



Revealing Impact and Meaning of Identity Reproduction in Pasek Community of Hindus in Mataram City, West Nusa Tenggara, Indonesia



I Wayan Ardhi Wirawan ^a

Article history:

Received: 9 September 2016
Approved: 30 November 2016
Published: 31 January 2017

Keywords:

hindus;
identity reproduction;
impact;
meaning;
pasek community;

Abstract

Contemporarily identity reproduction at Pasek clan's ancestors of Hindus in Mataram resulting a number of impacts such as Hindus unification based on genealogical similarity, strengthening militancy based on primordial bond called soroh, Hindus polarization, conflict in Hindu religious practice, genealogic identity reification, development of critical force, deconstruction of established religious practices, orthopraxy of religious practices, empowering member of the clan, entrance of politic and power into religious practice, priesthood status transformation, opening the opportunity to reproduce symbolic power, and developing economic capital power.

2395-7492© Copyright 2017. The Author.

This is an open-access article under the CC BY-SA license
(<https://creativecommons.org/licenses/by-sa/4.0/>)

All rights reserved.

Author correspondence:

I Wayan Ardhi Wirawan,
A senior lecturer at Mataram State Hindu College of Gde Pudja
Email address: ardhiwirawan9999@gmail.com

1. Introduction

Self-identity such as emphasized by Anthony Giddens (in Barker, 2004:171) developed by the ability to preserved narration about self in order to develop a continuous feeling about the existence of biographical continuity. According to Giddens, self-identity is not a distinctive nature or even a group of natures owned by an individual. Instead, what is thought to be self, changing from one situation to another depending on time and space? In contrary, social identity was seen by Liliweri (2006:96-97) as an identity achieved through search and education process for the long term. Social identity at the same time developed based on social class which is able to differentiate identity in categories. Both forms of identity in social reality are able to create a polarization between self and others. This polarization linked with Hegel's dialectic, particularly about self and other. According to Hegel (in Sitorus, 2004:167-168) the existence of 'I' as 'I' depend on from other which is 'I' in other form vice versa. Thus, ontologically, other is 'I' in another form. Other is exist in 'I' vice versa. 'I' impossible to have consciousness of 'I' identity without the existence of other which admit the existence of 'I', and that is a fundamental precondition of the identity of 'I'.

On this condition, particularly related to building social identity through search process synergized with the socio-religious phenomenon of identity reproduction at Pasek Community united in Mahagotra Pasek Sanak Sapta Rsi (or MPSSR for short) amongst Hindus in Mataram, West Nusa Tenggara, Indonesia. Pasek Community tries to represent

^a A senior lecturer at Mataram State Hindu College of Gde Pudja

an ancestor's identity contemporarily by developing a socio-religious movement. This movement is accompanied by *imaging* that tried to build a positive image and spread out to public memory space to gain legitimacy. Monolithically this movement is accumulated in some means to restructuring the priesthood symbol. Historically priesthood symbol in Hindu community of Mataram is constructed *palace centric* with a *massive-buddha* concept which given full authority to the descendants of *pedanda Siwa* and descendants of *pedanda Buddha* to be initiated as a religious priest.

Socio-religious movement actualized by MPSSR is trying to *ngadegang* (initiate) *Pandita mpu* as priesthood symbol originated from Pasek clan. The achievement of MPSSR to initiate *Pandita mpu* as priesthood symbol and functioned to *ngeloka pala sraya* (as a people's leader in religious activities) became an indicator that there is mean to restructure priesthood symbol constructed in the time of history. This paper tried to analyze the impact and meaning operate in identity reproduction amongst Pasek in MPSSR in order to restructuring priesthood symbol in Hindu community in Mataram.

In this phenomenon, impact, and meaning related to 'sign' in reproducing identity in MPSSR in socio-religious relation. Behind signs operated in identity reproduction in MPSSR implicitly contains meaning. The meaning of a sign according to Kattsoff (1992:165) is as the vehicle of meaning. 'Sign' including symbol. In a situation including signs that contained symbols to anyone is termed as 'situation-sign' or 'situation-meaning'. The meaning of 'situation-sign' or 'situation-meaning' categorized in three types those are pragmatic, semantic, and syntaxes. In the efforts to discover the answers to questions in philosophy, it is always referred to what is pointed by 'signs'.

In relation to meaning contained in 'signs', Fiske (2005:68) forwarded that meaning is the result of dynamic interaction among 'sign', *interpretant*, and object that is historically placed meaning and changeable in times. Meaning is not an absolute and static concept that could be found in the package of the message. Meaning is an active process refers to some words according to semiotic such as creating, encouraging, and negotiating. Negotiating is a most useful term because it shows *to and pro*, the *give-and-take* between human and message.

