestor in the past contemporarily in globalization era. The greatness of identity produced by their ancestor in the past is represented in social religious space which is accumulated monolithically in restructuring of *mantra* (song of God) of priest symbol.

In accordance with this phenomenon, this writing analyze three problems related with identity reproduction and image conducted by MPSSR in relations with the effort to restructure priest symbol toward Hindu community in Mataram City. The analysis focus is formulated into three aspects in term of form, cause factors, and the effect as well as the meaning of identity reproduction and image of MPSSR toward Hindu community in Mataram City, West Nusa Tenggara.

This writing is based on the field research using qualitative interpretative method. The data collection is conducted through observation, interview, and document study. To support the data validity, it is used triangulation technique. The data collected in this research is mostly qualitative data in term of words, expressions, and narrative text. The data is analyzed using descriptive interpretative method through classification, reduction and interpretation steps.

The research applies three theory to analyze data namely practical theory, social identity theory, and representation theory. These three theories are applied eclectically for the sake of understanding holistically about the three problems focus proposed.

II. Discussion

The research output shows that the form of identity reproduction of MPSSR is patterned through self identification genealogically and reconfirmation of their ancestor identity contemporarily. The self identification process in genealogic one to understand self identity in inscriptive one which is closely relationship with primordial binding of *soroh* (clan). In empiric one, this movement is conducted through a number of ways both rational and metaphysic ones. First, self identification by tracing *lelintihan* (family clan) based on their *kawitan* (source of ancestor) available in their land of Bali in term of *dadia* (genealogic relations) binding. Second, tracing the usage of name in family especially the names related with Pasek and *sang sapta rsi* (seven priests). Third, learning their family clan through story.

The identification using metaphysic one is conducted by more scoring of belief aspect which actualized through tow ways. First, by *mepinton* (natural sign). This is done by requesting from supernatural thorough ritual to obtain their ancestor identity in the past. Second, conducting *ngengengan* (natural sign via smart person). This style is similar with *mapinton*, it is just different in ritual implementation to make sense the expression said by smar person in trance condition as a truth.

Identification in genealogic that has been confirmed their ancestor identity as *Pasek* or *Sang Sapta Rsi* opens the opportunity to reconfirm their ancestor in the past in social religious practice. Reconfirmation of their ancestor identity in the past contemporarily is indicated by the movement which has the effort to represent the greatness of ancestor identity in social religious practice such as establishing solidarity among MPSSR. *Pasek babad* (story) is a manuscript describing about the origin of *soroh Pasek* and *bhisama* (spiritual message) derived from their ancestor as symbolic power to unite *soroh Pasek* to establish social binding to substitute *sidhikara* system. The accumulation of social religious movement among MPSSR ends to *ngadegang* (appointment) of *pandita mpu* as priest symbol toward Hindu community in Mataram city. Tracing

genealogic identity especially toward Hindu community of Balinese ethnic observing by Suryawan (2005:48-49) as the appearance of genealogic romantic symptom using identity as powerful sword. Within the context of appointment priest symbol as if Suryawan verifies that genealogic identity as the powerful sword as tool to reach symbolic power.

Reconfirmation of ancestor identity contemporarily of MPSSR toward Hindu community in Mataram City is supplied with self image both individual and collective one through economic investment strategy, culture, social and symbolic one. This phenomenon is the effort to establish positive image distributed into public memory space to reconstruct positive opinion toward Hindu community in Mataram City. Investment strategy as capital makes synergy for the effort to accumulate economic capital, cultural capital, social capital, and symbolic capital as it is proposed by Pierre Bourdieu (1990). These investment strategies verify capital mobilization to give description about power relationship operated in social religious practice toward Hindu community in Mataram City.

