

POWER RELATIONS IN THE TAMBLINGAN INSCRIPTION IN THE X-XIV CENTURY AD

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ABSTRACT

The king, as the ruler of a region, in the past published inscriptions that functioned as a tool in disputing his power. The inscription contains a discourse about granting rights by the king or high-ranking royal officials to a group of residents in an area. In the X-XIV centuries AD in Bali, a number of inscriptions were published for the Balinese who lived in Tamblingan. This inscription tells about various obligations, taxes, social rules and curses to the people in Tamblingan issued by the kings. This study aims to determine the form of power relations, ideological elements, and implications of power relations contained in the ancient Balinese inscriptions of the X-XIV centuries AD related to the Tamblingan area. The data collection method used in this research is a literature study of the inscriptions published in the X-XIV centuries AD related to the Tamblingan area. In addition, the research also uses interview and observation methods. This research is expected to reveal the forms of power relations of several kings who issued inscriptions for the Tamblingan region. The theories used are deconstruction theory, power relation theory, hermeneutic theory, and discourse theory. In these inscriptions power relations occur in social, economic, religious and social aspects. The ideologies are economic ideology, political ideology and knowledge ideology.

Keywords: power relations, Tamblingan inscriptions, ideology

INTRODUCTION

Inscriptions are one of the written sources used as historical sources from the past. In the inscription there are two characteristics, namely (1) the presence of information from the ancient Indonesian era, the majority of which is obtained through understanding what is written on it in accordance with the nature of the textual data and (2) both the media (material) and its content, the inscription is a product of activity (culture). humans in the past (Kusumohartono, 1994; Lutfi, 2016).

Inscriptions are sources of past history written on stone, metal, wood, palm leaves and clay. The inscription is an official decision, formulated according to certain rules, containing a gift in the form of granting rights by the king or high-ranking official of the kingdom to a group of residents. All these gifts are accompanied by ceremonies, witnessed by certain officials with cursing for those who dare to violate the official decision ordained by the king. Therefore the inscription is the official decision of a king (Suantika et.al, 2009:1)

Disclosure of several socio-cultural aspects of past societies can be done by paying close attention to the structure of the inscription. Another aspect that appears in the inscription is the mention of the names of Hindu gods and spirits who are asked for protection when the inscription is set. This shows that in addition to belief in the gods of the Hindu pantheon, our ancestors still believed in the existence of spirits that inhabit certain places (Boechari, 2012: 23). Boechari (2012) also states that a very important information contained in the inscription is the mention of the kings who ruled before. These names are certainly very important for historians, because they may not appear in other inscriptions.

The accidental discovery of the inscription on the east bank of Tamblingan Lake, Tamblingan Hamlet, Munduk Village, Banjar District, Buleleng Regency in 1987 opened up information about a group of people and kings who controlled the area. Through reading, it can be seen that the inscription found contains news similar to the Gobleg Pura Batur C inscription. The most striking difference is the number of years of publication of the inscription, the Gobleg Pura Batur C inscription is dated to 1320 Saka while the new found inscription is dated 1306 Saka. The substance of the two inscriptions shows similarities, namely an order to the Tamblingan blacksmiths who have fled to return to the Tamblingan area, to work as usual (Suarbhawa, 2007:1).

From all the inscriptions that mention the community in Tamblingan, several things can be informed as follows:

1. Inscription 110. Gobleg Pura Batur A. This inscription without year numbers, based on the script and language structure used, is thought to date from the reign of king Sri Ugrasena (837-858 Saka). Mention about the residents of Tamblingan Village with a group of people who claim to be jumpang waiṣṇawa or groups of worshipers of Lord Vishnu. In this inscription also mentions several names of royal officials who seem to get a special task from the king.

2. Inscription 104.b Tamblingan Pura Endek I. year 844 Saka or year 922 AD. This inscription was published by
The Queen Sri Ugrasena. Mention two high-ranking royal officials and the names of village officials or Banua Tamblingan. Furthermore, the duties and obligations of the residents of Tamblingan Village are mentioned.
3. Inscription 104.c Tamblingan, Pura Endek II It is estimated that the reign of the Queen Sri Ugrasena. Addressed to a group of residents of the village of Tamblingan which is a group of Shiva. The people of Tamblingan village have an obligation to the kingdom in the form of taxes.
4. Inscription 305.d Tamblingan, Pura Endek III, No year number. The inscription mentions the names of the kings Sri Gunapriya Dharmapatni and Sri Dharmadoyana Warmadewa. The contents of the inscription are that the residents of the village of Tamblingan, represented by village officials and elders, went to the king to request that their damaged and damaged palm inscriptions be replaced with copper inscriptions. So that their next generation can pass on the rules in the inscription
5. Inscription 1011. Gobleg Pura Batur B. It is estimated that it comes from the reign of King Anak Wungsu in the years 971-999 Saka. The exemption of several types of iron tax levies and the king's policies regarding various matters relating to people's lives are contained in this inscription.
6. Inscription 511 Tamblingan, Temple Endek IV. year 1041 Saka (1119 AD). issued by Sri Maharaja Sri Suradhipa. Contains a decision at the request of the Tamblingan community represented by village officials and elders, so that they are not subject to the work of repairing forts, gates, wantilan, puncagiri, and all kinds of mutual cooperation in Manasa
7. The Kerobokan inscription/Buyan Sanding Tamblingan inscription from the reign of Sri Maharaja Haji Jayapangus. This inscription is addressed to residents who live in the village of Buyan sanding Tamblingan, it mentions activities related to traffic activities on the lake, various types of taxes, and community obligations in Buyan sanding Tambingan