2. Research Methods

This study uses a model case study approach to cultural studies in order to assess the resistance against the establishment of socio-religious practices. The study design in the form of a qualitative descriptive study. The qualitative data is needed in this study of phrases, words, ideas, opinions, and records related to the problems examined. Qualitative data sources refer to Suprayogo and Tobroni (2001: 162-163), data sources as a subject that have an important position. Consequently, the accuracy picks and choose the data source will determine the wealth of data obtained.

The type of data that is required according to the urgency of this research is supported by qualitative data and supported by the data in the form of numbers. The data source of this research consisted of two, namely primary data sources and secondary sources. Sources of primary data obtained directly from the informant and religious social activities. Secondary data sources are obtained indirectly from the primary source, but obtained through studies document that includes the archives of various institutions, statistics, and monographs.

Mechanical determination of informants in this study using the purposive technique. How this is done by first determining the informants will be used as a resource. In determining the criteria applied informant by researchers such as: (1) the individual is a resident of the city of Mataram Hindu; (2) have extensive knowledge of religion and local traditions; (3) active in many activities related to religion, tradition and religious social organizations; (4) is open to convey knowledge particularly with regard to researchers

Data were taken by the researchers, supported by a guidance interview. Based on these techniques is the main instrument in this study are researchers using an interview guide that contains a number of questions that are open. Researchers themselves took to the field in exploring the data and at the same time, researchers perform processing, which includes data reduction, classification, and interpretation of data.

The study explored and collected data through several stages such as observation, interviews and document study. In observing the identity and image reproduction MPSSR the Hindu community in the city of Mataram, before researchers involved in every important activity at the study site, prior identification of the groups that are influential in the community environment. The aim is to facilitate the conduct of control under observation, so as to avoid the diversity of objects that should be observed. This study uses non-structured interview techniques in accordance with that recommended by Fontana and Frey (2009: 507) that the non-structured interviews (unstructured interview) provide a wider space compared with the types of other interviews.

This research using document study as a secondary data source. Source documents used in this study include the following documents archives of various institutions, literature, journals, statistics, and other relevant references.

Wirawan, I. W. A. (2017). *Revealing impact and meaning of identity reproduction in pasek community of hindus in mataram city, west nusa tenggara, indonesia*. *International Research Journal of Management, IT and Social Sciences*, 4(1), 78-87. <https://sloap.org/journals/index.php/irjmis/article/view/441>

Secondary data were obtained from documentary sources are analyzed in accordance with data analysis techniques were used.

This research uses descriptive analysis of qualitative and interpretative. The process of data analysis done by organizing and sorting data into patterns, categories and units so as to facilitate drawing conclusions. The process of descriptive data analysis in this study done in three stages namely the classification, reduction and interpretation of the data.

3. Results and Analysis

3.1 Impacts of Identity Reproduction in Pasek Community

Identity reproduction amongst MPSSR gives various implications in form of, both in term of positive or negative sentiment toward socio-religiosity institution in Hindus of Mataram. These impacts are a social impact, cultural impact, political impact, and economic impact. These four impacts can be described such as follows:

Social impact as an implication of identity reproduction of Pasek united in MPSSR is indicated by the reunification of Hindus based on genealogic similarity, militancy strengthening based on *soroh* primordial bond, community polarization, and conflict in Hindu religious practices. First, Hindus reunification based on genealogic similarity is indicated through the reunification of Hindus in Mataram based on the similarity of origin in form of *soroh* (clan). Establishment of West Nusa Tenggara MPSSR organizationally centered in Mataram has a based to actualize *dharma* (duty) as encouraged by Hindu tenet and contains genealogic identity's nobility. This phenomenon, as observed by [Anonymous \(2000:13\)](#), is that greatness of rank and or dignity achieved by *kawitan* (ancestors) is an overrated pride and freely enjoyed, but instead, it has to be meant and actualized in the form of oneness thought the word, and action.

Secondly, militancy strengthening based on the primordial bond of *soroh* is indicated through the strengthening of toughness in the struggle to build social system by the power of genealogic identity. This phenomenon is conducted by the struggle to preserve and develop an identity as undergone by Pasek clan united in MPSSR as a basic character of the individual in accordance to [Yusuf \(2005:20\)](#), that basically every individual is trying to wear on a positive identity. This is created in order to gain social equality and recognition from the other. Referred to Laker, Yusuf emphasized that in certain condition individual or group who feels that their identity is less worthy will conduct a misidentification which is an effort to identify their selves based on other group's identity they perceived as better.

