RECONSTRUCTION OF HINDU PRIEST IN THE DYNAMICS OF THE INTER *TRI SADHAKA* AND *SARWA SADHAKA* IN BALI

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ABSTRACT

The reconstruction of Hindu Pandita in Bali marked a polarization of Hindu Pandita set in the difference of the clan (Soroh) and the belief system needs to be examined more deeply. The fact shows that there are still many Hindus who think that the Hindu Pandita belong to the Brahmin clan. This gap can be a stimulant misintensity against the issue of the Kapanditan and the condition to construct "Homo hierarchicus versus Homo ecqualis are engaged in Bali in war without End". The research aims to (1) understand the foundations of the thinking of the reconstruction of the Hindu Pandita (RPH) in the dynamics between Tri-Sadhaka and the unconscious Chi Wildlife Station in the Balinese people, (2) understand the driving factors of Hindu's pandy reconstruction in Bali in The dynamics between Tri-Sadhaka – Sarwa Sadhaka, and (3) analyzing the implications of Balinese Hindu's impartiation. This research uses a mix method with the priority of using qualitative methods, which are supported by quantitative methods with value inventory techniques. The theory used as a foundation is the theory of power relations, structuration, deconstruction. The results of this study pertain to three things; First, reconstruction of the fundamentals of Hindu Pandita Thinking in the dynamics between Trisadaka and Chi Wildlife Station Sadaka is the efforts of the description of attitudes and personalities, value-conscious competence, and integrality. In the sense of the Hindu Pandita, which is personally integral, intact, and that is considered sacred, glorious, since he was in prayer beads spiritually through the process of diksa. Secondly, the impetus factors of Hindu reconstruction in the dynamics between Tri-saddleted and a Godly Chi wildlife station in Balinese people concerning historical and geneological dimensions, increased knowledge and chastity factors as a mode of adaptation to Pandita, a social movement in the competition's status, and ideas for movement change. Thirdly, the implications in the dynamics of competition between Trisadaka and Sarwasadaka are concerned with the ideological, social and economic pragmatism and importance of power.

Keywords: the reconstruction of Hindu priest, the dynamics, *tri and sarwa sadhaka*, economic pragmatism and power

INTRODUCTION

Polarizing Hindu Pandita in its various terminologology as a cultural construction in determining the religious leadership, authority, and social structures of Hindu society in Bali. The concept of a ritual leadership that is deemed to have a glorious, sacred and honorable position is constructed into various terms Pandita with subclassifications such as Pedanda Siwa, Pedanda Buddha, and Rsi Bhujangga (Tri Sadhaka). All three are thought to have a standing and a level authority with the distribution of authority and different responsibilities in the Rite. Construction of the Hindu Pandita in the form of Tri Sadhaka as a manifestation of distinction and distinction of the Hindu Pandita triggered the social status contestation, and put a certain group outside Tri Sadhaka in subordinative and marginal position. This condition, stimuled agents of change placed in the inferior position to respond to the imbalance of social positions by reconstructing the new concept of becoming a Sadhaka Chi wildlife station with a dimension of equality and balance that Based on mutual respect among the citizens. Resistance to the group that builds domination and hegemony raises the antaginists and conflicts between different groups of the clan, contributing against certain groups to achieve the same objectives. In this case, Pandita from the Soroh group placed on the marginal position claimed to have the same authority in the social system and religious system, and the claim of status and claim of the truth potentially pose a world construction-based conflict Social level. Such a condition, by Hildred and Clifford Geertz (1975:167) is stated as "Homo hierarchicus versus Homo ecqualis are engaged in Bali in war without End".

The emergence of various Hindu Pandita with various settings of the group (Soroh), and the belief system that encourages its birth, does not escape the various gaps between expectations and the reality that exist. On the one hand, some adhered to caste ideology thus encouraging the emergence of certain Pandita hegemony, and on the other side there were adhering to the Varna ideology which was precisely opposed to (deconstructed) the social establishment which was built based on the caste ideology.

Based on the background of the problem above there are three problems of research underlying problem namely; (1) How are the foundations of the Hindu Pandita's reconstruction thinking in the Balinese are seen from the perspective of constructivism?, (2) What factors have been the impetus of Hindu Pandita in the dynamics of the inter-tri-unconscious and Chi wildlife Station of the Balinese people?, (3) What are the meanings and implications of the

reconstruction of the Hindu Pandita in the dynamics of inter-tri-Sadhaka and Chi Wildlife Station Sadhaka in Balinese society?

