

Religious Beliefs, Christianity Practices, and Local Wisdom in the Context of Strengthening the Ideology of Pancasila in Bali, Indonesia

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ABSTRACT

Studies on religious practices, in this case Christianity in the lives of Indonesian people who have local wisdom in general and in Bali in particular in the context of strengthening the Pancasila ideology, appear to be still being carried out on a limited basis. In fact, the study of religious practices like this plays an important role, especially in relation to Balinese people who are predominantly Hindu and to minority groups of Balinese who adhere to Christianity, especially Catholic and Protestant religions. In addition, there is something unique in the implementation of Catholicism in Bali, for example, it can be seen how symbols resembling Hindu symbols are practiced in sacred church buildings in Bali. This shows the closeness between local Balinese wisdom applied in the spread of Catholicism. The results of the study are about how important the role of religion is in relation to local wisdom which can strengthen the implementation or implementation of the Pancasila ideology and can strengthen relations between the modern Indonesian nation-state. The significant question discussed is how and to what extent the role of the Christian religion, which is based on local wisdom values related to the Pancasila ideology, can strengthen nation-state relations. The main questions discussed include the following: Firstly, why is it important to conduct a study regarding the influence of Christianity in relation to Balinese local wisdom in an effort to strengthen the Pancasila ideology as a “common home” in Indonesia in general and in Bali in particular. Secondly, what are the forms of connectivity and interconnectivity between the implementation of local wisdom and Christian religious practices in an effort to strengthen the ideology of Pancasila and thirdly, what are the efforts to interpret the relationship of connectivity and interconnectivity in maintaining a culture of tolerance, religious moderation in relation to strengthening the Pancasila ideology in the present and future.

KEYWORDS: Local Knowledge, Local Wisdom, Christian Community, Tolerance, Religious Moderation, Multiculturalism and Pancasila.

1. INTRODUCTION

History records that issues of local belief and religion and play a significant role in the map of political history in the global world. This was written by Rashid Khalidi, in his book entitled, *The Hundred Years' War on Palestine: A History of Settler Colonial Conquest and Resistance* (1982). One reviewer (literacy reviewer) even called his work "One of the greatest living historians of the Palestinian people". Likewise, in Indonesia the dynamics of local belief and religion in the Indonesian archipelago (Ardika- Parimartha and Wirawan, 2013, Abimanyu, 2014) called Nusantara play a crucial role in the context of social dynamics. culture and politics at the local level that occurs before political years such as general elections, regional head elections, for example. The emergence of this phenomenon is often seen as a fear that can haunt the authorities on the one hand, but on the other hand The dynamics that occur can give rise to social ripples in people's lives (grass roots) which not only lead to conflict issues but lead to national integration. In other words, the discussion about the local belief and religion regarding the implementation of national Ideology, called Pancasila is significantly understood.

As is known, religion is one of the most sustainable institutions in the history of human civilization. The world's major religions including Hinduism, Buddhism, Christianity, Catholicism, Islam and others have existed in the world for thousands of years. Religion is seen to play a significant role, even when discussing the issue of identity politics (Schaublin - Harnish, 2014). The role of religion cannot be ignored in people's lives, although until now it has been acknowledged that the existence of these religions is under the Ministry of Religion of the Republic of Indonesia and the existence of local beliefs that are rooted in the traditions of the ancestors who have long

historical roots are under the Ministry of Culture of the Republic of Indonesia (Banawiratma - Sendjaja, 2017, cf: Ardhana, 2022).

This can be understood when the development of Indonesian civilization and culture until it enters the modern era is inseparable from aspects of previous developments which are based on local wisdom in each ethnic group which has traditions and culture, diverse languages, and the influence of incoming religions. to the world of islands in the archipelago seems to play a significant role (Patji, 2006; Ardhana, 2017). By looking at the richness of the region along the archipelago, the existence of local knowledge that developed in the early centuries AD was based on the roots of animism and dynamism.

2. THE SIGNIFICANT ISSUES

Based on these thoughts, the questions that arise are: Firstly, how does a community that has local knowledge live to be able to adopt and adapt this knowledge to become local wisdom? Secondly, what forms of spirituality and religiosity practices are developed as values of religious tolerance and moderation that should be developed in relation to the influence of Christians as a minority group vis-à-vis Balinese people whose majority is very strong in Hindu traditions and religion? Thirdly, how do minority and majority communities interpret local wisdom in Bali in relation to being able to live side by side by paying attention to aspects of religious tolerance and moderation?