Thirdly, Hindus' polarization to a minority group is indicated by the polarization between reformation in religious practices supporting group and the status quo supporting group, which is a group intended to preserve inherited religious practices. The politic of identity applied by MPSSR on Hindus in Mataram is actualized by a struggle to structuring genealogic identity in socio-religious space by supporting *bisama Bhatara Kawitan* (spiritual messages from ancestors) and legalized their movement through textual sources such as from Vedas and its literature. This movement is a disposition to represent symbolic power inherited to Pasek clan's ancestors in contemporary socio-religious space.

Synergized with this phenomenon, social identity is becoming a powerful weapon but yet temporary as emphasized by [Suryawan \(2005:51\)](#) that in the middle of confusion Balinese put identity as a powerful weapon. *Balinese* identity is in form of *Kshatriya* class or *Brahmana* or others. It is that this symptom is declining, but at a time 'when Balinese is pushed by disadvantaging capital turn, or the shock of change' the weapon of identity will be once again used.

Fourthly, conflict in religious practices as an impact of MPSSR's identity reproduction is indicated by acceptance and, in the other hand, denial to the restructuring of religious practices. By reproducing identity of ancestors, Pasek clan united in MPSSR disposition to conduct a reformation in Hindu religion's application in order to be synergized with the development of the civilization. Priesthood symbol restructuring idealized and actualized by Pasek community indicated a dynamic process in Hindu religious practices. Historically priesthood symbol in Hindu community of Mataram is using *siwa-buddha* symbol which is represented by *pedanda siwa* and *pedanda Buddha*, then reconstructed by *sarwa-sadhaka* symbol which is involving priesthood symbol from the outside of *Brahmana Wangsa*. Socio-religious movement actualized by MPSSR is trying to *ngadegang* (initiate) *pandita mpu* as priesthood symbol originated from Pasek clan.

The dynamic in priesthood symbol gained resistance from the status quo supporting group, which is trying to preserve religious practice in the way it is inherited from their predecessors. This diametrically different view in understanding Hindu religious practice, particularly related to priesthood symbol indicates a cultural conflict. This phenomenon is an integral part of the politic of identity represented in Hindu religious practice. Viewed from the aspect of identity power, conflict according to [Cosier \(in Poloma, 2003:107-108\)](#) can be an instrumental process in forming,

uniting, and preservation of the social structure. The conflict against another group could strengthen group identity and protect it not to melt in the surrounding social world. The conflict against *out-group* could strengthen the identity of the members of the group thus conflict is functioning positively in strengthening the identity of *in a group*.

Cultural impact is indicated by genealogical identity reification, development of critical power, deconstruction of established religious practices, religious practices orthopraxy, and internal member empowerment. Firstly, genealogical identity reification is indicated by a mean of developing continuity of identity from the past permanent in the historical aspect. The tendency of genealogical identity reification amongst Pasek clan in MPSSR is indicated by non-essential identity representation is conditioned to be permanent and natural. Socio-religious movement indicates this phenomenon in order to contemporarily reproduce identity once produced by their ancestors. The process of reification, referring to [Lucack \(in Takwin, 2009: 133-134\)](#) is an ideology to represent a temporary condition as a permanent and natural condition. In reification, domination relation can be formed and preserved by representing a temporary or historical condition as a permanent and natural condition.

Secondly, the development of critical power is indicated by the emergence of critical ideas manifested in critical attitude then actualized in synergizing religious practices with civilization development. Identity reproduction in Pasek community as a movement meant to reemphasize the glory of ancestors' identity in the past in globalization context by using supportive factors and overcome threats as narrated above, proved constructed dynamic culture. Referring to [Kahn \(in Ardhana, 2004:102\)](#) that identity is not only constructed but at the same time finds the context. According to above Kahn's statement, in the case of Pasek community in MPSSR Mataram, it is manifested in historical experience process reemerged in globalization context.

Thirdly, deconstruction of established religious practice is by rearranging Hindu religious practices that are assumed to be irrelevant with era progress once established by the domination of a particular group. Critical ideas that emerged as the basis for the practice of deconstruction of the Hindu religion as practiced by the reformists, especially among Pasek community in MPSSR positioning an attempt to bring religion to the lives of Hindus in living their lives in a variety of ages. Synergize with the phenomenon, [Widja \(2008: 226\)](#) stresses that through efforts that promote the emergence of a critical awareness of the condition/reality environments is an approach that is able to make more aware of the ideological pitfalls of various external interests adverse to the future development of life.

Fourth, religious practices orthopraxy is indicated by the social movements which earthen religious teaching thus it can support *emancipatory*. Dynamics in the Hindu religious practices conducted in Pasek community in MPSSR should be synergized with the progress of human civilization level. Dynamics in Hindu religious practices, especially in the dimensions of religious symbols as written by [Wirawan \(2006\)](#) aligned with the advancement of science and technology. Alignment is done by not contradicting with the rationality of religious practices as part of the product of advanced science and technology. The phenomenon is a manifestation orthopraxy. Referring to the [Andang \(1998:71\)](#) that religion orthopraxy is an attempt to earthen the emancipative efforts, that respect all forms of life with its complexity. Religion needs to continue to maintain the ethos of the human search for transcendent meaning but without forgetting the mouth of praxis.

