

## THE MARKET IDEOLOGY BEHIND THE DEVELOPMENT OF KANDA PAT TEACHINGS IN BALI IN THE GLOBAL ERA

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### ABSTRACT

Tourism as an introduction to Balinese culture in the era of globalization with the development of the global tourism business. On the other hand, the emergence of a spiritual school of kebatinan which is proficient with Kanda Pat's style, grows, exists and develops in Bali. Local adaptation causes variation or diversity in responding to a culture. In globalization there is a local response or adaptation to the globalization uniformity project. This response made Kanda Pat's teachings globalized, as a genius local science that began to globalize. Based on these ideas, in this research there are several things to be examined related to the existence of Kanda Pat's teachings in the Balinese social environment. From the description of the background, it generally aims to reveal the phenomenon of the market ideology behind the development of Kanda Pat's teachings in Bali in the global era. In addition to general objectives it also has specific objectives, the specific objectives of this study are (1) knowing the shape of Kanda Pat in Balinese culture, (2) knowing the social and economic benefits of developing Kanda Pat's teachings as a healing tourism. Based on the discussion of this research, it is found that the existence of Kanda Pat is a great cultural wealth of Balinese people, which is commodified as tourism healing to have socio-economic, spiritual and health functions in line with tourism developments and postmodern lifestyle trends.

**Keywords:** market ideology, kanda pat teachings, tourism, healig. glucasization

### INTRODUCTION

This research is motivated by several phenomena, such as the limited study of culture that focuses on the dynamics of figures or experts engaged in the healing tradition in Bali; the stigma and marginalization of mystical knowledge, especially in the field of traditional healing; as well as the phenomenon of the existence of social practices of specialists or figures in the field of traditional healing in Bali. This research describes the traditional healing in Bali known

as Kanda Pat. This kind of healing model still exists to be applied in Balinese society today, even more and more and globally, which is packaged in the form of tourism healing.

Academic studies related to classical or traditional healing practices in Indonesia have not been widely studied in the academic realm, especially from the perspective of cultural studies. The progress of science and technology which is very sophisticated has implications for the progress of human civilization. This technological advancement encourages humans to be more active in producing something to meet all kinds of increasingly complex life needs, while providers of these needs are limited in number. This will lead to fierce competition that can affect the mindset, lifestyle of humans in the modern era like today. Thus, on the one hand science and technology brings progress to civilization, but on the other hand it has an impact on the breakdown of social order. Science and technology has also brought changes to the lifestyle of an agrarian society into industrial capitalism.

Apart from medical, non-medical healers with the theme of "alternative medicine" have also emerged. Especially in Bali, alternative healing communities from various backgrounds have sprung up. Like the "mushrooms in the rainy season" the communities introduced various kinds of healing techniques, such as traditional ingredients (usadha), reflection, yoga, inner power, Hindu spirituality, authentic Balinese spirituality (balian), and others. Even, interestingly, Javanese, Chinese, Arabic, Indian, and other medicinal experts also appeared. They exist fundamentally as "healing broadcasts" carrying out "healing missions".

Traditional medicine is a result of human thought which is definitely an irrational form of medical rationale. In this case, it does not mean not believing in logical reasoning, but rather seeking the truth from the other side that has been explained in medicine. The response from medical drugs is actually accompanied by finding the root cause of the problem to the onset of the disease, then finding a way out. In this case, irrational does not mean unsure of medicine, but only wants to find other causes and avenues for a healing process.

Tourism as an introduction to Balinese culture in the era of globalization with the development of the global tourism business. On the other hand, the emergence of a spiritual school of kebatinan which is proficient with Kanda Pat's style, grows, exists and develops in Bali. This phenomenon is not only related to ideological movements, popular culture, and lifestyle (ideoscapes), but also other movements (scapes) (Ritzer, 2012: 591). Local adaptation causes variation or diversity in responding to a culture. In globalization there is a

local response or adaptation to the globalization uniformity project. This response made Kanda Pat's teachings globalized, as a genius local science that began to globalize.