8. The Bulian B. Inscription was published in 1103 Saka by Sri Maharaja Haji Jayapangus. Awarded to Karaman Banu Bwah, this inscription contains a cursory description of the blacksmiths in Tamblingan.
9. Tamblingan Inscription (Pan Niki) / 901.b Inscription Tamblingan Pura Endek V, published in 1306 Saka without the name of the king. It contained the king's order to the blacksmiths to return to Tamblingan again. He also ordered Arya Cengceng not to disturb the residents of Tamblingan and to live in Lo Gajah.
10. Gobleg inscription at Pura Batur C Does not mention the name of the king. Its contents are almost the same as inscription 901.b Tamblingan Pura Endek V so it can be ascertained that this inscription is a repetition of the king's order, which reports about the order of the blacksmith community to return to Tamblingan and so that a character named Arya Cengceng don't bother them anymore

Based on the contents of several inscriptions, it can be seen that in the X-XIV centuries AD the Tamblingan area had received the attention of the ruling king in Bali. Over a span of 400 years, there were five kings who issued official decisions regarding the people of the Tamblingan area. The ruler or king in power has a very respectable position, both in the royal order and in the life of court relatives. In the royal order, the position or honorable position is at the same time the highest position, namely as head of state and head of government.

The kings who issued inscriptions for the people in the Tamblingan area, apart from aiming to maintain the stability of the security and welfare of the people, can be suspected of having an interest in a group of people in the area. A special attention from the king who ruled in his time, was given to the layer of power occupied by the craftsmen, servants, peasants and laborers. This attention is mainly to a group of craftsmen or groups who have special skills called pande. This seems to be related to the efforts of the ruling group to strengthen its power. As quoted by Ardika (2015) from Brumfiel and Earle who stated that the emergence of artisans in society is often also associated with the presence of the political elite.

The community in the Tamblingan area as described in the inscription is a dynamic society. People live from farming, trading, as artists, as craftsmen and craftsmen. This has been discussed in several studies related to the Tamblingan area which was studied from inscription sources. The discussion of the inscriptions that mention the Tamblingan region has never discussed other possibilities that can be assumed from the policies decided by the

king towards the Tamblingan region. Research conducted so far on inscriptions has only focused on the identification and transcription of the text, while in-depth research in dismantling the assumptions and ideology behind the text of the inscription has not been done much.

The problem that will be raised in this paper is how the form of the power relations of the kings contained in the ancient Balinese inscriptions of the X-XIV centuries AD related to the Tamblingan area, what ideological elements contained in the Old Balinese inscriptions of the X-XIV centuries AD related to the territory Tamblingan, and what are the implications of the ideology contained in the ancient Balinese inscriptions of the X-XIV centuries AD related to the Tamblingan area.

The model of this research is the inscription that mentions the Tamblingan area in the X - XIV centuries AD will be deconstructed to see the existence of power relations in the discourse of the inscription. In addition, to find out the ideological elements and ideological meanings contained in the power relations. This study will use several theories, namely the theory of deconstruction, the theory of power relations and the theory of hermeneutics to answer the research questions. The research method uses qualitative methods by means of literature studies, interviews and observations. It is hoped that this research can reveal the power relations contained in the government system in the inscription that mentions the Tamblingan area.

GENERAL DESCRIPTION

The current location of Tamblingan is a banjar or hamlet located on the edge of Lake Tamblingan. Administratively, it is included in the Munduk Village area, Banjar District, Buleleng Regency. On a number of inscriptions, the Tamblingan area is mentioned in several forms of territorial unity. In the inscription 110. Gobleg, Pura Batur A and inscription 104.b Tamblingan Pura Endek I, the Tamblingan area is referred to as the child of banua i tamblingan. Inscription 305.d Tamblingan Temple Endek III, Gobleg Inscription Pura Batur B and Inscription 511. Tamblingan Temple Endek IV mentions Tamblingan area as karaman i tamblingan. With the difference in the mention of this territorial unity, it can be stated that the community groups facing the king are experiencing development, that is, from a group of residents called the banua i tamblingan then it becomes a smaller unit of people called the karaman i tamblingan. This shows that the Tamblingan area has undergone a territorial

change. However, from another inscription, namely the Buyan Sanding Tamblingan inscription, it is stated that the Tamblingan area is referred to as a different area. From this mention, it is not known with certainty whether what is meant by karaman buyan sanding tamblingan in this inscription are two different karaman or only one karaman who lives in an area. We can know that at this time Buyan and Tamblingan are the names of two lakes that are side by side.