Fifth, the empowerment of people internally is indicated by an increase in the quality of human religiosity by organizing activities that come into contact with the gradations of human understanding about religious values. The formation and presence of West Nusa Tenggara MPSSR as quoted from [Anonymous \(2000:11\)](#) in essence, is a spiritual need, and the reality of the lives of its citizens in societal life in a broad sense. So are the demands of conscience awareness to meet the basic needs of life will be inclusion, control, and affection that must be met proportionally by beauty, sustainability and the balance of life and living either vertically or horizontally.

The entry of politics and power in religious practices, especially in the realm of priesthood symbol become the parameters that in the implementation, religion is not resistant to aspects of the interests and domination. The representation that carries genealogical identity in the practice of religion indicates that power is spread in various aspects of life, as emphasized by [Fashri \(2007:25-26\)](#) that power always exists in all social relations, from marriage to the country domain. Fashri believes that to exercise power effectively, in its operation, it is necessary to have legitimate power or authority. Legitimacy becomes valid if the power is placed within the framework of the rational system and actions like Fashri emphasized above, drawn in Hindu religious practices are implemented in the enculturation system of local values inherited from their ancestors. This enculturation of local value in practice the Hindu religion in Mataram and surrounding is globally in form of structures that organize the implementation of the Hindu religion as commanded in the Vedic scriptures and the *smrti* literature. Enculturation of the order of local values conducted through several channels such as informal, formal and non-formal.

Transformation of the priesthood status is an effort to fight for equality of identity in the priesthood symbol. In this regard, the recognition of the identity attached to the priesthood symbol is not limited to the clan but all that certain

Wirawan, I. W. A. (2017). Revealing impact and meaning of identity reproduction in pasek community of hindus in mataram city, west nusa tenggara, indonesia. International Research Journal of Management, IT and Social Sciences, 4(1), 78-87. <https://sloap.org/journals/index.php/irjmis/article/view/441>

groups who have performed the ceremony of *dwijati* (ordination) in accordance with the provisions of Parisada Hindu Dharma Indonesia. The movement was conceived and actualized by Pasek clan gathered in MPSSR in Mataram in order to initiate *pandita mpu* as priesthood symbol is part of identity politics within reach symbolic power in Hindu religious practice. Initiation of *pandita mpu* as priesthood symbol originated from *Soroh* Pasek imply identity struggle in producing and reproducing cultural symbols in religious practices.

The economic impact is closely intertwined with the struggle to build an investment strategy of production factors. The involvement of economic capital in the process of identity reproduction among the community of Pasek in MPSSR in Mataram on the other side is a reality in the relation of actualizing the main purpose of MPSSR establishment as set forth in [Anonymous \(2000:13\)](#) which is *moksartham jagadhita ya ca iti dharmah* (happiness in the world and hereafter) through motivating people to continually improve the economic life towards the realization of *Kertha Negara*, *Kertha loka*, *Kertha desa*, and *Kertha warga* (peace in the country, local area/villages, and communities).

The strategy of economic development through the accumulation of the modern production means is in line with Van Peursen idea that who controls the means of production would seize power. Prosperity is no longer attached to a selected group and regarded as in the vegetation stage, but increasingly leads to the richness and abundance of goods for many people ([Peursen, 1988: 172](#)). With regard to these phenomena, the control of the means of production by MPSSR as part of an effort to gain power, especially ethically interpreted as an imaging strategy which is to gain legitimacy as a community that has a concentration towards the achievement of human happiness aspects especially in fulfilling the needs of *artha* (wealth) and *kama* (satisfaction).

3.2 The Meaning of Pasek Community Identity Reproduction

Meaning in the realm of *cultural studies* became seizure of terrain in which operates the exercise of power. This Phenomenon, by quoting [Barker \(2004:368\)](#) that one of its main argument is the object of its study is culture, where inside the zone in which the struggle for meaning and competing versions of the world must be embraced and fought for in order to get the pragmatic claims of truth. In particular, the meaning and truth in the domain of culture are built on the patterns of power. In this case, the 'power to name' and makes rigid a typical description is a form of cultural politics. Meaning that is implicitly implied in the reproduction of the identity of the Pasek community united in MPSSR as cultural meaning, religious meaning, the meaning of solidarity, the meaning of educational, adaptive significance, and political meaning. These meanings can be described as follows.