In connection with the existence of local wisdom, this study highlights several things related to how existing local wisdom synergizes with religious beliefs and practices that developed later in an effort to strengthen the ideology of Pancasila in relation to building the nation state in Indonesia in general and in Bali in particular. To discuss this problem, the explanation will focus on firstly, how do local beliefs and religious and religious practices exist in Bali? Secondly: How to implement local wisdom raised through symbols developed in the practice of religious life in Bali, and Thirdly: how to interpret these symbols in relation to the application of the principles of Pancasila? It is hoped that local knowledge related to wisdom which is deeply rooted in the traditions and culture of Indonesian society can strengthen the life of the nation and state in the harmonious, peaceful life of modern Indonesian society in the life of a multicultural society today and in the future.

3. METHOD AND THEORETICAL FRAMEWORK

The research method used is the assessment method: oral history, cultural history, and political history. Library Method, examining various archival sources released in the Dutch colonial era, books, encyclopedias and journals both national and international. Field Method, carried out by digging up information, through systematic observation, in-depth interviews and content analysis. Apart from that, to obtain comprehensive information, an FGD (Focus Group discussion) was carried out with informants such as local community figures. By holding a Focus Group Discussion to find out how to apply the concepts, characteristics and indicators used in formulating struggle values and their contribution to national and state life.

In addition, the approach that will be used is a cultural studies approach which tries to analyze aspects of the form, function and meaning of each symbol used in the lives of Balinese people so that with this approach a better understanding of the values will be obtained. which is found in the form, function and meaning of symbols in religious practices carried out by society. In this way, it is hoped that it will be able to provide an explanation as to why the Balinese community, which is predominantly Hindu, appears to be able to live side by side with Muslim communists as a minority group whose local wisdom values can synergize with the arrival of Christianity, such as the practice of tolerance and religious moderation in the framework of strengthening a state ideology based on Pancasila (Covarrubias, 1937; Staab, 1997; Ardhana, et al., 2019a).

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This research is multidisciplinary research between oral history, cultural history, especially in discussing the dynamics of society in Bali, especially in South Bali such as in Dalung village (Badung Regency) in South Bali and Palasari village in Jembrana Regency in West Bali. This research will include a discussion of historical archives, religious sites which have oral tradition values related to cultural and religious aspects. The spiritual and

religious relationship or background behind it, especially with the socio-cultural dynamics in Bali which can be compared with other regions in an effort to understand the meaning and concept of local wisdom, Christianity and the strengthening the ideology of Pancasila.

4. LITERATURE REVIEW

Yusuf Asry, (2013) in his work entitled, *Community Build Harmony: Conflict Resolution and Peace Building in Ethnoreligious Indonesia*. Jakarta: Ministry of Religious Affairs, Republic of Indonesia–Office of Research and Developmental Training–The Center of Research and Development of Religious Life explains that the process of cultural acculturation both before the entry of Hinduism and after the entry of Hinduism appears to have run harmoniously and peacefully. One of the standard references for discussing the diversity of Indonesian society is the work written by Frank M. Lebar on, *Ethnic Groups of Insular Southeast Asia*. (1972) briefly describes the state of ethnicity that has given rise to diversity in this region of Indonesia. Even though there are limited sources available about this region, at least this book is useful as an initial reference for discussing Indonesian society and culture which strongly appreciate the concept of unity and diversity, well known as, *Bhinneka Tunggal Ika* (Makin, 2018). The concept of *Bhinneka Tunggal Ika* has been elaborated from the local wisdoms in the Indonesian archipelago from the past up to present time (Cf. Dahm – Ptak, 1999; see also: Ardhana - Radita Puspitasari, 2023)

As a comparison in the context of gaining a broader understanding of the local existence and emergence of religions originating from outside such as the influences of Hinduism, Buddhism, Confucianism, Islam, Catholicism and Christianity in Nusa Tenggara—in which these six religions are acknowledged formally by the Indonesian government until at the present time-- it is important to see at: I Ketut Ardhana's work entitled (2000, passim), *Nusa Tenggara nach Einrichtung der colonialherrschaft 1915 bis 1950*, (Nusa Tenggara was Southeastern part of the Indonesian Archipelago after the Establishment of the Dutch Colonial Power). This book not only focuses its study on the development of society and culture before the Hindu period, but also on Christianization and other religions such as Catholicism (Mission) in the Nusa Tenggara region of which Bali was part of the region during the Dutch colonial rule. In this case, a brief discussion of Soekarno's role and how the natural and cultural atmosphere of the Ende people who most of them are Muslim in Flores Island emerged as a basis for movement in the context of the birth of the ideology of Pancasila as the basic principle of the Unitary State of the Republic of Indonesia.