Based on this background, the objectives of this study are (1) knowing the form of Kanda Pat in Balinese culture, (2) knowing the effect of Kanda Pat's spiritual practice as a spiritual tourism healing on the social, economic and spiritual aspects of the people in Bali.

## **RESEARCH METHODS**

This study uses a paradigm of cultural studies with an ethnographic approach, namely entering the activities of Balinese spiritual figures individually and in groups in several spiritual places studied. This research data includes qualitative data which is also supported by quantitative data. The research data were collected through observation techniques, in-depth interviews, library studies, and documentation. Before arriving at the qualitative data processing or analysis stage, the data is reduced or selected according to the research objectives. The location of this research was conducted in the city of Denpasar and Ubud.

## **RESULTS AND DISCUSSION**

### **The Form of Kanda Pat's Teachings in Balinese Culture**

Spiritual Kanda Pat is one of the Balinese cultures that has developed and is cultivated by Balinese mysticism experts and spiritual figures in several places in Bali, apart from spreading spiritual values in Balinese society, the main objective behind it is profit or economic gain, both for the perpetrator. who is an expert on Kanda Pat and the manager of the Yadnya market in Bali. The results of this study indicate that there are social phenomena in the implementation of rituals according to Kanda Pat, as well as if you want to deepen the knowledge of Kanda Pat in Putra Sinuhun's house and other griya. Apart from having religious benefits it also has social, cultural and economic benefits. Social benefits are changes in attitudes of religious behavior in society, both individually and in groups. The reality in the field is that to carry out self-purification in accordance with the instructions of Kanda Pat's teachings, facilities and ceremonies are required at a fairly high cost provided by the seller as the offering agent for the means of the ceremony. On the basis of this pelung, Kanda Pat has been commodified by packaging it in the form of spiritual tourism so as to make Kanda Pat more open and touched in a multicultural manner.

In the world of spiritual tourism, the teachings of Kanda Pat are very influential through various forms including the most popular form of healing. The teachings of Kanda Pat, which were inherited from generation to generation by the Balinese, cannot be separated from religious activities. Besides that, religious activities also have an influence on economic activities and other activities.

This research has looked at the phenomenon that is developing in society where the implementation of Hindu religious rituals on the one hand tends to spend a lot of money and time or commercialization (Yupardhi. 2012). Material profits also touch the traders in the yadnya market, and are also accepted by the managers of the wholesale yadnya in Bali. Buying / selling transactions in the yadnya economy in Bali occur when a client or someone needs a ceremony. Ritual expenditures also include consumption expenditures for Hindu communities in Bali related to traditional and religious ceremonies (Sukarsa. 2005).

Kanda Pat comes from the word kanda which means friend, speech, advice, stories, behavior, supernatural powers, kesidian, and sanity, while the word pat means four. Kanda Pat can be interpreted as a subtle brother who always accompanies humans when they are born into the world. In this case, it is Hyang Widhi's strength that always accompanies the human spirit / spirit from embryo to birth and death. Since the names of Kanda Pat change according to human circumstances and age, automatically Kanda Pat also changes. Here's a model of the Kanda Pat change.

1. Kanda Pat Rare: embryo, karen, bra, angdian, lembana. twenty days content; anta, prata, kala, dengen. Content forty weeks; ari-ari, lamas, sad, yeh nyom. Born, the umbilical cord breaks; Mekair, Salabir, Mokair, Selair. The visible and tangible forms of Kanda Pat are ari-ari, lamas, bitter, and yeh nyom. When babies are born they are immediately treated. Furthermore, their form is abstract or intangible but can be felt by humans who have the capacity for psychic powers to do so. Philosophically, these manifestations are the four manifestations of Sang Hyang Tunggal or Sang Hyang Widhi Wasa as Hyang Siwa, then manifesting themselves into placenta Hyang Sadasiwa manifesting themselves as lamas, Hyang Paramasiwa manifesting themselves to be bitter, and Hyang Suniasiwa manifesting themselves into yeh-nyom.
2. Kanda Pat Butha: babies can make voices: Anggapati, Prajapati, Banaspati, and Banaspatiraja.