Cultural meaning that is implicitly implied in the reproduction of ancestral identity of Pasek communities linked by cultural construction in the domain of religious practice. In this context of cultural practices rather than simply forwarded regenerative but yet built in the context of the development of civilization. The presence of a *Gesellschaft* of Pasek communities in form of MPSSR concentrated in Mataram city with a number of socio-religious activities actualized has provided facilitation for the creation of reconciliation among classes of *triwangsa* and *jaba*. Pasek clan in the *dynastical* conflict in the history is in the position of *jaba* class in the context of identity reproduction seems like an attempt to bridge the unity of Hindus in *meso* perspective through the implementation of the strategy on gradations of understanding to the people.

Socio-religious movement actualized by the Pasek community united in MPSSR particularly in the city of Mataram in the discourse of improving the understanding of religious teachings in an era of globalization as duality, following [Giddens' concept \(in Ritzer and Goodman, 2003: 591-592\)](#) that globalization weakens local culture as well as raise it again. The product of globalization according to Giddens is against traditionalism. Furthermore, fundamentalism uses global forces (such as mass media) to expand its goals. Religious, ethnic, nationalist, political, according to Giddens is a form of fundamentalism.

Religious meaning that is implicitly implied in the reproduction of ancestral identity of Pasek communities linked with achieving goals through the implementation of religious *bisama* (ancestor's spiritual message). *Bisama* has symbolic power which is assumed to provide guidance in realizing itself in efforts to realize the perfection of life. With regard to efforts to guide and lead the people to always obey the teachings of Hinduism, and *bisama* of *Bhatara kawitan* (ancestors), as mandated in the main goal of West Nusa Tenggara MPSSR empirically observed throughout the realization of the contents of *bisama Ida Bhatara Kawitan* (Pasek clan ancestors) through number of activities. Socialization of *bisama* handed down by the ancestors of *Soroh* (clan) Pasek was trying to give understanding to all member of Pasek that those who are born into this world is obliged to carry out a spiritual message as mentioned in *bisama*.

MPSSR West Nusa Tenggara, especially those living in the city of Mataram had been working in the positive sentiment seeks to raise community awareness about the nature of religious life with a reinterpretation of the application of Hindu religious literature. Identity reproduction is used as a medium for a literary reinterpretation of

Hinduism by implementing strategies that embody the practice of Hindu religion in harmony with the progress of human civilization. Nevertheless, implicit this movement is inseparable from the emergence of opportunities for the reproduction of power with the symbolic power of genealogical identity.

Eaning of solidarity that is implicitly implied in the reproduction of ancestral identity of Pasek communities linked with efforts to build social solidarity through a number of devices, such as the formation of bonds on the basis of semi-mythical, cultures, symbolic ties, and name ties (title). The meaning of solidarity is inseparable from the pragmatic usefulness of movements by *Soroh* Pasek in an effort to reaffirm Pasek identity (both individually and collectively) in the socio-religious space contemporarily. Realization of identity reproduction intertwined with *bisama* as a spiritual message handed down by ancestors of *Soroh* Pasek that must be implemented in the practice of everyday life. *Bisama* as quoted from Anonymous (2000:14) as a mandate from the *kawitan* (ancestors) must be actualized in its essential meaning in forms of thought, word, and deed by Pasek residents in the area of West Nusa Tenggara in the order of life and personal life as well as between private life, citizenship, society, nation, and state. *Bisama* substance containing a command, prohibition, and the permissibility, which is contained in various types of actions that should/must, abstinence/prohibited and may (but should be avoided) is carried out.

Bisama mandated by Pasek clan ancestors became the foundation for the realization of unity in order of social life. Formation of social unity and community geared to motivate *Soroh* Pasek in order to constantly improve the social, cultural, and economic towards the realization of *Kerta Negara*, *Kerta loka*, *Kerta desa*, and *Kerta warga* as a way to realize the main purpose *moksartham jagadhita* synergistic with the goal of Hinduism. Efforts to manifest this purpose which is actuated by Pasek community is empirically observed throughout the movement to increase awareness of its members (*Soroh* Pasek) fundamentally about the importance of social values, culture, and economics. Indicators to be established include harmony in the lives of fellow citizens, harmony in the environment of the village where he lived, harmony within the community, to achieve harmony in a greater level of the state.

Meaning contained in the process of forming a bond with sacred stories based on scriptures as narrated in the *babad* is pragmatism *babad* contribute in realizing the social solidarity. This phenomenon is indicated by the strength of *babad* in constructing social unity internally among individuals who have a common genealogy. MPSSR is a form of social unity of Pasek community which is one of the factors driving its formation is *Babad Pasek*. Unity based on shared genealogy among *Soroh* Pasek was inspired by a narrative *babad* which is realized through reproduction movement in the contemporary identity of their ancestors.