The topography of the Tamblingan area as mentioned in the inscription, if traced based on the current toponym of the village name, illustrates that the Tamblingan area in the X-XIV centuries AD was much wider than the current Tamblingan area. The Tamblingan area is currently just a hamlet on the edge of Tamblingan Lake. The extent of the Tamblingan area as mentioned in the inscription shows the vast territory of the king who controlled the Tamblingan area at that time. All orders and rules imposed by the king will cover all the people in the area under his control.

As a fairly large area, Tamblingan received special attention from several kings who ruled Bali in the X-XIV centuries AD. These kings issued several policies related to the people in the Tamblingan area. There are five kings from the ancient Balinese era who published inscriptions related to the Tamblingan area as described in the table above.

The form of power relations in the Tamblingan inscription in the X-XIV centuries AD

The status of a leader in the social structure of the community carries a function or role to control, regulate and supervise so that collective goals are achieved and the socio-cultural values of the community are maintained. In traditional societies power is always associated with belief systems, based on religious principles and on supernatural powers. Rulers or leaders hold dualistic power, namely worldly and spiritual. Both are in one hand, that a king holds worldly power and spiritual power, or the Raja-Priest institution (Budhiharjo: 2012, 163). This is related to the concept of the god of kings, this concept is a manifestation of the relationship between religion and politics in the government system. This understanding presents the position of the king who is believed to be divine. Kings are considered as reincarnations of gods or as descendants of gods. As a source of power the king became the bearer of law and order, the protector of religion and defended his country from attacks from outside enemies

In strengthening and developing his power the king tried to control the existing sources of power, namely, military power to control power. Economic power to control land, labor, material wealth and production, legal power to maintain, change and facilitate interactions. The power of tradition to control the belief system and values that exist in society. Ideological power to control outlook on life and integrity. The diversioner's power to control the interests of satisfying secondary needs. (Sukanto, 1982: 254-265; Ardika, 2013: 136)

The inscription is an official government announcement issued by the king or high ruler of the kingdom that contains important royal decisions. The inscription contains legal decisions, taxes, and the legitimacy of power. The Balinese rulers in the X-XIV centuries AD who issued inscriptions for the people in the Tamblingan area also served to strengthen their power in maintaining dominance in social, political and economic aspects as well as "forcing" people's loyalty to themselves. The following will discuss the king's decision that is required to be carried out for the people who are in his territory.

1. Power Relations in Social Aspects

The social aspect is everything that is inherent in human life such as traditions, customs, and social groups. It seems that in the published inscriptions, the king imposed some rules on this social aspect. The same is true of the inscriptions published for the people of the Tamblingan area. The king paid attention to several things in the social aspects that exist in society, the rules applied to the community regarding privileges to one group, household rules, rights rules regarding slaves and other rules regarding community activities.

a. Rules of Residence in the Tamblingan Area

Inscription 110. Gobleg Pura Batur A, is the first inscription that mentions the existence of the community in the Tamblingan area. In one part of the inscription it is reported about the king's policy relating to the existence of a family or married couple without offspring, who resides in the Tamblingan area, if the spouse Those who died were required to hand over all the cooking utensils they brought to live in Tamblingan, to be handed over to the hermitage in Tamblingan. In another source, the Inscription 1011. Gobleg Pura Batur B also mentions the same thing, namely about the obligations that must be fulfilled by married couples who live without offspring, if they die in Tamblingan, their obligation is to hand over their inheritance to the hermitage. Inscription 511.

The regulations made by the king for married couples do not only apply to married couples, those who are about to get married have also applied regulations, especially to different social groups. This rule is important to set regarding inheritance in the form of assets and social obligations from a family with their descendants. The king's power appears in the rules of residence as mentioned above, namely the king has an interest in the inheritance of the residents so that the king establishes the rule.

b. Crime and Slavery in Communities in the Tamblingan Area

Inscription 511. Tamblingan Pura Endek IV in the sambandha section states that at that time Manasa did not stop being robbed, causing damage to Manasa. The people of Tamblingan asked His Majesty Sri Maharaja Sri Suradhipa to repair the fort at Manasa, so they asked to be released from other obligations.

The ancient Balinese kings who published inscriptions for the people in Tamblingan had made policies related to crime. As in Foucault's theory of punishment and discipline, in his criminal policy the king stipulates a number of fines for people who violate and disturb security in the Tamblingan area. In the inscription 511. Tamblingan Temple Endek IV it is stated, if any resident of Tamblingan commits a crime, they will be fined and subject to sin. The fine was handed over to Hyang Api in Central Kalimantan. On the other two inscriptions, it was informed that the people in the Tamblingan area had faced criminal events in the form of attacks from a group of people. This is contained in two inscriptions, namely the Gobleg Pura Batur inscription and the 901.b Tamblingan V inscription.

