

CAUSAL FACTORS OF THE INCREASE OF RELIGIOUS CONTESTATION IN BUMI DALUNG PERMAI HOUSING COMPLEX

Ni Gusti Agung Ayu Nerawati

I Gusti Bagus Sugriwa State Hindu University Denpasar

E-mail: nerawati@gmail.com

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ABSTRACT

The strengthening of diversity contestation in Bumi Dalung Permai Housing is caused by several factors, namely, first, the factor of regional origins and the original cultural transition of the inhabitants, in this case that the origins to the area brought by the Bumi Dalung Permai Housing community are still firmly attached as an identity. The identity, both in terms of the language and culture of the community. In addition, there is a cultural shift that was originally intact to be adapted to the surrounding conditions due to the influence of resources. Second, the ideological and political factors adopted. In this factor every community has a different ideology even though it comes from the same area. Likewise with the politics adopted, every society has different political choices according to the ideology they believe in and a feeling of panic towards one political party or vice versa. Third, Socio-Economic Factors, explaining how these factors greatly affect the Bumi Dalung Permai Residential community. As it is known that money and social status control the social life of all groups. Fourth, the Globalization Factor that affects various fields in which its positive and negative sides cannot be denied. Globalization is characterized by *ethnoscape*, *mediascape*, *technoskip*, *financescape* and every element of globalization affects the Bumi Dalung Permai Housing environment from various sides.

Keywords: globalization, religious contest, housing

INTRODUCTION

Badung Regency is one of the leading tourist destinations in the Province of Bali. Various facilities were built and developed to support tourism activities. The large number of entertainment centers, hotels, restaurants, shopping centers, and those engaged in services have an impact on economic development. These facilities require a lot of manpower so that it attracts various groups of people to come to this area. Migrants and job seekers come from various regions in Indonesia and Bali and then settle in Badung Regency to be a factor causing very rapid population growth.

This condition caused in the 1990s the Badung regency government to build a new residential complex in the North Kuta sub-district area with the name Bumi Dalung

Permai Housing. The development uses a fairly large area of paddy fields, namely the Subak Tegal Pesedahaan Yeh Bolo rice fields. This residential complex is the first largest and widest residential complex in the Badung area. The choice of location for the construction of the Bumi Dalung Permai Housing Complex cannot be separated from the Badung district government's plan to build a government center near the area.

Initially, the construction of this housing complex was specifically intended for employees of the Badung district government who did not have a home or who worked for the Badung government from other districts that were quite far away. However, in subsequent developments it was also opened to the general public. The opening of settlements for the general public caused the development of the construction of houses around it to expand so quickly and rapidly, that this area became a new city on the outskirts of Denpasar and close to the center of the Badung Regency government.

Administratively, the Bumi Dalung Permai Housing Complex is part of the Dalung Village area which consists of seven service banjars and part of the Kerobokan Kaja Village area which consists of nine neighborhoods. The total population in 2016 was 10,513 people. The residents come from various races, ethnicities, and religions with diverse traditions and cultural backgrounds. It is recorded that the population adheres to the following religions: Hindus (6635 people), Muslims (2997 people), Christians (483 people), Catholics (332 people) and Buddhists (66 people). Based on this data, Hindus are the majority residents. or those with Balinese ethnicity, while other religions, such as Islam, Catholicism, Christianity and Buddhism are adhered to by immigrants or those with non-Balinese ethnicity and are minority citizens.

Bumi Dalung Permai Housing Complex is a residential complex with a heterogeneous and multicultural population. The residents of Bumi Dalung Permai Housing come from various regions in Indonesia, including other areas in Bali. These various areas of origin make the residents of Bumi Dalung Permai Housing have various racial, ethnic, religious and cultural backgrounds. Every person and family brings customs, beliefs, traditions and culture from their respective regions. All of them then meet and interact in one residential area so as to form a community group full of diversity and is called a multicultural society.

Speaking of multicultural, of course there are differences in both beliefs and culture, giving birth to religious dynamics that are not easy to manage and sometimes lead to conflict. Adaptation between one culture and another takes time and in the process it is not uncommon for frictions to occur which lead to conflict. These conflicts exist in the latent realm as well as in the manifest realm. Conflict is sometimes used as

a tool to strengthen interests. Everyone who comes and settles in an area certainly brings their own mission. Efforts to achieve this mission sometimes overlap with the missions of other residents and this friction or conflict occurs.

