THE EXISTANCE OF PERGURUAN KEBATINAN SANDHI MURTI INDONESIA

IN THE FIELD OF *KANURAGAN* IN BALI

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ABSTRACT

Perguruan Kebatinan Sandhi Murti Indonesia is establised by I Gusti Ngurah Harta on 27th April 1990 in Denpasar City, Bali. Practice of *kanuragan* is identical to the stigma of violence, the practice of inner power and *pangleakan* associated with black magic, so this study aims to analyze and answer the formulation of the problems on the existence of social practices of Sandhi Murti in the field of *kanuragan* in Bali. This study is constructed as a cultural studies.

The results of study showed the existence of Sandhi Murti in the field of *kanuragan* in Bali for 24 years (1990-2004) is characterized by the development of forms of activity in sports as well as in the arts, mysticism, economy and politics. Sandhi Murti social practices are also undergoing expansion area of activity in the branch organization in Tabanan Bali and Sandhi Murti Bulgaria in Europe, as well as developed personally by members overseas such as Australia, America, Russia and others. Sandhi Murti practices in the field of *kanuragan* is based on the teachings of *siwa tantra* (tantric), or *siwa bhairawa, kandapat* and *dasaksara*. Functions of *kanuragan* practiced by Sandhi Murti, such as : psychosomatic and psycho-kinetics therapy; commodity and recreational; magical function, social and cultural functions.The significance of social practices of Sandhi Murti develop social capital through group of solidarity. Significance of cultural transformation Sandhi Murti *kanuragan* practices reflected the cultural inheritance of tantric into organizational habitus.

Keywords: social practice, organization, Sandhi Murti, *kanuragan*, transformation mystical culture of Bali.

INTRODUCTION

This study examines the existence of Perguruan Kebatinan Sandhi Murti Indonesia in the field of *kanuragan* in Bali. This organization (hereinafter referred to Sandhi Murti) establised by I Gusti Ngurah Harta on 27th April 1990 in Denpasar City Bali. Practice of *kanuragan* is identical to the stigma of violence, the practice of inner power and *pangleakan* associated with black magic, so this study aims to analyze: 1) the existence of social practices of Sandhi Murti in the field of *kanuragan* in Bali; 2) the form and function of Sandhi Murti's teaching of *kanuragan* in Bali; 3) the meaning and impact of the existence of Sandhi Murti in the field of *kanuragan* in Bali. The benefits of this research is to understand the socio-cultural dynamics, as well as to appreciate the various strategies and the creative process in maintaining the Balinese community and developing values ​​that are considered to be valuable for life.

This study uses some theoretical approaches, namely: 1) the theory of Pierre Bourdieu's generative structuralism (Harker et al, 1990: xiii-25) which examines the relation of capital (cultural, socio-economic, and symbolic capital) and habitus in which relevant to assess the position and disposition of members of Sandhi Murti through the production and exchange (reconvention) strategy within the organization; 2) the modus operandi of the ideology theory of John B. Thompson (Thompson, 2006: 95-105) is used to analyze the strategy of Sandhi Murti in maintaining social relationships to gain sympathy, legitimacy and organizational hegemony which is extending through modes such as legitimacy, unification and fragmentation. 3) The myth of Roland Barthes' theory (Barthes, 2007: 292-345) is used to study the dynamics of organization through forma (identity) transformation that has a variety of political significance; 4) The theory of discipline and punish of Foucault (Suyono, 2002: 397-418) is used to analyze relationship disciplinary of the body with power through modus operandi of discipline such as: through the selection and disposition of members in distribution of space, tabulation (time table exercise and rituals), registration of members in cumulative administrative mode; composition and configuration through the command of Sandhi Murti’s grand master; 5 ) deconstruction of Jacques Derrida's theory (Piliang, 2003: 137-278) provides a method of text interpretation namely retrospective and prospective interpretation which is important for understanding the perceptions or interpretations related to a variety of text and the use of research literature including mantras which belong to Sandhi Murti.