3. Kanda Pat Sari: age fourteen and over: Sidasakti, Sidarasa, Maskuina, Ajiputrapetak.  
Has grandchildren: Podgala, Kroda, Sari, Yasren.
4. Kanda pat Atma: passed away: Suratman, Jogormanik, Mahakala, Dorakala.
5. Kanda Pat Dewa: manunggal (moksa): Shiva, Sadasiwa, Paramasiwa, Suniitiwa.

The Balinese people's belief in Kanda Pat's advice from the past until he entered the modern era caused him to exist in the global era. The existence of Kanda Pat in Bali can be expressed as a struggle for a "great" ideology of cultural knowledge. According to Geertz (1973: 112), culture is not merely a collection of ideas, systems, language, social organization, art, or artifacts and is believed to be true by a group of people or particular society. Basically, culture is filled with special interests. The aim is to establish particular groups or classes in social formations and structures through symbols and rituals that are widely practiced and discussed in the reality and imagination of members of society so that they become a common sense whose truth continues to be believed.

The teachings of Kanda Pat were passed down not only from one person to another within a disciplinary circle (dharmaguru), but also based on the experiences and inner workings of many people since the time of Ancient Javanese literature. In this respect, Kanda Pat's teaching is an autonomous whole. The point is that the text which contains Kanda Pat's teachings as a whole contains teachings and instructions that must be followed by everyone who wants to pursue Kanda Pat's teachings. Then the narrative contains the author's mandate who wrote the text to readers or people who wish to explore Kanda Pat's teachings.

Dharmaputra (2002: 49) living the teachings means following all the commands in the teaching. This shows that the teachings of Kanda Pat in the Kanda Pat text give instructions to everyone who wants to learn them. This means that this text is autonomous or stands alone as a form of authority that is accepted for anyone who intends to study Kanda Pat. Authentic standing alone also means that the text is a complete whole. However, in the narrative or in its intrinsic elements there are several things that are related to other ancient texts or books. It is impossible for a text to stand alone without any touch from other texts. The contents of each text definitely contain things that are found in books or other literature. In this case, the Kanda Pat text must have had doctrinal similarities with other teachings that were contemporaneous with the emergence of Kanda Pat's teachings. Or at least related to the philosophy of Hinduism and Javanese-Bali culture which is the main basis for this teaching.

### **Social Benefits of the development of the Kanda Pat Teachings**

Initially the Balinese people considered it far to understand the words in Kanda Pat, but over time a willingness to understand and defend its teachings grew. They are also proud to have a legacy of valuable knowledge. Apart from being a form of preserving cultural heritage, it is also a means for solutions in life related to physical and spiritual conditions and for asking for welfare.

"Catur-relative, miss, kanggo nemoke sedulur karo kanggo nguri-uri culture. Kanggo anakputu legacy".

"Kanda Pat is good Ma'am, to get to know your siblings and preserve the culture. This is a legacy for our children and grandchildren" (interview, 16 January 2018)

Jro Riyanti revealed that Kanda Pat had positive values. The goal is to get to know the inner sibling. In addition, it is also to preserve the culture and pass it on to posterity.

In absorbing it, self purification is needed, namely by identifying the Relative Chess who is inside and outside of oneself. This is in accordance with the description of Van Genneep, Taylor, R. Otto (in Ghazali, 2011: 98) that rites are always related to purification so that Kanda Pat's teachings are a medium of purification. It is said so because in a religious viewpoint that the ritual of Hajj has a function of purification, that is, humans present offerings in the form of animals to the gods in order to get purification. On the other hand, Eliade referred to it as the concept of hierofs

Bambang Gede Rawi (1956: 28) stated that the ceremony aims to sweep away all the diseases and papa pataka letuhing bhuna into the ocean, which will result in the salvation of the world with all its contents. In this context the intention is as an effort to clean up the abstract. In carrying out the rituals there is no compulsion. In fact, it is carried out by several foreign tourists according to the wishes of each citizen. This means that there are no provisions in conducting rituals related to Kanda Pat and other rituals of interest.

