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EFFORTS TO PRESERVE TETANDINGAN BANTEN TRADITION IN BALI TO SUPPORT BALI CULTURAL TOURISM

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Abstract

The power of Bali is identical to the rituals carried out through ceremony or *Tetanding Banten* tradition means as a form of gratitude for all the grace and life given. *Tetanding Banten* tradition in Bali became its own icon of Balinese cultural tourism in the form of Hindu rituals in Bali that are inseparable from the religious system. However, in the development of modernization there is a threat to the declining ability of the younger generation in making *Banten* tradition a challenge in the existence of *Tetanding Banten* tradition in Bali. In an effort to maintain the sustainability of *Tetanding Banten* in Bali to supporting cultural tourism, an effort or strategy is needed. In this study there are two formulations of the problem, namely the role of Religion in maintaining the preservation of *Tetanding Banten* tradition in Bali to Support Bali Cultural tourism and Whats are *Tetanding Banten* tradition preservation efforts to support Balinese cultural tourism. The religious system has a big role in maintaining the sustainability of *Tetanding Banten* tradition in Bali, because in the religious system contained a belief / faith in God that can affect the mindset of the community to keep *Tetanding Banten* tradition as part of the form of bhakti. This can be done through efforts to conduct counseling and socialization activities, through educational media, optimal.

Keywords: Preservation, *Tetanding Banten* Tradition, Cultural Tourism.

I. INTRODUCTION

I.1 Background Of The Problem

Indonesia is known as a country rich in cultural diversity with cultural characteristics that differ from one region to another. Culture in Indonesia is formed based on several systems, namely belief systems, religions, hierarchies, arts, laws, customs and other abilities obtained by the community as a certain identity in community life. But in the decades of

the millennial year or the year 2000 and above the cultural world experienced a very striking changes especially in the problem of copyright activities, ideas, and artistic cultivation¹ This is also influenced by technological advances and increasingly advanced civilizations of life that demand the pattern of people's lives to adapt to the situation so

¹ I Made Yudakti dan I Wayan Watra, 2007, **Filsafat Seni Sakral dalam Kebudayaan Bali**, Paramita, Surabaya, h.1

as to have an impact on the shifts in the meaning of a culture that has been formed before. The current of modernization is undeniably the main cause in cultural change where the culture that has been formed in modernization in such a way that there is a change in cultural patterns, but does not eliminate tradition from the cultural system. The modernization process occurs in several religious systems such as *Tetanding Banten* tradition in Bali.

Bali is an area known as the island of a thousand temples framed in various cultures that are symbols of the expression of the association of Balinese life with the surrounding environment and growing in the beliefs of indigenous peoples in Bali. The power of Balinese culture is identical to the rituals carried out through upakara or *Banten Tetanding Banten* tradition as a form of worship of the presence of God Almighty as a form of gratitude for all the grace and life given. *Tetanding Banten* made consists of various types of ingredients in the form of fruits, snacks that are processed in such a way as to become Banten snacks. Sincere offerings are not judged by how big and luxurious a *Tetanding Banten* made, but rather on the philosophical meaning of

symbols of life that are manifested into a *Tetanding Banten*. Therefore a *Tetanding Banten* must be made on the basis of the wisdom of someone who makes *Tetanding Banten*.



The discussion about Bali is deeply rooted in an opinion that Bali also means Banten, in the holy book *Manawadharmasastra* III, 70 there's a term "*Balibhaurto*" Which means Balinese offerings to *Bhuta*. Likewise in same Adhyaya in sloka 74, mentioned "*prahuta bhautiko Balih*". Means *Prahuta* Means Balinese ceremony that is performed on the ground to the *Bhuta* (*Panca Maha Bhuta*). *Bhuta Yadnya's* goal is to create *Bhuta Hita* which is the welfare of nature. *Bhuta Yadnya's* goal is to realize *Bhuta Hita* which is the welfare of nature that is beautiful or harmonious. The term Ceremony in Sanskrit means to draw near. The ideal purpose of approaching is to bring about harmony. Dynamic, productive harmony based on truth (*Dharma*) and equality of dignity and dignity. Unity

will be harmonious and productive when the union is a beautiful and stunning colorful weave.² Hindu religious ceremonies in Bali that use Banten aim to get closer. Banten is also called *upakara*, therefore Bali has always been synonymous with Banten as part of Balinese culture.

Tetandingan Banten is an integral part of the Three Basic Frameworks of Hinduism in Bali. The three basic frameworks include *Tatwa* (Philosophy), *Susila* (Ethics) and *Upacara* (Ritual). This connection also shows how Hinduism as the breath of Balinese culture that emerged through a long evolutionary process. This is because Hinduism does not contain the concept *Nihilistis*. This means that in the concept of the application of Hindu teachings do not recognize a process of cultural ignorance that already exists. In the ritual (*Upacara*) section, in the teachings of Hinduism is also referred to as *yadnya*, in more depth the term *yadnya* has a very broad meaning.³ In Bali the embodiment of *yadnya* is identical to the manufacture of *banten* which is used as a means of ceremonies or rituals performed by the indigenous people of Bali every day and on certain days. The manufacture of *Tetandingan Banten* in Bali is also part of the local insecurity of Bali which must still be

maintained the values of its religiosity to maintain the cultural resilience of the Balinese people. It becomes important that as the times develop in the current era of globalization, not many generations are interested in learning the manufacture of *Tetandingan Banten* this is influenced by the mindset, lifestyle of increasingly modern society so that an effort is needed to maintain and preserve *Tetandingan Banten* to support Bali cultural tourism so that it can avoid cultural degradation.