The image related to the struggle of accumulation of symbolic power in religious practices. Identity representation has the implication for the effort to appoint *pandita mpu* in genealogic one as priest symbol from MPSSR. Priest symbol toward Hindu community in Mataram City in term of historic perspective applies *maciwa-buddha* concept, namely giving authority as *pedanda ciwa* and *pedanda Buddha* to conduct *ngeloka pala sraya* (as guidance for Hindu in religious activity). The two priest symbols above are determined in inscriptive one as expressed by Wiana (2002:18) that *pedanda ciwa* in genealogic one for ancestor of *Dang Hyang Dwijendra* and *pedanda Buddha* deriving from the ancestor of *Dang Hyang Astapaka*.

Identity reproduction and image of Mpssr toward Hindu community in Mataram City ends to appointment of *pandita mpu* in monolithic one as priest symbol to indicate the appearance of movement to restructure permanent priest symbol since the historic period. Construction of priest symbol within historic line through expansion of power of Karangasem kingdom in Lombok. The exclusive priest symbol having palace center aims to arrange social religious of Balinese ethnic of Hindu in new settlement in Lombok. The appointment of *pandita mpu* as priest symbol from MPSSR by representing their ancestor identity contemporarily by referring to *bhisama* proposed by Bourdieu as an implementation of cultural symbol construction.

The cause factors of identity reproduction and image among members of MPSSR is categorized into a number of aspect. First, the growth of critical idea among MPSSR. This phenomenon is actualized in critical attitude for the effort to have critic of permanent practice of Hindu. Second, the effort to establish reunification in indigenous basis namely the effort to unite Hindu having similar

clan especially *soroh* Pasek. Third, to anticipate symbolic violence operated by Hindu practice. A number of violence which is not seen from eyes has been dominated by *soroh* Pasek that must be eliminated by MPSSR. Fourth, there is an effort to deconstruct in term of “traditional truth” in religious practice supporting status quo who tend to marginalize other group especially those having privilese to be appointed as religious priests. MPSSR struggles to open space for interpretation toward Hindu principle in contextual one.

The fifth cause factor appears movement to resistant of social discipline in accordance with concept proposed by Michel Foucault (in Dwipayana, 2004:66) related to the refusal toward constructions of social harmony by pressing individual in strict social structure. Sixth, the struggling of symbolic power through ideological apparatus. This phenomenon is in accordance with the concept of *ideology state apparatus* proposed by Louis Althusser (2004). Symbolic power struggled by MPSSR through the soft tool in which it is accepted operationally as a scientific one. They make legitimacy for social religious movement by showing texts from Veda as well as its explanation of *smrti*. Seventh, the effort to construct discursive practice with identity tool in socio-religious practice indicated by movement which has a tendency to construct knowledge in social religious practice closely related with power. Eighth, the appearance of effort to reduce exclusive practice for Hindu. This phenomenon is indicated by the effort movement to eliminate exclusive condition concerning privilese accepted by *brahmanas* *wangsa* as status quo group for holding authority to appoint religious priests.

The effect of identity reproduction and image is categorized into four, namely, social effect, cultural effect, political effect and economic effect. Social effect is indicated establishment of reunification on indigenous basis, strengthening militant for the primordial binding, polarization of followers to minority member and conflict in religious practice. Reunification on basis of indigenous is indicated through unity of existing Hindu in Mataram city for the sake of similarity of *soroh* (clan). Strengthening militant condition on primordial binding to be indicated through strengthening f struggle establishes social system for the effort to substitute *sidhikara system* that has been permanent for hundred years. Polarization of Hindu namely the occurrence of grouping among supporter of reformation and the supporter of status quo. Conflict in religious practice is indicated by the existence of acceptance and on the other side the refusal toward restructuring in religious practice that has been preserved.

Cultural effect is indicated by ratification of genealogic identity, critical power development, deconstruction of permanent religious practice, religious practice othopractice, and enforcement of followers internally. Ratification of genealogic identity refers to Lukack (in Takwin, 2009:133-1340 as an ideology t

represent a temporary condition to be permanent and natural one. In accordance with this phenomenon, social movement of MPSSR has the effort to establish sustainability of identity in the past and referred for the occurrence of critical idea implemented into critical attitude and further actualized to make synergy of religious practice in this civilized development.