The process of obtaining equality is carried out by contesting religious life in the life of the Dalung Permai community which is increasingly being felt. Not only in the latent realm, but it has been clearly illustrated in the manifest realm even though on a small scale. In Dalung Permai Housing Complex, with a pluralistic society background, in general, a harmonious and peaceful religious life is depicted. However, if we look more specifically, there have been various frictions. Religious contestation emerged as a response from the religious fanaticism of each community. Small conflicts between two people or groups of different religions with a background of problems that are not related to religion will lead to negative sentiment towards the religion they adhere to. Social jealousy in worship activities appears like ripples in people's lives.

DISCUSSION

Bali as a tourist destination shows the ethnic diversity that inhabits the island of Bali, people not only from ethnic backgrounds, but also languages, and cultural attractions. According to Suparlan (2005: 196) Indonesia is a pluralistic society or multicultural society that has differences in ethnicity, religion and race as well as diversity of customs and culture which is referred to as a state society consisting of ethnic communities that are united and governed by the national system of indigenous peoples. the country. The diversity of Indonesian culture each has its own cultural style that is different from one another. The plurality of people living in Bali in daily life is inseparable from the strengthening of the contestation of diversity in Bali, especially the Bumi Dalung Permai Housing Complex in the Badung district. This contestation of reinforcement particularly concerns religious communities (Hinduism, Islam, Catholicism, and Christianity). Strengthening identity seen from social identity theory concerns the existence of individuals and groups who feel isolated.

Factors of Regional Origins and Indigenous Cultural Traditions of the Residents

Bumi Dalung Permai Housing Complex is the largest and first housing complex, in the early 1990s. The purpose of the initial construction of the Bumi Dalung Permai housing was built to meet the housing needs of the employees of the Badung Regency Regional Government, but in its development it is gradually being opened to the public. The Bumi Dalung Permai Housing Complex in Dalung Village quickly developed and became a new

town on the outskirts of Denpasar City and Badung Regency because of its relatively strategic location.

Residents of Bumi Dalung Permai Housing adhere to several belief systems or religions, such as Hinduism, Islam, Catholicism and Christianity. In the Bumi Dalung Permai Housing area, Hinduism is the religion of the majority of residents or ethnic Balinese, this is fairly natural because Hinduism is the religion that is followed by the majority of the Balinese population. Whereas for minorities or for immigrants who are non-Balinese ethnically embraced by Islam, Catholicism, and Christianity. Balinese or ethnic Balinese, namely the original residents of Kerobokan and Dalung Village, as well as immigrant Balinese from areas such as Tabanan, Karangasem, Buleleng, Bangli and Jembrana. Migrants from outside Bali include Sumatra, Java, Lombok, Kupang and foreign nationals. As for ethnic diversity, it can be seen from the blending of Balinese, Sumatran, and Javanese, Sundanese, and Arab descent, Chinese and American descent. The livelihood sector for Bumi Dalung Permai housing also varies, such as in the agricultural sector, civil servants, private employees, and others. So the Bumi Dalung Permai Housing Complex can be said to be a plural environment with a plural society. This was confirmed by the results of an interview with the village head or village official named I Gusti Ngurah Sudiastawan, the Village Secretary of Dalung Village on January 15, 2021, stating that:

Residents or people who live in Bumi Dalung Permai Housing do not only come from Bali, but also come from outside Bali. For the Bali region, it includes almost all urban districts in Bali, such as Tabanan, Jembrana, Buleleng, Karangasem, Bangli, Gianyar, Klungkung, and especially the people of Badung themselves. While those from outside Bali include the regions of Java, NTB, NTT, Sulawesi, and even from abroad, there are some residents who come from abroad such as Arabs, Chinese and Americans although some of them settle down and stay only a matter of months.

The plurality of the residents of Bumi Dalung Permai Housing is inseparable from their area of origin. As it is understood that a pluralistic society is a society consisting of groups that live together in an area, but are separated according to their respective cultural lines. The plurality of society can be seen from two sides, namely cultural pluralism and social pluralism. Cultural pluralism is determined by genetic-social indicators, (race, ethnicity, ethnicity) culture (culture, appropriate or inappropriate values, habits), language, religion, caste or region. Meanwhile, social pluralism is determined based on factors such as class, status, institution or power. Even though it's like that, the Bumi Dalung Permai Residential community always upholds the value of pluralism which encourages diversity in terms of politics, socio-economics, culture or tradition.

According to Badudu and Sutan, Muhamad Zein (2001: 484) diverse or compound means conditions or circumstances related to obligations related to the beliefs and religion they embrace. Meanwhile, in the opinion of Raharjo and Swandi (2003) (in Buditha. S, 2016) defines "religiousness" is the condition or nature of religious people. A plural society or plural society can be understood as a society consisting of various social, economic, ethnic, linguistic, cultural and religious groups and strata. The results of an interview with a resident named I Gede Musti on December 1 2020 at Bumi Dalung Permai Housing related to the implementation of traditions such as in the region of origin on certain days that:

I still carry out the traditions of the region of origin, because the traditions of origin cannot be easily erased as the identity of the region of origin. For now in accordance with the capabilities and resources found. If you return to your hometown, you will return to carrying out your original traditions completely because your resources and needs can be easily met.