Educational meaning inherent in the reproduction of identity among the Pasek community in an effort to reorganize religious practices in Hindu Mataram city related to aspects of learning in the context of improving the quality of religiousness. There are two aspects regarding the educational significance which are important related to socio-religious movements in the reproduction of the identity of the ancestor of Pasek community namely gradation of *sraddha* (belief / faith) and *bhakti* (worship / honor / piety) presented to the supernatural power and rethinking of religious practice entering the era of globalization.

The establishment of Pasek clan organization of MPSSR not be separated from efforts to achieve quality improvement of *sraddha* and *bhakti* textually been poured in the basic budget institutions. Citing the narrative written in Anonymous (2000:11) that MPSSR West Nusa Tenggara by its members viewed and used as container, vehicle, and the event brings together thought patterns, attitudes, and behaviors that make it possible for their selves to constantly improve their services in accordance with the nature and or *karma* (action) based on the mandate of the Hindu religion and the *kawitan* (ancestors) consistently.

The text in the narrative above implicitly contains marker (*signified*) that the appeal is linked with efforts to develop imaging, especially in gaining a positive image regarding the establishment MPSSR in the middle of Hindus. This imaging is in order to acquire legitimacy, especially to obtain a further gain public recognition of moral support to actualize the ideas concerning contemporary genealogical ancestral identity reproduction in Pasek community. A phenomenon is a form of enculturation of socio-religious practice in taking into account the surrounding objects. With regard to the object of enculturation, Bakker (1984) suggested that a basic personality is a legitimate object of enculturation. Departed from these conditions is determined pluralism and coexistence of various cultures, each according to its experience and observation of nature and creation of its own values.

Adaptive meaning inherent in the reproduction of ancestral identity of Pasek community on Hindus in the city of Mataram related to efforts to synergize Hindu religious practices with the development of human civilization. Progress in the domain of human reasoning become the determinant of change and development. This is synergic such as set out by Tutik and Trianto (2008:2) that the dynamism of the history of human civilization is part of the reasoning that led to the existence of humans to change and evolve. In that process, human-created history and his own world, the world that can be dwelled with their family. Based on this phenomenon in order to be able to maintain the existence

of the religious practice in the middle change acceleration, there is not an alternative option to synergize with the religious practices of an appropriate adaptation pattern.

Socio-religiosity practices which are inherent in the identity reproduction of Pasek community open an opportunity to construct a meaning that has adaptive value in the middle of Hindu religious practices that synergized with the development of civilization. Ideas that emerged manifested through the social-religious movement working to improve the quality of diversity, despite starting from reunification based on shared genealogy within *Soroh* Pasek. Socio-religious movements, in addition, is an effort to improve the quality of religiousness, as well as an attempt to build Hindu synergism between practices with the development of human civilization.

Reproduction Pasek community identity coupled with imaging, which seeks to build a positive image to legitimate interests in the middle of the Hindu religious community. This imaging tightly linked with identity politics that tries to represent identity genealogically which realized through socio-religious movement carrying ancestral identity. The accumulation of those movements ethically meant as political practices in order to gain symbolic power in Hindu religious practice. The symbolic power inherent in Pasek clan's ancestor identity reproduced contemporarily related with power reproduction. This phenomenon verified the idea of [Fashri \(2007:17\)](#) that symbol is not a mere role as an understanding medium, but either has the power to give meaning to social reality. Through the imaging process, the symbol system gains its abstract force to change meaning, leading a perspective, until influence individual or group practice.

The invisible struggle in reproducing ancestral identity of Pasek clan related with mean to gain power in Hindu religious practices in Mataram. This phenomenon proved an identity symbolic power in constructing social reality. According to [Piliang \(2005:235\)](#) that symbolic power is an invisible power and distortive in nature but yet admitted as legitimate. As said by Pierre Bourdieu that "what creates the power of words and slogan, a power that capable of maintaining or subverts social institution, is the belief in legitimacy for words and person who said it.

4. Conclusion

Pasek community united in MPSSR in actualizing socio-religious movement carrying jargon "to synergize religious practices with era development". This jargon used to legitimate their movement into public space in order to gain recognition, particularly from Hindus as a legitimate group which cares to socio-religious practices in the middle of modernization/globalization which leads to secularism in various aspects of life. Social change acceleration as a consequence of the rapid development of science and technology make a must to cultural adaptation in order to synergize religious practices with era development.

Identity reproduction of Pasek community which implicates in a struggle to increase religiousness quality become a reflector to Hindus generally in their mean of spiritual elevation in order to achieve the goal as explicitly written in Hindu literature. In accordance with identity reproduction amongst Pasek clan, there is a close relationship with imaging as a vehicle to construct a positive image with the various strategy of investment which accumulated in the control of symbolic capital is, in essence, a struggle to increase the quality of Hindu religious practice, particularly in Mataram. It is undeniable that identity reproduction accompanied by imaging as a vehicle to construct the meaning of socio-religious reality represented in order to gain symbolic power.

