



The Formation of The Parisada Hindu Dharma Indonesia: Political and Religious Constellations in Bali

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Abstract:

The formation of an official religion in Indonesia has the consequence of having an organization that oversees and becomes an extension of that religious community. The struggle to form a state-recognized religious organization is also a projection of how the history of that religion developed and reached the point of being recognized by the state. Parisada Hindu Dharma Indonesia (PHDI) is a Hindu religious organization which is an integral part of Hindu society. By understanding the formation of PHDI you can also understand how the Hindu community struggled during difficult times, the views of Hindu intellectuals about how to practice religion and their political ideas in the state. The history of PHDI is the history of the people Hinduism in the state in its early days, with this understanding of the local political constellation at that time and the links between emerging national politics became very dynamic.

Keywords: Country, PHDI, Political constellation.

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I. Introduction

Religion in Indonesia is an important aspect of people's lives, which is reflected in the span of cultural history and the history of national struggles related to religious figures and even ideas. Starting from the great monuments that are magnificent and last hundreds of years until one of them once became the seven wonders of the World. Borobudur became a milestone of Buddhism that once had strong roots in the Shalendra reign alongside Prambanan which was associated with Hinduism from the Sanjaya Dynasty. Continuing into the ancient Javanese period and in Bali also during the struggle for independence, the role of religion and its values were full of goals for the liberation of society.

Until the formation of the republic to protect religious communities under the auspices of the state, policy makers felt the need to formalize religion. Religion and religious communities must be protected and cared for by the state in carrying out their worship and religious practices. With this background, religion in society was finally regulated by the state by having to fulfill several conditions that were close to the majority of religions adopted by political leaders at that time. These conditions became a stumbling block for a variety of local beliefs that had not been accommodated into an established form of religion, or had not incorporated themselves into a formal religion that had been recognized by the state.

Foucault's ideas (in Jones, 2010:51) are related to the power networks that underlie them. Public beliefs that do not meet the criteria of religion in the style of the State at that time are thrown from the status of being recognized as beliefs or beliefs. The state provides certain boundary lines that do not allow local beliefs or at least outside of Islam, Christianity and Protestantism to be labeled as official religions. This also happened to Hinduism (after becoming an official religion called Hinduism), which in the historical context is classified as the first religion to touch the land of the archipelago. Due to political influence and the encouragement of intellectuals in Bali, it is clear that the struggle to formalize their beliefs to be recognized by the state is open.

The struggle of the scholars and the support of the community is what finally gives an overview of how the political constellation in Bali touches national politics. Referring to Anderson's (2011) theory in his book *Imaged Communities* that when people have imagined themselves shackled in a community called one nation under the auspices of the state, the feeling of being "Us" begins to emerge even whatever media encourages it. In the Indonesian context, borrowing Anderson's (2011) idea that unity is encouraged by media such as newspapers and radio, a sense of unity to belong to the state or part of "We" becomes a community's need. The effort to enter the scope of the state encourages all forms of local political struggles (beliefs) to penetrate national political contestation (recognized by the state), with the provision of Foucault's power theory and Bourdieu's modality theory is expected to explain how local political constellations penetrate national politics in fighting for their beliefs with the fortress of legalized religious requirements. It was this struggle that eventually fostered an organization that illustrated that Bali (at that time Balinese Hinduism) was recognized nationally as one of the official religions of the State. Parisada Hindu Dharma Indonesia (PHDI) became an integral part of Hinduism and illustrates the persistent struggle to penetrate national politics.

II. Discussion:

History of PHDI and its Political Struggle:

Religious life in Indonesia is not only a private matter, but also the public and even the State. This can be seen in the State's desire to enter the religious life of the community in the form of regulation. In 1952, the Ministry of Religious Affairs tried to implement K.H Wahid Hasyim's policy of asking "non-religious people" to be included in one of the religions that had been accepted by the State. The Early Struggle for Hinduism to be Recognized as a Religion in Indonesia Based on the measurements of the envoys sent to Bali in 1950, the Balinese people have been classified as believers through the Decree of the Minister of Religion of the Republic of Indonesia No. 9 article V in 1952 set to be part H, which is aligned with the religious sects that have no deity. The post-independence political constellation as reviewed by Utama (2010), Sudharta and Surpha (2006), and theoretically described by Maliki (1998), A. Gramsci, M. Foucault has favored the majority as the holder of the measure of truth. The state dominates the religious life of its people by prioritizing certain values as the standard of truth.

So that certain standards are considered as values that must be followed and legitimate, especially when the values as a measure of truth are embraced by the majority of Indonesian elites at that time. Various forms of efforts were made by Hindu intellectuals from both the educated and traditional to seize their political rights. Since the issuance of a joint petition demanding the establishment of a Hindu-Balinese section within the Ministry of Religion based on the assumption that Balinese Hinduism does not conflict with the first principle of Pancasila on June 14, 1958. The effort to build a unified assumption about the harmony of Hinduism that is being fought to be formalized with the values of Pancasila shows that Hinduism as the oldest religion that came to Indonesia has even established its influence in the 2nd century according to Vlekke (2015) and Phalgunadi (2001), must fight extra to get State recognition.