Regional culture is part of the values of local wisdom that shows the identity of a region. On the one hand, regional cultural diversity is a source of national cultural wealth. Maintaining the original tradition as practiced by the region of origin is indeed very difficult, many residents carry out the original tradition but there is already influence from tradition in the environment, which means there is a renewal of traditional elements in a new place. Social identity is defined as an individual's knowledge that he or she belongs to a particular social group together with some of the emotional meanings and values of group membership.

One resident from the island of Java continues to carry out several traditions such as circumcision, but the implementation is not carried out as lively as it is carried out in his hometown. Some details of the procession are adjusted to the place and the times. Like having a circumcision at a doctor's office and then having a small celebration at home with relatives and inviting some neighbors. When compared to where it originates, activities like this can be carried out on a large scale. As for the indigenous people themselves or Balinese people, such as the implementation of the ngejot tradition, it has experienced a slight change, given that jotan is not only Hindus who are allowed to eat pork, sometimes food and drink are prepared specifically for jogging.

In a plural society, traditions of origin become capital in building social identity in the environment, but these traditions will gradually fade to adapt to new habits that develop, related to the resources needed. Some old traditions may be maintained but most of them have changed towards modern society.

According to Fredrik Barth (1969: 9-38), ethnicity as a social group is characterized by its characteristics, namely: it is acquired ascriptively or simply obtained along with its birth or origin, and which appears in interactions based on recognition by members of the ethnic group concerned and by other ethnic groups. The characteristics of ethnicity are general and fundamental characteristics with regard to human origins, which are used as personal and group identity or identity, which cannot be discarded or abolished at will. It can only be stored or not used as a reference for identity in the prevailing interactions, because these characteristics are attached for life together with their existence since their birth.

The Bumi Dalung Permai housing complex has almost no significant clashes, although there are still many residents who maintain the traditions of origin as their identity, the problem of incompatibility in a pluralistic society is something that can be done, such as every traditional activity carried out by one of the immigrant residents has not been questioned or protested by natives or other immigrants as long as these activities do not disturb other traditions and undermine pluralistic shared relationships. This is because each individual occupies an identity as an active party in implementing his behavior and building social expectations in the environment. A pluralistic social environment does not deny the influence of social structure, but social structure cannot explain social behavior in society.

Something interesting is the actions of indigenous people or immigrants when looking at the traditions of other immigrants' areas of origin. The implementation of a unique and large origin tradition can trigger the interest of other residents. Moreover, the tradition is carried out in a festive manner and can bring many residents to see and gather together. This condition has given rise to the interest of some opnums or residents, both native and other immigrants, to do the same thing through the traditional activities of their area of origin. The same activity is done to attract the same attention. Cultural and religious preservation activities are prone to being attached to prestige which leads to identity competition. This is inseparable from the social and economic status of the community itself.

This is in line with Sherman's opinion (1993: 32) that identity is a self-definition to guide how a person conceptualizes and evaluates himself. So social identity includes many unique characteristics such as one's name and self-concept, in addition to many characteristics that are similar to other people. Identity is not only influenced by genetic factors but also influenced by environmental factors, which can highlight self-identity or

self which is mostly based on interactions with other people that are learned and start from the closest family members, then extend to interactions outside the family.

Until now, native peoples look at immigrants when carrying out traditions as long as they do not interfere with the original traditions of the population, so the immigrants' traditions are not an issue. But on the other hand, the implementation of traditions is different and it is considered that the increasing intensity of the implementation of immigrant traditions will obscure the original traditions. The dominance of the original tradition as a community identity in general can be rivaled by immigrant traditions. To anticipate this, the original tradition must also be increased in intensity. This condition will end in contestation between housing residents in terms of the traditions of the population's origins. If native people can accept newcomers' traditions, and so can immigrants adapt to native traditions, new traditions that are moderate for all walks of life and religions will be born.

Contestation in a plural society is something that is commonly found in the surrounding environment, especially in the Bumi Dalung Permai Housing area, contestation in showing culture at certain events is a natural thing because everyone still maintains their identity in their environment. Certain groups with their identities at one time will carry out group activities of traditions or habits such as the area of origin without involving other groups or people. Group activities in carrying out the size of the event are related to the scope of the area they use (only one neighbor of origin or next door neighbor is known, or the entire neighborhood area, the number of group members involved, the festivities and the amount of material used. Sometimes group activities using a sound system are considered excessive.