Conflict of interest statement and funding sources

The author(s) declared that (s)he/they have no competing interest. The study was financed by the authors.

Statement of authorship

The author(s) have a responsibility for the conception and design of the study. The author(s) have approved the final article.

Acknowledgments


The writer expresses his gratitude to Director of Postgraduate Prof. Dr. Ir. I Dewa Ngurah Suprpta, M. Sc., Assistant Director I Prof. Dr. Ni Luh Sutjiati Bharata, M.A., Assistant Director II Dr. I Putu Gede Sukaatmaja, S.E., M.P., for any assistance, facilities, and motivation assigned to the completion of this writing. In this good occasion, the writer also expresses his thanks to Prof. Dr. I Wayan Ardika, M.A, Prof. Dr. I Made Suastika, S.U, and Prof. Dr. Emiliana Mariyah, M.S for their guidance and motivation assigned in full patience from beginning to the completion of this research. Expression of thank also goes to all parties that have assisted in the completion of this writing.

References

- Andang, A. (1998). *Agama yang berpijak dan berpihak*. Kanisius.
- Anderson, B. (2002). Imagining East Timor. *Timor, les défis de l'indépendance*, 233.
- Ardhana, I. K. (2004). Kesadaran Kolektif Lokal dan Identitas Nasional dalam Proses Globalisasi.
- Bakker, J. W. M. (1984). *Filsafat Kebudayaan: Sebuah Pengantar*. Penerbit Kanisius.
- Barker, C. (2004). *Cultural Studies: Teori & Praktik*. Kreasi Wacana.
- Bourdieu, P. (1990). *The logic of practice*. Stanford university press.
- Bourdieu, P. (1991). *Language and symbolic power*. Harvard University Press.
- Fashri, F. (2007). Penyingkapan Kuasa Simbol: Apropriasi Reflektif Pemikiran Pierre Bourdieu. *Yogyakarta: Juxtapose*.
- Geertz, C. (1992). *Tafsir kebudayaan*. Penerbit Kanisius.
- Geertz, C. (2001). Life among the anthros. *The New York Review of Books*, 48(2), 18-22.
- Geriya, I. W. (2008). Transformasi kebudayaan Bali [The transformation of Balinese Culture]. *Surabaya, Indonesia: Paramita*.
- Goris, R. (1974). *Sekte-sekte di Bali* (Vol. 44). Bhratara.
- Harnish, D. D. (2006). *Bridges to the ancestors: Music, myth, and cultural politics at an Indonesian festival*. University of Hawaii Press.
- Haryatmoko, J. (2003). *Etika politik dan kekuasaan*. Kompas.
- Jenkins, R. (2004). Membaca Pikiran Pierre Bourdieu. *Yogyakarta: Kreasi Wacana*.
- Muhni, D. A. I., & van Peursen, C. A. (1988). *Moral dan Religi Menurut Emile Durkheim dan Henri Bergson* (Doctoral dissertation, Universitas Gadjah Mada).
- Nordholt, H. S. (2007). *Bali: An Open Fortress, 1995-2005: Regional Autonomy, Electoral Democracy and Entrenched Identities*. NUS Press.
- Piliang, Y. A., & Adlin, A. (2003). *Hipersemiotika: tafsir cultural studies atas matinya makna*. Jalasutra.
- Piliang, Y. A., & Diferensi, B. (2005). *Transpolitika*. Yogyakarta: Jalasutra.
- Pitana, I. G. (1994). Dinamika Masyarakat dan Kebudayaan Bali. *Denpasar: Penerbit Bali Post*.
- Putra, D., & Nyoman, I. (2004). Bali Menuju Jagaditha: Aneka Perspektif. *Denpasar: Pustaka Bali Post*.
- Riana, I. K. (2009). *Kakawin dēśa warṇana, uthawi, Nāgara kṛtāgama: masa keemasan Majapahit*. Penerbit Buku Kompas.
- Ritzer, G., & Goodman, D. J. (2003). Teori Sosiologi Modern, terjemahan Alimandan dari judul asli "Modern Sociological Theory".
- Sanderson, S. K. (2003). Sosiologi Makro: Sebuah Pendekatan terhadap Realitas Sosial, ter. *Farid Wajidi dan S. Meno (Jakarta: Rajawali press, 1993)*.
- Sitorus, F. K. (2004). Identitas Dekonstruksi Permanan, dalam Mudji Sutrisno dan Hendar Putrananto. *Hermeneutika Pascakolonial Soal Identitas*.
- Soebandi, K. (1984). *Sejarah pembangunan pura-pura di Bali*. Kayumas.
- Soebandi, K., & Supartha, W. (2003). *Babad Pasek: Mahagotra Pasek Sanak Sapta Rsi*. Pustaka Manikgeni, Mahagotra Pasek Sanak Sapta Rsi.
- Suryawan, I. N. (2005). *Bali, narasi dalam kuasa: politik dan kekerasan di Bali*. Ombak.
- Susanto, A. B. (2003). *Identitas dan postkolonialitas di Indonesia*. Kanisius.
- Sutherland, J. A., Poloma, M. M., & Pendleton, B. F. (2003). Religion, spirituality, and alternative health practices: The baby boomer and cold war cohorts. *Journal of Religion and Health*, 42(4), 315-338.
- Suyadnya, I. W. (2009). Balinese Women and Identities: Are They Trapped in Traditions, Globalization or Both?. *Diunduh dari: http://journal.unair.ac.id/filerPDF/01-Balinese_Women_and_identities.pdf*.
- Takwin, B. (2003). *Akar-akar ideologi: pengantar kajian konsep ideologi dari Plato hingga Bourdieu*. Jalasutra.
- Triguna, I. B. G. Y., & Gde, I. B. (2000). Teori Tentang Simbol. *Denpasar: Widya Dharma*.
- Tutik, T. T. (2008). *Pokok-pokok hukum tata negara Indonesia pascaamandemen UUD 1945*. Cerdas Pustaka Publisher.
- Wiana, K. (2002). *Memelihara Tradisi Veda*. BP.
- Wiana, K., & Santeri, R. (1993). *Kasta dalam Hindu: kesalahpahaman berabad-abad*. Yayasan Dharma Naradha.
- Widjaja, E., Lim, G. H., & An, A. (2008). A novel method for human gender classification using Raman spectroscopy of fingernail clippings. *Analyst*, 133(4), 493-498.
- Wirawan, I. G. P., Julyasih, K. S. M., Adiartayasa, W., Wijaya, I. N., & Anom, I. P. (2015). Increasing local fruits competitiveness in entering the tourism market in bali. *Journal Biotech and Bioscience*, 2.