RESEARCH METHOD

This study is designed using ethnographic approach of cultural studies by using empirical and theoretical approaches based on intensive field work (Barker, 2004: 29). Location of the research conducted in Sandhi Murti in Denpasar-Bali and additional studies conducted based on the invitation of Sandhi Murti Bulgaria in Southeastern Europe. The primary data sources are: a key informant and informants supporters. Secondary data sources are: the records of observations results, newspaper articles and other literatures. Qualitative data is the form of descriptions or results of information (interviews) in writing about Sandhi Murti and quantitative data such as the number of members and informants as well as the information presented in the form of tables or figures. The informants were selected by purposive sampling method selected on the basis of personal judgment (judgment sampling) and also based on the principle of snowball sampling in which key informants recommend other informants who are considered to have the capacity and authority.

DISCUSSION

The results showed that the existence of Sandhi Murti in the field of *kanuragan* in Bali for 24 years (1990-2004) were characterized by the dynamics of transformation of identity, meaning, and values. This organization has a wide range of identities, namely: Yayasan Perguruan Sandhi Murti, Seni Bela Diri Tenaga Dalam Sandhi Murti (Harta,1997: xv), Padepokan Karang Kedangkan Teledu Nginyah and Perguruan Kebatinan Sandhi Murti Indonesian. The existence of social practices of Sandhi Murti has developed form of activities other than in the field of sports also in the arts, mysticism, economics, and politics. Sandhi Murti’ social practices are also undergoing expansion area of ​​activities by developing branch organization in Tabanan Bali and in Sandhi Murti Bulgaria, and also developed personally by its members abroad such Australia, America Russia, and others.

Teachings of Sandhi Murti in the field of *kanuragan* is sourced from tantric teachings or *siva bhairava, kandapat* and *dasaksara* (Putra, 2005; Eka, 2011). The function of teaching and social practices of Sandhi Murti are: psychosomatic and psycho-kinetic therapy (physical and mental health), (Antonelli, 1995: 77-82); commodity and recreational; magical function; social and cultural functions (as the manner and lifestyle). The social significance of social practices of Sandhi Murti is to build group solidarity, and the cultural meanings associated with the transformation in which the cultural inheritance of *shiva* *tantra* became organization habitus. Impacts of Sandhi Murti’s *kanuragan* teachings are: (1) personal impacts associated with the changed of food consumption patterns, a more positive self-image and ecstacy; (2) the social impact of the practice of self-discipline esoteric or *“nuraga”* transformed into *“beraga”* activity, that is associated with a show of force ; (3) the emergence of symptoms of culture shock due to differences in the perception of running a practice *kanuragan*, as ritual practice sacred and profane (in sports); (4) *kanuragan* became a way of life, a kind of fashion or aesthetic lifestyle to indicate prestige identity and social status that reflects spirituality.

The practice of Sandhi Murti’s *kanuragan* is a cultural inheritance and a transformation of *shiva bhairava* teachings became organization habitus of Sandhi Murti. The practice of Sandhi Murti’s *kanuragan* is a inheritance practices that took place genealogically in the past 24 years from Turah to his son and the same thing happened to the members who invited children and other family as members of Sandhi Murti.

The *kanuragan* doctrine based on formula of *kandapat* was found to have similarities with the mantra owned by Pan Putu Budihartini from Darma Murti. By using a prospective interpretation, the main mantra of Sandhi Murti called *“Mantra Masuk Desa”* had had similarities formulas and functions with mantra in the book *“Tattwa Kandapat Sari”* (Budihartini, 2008: 24) belong to Darma Murti. Thus, the teachings *kandapat* used by both organizations are simulacrum in which the origin and authentic are difficult to prove.

Using formula of *dasaksara* in the teaching and practice asserted that practice of Sandhi Murti’s *kanuragan* characterized by shiva or tantric. *Dasaksara*, a mantra formula is considered as a source of strength and mystical powers used to glorify God as a manifestation of Shiva (Nala, 2006: 115; Yudhiantara: 2003). In practice of Sandhi Murti’s *kanuragan*, *dasaksara* is not only found in the mantra but also transformed into a kind of hypnotherapy, through the breathing techniques as *kundalini yoga* by focusing concentration between navel and sexual organs to generate *chakra svadistanna (bhima padma)* (Pott, 1966: 8) and in Sandhi Murti called as *kuncian*.