Looking at the regional origins and original cultural traditions of the residents of Bumi Dalung Permai Housing as a whole cannot be lost, because it is an identity for the residents of Bumi Dalung Permai Housing, from the actions taken it will reflect one's personal identity or identity. For every action or role performed by someone who is shown in interacting with people is a reflection of identity. In life in the environment, the more roles a person has, the more his identity is known, both good and bad, as well as those who interact, as personal identity is a concept developed by a person about himself that develops during life.

Ideological and Political Factors

Multiethnic societies or multicultural societies such as those in Bumi Dalung Permai Housing are the most complex and comprehensive societies because they consist of

different castes, ethnicities, communities, religions, languages, races, customs and different lifestyles. Although there are differences in the housing community using Indonesian, Balinese and Javanese. Indonesian is used because it is the national language, because there are some residential communities who cannot speak Balinese, while those who can speak Balinese and Javanese use these languages in daily conversations, both immigrants and natives also learn languages from each other without losing their identity of origin. . Especially when there will be general elections. Candidates who come to housing on average can use various languages to connect with other people emotionally even though they only understand a little of the language and with the identity they have. This closeness is psychological, not just knowledge of group attributes. Identification with a social group is a psychological state that is very different from belonging to one social category or another. It is a real phenomenon and has important evaluative consequences. According to M. Hogg (1998: 16) the social identity approach rests on certain assumptions about the nature of humans and society, and their interrelationships, not only knowledge of group attributes. Identification with a social group is a psychological state that is very different from belonging to one social category or another. It is a real phenomenon and has important evaluative consequences.

A "political society" in which there is no clear demarcation between religion and the state (as happened in several Islamic regimes), public discourse does not demand political domination of religion or vice versa, but emphasizes the role of government to create relationships and responsibilities that follow demands' values based on spiritual life. In social life, an ideology needs to contain three important dimensions, namely reality, idealism, and flexibility.

In a pluralistic environment, especially in Bumi Dalung Permai housing, identity politics, which is also known as identity-based politics, is an act that is widely used by political actors with various ideologies. Political actors influence prospective voters with their political ideology. Ideology is the basis for political work, requiring parties to be accommodative to multiple realities, based on values in society that are not necessarily fully acceptable to the public. In such conditions, it becomes important to examine how political parties position themselves in the midst of a pluralistic public reality.

The emergence of identity politics is caused by there are many factors, such as structural aspects in the form of past economic disparities that are still continuing economic difficulties, thus providing reasons for justifying efforts to separate primordial groups linked to aspects of political and institutional representation.

Ideology is still a political tool and goal that is built systemically, planned and consistently across all structural and functional elements of political parties. The reality is that it is difficult to dismantle openly so that people are able to identify it for real. Ideological and political conflicts between political parties are matters related to the differences contained in our society which really worry the people. There are ideological forces within these political parties that base their thoughts and views from a religious angle and some are based on Pancasila. This turmoil in political power and ideological conflict can endanger political life in Indonesia.

Miriam Budiardjo (2008: 120) political ideology is a set of values, ideas or norms, beliefs or beliefs possessed by a person or group of people on the basis of which he determines his attitude towards the events and political problems he faces and which determines his political behavior. Political ideology which contains values and ideas frames a person's way of thinking and political behavior which is then used to drive activities and actions. Furthermore, Macridis explained that political ideology has several functions (Macridis, 1983: 4-13).

Socioeconomic Factors

DifferenceLivelihoods in Bumi Dalung Permai Housing are inseparable from contestation, livelihoods are very influential on the socio-economic life of the community. As people now refer to money to determine one's social status, if one has a lot of money one can buy a luxurious lifestyle and one's status will also rise in society. This happens because money holds control in the social life of various groups. This fact cannot be denied, be it in subsidized housing, in elite housing, or even in villages. If a society has a good economic status, the social status will rise. But if the economy is not well-established or below the surrounding environment, then social status will not be seen, especially in the opinion because it will never be respected

According to (Supartono et al, 2011: 40) the influence on the characteristics that arise in the community in their environment both socially and economically. In this regard, it is necessary to have a variable to be able to see the socio-economic conditions of the community. To see the level of community welfare in an environment can be seen from the economic and social aspects. Economic variables which include the level of income, the amount of monthly expenditure or spending or consumption, both for food and non-food as well as the level of production, investment and so on.