Deconstruction refers to Derrida (in Barker, 2004:20) involves the vulgar critic from opponent view of hierarchy concept. Deconstruction toward religious practice varies toward Hindu community in Mataram city is place in delayed aspect toward the meaning produced by social religious that has been permanent by supporters of status quo. The delayed meaning in distortive one at the same time by MPSSR is followed by meaning production for the effort of civilization development. Practice of orthopractice refers to Andang (1998:71) as the effort to make religion as the effort for emancipative, the effort to appreciate any form of life in complexity one and needs to keep on maintaining for searching humans transcendental without ignoring the practice source. In accordance with this phenomenon, social movement of MPSSR has the effort to make this religion familiar by first placing emancipator aspect. The enforcement of followers internally, namely through quality improvement of heterogeneous followers by conducting activities related to gradation of followers understanding for religious values.

Political effect involves the entrance of politic and power in religious practice, transformation of priest status and open the opportunity of symbolic power reproduction. The entrance of political and power within religious practice especially in the domain of priest symbol becomes the parameter that in implementing religion will refer to interest and domination aspects. Transformation of priest status is the effort to struggle all priests admitted to have similar position and unlimited from *kewangsaan* (profession). Opening the opportunity of symbolic power reproduction if genealogic identity among MPSSR is ratified and considered as historic and natural phenomenon. In the meanwhile, economic effect is namely the struggle for strategy of production factor investment.

The explicit meaning in identity reproduction and image is categorized into five. First, political meaning is indicated by struggle in political identity in which it is operated an ideology for the effort to establish power relation. Second, adaptive meaning is indicated by the effort of MPSSR in establishing synergy between Hindu practice and acceleration of human civilization development. Third, solidarity meaning is namely to establish social relationship through a number of tools such as the formation of basic binding of semi-mythology binding, worship binding, symbolic binding and name (title) binding. Fourth, educational meaning is the meaning in the effort to improve religious quality

through gradation of *sraddha* and *bhakti*. In other dimension, it appears tendency of rethinking religious practice entering this globalization era. Fifth, religious meaning has closely relationship with the achievement of religion objective through implementation of *bhisama* as symbolic power in the effort to implement perfect life. Sixth, cultural meaning is namely construction of cultural symbols in the domain of religious practice.

III. Conclusion

Based on above explanation related to identity reproduction and image of MpSSR toward Hindu **community** in Mataram city, West Nusa Tenggara, it is obtained three novelties. First, social religious movement of MPSSR represent genealogic identity contemporarily in the effort to establish reunification in indigenous basis toward minority group having closely relations with the effort to permanent social religious practice. Second, social religious of MPSSR is monolithically accumulated in restructuring of song of God as priest symbol. Third, MPSSR has the effort to deconstruct exclusively in religious practice in historic perspective to construct palace center and the effort to construct inclusiveness having center community.

ACKNOWLEDGEMNT

The writer expresses his gratitude to Director of Postgraduate Prof. Dr. Ir. I Dewa Ngurah Suprapta, M. Sc., Assistant Director I Prof. Dr. Ni Luh Sutjiati Bharata, M.A., Assistant Director II Dr. I Putu Gede Sukaatmaja, S.E., M.P., for any assistance, facilities and motivation assigned to the completion of this writing. A deep gratitude also goes to Prof. Dr. I Made Suastika, S.U and Prof. Dr. I Nyoman Kutha Ratna, S.U as the Head and Secretary Program of Doctoral Degree of Cultural Study for their guidance, motivation and attention. In this good occasion, the writer also express his thanks to Prof. Dr. I Wayan Ardika, M.A, as promoter, Prof. Dr. I Made Suastika, S.U as Copromotor I and Prof. Dr. Emiliana Mariyah, M.S as Copromotor II for their guidance and motivation assigned in full patience from beginning to the completion of this dissertation. Expression of thank also goes to all parties that have assisted in completion of this dissertation.