I.2 Research Objectives

1. Describe the role of religion in cultural preservation
2. Explore the preservation efforts of *Tetandingan Banten* to support Bali Cultural Tourism.

II. DISCUSSION

II.1 The Role of Religion in cultural preservation of Banten tetandingan tradition in Bali to support Bali Cultural Tourism.

Religion is not culture. Religion is the form of transcendent nature whose essence and nature is faith and belief. The meaning of religion is the tranquility of the soul. But the meaning does not by itself occur, but religion must be carried out by man so that he arrives at the meaning of his life, namely the peace of the soul. The implementation of religion is by human means in which religion absorbs into

² Ketut Wiana, 2004, *Mengapa Bali disebut* Bali, Paramita, h. 9

³ Ida Rsi Bhujangga Waisnawa Putra Sara Shri Satya Jyoti, 2012, **Reformasi Ritual Mentradisikan Agama Bukan Mengagamakan Tradisi**, Pustaka Bali Post, Denpasar, h. 41

human behavior and appears in the birth order. At the time of religion is carried out appears in the birth order, then at that time religion becomes a culture that can be in the form of scriptures, ceremonies, religious symbols, sacred objects and others. Cultural products infused deeply by religion can be preserved in ancient objects that are well preserved or that have sunk in the bowels of the earth and found again after being excavated. These religious objects will be intact if the values that are held in them are maintained, so that they are not abandoned or damaged, although there is a change in respect for the values contained in these religious products.⁴

Changes in values resulting from the transition of religion (faith and belief) can radically eliminate cultural objects, if the religious transition and the change in values are seen as transcendent realms, which are then known as the human realm and then to cleanse the transcendent realm the last assumption then the previous realm is seen as a transcendent realm that "turns out" the human realm, then destroyed so that the new transcendent realm is

completely clean. The way to preserve cultural products that have been infused by religion even though religion has changed so that the products are considered to contain no truth value anymore is to consider that past religious products that contain the values of truth and to the present generation are not given the right to eliminate the past, but the past has the right to flow deeper into the past according to its nature, not infrequently the past appears again as a cycle if nature wants so. If cultural products that have been infused by religion are considered as property that comes into being because humans hold so that humans have the right to negate. However, if it is realized that the existence of religious products comes from the origin of religious absorption so that it becomes held by humans, then the existence of these products is not entirely human work but there is transcendent catchment, and damage the product of the product even though religion changes is damaging Some not its rights, and such a way of thinking can help sustainability.⁵

Tetandingan Banten in Bali in addition to being part of Balinese culture is also part of Balinese

⁴ I Ketut Artadi, 2009, *Kebudayaan Spiritualitas Nilai Makna dan Martabat Kebudayaan*, Pustaka BaliPost, h86

⁵ *Ibid.*,h.88

Hindu religion, so *Tetandingan Banten* is one form of religious products that become one of the attractions of Balinese cultural tourism. Cultural tourism is one type of tourism that makes culture the main attraction. Some aspects included in the object of cultural tourism include birth ceremonies, traditional dances, traditional music, marriage, traditional clothing, historical buildings, cultural reserves, some traditional relics, and other local customs. In Bali one of the most interesting cultural tourism is the tradition in making *Tetandingan Banten* which is diverse from one village to another. This ritual has its own attraction because it is closely related to the religious system of Hindus in Bali. Through the understanding that *Tetandingan Banten* is an inseparable system with Hindus in Bali can maintain the sustainability of *Tetandingan Banten* by people of various generations for the sustainability of local wisdom of Balinese people.

II.2 Efforts To Preserve *Tetandingan Banten* Traditions In Bali To Support Bali Cultural Tourism

In general, *Banten* has a meaning as a symbol of the universe with all its contents. *Banten* which symbolizes the existence of the universe is also a lot. Through *Banten* facilities the people of Bali get closer to God, with fellow humans, and with the nature of their environment. That power will arise if man always maintains these

three harmony. The power of harmony is the source for building a happy life. It seems that with *Banten* this term Bali is more shared in the form of upakara. But lately the Hindu religious ceremony with *Banten* facilities from the aspect of making not many young people are interested in learning and understanding the *Tetandingan Banten* is reversed so that a strategy and effort is needed to preserve *Tetandingan Banten* in Bali to support cultural tourism. Some efforts can be made, among others:

1. Doing counseling and socialization activities
Counseling and socialization can be done to provide understanding about the meaning of a *Banten* existence by Indigenous Villages to the younger generation / young people in the local village so that the younger generation acquires knowledge about the importance of *Banten* facilities and knows good *Banten* manufacturing techniques.
2. Through educational media
Efforts to preserve *Tetandingan Banten* in Bali can also be done through an educational curriculum that specifically

learns about the skills of making ritual facilities in the form of *Banten*.

3. Optimization of the implementation of the race makes *Banten*

Through the optimization of the implementation of the race, *Banten* is expected to explore the creativity of the younger generation towards the interest in learning *Banten* manufacturing.

III. CLOSING

The spiritual values contained in *Tetandingan Banten* as well as part of Balinese culture are of more concern in its preservation efforts. *Banten* itself is inseparable from the Balinese Hindu religious system that is used as a means to get closer between humans with their God, humans with humans, and humans with the surrounding environment. *Banten* facilities as one of the local wisdom of Bali need to be maintained from the influence of modernization that can cause the loss of *Banten* religiosity in Bali so that some preservation efforts are needed, namely conducting counseling and socialization activities, through educational media, optimizing the implementation of the race to make *Banten*. Through some of these efforts, it is expected that the younger generation can gain knowledge and skills about the *Tetandingan Banten* Bali so that Balinese culture remains eternal in the midst of the progress of the times.

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