Yusuf, I. A. (2005). *Media, kematian, dan identitas budaya minoritas: representasi etnik Tionghoa dalam iklan dukacita*. UII Press.

Biography of Author

| | |
|---|--|
|  | <p>Name: Dr. I Wayan Wirawan Ardhi, M.Si. Place / Date of Birth: Sabtu, June 1, 1970 Address: Jl. Pramuka Number 7B Mataram, West Nusa Tenggara Occupation: Lecturer at Mataram State Hindu College of Gde Pudja E-mail: ardhiwirawan9999@gmail.com Educational History:</p> <ol style="list-style-type: none"> 1. Bachelor in Education at Singaraja State Teaching and Education College, 1994 2. Bachelor in Hindu Philosophy at Denpasar State Hindu College, 2002 3. Master of Cultural Studies at Udayana University, 2006 4. Doctor of Cultural Studies at Udayana University, 2010 <p>Previous publication: Reproduction Identity Mechanism at Pasek Community in Mataram City, West Nusa Tenggara (http://jurnal.ugm.ac.id/jurnal-humaniora/issue/view/176)</p> <p>Previous research/unpublish publication/stored in the library:</p> <ol style="list-style-type: none"> 1. Kebebasan Merealisasikan Praktik Beragama Penganut Spiritualitas Sai Studi Group pada Komunitas Hindu di Kota Mataram, Nusa Tenggara Barat 2. Strategi Investasi Modal Ekonomi Berbasis Ikatan Primordial Indegenisme pada Komunitas Pasek di Kota Mataram, Nusa Tenggara Barat 3. Dinamika Tatanan Spasial Tempat Suci Keluarga Hindu di Kecamatan Cakranegara, Kota Mataram, Nusa Tenggara Barat 4. Reconstruction of Symbolic Power in Genealogical Identity Based on Babad: A Case Study Of Balinese Hindu at Pasek Community 5. Rite Communication in Context of Strengthening Identity and Nation Civilization Building 6. Manipulasi Matra Simbol Ekspresif dalam Praktik Beragama pada Komunitas Hindu di Kota Mataram, Nusa Tenggara Barat 7. Women in Indonesia: A Contemporary Case Study of Ritual Activities of Balinese Hindu Women in Rural Area 8. Segregasi Sosial dan Kontestasi Modal Kultural pada Komunitas Hindu di Kota Mataram 9. Dinamika Komunikasi Antarkomunitas Bali-Hindu dengan Sasak-Islam di Kecamatan Bayan, Kabupaten Lombok Utara 10. Ekstrapolasi Konflik Bernuansa SARA yang Melibatkan Komunitas Hindu Pasca Otonomi Daerah di Nusa Tenggara Barat |
|---|--|