RESEARCH METHODS

This research uses browser method of design mix method with the priority of using qualitative method, which is supported by quantitative method with value inventory technique that has been collected through systematic questions. The first step is to collect both primary and secondary data collection. The second stage, choosing the theory to review the data. The third stage, analyzes and interprets the selected data. The fourth stage, doing the writing and construction of all the research results. To achieve these objectives used power relations theory, structural theory, hegemony theory, construction theory and deconstruction theory.

RESULTS AND DISCUSSION

1. The fundamentals of the Hindu Pandita reconstruction thought in Balinese society

Reconstruction of the foundations of Hindu pandas in the dynamics between Tri-saddled and Godly Chi Wildlife Station in the Balinese community can be examined in more depth from the parameters aspects of RPH, the context of contextual reconstruction and reconstruction, and the reconstruction of the commissal through the description of attitudes and personality, the reconstruction of personal qualifications, value-conscious competence, and attitude. The personal perspective emphasizes the meaning of the ' unity of the personal ' of the Hindu Pandita, namely according to "The nature of the Hindu Pandita is a private integral, intact, and that is considered sacred, noble, with all its uniqueness (talents, abilities, character, interests, needs, and so on) all of it is the highest gift from Hyang Widhi bestowed to Pandita Hindu since he was born physically and then born spiritually through the process of diksa.

New findings in this study: first, the encouragement to change the ideology of the Kapanditan from Tri Sadhaka towards Sarwa Sadhaka indicates a strong current that can be proved through quantitative and qualitative analysis. Quantitatively, the frequency distribution Diagram of the inventory category of the values of Hindu Pandita reconstruction category distribution Diagram of inventory categories pusher of Hindu Pandita reconstruction, score Data and category pusher values Hindu Pandita reconstruction, statistical Data change values from Tri Sadhaka towards Sarwa Sadhaka, frequency distribution category values change from Tri Sadhaka to Sarwa Sadhaka, Pearson correlation between inventories The

propel of the Hindu Pandita reconstruction and change values from Tri Sadhaka to Sarwa Sadhaka, which as a whole shows "very high" numbers.

Secondly, the existence and acknowledgment of Sarwa Sadhaka, in the presence of a potential conflict and polarization of the thought of the rights and obligations of the Hindu Pandita in Bali in carrying out the task "Ngeloka phala Sraya". The weakening potential of the Kapanditan-based conflict is due to the recognition of the plurality of Pandita which does have a historical background, belief systems and diverse religious practices. In addition, the accommodation of various groups, beliefs and the best practices carried by each clan can give a good signal to the importance of building harmony and recognition of the diversity system of religious beliefs and practices of each clan given the existence of a pandita can not be separated from the protagonists of the clan/group.

Third, the construction of the authority of Tri Sadhaka in relation to the third nature of the Mastery (Bhur, Bhuah, Swah) in religious practice is regarded as a monopoly of religious authority and the restriction of religious power by the Soroh group. The Emperis fact shows that all Hindu Pandita have the same authority and can do all the rituals ranging from Mecaru in the context of Bhur Loka (the underworld), carrying out the ceremony of Manusa Yadnya and RSI Yadnya in the context of the middle nature (bhuwah) and performing ceremonies for ancestral worship and Sang Hyang Widhi in the context of natural (Swah) This means that the thinking and ideology of Tri Sadhaka has been deconstructed by the non Tri Sadhaka group because it is considered not in accordance with the reality of religious practice.

2. The impetus factors of Hindu Pandita reconstruction in the dynamics between Tri Sadhaka and Sarwa Sadhaka on the people of Bali

Factors that are behind the efforts of the reconstruction of the work of ideology and the practice of the Ministry in Bali, namely the historical and geneological factors, the increasing knowledge and purity factor as the mode of adaptation to the Pandita, the movement of Competition between the Tri Sadhaka group and the Sadhaka Chi Wildlife Station, the emergence of new ideas for movement change.