Another social rule contained in the inscription is the existence of slaves in the Tamblingan area. In the IX century AD in Bali, based on some ancient Balinese inscriptions, it was stated that there were people who owned slaves or ulens. The Sukawana AI inscription published in 804 Saka or 882 AD, and the Srokadan D inscription published in 999 Saka or 1077 AD mentions the existence of slaves as a substitute for payment for debts owned by someone. Inscription 1011. Gobleg Pura Batur B contains rules from the ruler for slaves in the Tamblingan area. Regulations regarding slaves are still contained in the Buyan Sanding Tamblingan Inscription. The news from the inscription provides information that at that time people positioned slaves as "goods" that had economic value. These slaves were "merchandise" that had a sale value or were valuable to be traded by the public. When the owner died or experienced financial difficulties, the slave could be exchanged for money.

c. Disaster Rules and Environmental Aspects in Tamblingan Area

The people who live in the Tamblingan area are very dependent on the lake. Because it is close to the lake, the risk of disaster is certainly unavoidable. The occurrence of incidents of residents who died while doing activities on the lake and the death of pets seemed to get the attention of the authorities. The Gobleg Pura Batur inscription contains information that if a villager drowns in the lake, they do not have to be reported to the hajj or the king, the community will not be blamed for the incident, but they will be charged for burial and purification ceremonies for the area. The 511 Tamblingan inscription of Pura Endek IV also reported things related to the disaster. Rules regarding disasters related to livestock are also contained in the Buyan Sanding Tamblingan inscription, This disaster regulation is closely related to the existence of Tamblingan Lake. The inscription provides information that the king arranges a certain ceremony and fines if any pets die in Tamblingan Lake because this is considered to pollute the sanctity of the lake. The purpose of the stipulation of this rule is for the public to supervise their pets and maintain the sanctity of Tamblingan Lake.

d. Metalworker and Artists Group in Tamblingan Area

In the inscription that mentions the Tamblingan area, it is reported that a group of people who work as craftsmen with certain skills are called groups or pande groups. This pande group consists of the gold pande, the blacksmith, and the brass pande. The pande profession is no different from the craftsman profession. But in many countries, a blacksmith depends on the need for tools that are needed by other people, especially in agriculture and warfare. Pande mas is a type of metal craftsman mentioned in several ancient Balinese inscriptions such as the Bebetin AI inscription (818 Saka), the Trunyan AI and B inscription (813 Saka and 833 Saka) and the Pengotan AI inscription (855 Saka).

The news about this pande is also contained in several other inscriptions, namely, Inscription 503d. Tamblingan Pura Endek III published by kings Sri Gunapriyadharmapatni and Sri Dharmmodayana Warmmadewa, Inscription 1011. Gobleg Pura Batur B, Inscription 511. Tamblingan Pura Endek IV, Inscription Bulian A, Inscription 511. Tamblingan Temple Endek IV provides more complete information about this pande group, it is stated that the Tamblingan community is allowed to do candala work. The same is true for the Buyan Sanding Tamblingan Inscription.

2. Power Relations in Economic Aspects

The authority possessed by the king causes the king to have the right to regulate the territory of the kingdom, including some of the results of the people's efforts, especially in the form of materials that must be submitted to the king. The king's rights in the form of material in the inscription are called *drwyahaji* or "owned by the king". The ruler also has the right to collect services from the community in the form of labor to build in various main sectors related to physical development, such as the construction of sacred buildings, roads, agriculture and village halls, this term is called *bwathhaji* or *buncanghaji* (Laksmi, 2006: 59).). A number of taxes are mentioned in the ancient Balinese inscriptions, as well as the sources of the inscriptions that mention the Tamblingan area. Taxes levied by the authorities are a source of income, the tax is determined by the authorities. The tax collection mechanism or tax arrangement is made in accordance with the policies issued by the king, this policy is stated in the inscription. The timing of tax collection, the amount to be paid and the use of the tax must have been through a consideration by the authorities.

a. Drwayahaji as an offering in the form of material to the ruler

Drwyahaji is a number of offerings from the people to the king according to the activities they do. There are dozens of *drwyahaji* in inscriptions which generally begin with the prefix 'pa' and when viewed from the meaning of the word, the prefix 'pa' can be said to be an abstract form of 'tax on..', or 'tax for..'. (Goris, 1974: Laksmi, 2006: 57). The offerings in the form of *drwayahaji* in inscriptions that mention the people in the Tamblingan area are offerings of several types of taxes. The inscription that mentions this is Inscription 104.b Tamblingan Pura Endek I, Inscription 1011. Gobleg Pura Batur B, in Inscription 511. Tamblingan Pura Endek IV is a levy imposed on the implementation of marriage,

b. Buncanghaji as an offering in the form of services to the ruler

Buncanghaji is an offering to the king in the form of labor services for several development sectors in the kingdom, especially physical development. This *buncanghaji* seems to be offered not only to the king, but also to a sacred building, because *buncanghaji* is an act to worship the greatness of God, either by constructing a sacred building or by performing rituals aimed at the gods. Sources of data regarding *buncanghaji* offerings by

people in the Tamblingan area are contained in the 110. Gobleg Pura Batur Inscription, 1011 Inscription. Batur Temple Gobleg B, and 305.d Tamblingan Temple Endek IV