This problem is differentin the residential area of Dalung Permai. The community's social relations are still very strong, the community works hand in hand to help neighbors

who are in trouble, the people here highly uphold pluralism even though there is a small group that does not appreciate the absence of low social status and sparks small conflicts. This can be seen when there are residents of Bumi Dalung Permai Housing who experience a disaster, other residents will come voluntarily by bringing or providing assistance either in the form of material or in other forms. Not only if there is a disaster, will the residents of Bumi Dalung Permai Housing Complex come to help if there are events such as thanksgiving, voluntary preparation for Hindu ceremonies.

None of the contestations in the Bumi Dalung Permai housing complex surfaced, although in general there are contests in society. The contest that took place at Bumi Dalung Permai Housing was related to the existence of social organizations. Each social organization accentuates each other's strengths. Such as ups and downs organizations that show each other's strengths, tribal group arisan, and the existence of individual competition, especially regarding competition for the shape of the house. Not only from an organizational point of view, but there is contestation between socio-economic levels in residential communities, such as people competing in the fields of education, employment, and wealth for the sake of comfortable life and social status in society.

Despite the contestation in societyThe Bumi Dalung Permai housing complex exists but the social feeling in society is still strong. This can be seen that there is still respect for the socio-economic status of people with low incomes by providing assistance in the form of food, clothing and boards such as groceries, money, clothes. After the pandemic, the social life of the people in Bumi Dalung Permai housing has changed drastically, people who can gather for social activities are no longer gathering, traders selling are selling well, but after the pandemic everything was limited, interactions occurred more frequently through social media. This is happening because people are afraid of being infected with the virus that is currently warm.

In a multicultural society, such as Bumi Dalung Permai housing, which is a satellite city of Kab. Badung, conflict and integration are a dialectical pair. Tension, or in technical language is conflict, is one unit with pluralism (pluralism). There is no pluralism without tension, unless it is engineered in such a way that conflicts can be covered up. When people of different religions interact, at that time the possibility of tension becomes very open. Tensions between religious adherents can occur for several reasons. First, due to factors outside of religion itself, such as social and economic factors involving inequality, poverty, and jealousy because social justice is not realized. In one place, it turns out that the economic level of a minority community of a religion is better and creates jealousy. This condition was then exacerbated by the unfair treatment of local authorities towards

residents according to the category of religious group. Second, the internal factor. It cannot be denied that religion, within itself, contains no small potential for conflict. There are sacred texts that are often used as justification tools for committing acts of violence and intolerance against other religious parties or groups. Thus, conflict can occur naturally as a logical consequence of the differences, although in many cases it can also be engineered. Meanwhile, in the midst of these differences in beliefs, every adherent is required to compete in doing well, which in Islamic terminology is known as "fastabiquil khairat".

Globalization Factors

Now people are counting if the world is getting smaller, want to go anywhere can be in a matter of minutes. Events abroad and within the country can be known quickly and easily, and even become hits. People chatting don't need to have to meet in person, just virtual. Anyone can be connected to the internet without using it for a long time. The community now has all activities in one hand, the community does not have to bother coming to buy or visit in person. All you have to do is click, everything will be directly connected, and all of this is the impact of globalization.

Globalization is the spread of the influence of science and culture from every corner of the world to other corners of the world so that the clear boundaries of a country are no longer clear. Or you could say that globalization is a comprehensive or worldwide process in which everyone is not bound by countries or regional boundaries, meaning that each individual can connect and exchange information anywhere and anytime through electronic or print media. The definition of globalization according to language is a worldwide process. This understanding can vary from different perspectives, such as experts see globalization from their respective perspectives.

According to Appadurai (1990, 295) the presence of globalization towards culture encourages the birth of five dimensions to explain how economic, political and cultural differences in global economic practices consist of ethnoscapas, technoscapas, finanscapas, mediascapas, and ideoscapas. These dimensions are also referred to as scapes which are described as having volatile or flexible properties, for example culture. Each of these spaces certainly has its own reality which consists of ideas which can change their context according to the subject who experiences them. This flexible nature of adaptation indicates that cultural movements have competed with the interpretation of each individual's imagined world. Appadurai's opinion can see the boundaries of the seven elements of Koentjaraningrat culture.

Now globalization can create a new pattern in the process of human interaction. Meanwhile, culture and identity are an inseparable part of each individual, so that in interactions and relationships between humans, of course, they also involve elements of culture and identity in them that affect all corners of the earth without exception, as well as in Bumi Dalung Permai Housing. The people in Bumi Dalung Permai Housing are familiar with the term globalization because every activity, food, clothing and lifestyle has been influenced by global civilization.

In the world of globalization Culture is an important arena of contestation in the era of globalization. However, the intensity of the contestation that occurs in each region varies, depending on the level of mobility one has. On the other hand globalization can be an opportunity as well as a threat to the existence of culture and identity of global society in the arena of contestation. Globalization has encouraged the creation of increasingly intense social interaction, causing disputes between cultural homogenization and heterogenization.

