

An Overview of Ancient Value and Cultural Heritage of Bali (Indonesia)**Dr. Manish Dadhich**

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Abstract: Cultural heritage and ancient value establish the identity of a nation and simultaneously build the nation's character. Indonesia is a country consisting of thousands of island. With many islands in Indonesia then there are many cultures of various ethnic groups scattered across Indonesia. With the cultural diversity that exists in Indonesia, the existing culture must be preserved because the culture is a very significant element in representing the personality of a country. There is a tendency that Indonesian young generation does not recognize their cultures. "Desa Maya Budaya Indonesia" local activity is performed in villages to introduce Indonesian culture to young generation. This simulation will help young generation to know various cultures of Indonesia at the early stage. Moreover growing tourism can cause change or loss of local identity, culture and values, due to several closely related factors. Tourism must involve and benefit local residents while preserving the traditions, culture and environment of a region. This approach can save Bali and it can be an environmentally friendly. So it is suggested that tourism policy first ensures three pillars viz. economy, ecology and community and then make the best use of this heaven.

Key Words: Ceremony, Tri HitaKarna, Galungan, **Kulungan**, *Odalan*, TumpekUduh, Nyepi.

Introduction

Culture is the characteristic way of life inspired by fundamental values in which people live. It is the sum total of the values expressed through art, religion, literature, social institutions and behavior. Culture is understood as a system of shared beliefs, values, customs and artifacts that the members of a society use. Culture has a key role in determining the course of social change and the history of a nation. The importance of cultural heritage has been discussed in the context of urban development with an overwhelming emphasis on the relationship between cultural heritage and tourism.

Heritage includes tangible (i.e. building, objects and site) and intangible (i.e. tradition, ritual, practices, and religion) aspects which is the magnet for tourism industry. Then, natural (landscape) and cultural heritage offer significant opportunities for the tourism industry (MacCannell 1976; Cohen 1988; Urry 1990; Watson and Kopachevsky 1994; Nuryanti 1996). Cultural heritage is an expression of the ways of living developed by a community and passed on from generation to generation. Cultural heritage includes tangible culture (such as buildings, monuments, landscapes, books, works of art, and artifacts), intangible culture (such as folklore, traditions, language, and knowledge), and natural heritage

(including culturally significant landscapes, and biodiversity). Ancient value and cultural heritage are also seen as a reflection of the pattern and behavior of dominant local communities within the entire society (Jones 2009).

Ancient Value and Cultural Heritage of Bali (Warisan Kebudayaan), Bali

Bali is one of Indonesia's seventeen thousand islands and also a province. Bali is truly the jewel of Asia with a plethora of things to experience and see. It is undeniably the tourist capital of Indonesia with a fast growing hospitality industry and associated business ventures. Visiting ancient temples, relax and rejuvenate at luxurious spas, surf the perfect wave, Scuba exotic dive sites, explore picturesque rice fields, enjoy great food, exciting nightlife and abundant shopping at very affordable prices. Bali has it all and more. Bali goes under many names. Some call it the island of the gods, last paradise; the dawning of the world and the centre of the universe are yet more names for this truly beautiful tropical island inhabited by a remarkably artistic people who have created a dynamic society with unique arts and ceremonies. Not all ex-pats come to Bali to find their 'inner spiritual selves', most preferring the beaches, water sports and nightlife. However, there are many that do and there is a smaller community some distance inland in the mountains that will suit these people better. It is called Ubud, a refuge for both foreign and local artists and art students, and where there are many art galleries with paintings and shops selling handicraft, handmade hardwood, cane furniture, wood and stone carvings to tourists who flock there daily. The areas of Ubud and Payangan are also known for their luxurious and extremely expensive villas and spa resorts, with beautiful panoramic views over rice fields and over steep ravines, with even a Mt Fuji-type dormant volcano on the horizon.

Learning the Language

Although English is spoken in tourist areas, **Bahasa Indonesia** is the main language and understood by most Balinese who also have their own language. This is more difficult to learn, but **Bahasa Indonesia** will work very well in most situations. An English to-local-language dictionary is essential. Many people find Talking Dictionaries to be invaluable while travelling around Asia. They are available for many languages and not only from English into Asian.

While Bali appears to be idyllic in many respects, and visitors are invariably impressed when seeing it, especially for the first time, daily life for a long-term foreign resident can have its drawbacks due to poor infrastructure; utilities like electricity, phone and internet connections being among them. Although hotels, guest houses and residential accommodation, restaurants and facilities for foreigners are mostly of a high standard, many exceeding those of other popular ex-pat locations, technological advances have been slow in reaching the island. Indonesia, like most Asian countries

still suffers from political corruption, both past and present. Much of it is still in evidence, but accepted by those who live there. Tourists are not really affected and will see little or no evidence.