3. Power Relations in Religious Aspects

The ceremony is the activity of the people in their devotion to God, gods, ancestral spirits and other spirits with the aim of getting protection. This ceremony can be repeated every day, every month, every season or waiting for a good day that has come to be calculated by the people. Inscription 110. Gobleg Pura A mentions a number of sacred buildings related to the Tamblingan community. It was mentioned that there were sacred buildings of Hyang Tahinuni and Hyang Wihara, where the king emphasized that the public was obliged to take care of the two sacred buildings. Besides these two buildings, another sacred building is Hyang Api.

The sacred building of Hyang Api has social and religious functions. This building is religiously functioned as a holy place to worship the greatness of God Almighty in its manifestation as the God of Fire and the holy spirit of the ancestors. While related to its social function, it is a sacred building that is used as a place to submit offerings related to social activities such as inheritance management, ancestral spirit ceremonies or marhantuang tax regulations, procedures for receiving guests or foreigners and handling crimes (Murjana, 1988: Utami, 2006: 103).

Regarding religious ceremonies contained in the inscription found in Inscription 1011. Gobleg Pura Batur B, which states that if a Tamblingan community takes a black stone or *sela krsna*, they are required to provide food to everyone, including the *caksu* supervisors. This black stone-taking ceremony should be accompanied by carrying out *caru*-serving as well as the traditional etiquette that used a goat.

An important ceremony that is often performed by the people of Tamblingan is the *caru prayascitta* ceremony. As contained in the Pura Baur B Gobleg Inscription, it is stated that if there are signs of a major disaster in the Tamblingan area to provide soil particles, if the sign causes disaster for many people, they should carry out *caru prayascitta* (*caru pinrayaccipta*) with a grace period of a day and a night using *daksina*. . Another source, the Buyan Sanding Tamblingan Inscription, states that if there are residents who experience the loss of their livestock such as cows, if the cow is found by the owner, they are allowed to take it without

having to report to the thani. But if it causes bad things for his village, the owner of the cow must hold a ceremony in the form of caru prayascitta for his village.

Inscription 511. Tamblingan Temple Endek IV also mentions the caru prayascitta ceremony related to burial. The community is subject to a burial tax of 2 masaka 2 kupang which is imposed if a villager drowns in the lake. Information about the burial ceremony which was accompanied by caru prayascitta was also included in the Buyan Sanding Tamblingan Inscription, which reported on burial taxes not only for humans, but also for pets.

4. Power Relations in Legal Aspects

Ancient Balinese inscriptions from the IX-XIV centuries AD contain various problems that arise in society. In some inscriptions, the end of the inscription often contains a paragraph that mentions a curse to confirm the king's decision so that it is not violated or changed by anyone in the present or in the future (Ardika, 2018: 2). If the provisions in the inscription are violated, it will result in misery and suffering for the rest of his life. The final part containing this curse is called sapatha.

In the Tamblingan inscription of the X-XIV centuries AD, the mention of sapatha is not found in all published inscriptions. Of the ten inscriptions that have been examined, only two inscriptions contain the sapatha, namely Inscription 1011. Gobleg Pura Batur B and Inscription 511. Tamblingan Pura Endek IV. In the inscription 1011. Gobleg Pura Batur B, it is stated that anyone who disobeys Sri Maharaja's decision, the residents of the Tamblingan village in the area, male or female, must receive a terrible punishment. A similar curse sentence is also contained in the 511 Tamblingan Temple inscription of Endek IV.

Sapatha written in the inscription is a political and religious discourse that functions as a controller against those who do not obey the rules that have been set by the authorities. This disobedience deserves punishment, but the punishment received is not corporal punishment but the threat of cursing. The threats contained in the inscription aim to discipline the people who are in the king's territory, so that they follow all decisions and stipulations that have been contained in the inscription.

5. Ideology Affecting Power Relations

Ideology is the science of ideas or analytical tools in the social sciences to find out the ideal idea. Ideology is also a concept that is lifted from and used to cover social reality to

legitimize class domination by making the ideology seem natural and historical (Macey, 2001: 198-199) in the sense that it is not related to socio-political interests. The king was a central figure in the politics of the government of the ancient Balinese kingdom. The king determines the purpose of government and this goal will be achieved if the king has sufficient ability in it. The king must be able to protect and avoid his people from all harm, destroy all obstacles, carry out surveillance, and ensure the welfare of his people.