In the first dimension, namely ethnoscaples which relates to the migration of people across borders and across cultures, and describes a picture of the world and the community within it, which is a form that is fluid, dynamic and not something static. Ethnoscaples explains that there are shifts in world life, for example tourists, immigrants, refugees, individual and group workers who can influence politics. The state of stability can be achieved by analyzing the existence of movements of individuals and groups who carry out these movements by force or purely by their will. At Bumi Dalung Permai Housing since there were foreigners and people from outside Bali who settled in the housing, there have been many business people coming from outside the residential area, there has been an increase in new residents in the housing. This condition can strengthen contestation because the increasing number of immigrant communities is accompanied by the emergence of new beliefs and ideologies. In this case, there was an influence on the first 7 cultural elements of the language system, the people in Bumi Dalung Permai housing no longer fully use the Balinese language in their interactions but already use various languages such as English, Javanese and Indonesian. Even teenagers use more slang in interacting with each other. The people in Bumi Dalung Permai housing no longer fully use the Balinese language in their interactions but already use various languages such as English, Javanese and Indonesian. Even teenagers use more slang in interacting with each other.

Both systems of knowledge are very broad in scope because they include human knowledge about various elements used in life. At Bumi Dalung Permai housing, the

presence of immigrants from various regions has increased the local community's knowledge of pluralism. Communities can respect each other and enhance each other's knowledge. The three social systems, in Bumi Dalung Permai housing, even though there are immigrants from various regions and circles, do not necessarily change the social system of the housing community, especially the indigenous people. The social system of kinship and social organization in Bumi Dalung Permai housing is still well maintained even though there is a bit of contestation going on in society. The community still maintains the balai banjar and gotong royong.

Mutual assistance is highly valued by the Bumi Dalung Permai housing community. Society does not look at RAS in helping neighbors. Immigrants from various regions have integrated with the surrounding community so that there are no blocks between indigenous people and immigrant communities. The three systems of living equipment and technology, in Bumi Dalung Permai Housing, the average community already uses digital systems which are influenced by immigrant communities who use a variety of the latest equipment and technology. In the past, many local people still survived by using a satellite dish to watch TV, now many have switched to subscription TV. The four livelihood systems for the people of Bumi Dalung Permai housing have now changed many professions to become business people.

Sixth, the religious system, namely humans believe to the existence of a supernatural or supernatural power that is considered higher than humans, the Bumi Dalung Permai Residential community, especially Hindus, have experienced changes in their religious activities. These changes can be seen from the gebongan offerings used for prayer ceremonies and activities related to ceremonies. Previously, the people of Bumi Dalung Permai Housing, especially Hindus, when there were religious ceremonies, used natural or self-made tools, but now everything is instant.

Gebogan in Hindu ritual activities as a form of offering. Gebogan or pajegan is an arrangement of fruit and snacks. In the past, this gebogan offering did not need to be made big and tall. The level of gebogan depends on the sincerity and ability of each individual to make gebogan, because the value of a gebogan is not measured by how high or low it is, but by sincerity in showing gratitude, and the rest is a form of art appreciation. But now, people seem to be competing to make big and tall offerings of gebogan only to show off to others until they are forced to seek debt just to make gebogan offerings.

Seventh, there are many things that make the island of Bali a popular tourist destination for the community. One of them is the appeal of art, art in Bali which seems to

be now formed from a blend of Javanese Hindu and Buddhist religions and the traditions of the Balinese people. Art that can be found on the island of Bali such as dance, sculpture, painting, sculpture. When people go to the island of Bali, it is easy for people to see Balinese art, both in urban areas and in rural areas without exception including at the Bumi Dalung Permai Housing Complex. There are also several arts that are still maintained by the community, especially Hindus. Art in Bumi Dalung Permai housing in general is still holding up well because of the existence of a banjar hall which teaches art education to the younger generation. Several arts related to religious ceremonies still survive with their sacredness and some have been adapted to the needs of the community. This adjustment is influenced by the increasingly busy mobility of Hindus. Meanwhile, Christians and Muslims do not have a lot of art, because art for Christians and Muslims is used as entertainment, not as a means for religious activities.

The second dimension is technoscapes which elevates a new model of cultural interaction and exchange through the power of technology. The development of technology and information at high speed across borders is unprecedented in the previous era. The increasing sophistication of technology is also closely related to the economic or financial landscape dimensions in the process of moving money at the global level. In this process, the movement of money makes it vulnerable to the emergence of a global crisis because it is increasingly difficult to control.