Rituals in mysticism practice of Sandhi Murti’s *kanuragan* is not intended as a religious practice but rather a means to maintain social capital organization including: as an adhesive solidarity, build trust, altruism, co-operation and social virtues. Ritual Sandhi Murti also a distribution space to separate members of Sandhi Murti in the position and disposition in the group. Ritual Sandhi Murti is a mode of unification used as a strategy to create a unified reducing internal differentiation or differences in the organization and suppress disagreement or even conflict that sourced from a variety of cultural differences in perceptions. The role of the teacher became the center of power in magical rituals and determine the success of the members to go through the process of rituals. The rituals which is held in Bali tend to conducted behind closed doors and in a special room that involves a personal relationship between the master (teacher, *guru*) and his members. While abroad, especially in Bulgaria a ritual was held in the open space as a mystical cultural performances and it can be recorded and the whole process can be seen by members who come together with the friends, family or relatives and even come along with the press. This open rituals in addition to attract people who come also to gain public legitimacy through the rationalization and universalizing of the teachings and practice in the field of *kanuragan*.

The study also found differences perception of Sandhi Murti’s members in the country and abroad in implementing practice of *kanuragan* Sandhi Murti. Teachings and practices of *kanuragan* implemented by members Sandhi Murti in Bali tend to be passively accepted as doxa which is believed to have a close relationship with the sacred Hindu religious practice. The ability to have the inner power tend to be associated as a "*kesaktian,*magic power" or superhuman given-abilities that related to the mystical power of the transcendental (god). The practice of *kanuragan* both as a sports as well as practice of spirituality are believed to affirm religious beliefs of some members. In Sandhi Murti members abroad, practice of *kanuragan* understood as a martial sport activity like any others. Goal orientation of *kanuragan* practice tend to directed at the development of science in the field of sports and psychology and it is not limited in religious practice such as the orientation of Sandhi Murti’s members in Bali.

*Kanuragan* and *pencak silat* have similarity in principles and practices. According to IPSI, Pencak silat has four aspects includes: sports, fighting, arts and spiritual activities (de Groot, 2006). In Sandhi Murti, the invulnerability has been given to the members since the beginning of the initiation or accepted as a new member. While the other martial arts institutions (pencak silat), the invulnerability is generally given when a member or student has been deemed as proficient fighter, has seniority and it is given as the final stages of teaching, example: to achieve a degree or status as *guru* or a warrior *(pendekar)*. In this final stage is understood as an aspect of spirituality in martial arts education (pendidikan pencak silat) in Indonesia.

Practice of *kanuragan* of Sandhi Murti has no competition aspect through fighting with other organization as common practiced by martial arts organization IPSI members. *Kanuragan* as invulnerability tend to be shown as magic attraction by the organization to the community. Other differences were also found in the *jurus* or stance of Sandhi Murti’s *kanuragan* which did not reveal any pattern of kicking, boxing or punching attacks. The stance of Sandhi Murti more intended as a gesture of defense in the form covered up *(belaan)* and parry *(tangkisan)*.

Practice of Sandhi Murti’s *kanuragan* has transformed the value in which at the beginning were practicing by restricted group among Balinese and now become mixed and opened group that giving opportunity for overseas people as members.

CONCLUSION AND SUGGESTION

The conclusion from the study about the social practices of Sandhi Murti is functional particularly in maintaining cultural values ​​and practices in the field of *kanuragan* and mystic in Bali. Practice of *kanuragan* of Sandhi Murti as a commodity has a significant economic value and used to operate the organization. Sandhi Murti’s social practices in the last 24 years (1990-2014) has successfully developed capitals and the domains through the production and exchanged strategy as well as through the mode of ideological: legitimacy, unification and fragmentation. Hegemony of Sandhi Murti showed that the teachings and practices of *kanuragan* has functioned and positive value in addition to support members and also to gain legitimacy of the ruling elites and the government. Sandhi Murti’s *kanuragan* is not only as a martial practice but also a commodity for organizations in which the existence is preserved through the promotion and dissemination both within and outside the country.

Suggestions for Sandhi Murti is need to strengthen the capacity of members with leadership of the cadre primarily to overcome the scarcity of the gurus *(penginisiasi)*. The participation of women members in the Perguruan Sandhi Murti Bali needs to be strengthened by improving the tabulation exercise time.

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