The ten inscriptions published for the people in the Tamblingan area, contain various problems, several obligations and important matters relating to the lives of the people who live there. The king who ruled this area for a certain period, has made several efforts to keep the condition of society stable. The inscription contains information about the existence of rules imposed on the community, both in the social, economic, religious and legal fields. In the decision issued by the ruler, ideology is contained which is an idea for the common good which is the way of life of the community, nation and state

a. Economic Ideology

Economic ideology is a view that reveals perspectives on how the economy should work towards its goals. From an economic perspective, there is a liberal capitalist ideology and a socialist communist ideology. Capitalism and communism are distinguished according to ownership. Capitalism recognizes individual ownership, whereas communism negates individual ownership. Liberalism and socialism in the economic system are distinguished according to the presence or absence of the role of the state in economic policy. Liberalism wants to give up the role of the state in economic policy and leave it to the market mechanism. Socialism is the opposite, economic policy is entirely carried out by the state.

In a number of inscriptions that mention the Tamblingan area, it is mentioned about the presence of a specialist group which is a group of metal craftsmen or pande. Metal craftsmen or this pande group had a very important position in ancient Bali, because they produced agricultural tools, daily equipment and weapons needed by the government and society.

The emergence of metal craftsmen in Bali is an interesting thing because metal raw materials are not found in Tamblingan. This indicates the existence of inter-island trade to obtain these raw materials. Based on archaeological research that has been carried out in several places around Lake Tamblingan by the Denpasar Archaeological Center, a number of archaeological artifacts provide clues that the location has long been inhabited by humans.

Artifacts found in the form of rings, knives, spurs (a type of knife for cockfighting), betel (cutting tools for blacksmiths), hooks used to strengthen wood, anvils, bronze wire, metal crust, copper, and tin on a black soil layer. . This finding raises the suspicion that at this location there have been metal workshop activities, especially blacksmith activities (Suantika, 2002; Utami, 2002). 2006:1). Metal craftsman profession is classified into two parts, namely craftsmen as producers of commodities and craftsmen as performers of art (art). In addition to setting policies on community activities, the authorities also collect taxes on this group of craftsmen. The existence of the pande group in the Tamblingan area is also a capital for the rulers.

The goods produced by metal craftsmen are regulated in such a way by the ruler. Various rules issued by the king, with the hope that this pande group will feel comfortable staying in the Tamblingan area. The goal is that the potential of this pande group can be controlled by the kings who control the Tamblingan area. The link between artisans and the elite is a political model which is expressed in various forms, including: a) Monopoly on commodities originating from outside regions through trade which is seen as the main source of profits obtained by the rulers. b) The ruler obtains power and influence over the population through hegemony and monopoly on certain types of food, equipment and weapons. c) Control and manipulation of wealth are key factors in building political power. d) control over goods that have prestige and wealth values combined with a regional market system will be able to become a tool or media in supporting the administration and craftsmen who work for the ruler/king (Brumfiel and Earle, 1987: Ardika, 2015: 7)

With the existence of a blacksmith group in the Tamblingan area, and their production of metal in the form of weapons and jewelry, the rulers feel safe about the source of the procurement of weapons they have. This is certainly related to the stability and security of the Tamblingan region. Likewise, the jewelry they make will be a sign of the high prestige and wealth of the ruler

The economic ideology seen in the economic system of the people in the Tamblingan area is fully regulated by the authorities. The authorities want the capital in the community to be fully utilized for the benefit of the government and the welfare of the community. The decision by the authorities to determine the tax units imposed on the community has gone through a consideration so that the community does not feel burdened. In addition, the rulers also want the legitimacy of their power with the important role of the pande group in the

Tamblingan area. The entire economic system imposed by the authorities is an effort to prosper the community. A stable economy in a power will bring prosperity and prosperity to the people as a whole.

b. Political Ideology

Political ideology is a collection of ideas that form the basis for regulating power and how that power should be exercised. Political ideology is also a basis in regulating the life of a country's people and state administration.

The people in the Tamblingan area, which were led by a number of rulers during the period from the X-XIV centuries AD, certainly cannot be separated from the values and rules issued by the rulers. Ancient Balinese inscriptions mention that the position of the king is very high in social stratification, the king is the top layer of power. Like the elements contained in political ideology, power is always close to the institutions that carry out government activities. The decisions taken by the rulers are the political steps of the rulers to continue to show their existence in the government.

In the inscription 104.b of Tamblingan Pura Endek I, it is stated that there is a pande interpreter in charge of collecting parmesan taxes and making armor. It seems that the position of this pande interpreter is related to the blacksmith group in Tamblingan. Another inscription that mentions royal officials related to the economic activities of the people in the Tamblingan area is the inscription 104.c Tamblingan Pura Endek III, inscription 1011. Gobleg Pura Batur B.

Political ideology has the aim of determining the behavior and political attitudes of a country or group. Political ideology also aims to guide and direct society towards a common goal or interest. As explained in the inscription 511. Tamblingan Temple Endek IV. This inscription mentions a number of officials who were present at the pakirakirān i jro makabehan session. The presence of this group shows that the king has considered his decision with many parties who play a role in royal politics, and shows the king's legitimacy as the highest decision maker.