Competition and conflict between the house/Soroh that happened in Bali especially in relation to the conflict about the Hindu Pandita has spawned activity of the House awareness and strengthening of the clan through the consciousness of the clan by emphasizing the specialization of roles and forming closed pockets area for the clan/other people, which is standardized with various symbols and mythology On the other party, the existence of Pandita

in Bali, can be attributed to the development of the capitalist world, which marks the commercialization in all areas of culture and sustainability. In the field of religion, for example Pandita in Bali to run his dharma as a sulinggih not only merely to be able to function as a community servant in the context of Ngeloka Palasraya and to position himself as an intermediary of prayer to Sanghyang Widhi Wasa (God Almighty), but not a few that functioned "incognito" to do the production/sale of Banten (even through his family participation, but on his knowledge) is doing commodification of Upakara Yajnya. In addition, there is a tendency to increase the amount of sulinggih quantitatively by ignoring the qualitative aspects in the sense that the trend has not fulfilled the minimum quality standards in accordance with the requirements contained in Hindu Devavrata. There was the impression of "Sulinggih Karbitan" and "Nabe Metanja" because it actively persuaded the prospective Sulinggih (Pinandita) for Madiksa/Medwijati to be a Pandita under his guidance.

3. The implications of the reconstruction of Hindu Pandita in the dynamics between Tri Sadhaka   and Sarwa Sadhaka on the people of Bali

The implications of the reconstruction of Hindu Pandita in the dynamics between Tri-Sadhaka and the Sadhaka Chi Wildlife Station in the Balinese community concerned with the ideology, social and economic aspects. In the dimension of religious ideology, it is a religion especially related to the internalization of Hindu values that are used as bases in increasing the status of Pandita. The awareness of the house/Soroh that was created to face the different clan, functionally raised new consciousness in the house through the interpretation activities of religious texts that are worth universum such as the concept of color that encourages the realization of more universal symbols that can be made as a foothold in understanding the differences and polarization of Hindu Pandita.

In the social dimension, namely the strengthening of the cohesion of the Group of Citizens (Soroh) to deconstruct the structural establishment of Hindu Pandita that was built by certain actors in order to defend the caste ideology. The implications, through the consciousness of the clan/Soroh created to confront different dynasts, have functionally raised new consciousness in the house through the interpretation of religious texts that are worth the universum such as the concept of color that encourages the realization of more universal symbols that can be used as a foothold in understanding the differences and polarization of Hindu Pandita. The economic dimension is the emergence of the Pragmatism

act of Pandita in carrying out its self-determination, to fulfill worldly desires, namely the economy and power.

CONCLUSION AND SUGGESTION

Conclusion of this research is the reconstruction of the foundations of Hindu Pandita thought in the dynamics of inter-Sadhaka and Sadhaka Chi Wildlife Station in the people of Bali can be examined in more depth than the aspects of the parameters RPH, the context of reconstruction and reconstruction Contextual, and reconstruction of the compound through the description of attitudes and personalities, the reconstruction of personal qualifications, value-to-rate competence and the attitude of personality. The personal perspective, emphasizing the meaning of ' integrity or personal wholeness (the unity of the personal) of the Hindu Pandita, that according to "the nature of the Hindu Pandita is personally integral, intact, and that is considered sacred, noble, with all its uniqueness (talent, Ability, character, interests, needs, and so on) as the supreme grace of Ida Sanghyang Widhi Wasa bestowed upon Pandita Hindu since he was born physically and then born spiritually through Diksa and placed on Honorable and Noble position (SULINGGIH).

Factors of reconstruction of Hindu Pandita in the dynamics of inter-Sadhaka and Chi Wildlife Station Sadhaka in Balinese Society concerning 1) historical and geneological factors concerning the forerunner of the existence of Pandita in Bali that comes from the element of Panca Pandita namely Mpu Semeru, Mpu Gana, Mpu Kuturan, Mpu Gni Jaya, and Mpu Baradah, 2). Power factor to seek balance and similarity access to Hindu Pandita, 3) The conflict factor is also one of the important factors that promote the existence of dynamics and adaptation in the fight for the vision of balance and equality for the group Interest, 4). The increased knowledge and purity factor as adaptation mode becomes Pandita, 5). Social movement relevance of competition Group status (Ripalry status group), derived from historical conditions. Similarly, the idea of championing the Sadhaka Chi Wildlife Station has a logical link with the concept of Tri Sadhaka, only only adapted the concept in order to be more accepted all parties.

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