The technoscapes dimension is not only a matter of the complexity of the movement of money, but also political practices and also the readiness of the workforce caused by the encouragement of political and market practices (Appadurai, 1990: 297). The influence of technology in today's era cannot be stopped or even avoided anymore, all areas have been infiltrated by technology, every time technology continues to develop. Like it or not, people have to keep up with technological developments if they don't want to be left behind with the others. The development of this technology has also had a major impact on Bumi Dalung Permai housing. This technology has a huge impact on interaction and maintaining the identity of the people in Bumi Dalung Permai Housing. Communities can maintain language arts, increase knowledge, change social systems, living equipment and technology, livelihood, religion, and art owned. Developing technology does not look at religion at all.

The entry of technology has made several changes to the Bumi Dalung Permai Residential community. The first occurred in the language system used by the Bumi Dalung Permai Housing community, many people have been able to use languages from other regions, even though it was only limited to light everyday conversations. This is

because now it is easy for people to learn languages from various applications on smartphones or on websites. Some people, especially young people who cannot speak English, when a foreign national asks questions using English, the community or teenagers can immediately open a website on Google to automatically translate the questions submitted. Everything is now instantaneous by technology.

Second, in terms of knowledge systems, science and technology, which are more commonly known by their abbreviations, namely Science and Technology. This is the most rapid development experienced by society so far. Every second this science continues to experience significant developments. Science and technology has a very big influence in human life at this time. Today's technology has become something that is mandatory for some people. Because current technological advances are one of the conditions for using tools to help get the job done. This is indeed based on the benefits of studying for life which is very useful, not only at this time but into the future.

The life that is felt today is nothing but the benefits of science and technology which continue to increase from time to time. Currently, people live in an era of all-technology, all the work they do is very easy. The problems that were previously felt, now have found a solution so that they no longer feel these obstacles. With today's technology, people's knowledge develops faster, hot issues develop very quickly in society. People don't need to wait for other people to tell stories to get the information or stories they want, now people only need to open their smartphones and look for what they want to know.

Third from the side of social system of society, society and the social environment cannot be separated, humans are social beings who need each other. Humans must communicate and interact directly with each other. However, if you look at the existing facts, the social life of today's society, it seems that the term social being which has elements of direct interaction and communication must be studied and re-examined. Age and technology have changed the pattern and system of social life in modern society. Technology that has experienced very significant growth has explicitly had a very large impact on today's human social life. The emergence of social media and all effective and efficient communication tools is one of the factors that has resulted in the birth of individual and selfish human beings. People tend to do things that are more pragmatic for social interaction. Making direct social contact is assumed to be complicated, not profitable, a waste of time and even said to be out of date.

One of the factors that causes social decline in society is the emotion of distrust of one's own environment, even in the closest circle such as family, neighbors and work environment, especially during the current Covid-19 pandemic. This is because there are

many actions that generally occur due to people around the environment so that people tend to choose to do everything themselves or through communication tools to interact without having to meet and meet face to face.

The four live equipment system sand technology, in Bumi Dalung Permai Housing now many people use technology assistance to help with daily activities, especially in the household. Fifth, the religious system of society, human wholeness is essentially determined by the religious dimension. The religious dimension shows that basically humans are creatures that contain mystery, which cannot be reduced to mere factors. In this way, humans can be prevented from being made numbers, automatons or robots that are programmed deterministically, but on the contrary they still maintain their personality, freedom and dignity. With this dimension humans can be avoided from arbitrary treatment or attitude. but religion places science and technology as a tool, a means and not an end. strong and accentuate identity between people and regions that are getting stronger.

Sixth, the art system, as explained above that art on the island of Bali is really needed, you could even say it's ingrained. With the existence of developing technology, art in society is increasing. Everyone can enjoy art by simply searching on websites or on social media. At Bumi Dalung Permai Housing, when there is an art performance or art practice, people who don't have time to come don't have to bother looking for tapes or videos to the place where the art performance is being held. The public can enjoy just by looking at their smartphones, especially if one of the families is watching, one family can also watch shows only via smartphones sent via social media. The third dimension, namely financial landscape which focuses on the economy, where there is a rapid shift of capital in the global market. So it relates to the previous dimension, the need to control the shift between people, technology and financial transfers that facilitate relations between one another. Increasing the financial or economy of a country makes the flow of money that is not limited to the country let alone the region so that everyone can do business.

Increased prosperity and wealth can affect the level of contestation in several fields in society. If you look at the influence on the Bumi Dalung Permai housing complex, there are several elements that can be seen. First from the knowledge session, increasing financial income status influences the community to improve better education. In Bumi Dalung Permai Housing, it is not surprising that many residents have jobs and an established education because the average resident of Bumi Dalung Permai Housing has good finances so that it supports to increase their knowledge to a better level, many parents are competing for their children's education. better. Second, from a social

perspective, the financial security of housing residents increases tolerance among residents.