The followings are some typical feature of Balinese Culture:

1. Bali Unique **Hindu Culture** is one of the chief attractions of the cultural heritage of the Bali, with its Hindu religious ceremonies and rituals that are an integral part of the daily lives of most Balinese.
2. Culturally, Bali differs from most of the rest of Indonesia which is the largest Muslim-populated country on earth with some 213 million of them. Bali is also a province, so it has its own local government authorities, but the economy is controlled to a great degree by the Islamic-majority government based in Jakarta.
3. Bali ceremonies (including cremations) are famous tourist attraction on their own and many spectacular performances of dancing and local culture demonstrations are put on especially for the visitors.
4. Prayer is so intertwined with the culture and customs of the Balinese people that it is literally a way of life.
5. Dancing is a part of their proud cultural heritage and this ancient dance form is essentially another offering to the Gods.
6. **'Melukat'** is a kind of ceremony which means to purify mind and inside human body spiritually to get advantage and happiness. It a process to remove bad influences or **'Klesa'**(dirty) in human. According to Balinese ancient culture there are four **'Klesa'** they are **'Awidya'**, darkness of soul, **'Asmita'** is egoist, and **'Dwesa'** is hatred and revenge. **'Abhiniwesa'** is fear.
7. Balinese life is based on the term **'Tri Hita Karana'** which means three causes of happiness. **Tri** three, **Hita** happiness and **Karana** is causes. It is a Sanskrit linguistic unit, meaning to keep harmonious and balanced relationship between human to Almighty, human-to-human and human to environment.
8. For the Balinese, theater is the main vehicle for the sounding of the texts which compose their literary heritage.
9. The Balinese has treated the environment for their well beings; and they believe that the good environment will give a better life to live. An instance that the Balinese practice and implement **'TumpekUduh'** that means a **Tree day**. The Balinese on this special day provide special offering to the tree because tree has and will give them prosperity.

10. Another celebration is called **'Nyepi'** means a 24 hours doing nothing. It is one of the most important an ancient valuable days. On this day, silence is celebrated on the basis of principles **'CaturBrataPenyepian'** which means silence has immense power. As a result, all streets are empty and closed; and all business is off. All streets are free from human beings, no activity outside the house likewise curfew in India. These are all intended to keep the environment harmonious and balanced.

Sacred, Ceremonial, and Secular Dances

In addition to Indonesia's national holidays honoring Islam, Christianity, Buddhism and Hinduism, Bali has its own customs and rituals, based on centuries-old beliefs which have evolved into Bali's own form of the Hindu religion. It is said that there is never a day in Bali without a ceremony of some kind and if you include all the life cycle rites (baby ceremonies, puberty rites, weddings, cremations, Temple festivals), then this adage is probably true. Besides there are three most important festivals **'Galungan'**, **'Kulungan'** and **'Odalan'** at the full moons during April and October:

- **'Galungan'** features, among other things, barong dancing from temple to temple in the village. The festival symbolizes the victory of good over evil. The origin of **'Galungan'** is a mystery, but essentially it is believed to be the beginning of the week in which the gods and ancestors descend to earth and good triumphs over evil.
- **'Kulungan' Ceremony** is held ten days after the Galungan Festival, signifying the closing of the New Year holiday. On this day special offerings made of yellow rice and special dishes are offered to the God; families gather in their temple and temple looks amazing with ornaments. This is believed to be the ascendance day - when ancestral holy spirits and deities return to heaven.
- **'Odalan'** or temple ceremony usually lasts for three days, but larger ones (which occur every 5, 10, 30 or 100 years) can last for 11 days or longer. The gist of what is happening here is that the Balinese are honoring the deities that rule over the temple by giving them a myriad of offerings, performances of vocal music, dance and *gamelan* music.

Hari Raya Saraswati, the Goddess of learning

This day is devoted to Dewi Saraswati, the Goddess of Science & Knowledge. Books of knowledge, manuscripts and the Vedas are blessed and special offerings are made for them. As with other religious days in Bali, there are also ritual activities before and after the day of Saraswati itself.

- The day before the Saraswati is called '**Pengeradanaan**', a day to prepare for Saraswati both spiritually and physically. Books are cleaned and properly arranged.
- On Saraswati Day, the Balinese makes offerings to their books. Students celebrate at school, usually in the morning. The Saraswati day is not a day off work, so all offices are open.
- The day after Saraswati is called '**Banyu Pinaruh**', 'Banyu' means water and 'Pinaruh' means wisdom. Taken together, the words mean that man must have wisdom which always flows like water, and is useful for mankind. Early in the morning of '**BanyuPinaruh**' day, people will go the beaches, rivers and springs to purify themselves and pray for wisdom.