The mention of the pande interpreter official in the Tamblingan Pura Endek I inscription 104.b which was issued to the community in the Tamblingan area, informs that there is an official tasked with supervising the pande group in Tamblingan. Goris (1961) in his article *Deposit der Pande Wsi* as quoted by Windu Tiasuti, talks about the position of metal

craftsmen in Javanese and Balinese society. Metal craftsmen or workers who are engaged in metal work, are considered to have certain magical powers.

The interdependence relationship between the pande group and the rulers during the ancient Balinese period caused the position and role of the pande to become very important. The inscription 901.b of Tamblingan Temple Endek V and the Gobleg Inscription of Pura Batur C mention an order from the ruler in the Tamblingan area so that the blacksmith who left Tamblingan due to the attack of Arya Cengceng, returned to Tamblingan and the ruler guaranteed his safety. This is a form of protection for the pande group community in the Tamblingan area, so that they can return to work. The existence of this group in other areas will certainly pose a threat to the rulers of the Tamblingan region. In addition to the unstable economy and royal income, can also threaten the security condition of the Tamblingan area from enemy attacks due to reduced production of weapons. The main goal of the rulers who set the rules for the pande group in the Tamblingan area was the desire to control the metal pande in Tamblingan with their production.

c. Religious Ideology

Religion and ideology are two things that have the same goal, something ideal as desired by mankind. Religion is a norm and value in a society, while ideology is a way or strategy to achieve a goal.

Inscription 110. Gobleg Pura A, where the ruler obliges the people of Tamblingan to perform a number of maintenance obligations to the sacred building. In the Buyan Sanding Tamblingan inscription it is stated that if there is a cow theft that causes something bad for the village, the owner of the cow must hold a ceremony in the form of caru prayascitta for his village. The Gobleg inscription of Pura Batur B also mentions a ceremony called pinrayaccipta, which may be the same ceremony, namely caru prayascitta, which is completed with daksina. The offering ceremony by WR Smit (in Koentjaraninggarat 1987) stated that in addition to belief and doctrine, the ceremonial system is an embodiment of religion and religion.

From the news of the inscription above, it seems that the Balinese kings who controlled the Tamblingan area, in this case used religious ideology as a tool to attract and attract public attention to regulatory texts related to religious activities. People assume that whatever they do with regard to religious activities is to show their devotion to God and for the balance of

human life. Religion brings universal norms that are able to sort out good moral principles and reject taboo and forbidden rules. In addition, it also provides supervision to the community with agreed teachings so that they remain on the right track. The king also granted exemption from certain ceremonies such as caru prayascitta as well as freedom from some taxes and obligations due to having to maintain sacred buildings. The king has made efforts to legitimize his power by attracting public sympathy through religious activities.

d. Ideology of Knowledge

The position and power of a king is the highest position in government. The king has the authority to carry out his duties as a protector and controller of a country he controls. The king is a figure who in every action becomes an example and role model for his subordinates and the people he leads. The Buyan Sanding Tamblingan inscription states that Sri Maharaja Haji Jayapangus adhered to the Manawa Kamandaka book in his reign. Sri Maharaja Haji Jayapangus thinks about the welfare of the country he leads with the aim of making the seven countries strong

Foucault assesses that power is built through a network of knowledge to obtain the truth. Power is obtained from knowledge, and is practiced using discourse through language. There is no practice of power without giving rise to knowledge, so knowledge will always exist in power relations. Power is a strategy of knowledge that is practiced, that knowledge will bring power like a person in the field he knows.

The inclusion of saptha by the king in the 1011 inscription. Gobleg Pura Batur B and the 511 Tamblingan inscription, Pura Endek IV which contains the number 1041 Saka shows that the king had the knowledge to exercise social control and discipline the lives of the people they lead. With this the king expects obedience and acknowledges the king's power. With the authority possessed by a king, the king has the right as a regulator of the kingdom's territory, one of which is to regulate part of the income earned by his people. A clear and regular tax collection mechanism is needed so that the previously determined goals, namely to finance royal expenditures and to improve the welfare of the people, can be achieved optimally.

The existence of rules issued by the king related to taxation shows that the authorities have good knowledge of tax accountability. The inscription provides information that tax collection is carried out at certain times. The timing of tax collection for some types of taxes

shows that the king has good knowledge of prey institutions. The prey institution is a guideline for the community to carry out farming, trade, government and military activities.

IMPLICATIONS OF POWER RELATIONS IN THE TAMBLINGAN INSCRIPTIONS OF THE IX-XIV CENTURIES AD

Inscriptions are decrees, gifts and privileges issued by the king. This decision is binding and has legal force. According to Foucault, power is not owned but practiced in a scope where there are many positions that are strategically related to one another. For Foucault, power always accumulates through knowledge, and knowledge always has a power effect. There is no knowledge without power, and conversely there is no power without knowledge (Eryanto, 2005: 65-66. Halwati, 2013: 156).