This leeway makes Balinese people feel less burdened by traditions. They can carry out based on the hobby of each tourist. This allows the existence of these ritual traditions to continue to develop in society and Kanda Pat's knowledge to become popular in the global

world. In Kanda Pat's teachings, several things that are religious in nature are often found, one of which is the connection between self-awareness of the elements of space and time.

The belief of the Balinese people is seen in their behavior when carrying out religious activities, which affects their economic activities and other activities. Through the implementation of the special ritual traditions of the Balinese people, one of them in the city of Denpasar has a strong belief in each other, both believed by fellow residents of Denpasar City and believed by people outside Denpasar City. To be believed by fellow Denpasar residents, it is manifested in prayer together at temples around Denpasar when the moon is full or certain days. They have the same prayer goal, namely for the welfare of life. The implementation of prayers together for good in realizing the togetherness between them is getting closer. Moreover, the implementation is based on the sincerity of each citizen. Thus, the knowledge between them grew well and felt like revelation. In addition, the implementation of the event together also creates mutual trust in asking for this. The elements of togetherness, tolerance, and trust that were built up for the implementation of the ceremony created a bond of solidarity and harmony between them.

### **The influence of Kanda Pat's Spiritual Practices on the economy in Bali**

The development of the people's economy in Bali has adopted several major frameworks of economic policy in the field of yadnya ceremonies. In this research, it is found that a scientific study is intended to provide a brief description of various economic practices. Yadnya affects the economy and people's lives.

Economic development which is based on yadnya values which are very important in Balinese culture in the form of the ceremony has attracted the attention of many parties, both critics and praise. From a cultural point of view, the economic practices of yadnya that exist in various places in Bali including in the cities are no more than part of Balinese culture. On the other hand, for clergy, clergy, community leaders and spiritual practitioners, the economic practice of yadnya is truly part of an effort to economic development and increase welfare based on the Hindu paradigm.

The yadnya economy in Bali has been developing for a long time. At least the need for ceremonies as a basic form of the yadnya economy in Bali has established the yadnya market as one of the places for selling / buying services for ceremonial needs. In addition, it also encourages a wider market share of the Yadnya ceremony facilities in accordance with the

needs of the ceremony in general or as an individual. Another thing is the service of his yadnya needs through several yadnya shops and through spiritual figures within the scope of the griya (sulinggih) who have provided various services for his yadnya by helping the process of making appropriate ceremonies. Meanwhile, on the other hand, some kind of yadnya supermarkets have sprung up in several corners. In this case it is known as wholesale yadnya.

Bali, which has always been the center of world attention and many scientists from various parts of the world seek the contents of Balinese culture, always find something that is scientific or a product that is the attraction of Balinese culture. The development of Kanda Pat teachings in Bali, to the global era through discourse and ritual traditions in Balinese society, for example, for generations it has always been positioned in the context of justice that must be maintained and believed by the Hindu community in Bali as a cultural ideology which is still up to now. still persistently survive (Atmaja, 2017: 132).

## **CONCLUSION**

The development of Kanda Pat's teachings in Bali is more dominantly known through the implementation of its special rituals. The implementation of rituals in the practice of Kanda Pat teachings apart from functioning religiously also has positive implications for social benefits, namely the attitude of tolerance of religious behavior, and cultural benefits, namely being able to preserve the values of local wisdom / local genius. The practice of Kanda Pat's teachings also had an impact on the economy of the Balinese people, there was a change in the attitude of the community's efforts to carry out a spiritual lifestyle through the yadnya economy. Rituals according to Kanda Pat's teachings or daily spiritual activities are part of the lifestyle in the yadnya economy. The very rapid development of tourism in Bali has also encouraged new actors and agencies to make Kanda Pat a commodity packaged in Healing Terism to meet the needs of postmodern lifestyle trends. This then has implications for opening up opportunities for economic services for the community to fulfill the movement of the spiritual tourism system, in the form of facilities and infrastructure needs and the spiritual actors involved.

## **SUGGESTION**

Considering that Kanda Pat's teachings have social and cultural benefits in the values of local wisdom, it is necessary to always produce and focus on preserving elements of local wisdom. Given the economic influence of the practice of Kanda Pat's teachings, there is a need for information disclosure in the economy to get better benefits.

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