Slokas to support theological understanding with Pancasila have actually existed in both Sanskrit and Old Javanese slokas. This means that the slokas from the Central Book are in line with the derivative books that are studied and inherited in Bali. The political struggle with theological breath (because the struggle to get recognition as a religion that has a divine element) to get the "official" label has its fruit. The recognition of Balinese Hinduism and the History of PHDI (Parisada Hindu Dharma Indonesia) Supported by the situation that developed during the Soekarno administration, the reform of the "Balinese Hindu" tradition put forward in the petition (July 14, 1958), was accepted in Jakarta and on January 1, 1959 Balinese Hinduism was officially accepted by the Indonesian government. Picard (2020) records Hinduism as part of the Ministry of Religious Affairs on September 5, 1958, the same date described by Ramsted cited by Sudharta and Surpha in his book Parisada Hindu Dharma and its Consolidation.

The establishment of a Balinese Hindu affairs section within the Ministry of Religious Affairs signaled that political acceptance had been gained and the label of "Red Plate Religion" had been dropped. History then records that on February 23, 1959 (PHDI Pusat 2005:12), all religious organizations in Bali merged into a body that should represent the Balinese Hindu community as a whole called Parisada Dharma Hindu Bali which was modeled on the Parisad in India (Ramsted, in Utama, 2019:15). Through various stages of the Maha Sabha, Hindu religious practices were formulated, recorded since the change of the name PHD Bali to the history of PHDI Indonesia, various monumental ideas began to be implemented to indoctrinate Hindu religious values. One monumental book on the outlines of Hinduism is Upadesa. The Hindu modernist ideas developed resulted in a gradual shift from ritualism to scripturalism, from mysticism to ethics and from collective to individual religious experience (Nordholt, 2010:11).

One of the fundamental factors of religious life that Glock and Strak, as well as Koenjtaraningrat, call

Faith, is also regulated or formulated. The basis of Hinduism's faith is formulated in the concept of Panca Sradha, which is the five faiths of Hinduism consisting of Brahman Sradha (tattwa), Atman Sradha (tattwa), Kharmaphala Sradha (tattwa), Punarbhawa Sradha (tattwa) and Moksa Sradha (tattwa).

PHDI Builds Multiculturalism:

When it was called Hindu Bali, Hinduism tended to be confined to one island that became the last museum of the preservation of Hindu religion and culture in the archipelago. This view eventually faded when sensitivity to the multicultural view or that Hinduism overshadows all Indonesian society is not limited to practices but also ideas that are Hinduistic. According to Liliweri (2005:23) multiculturalism is linked to the doctrine or "ism" about individual or group awareness of cultural diversity, which in turn has the ability to encourage the birth of tolerance, dialogue, cooperation among various ethnicities and races. Ethnicity is any social group defined by race, customs, language, cultural values and norms, etc. which in turn indicates the reality of a minority or majority group in a society.

Relationships with others should be seen as an interactionism that views the relationship of the self to the "other" dialectically. This view denies that a particular identity means being completely different from those who do not share that identity. Instead, it asserts that self-identity is closely related to the identity of the "other" (and vice versa), that both self and "other" are constantly changing and that they are both the same and different. According to Fay (2002), interactionism believes that cultural and social exchanges do not and also do not have to lead to the elimination of differences or their preservation, but will carry out continuous self-challenge, learning and growth. One form or process of individual or group awareness of cultural diversity is through religious education. The cultivation of human values through religious education is expected to produce humans who have an attitude of tolerance. When there are various riots and acts of violence that have religious nuances, it is alleged that religious education has

failed to form humans who have piety and social civility (Utama, 2021: 25).

Referring to the expert description above, PHDI in this case takes a national policy step, namely widening the protection of Hindu communities that are not only on one island that practices Hinduism. But it can be observed that PHDI also protects people with different practices but have the same vision, values, ideas as those in Hindu sacred texts. PHDI's political movement hints at how the characteristics of religions that came later to Indonesia then mingled with local religions to form distinctive characteristics in each region. The religion came closer and with the genius of synthesis possessed by the Indonesian people, the religion finally spread in a peaceful way (Mantra, 2021). Political awareness of diversity is the key to PHDI's political mecca in nurturing and implementing the religious values contained in the sacred texts of Hinduism.

III. Conclusion:

Hinduism is officially recognized by the state through a long struggle from the start of determining the requirements of the official state religion to the recognition of Hinduism officially by the State. Then the formation of PHDI provides a diplomatic and political way for Hindu communities through scholars to enter the national political scene. PHDI with its struggle tries to build Hindu society intellectually by making decisions and circulating religious instruction books. Following the continuation of Hindu intellectual cadres, IHD emerged as a home for prospective Hindu education teachers, Hindu religious instructors, scholars of philosophy and Hindu jurists.

Continuing in its struggle, history records that Hinduism openly accepts a community of people who are in different religious practices but have Hindu history, vision and values. Moreover, in historical records Hinduism was once a major religion in the archipelago and all forms of local religious practices contained seeds of ideas that were in accordance with Hinduism. It is at this point that acceptance of multicultural buildings in

religion becomes PHDI's political path in protecting people throughout Indonesia.

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