In this case, even though there is contestation in the financial life of the community, friction does not occur so that the social system runs well. Third, from the religious side, for all groups and religions, finance also has a very big influence on life. The better a person's financial level will be shown when there is an event related to religion. Muslims have a very good moment when Eid al-Fitr, on this holiday many groups who have well-established finances show luxury in various fields such as buying new clothes. If you look at buying new clothes every major holiday, it is more towards contestation between fellow believers to show off. In Christians this moment also occurs at Christmas and New Year. Christians also contested the issue of new clothes, and a Christmas tree.

Hinduism consists of three frameworksThe main subjects are Tattwa (Philosophy), Susila (Ethics), and Upakara (Ritual). The third part, namely the ceremony, is the one that gets the most portion in the implementation of Hinduism. Meanwhile, Hindus themselves also have contests when there are holidays. Now the yadnya at Bumi Dalung Permai Housing has undergone many shifts in meaning. Hindus do not understand what the ceremony they are offering means. In addition, the implementation of yadnya is also thick as a place to show their social class. The people are competing to carry out the big yadnya even though they are not really wealthy people. This is not merely a form of gratitude to God, but so that we are not less competitive with our neighbors.

One culture that has shifted its meaning is the tradition of making penjor before Galungan. Penjor used to be very simple. The materials used are materials from the surrounding environment which are easy to obtain such as bamboo, coconut leaves, various agricultural products, coconut and leaves. The community will make various penjor ornaments themselves.



Figure 5. 8 Traditional penjors
Dock. Nerawati 2020



Figure 5. 9 Penjor now
Dock. Nerawati 2020

The picture above shows that now these elements are starting to be forgotten. Modern penjor features more elements that do not exist in Hindu religious literature. Now penjors use lanterns or velvet which is used to wrap bamboo. Some even put up a statue of a dragon, eagle, swan or ogoh-ogoh. Today's Penjor emphasizes beauty more than its philosophical meaning. People tend to focus more on the ornaments that will be attached to the penjor to make it stand out the most. The community is competing to make the penjor as grand as possible. Contestation between religious communities does not stop there, penjor is often characterized as a person's social status in society. The more the menor penjor, the higher the economic level of the owner of the penjor. This contestation occurs in society but does not cause friction among fellow religious communities. Bagus (in Kebayantini, 2013: 3) states that Hindu-Balinese society has experienced a cultural shift from an agrarian society (traditional) to an industrial society and is called a post-traditional society which is characterized by strict arrangements of time, space, manpower, capital, and heterogeneous occupations of the community so that cultural transformation took place from an agricultural culture to a service culture.

The ease and frequency of human movement around the world, and advances in communication and the 'global marketing of styles, places and images' can lead to a 'cultural supermarket effect' (cultural supermarket effect). People are no longer fixated on developing an identity based on where they live, but can choose from a wide range of identities. They can imitate the dress code, style of speech, values and lifestyle of any group they like (Rahmaniah, 2012: 123).

The fourth dimension is mediascapes which relates to the creation of distribution of information and images at all levels. The mediascapes dimension can be interpreted as a form of media from television, radio, newspapers and others that form opinions and then construct imagined worlds and individual interpretations of the phenomena and reality that are happening. Using media such as narration and images is considered to facilitate the dissemination of information and for the public to understand an opinion about a place and culture.

Availability of various languages in the world result in an increasing number of social media visitors every day. The absence of social and language boundaries further enriches the development of language in society. A concrete example in Bumi Dalung Permai housing which proves that social media has resulted in a change in language is the emergence of the use of alay language among teenagers. Teenagers use a lot of language that is only understood by certain groups of teenagers.

CONCLUSION

Based on the descriptions in the previous chapters, it can be concluded that religious contestation in Bumi Dalung Permai Housing Complex, North Kuta, Badung, Bali as a cultural study is seen from the strengthening of religious contestation which cannot be separated from the influence of regional origins and the indigenous cultural traditions of the penghuli. Residents of housing that are heterogeneous, some still maintain regional origins and some have begun to decrease by adjusting to local conditions. Something interesting about the actions of indigenous people or immigrants when looking at the traditions of other immigrant areas. The existence of the influence of the political ideology adhered to, with the existence of this factor creates contestation in various fields which can cause small frictions. Especially when there is a general election each individual and group defended their own political views, although this small friction eventually disappeared after the general election was over. The influence of socio-economic factors, in this case in general there is no contestation on the surface, even though this contestation actually exists in society. Especially with the existence of social organizations, because each social organization accentuates the strengths of each organization.

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