In Old Balinese inscriptions published by kings who ruled from the IX-XIV centuries AD which mention the Tamblingan area. Various important information related to the people living in the Tamblingan area can be obtained from this inscription, such as religious activities, economic activities, enacted laws, and policies of the authorities. Some of the inscriptions are damaged so that the discourse that is loaded by the King cannot be analyzed properly. But at least it can inform how the rulers conduct power relations in their government.

1. Development of Social Stability

The social stability of a stable country can be seen from the government that can carry out its programs in accordance with predetermined territories. The inscription given to the community in the Tamblingan area is always used as a guide and orientation to create guidance carried out by the authorities through the government to the community which aims to create an orderly, law-abiding, and prosperous society.

The guidance on social stability carried out by the rulers in the Tamblingan region was also seen in the king's decision to free the community from a number of mutual cooperation obligations in Manasa. This is because they have to make repairs to the forts and gates in the Manasa area due to frequent robberies. Information about the release of this obligation is contained in the Gobleg Pura Batur B inscription and the Tamblingan Temple Endek IV inscription. With their release from these obligations, the authorities hope that the community will focus more on their other efforts to create social stability.

Decisions made by the authorities, on social aspects related to regional security, one of which is the king's decision to assign sin or punishment to Tamblingan residents who commit criminal acts. These crimes include stealing, robbing, blocking, pulling by force (robbing) raging, being impudent, committing murder in secret, acting with violence, bewitching, using poison, and being disobedient to parents. In addition to punitive measures, the authorities also took action to give awards to people who succeeded in arresting thieves who disturbed village security. If a resident manages to catch or even kill a thief or *botoh jaka*, in addition to getting a prize of 1 mussel, they are released from the *prayascitta* (*prascitta*) ceremony.

2. Community Economic Stability in Tamblingan Area

The economic activities of the Tamblingan community are dominated by professions as farmers, ranchers and fishermen. Farming activities are cultivating land by planting *gaga* rice, while raising livestock is in the form of raising various types of animals such as buffalo, cows, horses, chickens, and pigs. The people of Tamblingan also seem to have mastered several skills, such as weaving, weaving and metal craftsmanship. This group had a close relationship with the ruler, they were allowed to bring in silver from outside and carry out metal smelting activities in their village.

Metal craftsmen also produce several other types of goods that function as objects that indicate the social status of the community such as jewelry, kris, crowns, sticks and other objects used by their owners to legitimize their power. The development of the agricultural and trade sectors in the Tamblingan area, as well as the existence of regulations from the authorities on economic activity, proves that the economic stability of the people in the Tamblingan area has developed and is orderly, so that the welfare of the community is well achieved.

3. Community Discipline Through Religious Sanctions

The rulers of the ancient Balinese period carried out normalization actions by issuing inscriptions. The inscription can be expressed as a discourse which is a series of provisions or regulations that will later become a reference for the community. The inscription contains various provisions issued by the authorities such as social rules, public obligations in the form of taxes, reasons for issuing the inscription, names of positions in the government bureaucracy and contains curses or *sapatha* against those who violate existing provisions.

The curse or sopatha written in the inscription is the strengthening of the rules and provisions that have been set by the king or ruler to remain upright and not be changed by anyone, now or in the future. Sopatha or curse reflects the existence of power relations in every rule contained in the inscriptions.

The tradition that is currently still valid in the Tamblingan area is related to the implications of the existence of discipline through religious sanctions, namely the naur danda ceremony. The naur danda tradition is closely related to the implementation of marriages in the Gobleg Traditional Village. That is, if a woman marries out (exogamy) from the Gobleg Indigenous village to another village, then they are obliged to hold a series of ceremonies called the naur danda tradition. And for men it is not allowed to tease.

This naur danda procession is carried out at the Village Temple (Balai Agung) at the time of work at the temple. Karya is a religious procession that is carried out once a year, precisely on the fifth full moon according to the Balinese calendar calculation, which falls in October-November. Naur danda ceremony which is held every two years, in each implementation lasts for three months and with a fairly long series of ceremonies. This ceremony has the aim of proclaiming, notifying and requesting the marriage partner that he has left the Gobleg traditional village. This ceremony must be carried out by all women from the Gobleg Traditional Village, who marry outside the village, both those who marry with the same or different religious beliefs,

CONCLUSION

The inscription is a decree issued by the king, as a discourse on the power he has. In the X-XIV centuries AD, people in the Tamblingan area received 10 inscriptions from five kings who ruled in Bali. These inscriptions, either directly or indirectly, were issued to the people in the Tamblingan area. The inscriptions show the king's policy decisions on social, economic, religious and legal aspects. The ideologies that form the basis for power relations are economic ideologies, political ideologies, religious ideologies and knowledge ideologies. The power relations that occurred in the X-XIV centuries AD had implications for fostering social stability, economic stability and discipline through religious sanctions.

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