Balinese seek to establish their rapport with the demon. They see their life and well-being as depending upon the intervention of supernatural forces, which can be invoked through the proper enactment of ritual procedures. So they worship both The God(**Brahma, Vishnu and Mahesh**) and The Devil. For worship they perform various dances on different occasions.

- a. The '**Wali**'dances (sacred, religious dances),which are performed in the inner courtyard of a temple (**jeroan**) or any other premises where a ceremony or ritual is being held.
- b. The '**Bebali**'dances (ceremonial dances),which are performed in the middle courtyard of a temple (**(jabatengah)viz.Wayang, the Topeng, the Gambuh.**
- c. The '**Balih-balihan**'dances (secular dances),which are performed in the outercourtyard of a temple (**jabaan**) which does not belong to the **walior bebalicategories.**

Apart forms above there are two more important dances viz. '**Rangda**'and '**Barong**'. '**Rangda**' is the main mythological dance of the Balinese. It is often regarded as the incarnation of evil but in fact the mask of this ferocious which is reversed in the village as a patron and a protector against evil. The mask has a horrifying appearance with its aggressive bulging eyes, long tusks and red tongue extending down to the waist. The '**Rangda**'mask is a receptacle for the power of '**Durga**'which, given appropriate deference and offerings, will protect the community from epidemic diseases.

The dance'**Barong**' can refer to a mythological animal mask; inside its hairy body there are two male dances whose movement and steps must be completely co-ordinate to perform its fast turns and leaps. '**Barong**' is not actually a lion, but a composite of various animals. This dance symbolizes intertwining between good and evil and the complex relationship between human and the supernatural.

The '**Calonarang**' is probably one of the best known forms of drama in which '**Barong andRangda**' play central roles. For the Balinese, this dance is living reality and some communities on the island still practice it. The '**Calonarang**' is a form of theatre laden with magical meaning and was originally meant to ward off an epidemic. The '**Legong Dance**' and the '**Ramayana Ballet**' are modern creations, originally conceived as mere entertainment and deliberately designed to appeal to a foreign audience. Moreover

the influence of ancient value and cultural heritage of Balinese also depicts in their day to day life and business firms viz Aayodhya School, Pandava Beach, Devi Kunti Spa, Jalan(street) Hanuman, JalanKarna, JalwanBhishma, Ganesha Restaurant, statue circle of Bhima, Arjuna etc.

From Cultural Tourism ('PariwisataBudaya') to Touristic Culture('BudayaPariwisata'):

Balinese culture is renowned for its dynamic resilience. The Balinese have been readily praised for their ability to borrow whatever foreign influence suits them while maintaining their identity over the centuries. Today, there is no dearth of observers to claim that the Balinese have adjusted to the tourist invasion of their island just as in the past—taking advantage of the appeal of their cultural traditions to foreign visitors without sacrificing their own values on the altar of monetary profit. It is expected to develop and promote simultaneously culture and tourism, by taking advantage of Balinese culture to attract tourists, while using the economic benefits of tourism to foster Balinese culture.

The Balinese seem to be coping with the tourist invasion as well as they have coped with others, so they are taking what they want, but they do not allow surrendering their cultural value. This appears to have been the stories throughout Bali's history, outside cultures have come, perhaps only as visitors and traders, but Balinese society and culture have remained distinctive, accepting outward forms, but molding them to its own different purposes. So there is need to sustain cultural value and other types of regular performances to encourage community participation and support for the heritage and ancient value of Bali. The focus of the program is not only on the conservation of the cultural heritage and ancient value itself but also efforts to make better relationships between heritage conservation and commercial tourism.

Conclusion

Cultural heritage and ancient value establish the identity of a nation and simultaneously build the nation's character. It is observed that both tangible and intangible cultural heritage is facing big challenges for the conservation process due to rapid development to accommodate population growth in Bali. This conclusion leads us to examine the implications of the measures adopted by the regional authorities in order to prevent the undesired consequences of the touristic commercialization of Balinese dances, culture and ancient values. The main concern is about conservation policies and guideline in order to protect the enriched culture, ritual and heritage value of Bali which has blessed by the Nature. The local activities create awareness among Balinese about their cultural value and its existence and to develop tendency to dissociate entertainment from ritual. Tourism can cause change or loss of local identity and values, brought about by several closely related factors. Tourism must involve

and benefit local residents while preserving the traditions, culture and environment of the region. So the tourism policy first ensures three pillars viz. economy, ecology and community and certainly this approach can be more beneficially and environmentally friendly.

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