These are some references used in this study related to discussions about local wisdom, belief and religious practices, in this case Christianization including Catholicism and Protestantism regarding the strengthening ideology of Pancasila that is developing in Balinese society. With this discussion, it is expected that we will be able to gain a better understanding of how the local wisdom of Balinese society and culture, which not only adheres to Hinduism, but also Christians (Catholicism and Protestantism), contributes to the practices of Christian beliefs and religion, which is expected to contribute to their thinking, towards the strengthening the ideology of Pancasila in Bali in particular and in Indonesia in general, in which Pancasila is acknowledged as the basic principles of nation-state building (see for instance: Ardhana, 2000; Ardhana, 2007) not only in the present, but in the future as well.

5. LOCAL WISDOM, RELIGIOUS BELIEFS AND PRACTICES IN A MULTICULTURAL SOCIETY OF BALI

Elaine McKay (ed.) (1976, in her book entitled, *Studies in Indonesian History* explains the existences and the importance of the role of local knowledge which is then elevated to local wisdom which has role models and guidelines for local communities in the entire Indonesian archipelago (see also: Budhi Santosa, 2022; Ardhana-Suwitha- Maunati, 2019a). The habits or tradition carried out at that time then experienced strengthening which became exemplary and role models and became a tradition rooted in the concepts well-known as animism and dynamism. Belief in animism and dynamism does not appear to have suddenly disappeared from the practices carried out by the local communities, but the roots of local beliefs show its dynamics from the past (prehistoric times) until entering the modern era in the present time (Ardhana - Adi Widyatmika, 2021).

The surviving traditions and culture can actually still be observed not only from the people who live in inland areas (See for instance: Ardhana (et al.). 2020), but also from Balinese society and culture which underwent transformational change as a society which then settled down and whose historical roots can still be traced back to this day. Viewed from sociological perspective, a society and culture are experiencing development from the theological, metaphysical, and towards positivism (See: Koento Wibisono, 1982, see also for an example: Hannigan, 2019). The stages of society that experience development during the teleological period mean the development of civilization and culture in a society characterized by the belief in dynamism and animism, where the existence of power or spirit in this case mountain, sea, river, star, tree (a banyan tree, for an example) has its-

own power was considered. In other words, this period was a period of polytheism or many gods (*devas*) (Cf: Heine-Geldern, 1956). As is known, humans essentially have no aspects, namely physical (body), non-physical (mind) and spirit (soul), which are referred to in modern society as body, mind and soul. The next dynamic is belief about something that can be seen or not seen. Society at the theological stage views the importance of understanding beliefs in things such as the existence of mountains, seas, rivers and lakes to name a few.

Next, the traditions and culture of society are experiencing a metaphysical stage. At this stage an understanding develops that there is no power like mountain, sea, river, star, tree (a banyan tree), but understanding is placed on the understanding, that behind objects such as mountain, sea, river, star, tree (a banyan tree) and so on. In other words, there is an invisible power in the sense that something magical cannot be seen, but can be felt. Such socio-cultural conditions seem to have developed during the emergence of inland societies centered in the mountains or highlands, compared to the period that followed the development of subsequent societies, which is called the positivism stage.

At this stage of positivism, more emphasis is placed on developments based on logic or reason on something that appears to be a reality. In this case the magical power (or supernatural power or *sakti*) not in mountains, seas, rivers, stars, trees (banyan tree) in itself, but there is one power (unseen) that will be a God or called monotheism. In other words, it means that there are no more gods or devas but there is one God as later can be convinced in the Indonesian society in general and in Bali in particular as belief in God (Ketuhanan Yang Mahaesa), in which it later symbolically as a star as we can see as one of the five basic principles of Pancasila.

Despite this development of positivist thinking, subsequent developments show the existence of post-positivist thinking, namely not that society needs regulation so that they can live peacefully and happily, but rather the emphasis on how far in the context of society's life it shows an attitude of peace and harmony where it occurs. defense of the position of oppressed, underdeveloped and marginalized groups of people in the dynamics of modern and post-modern society as currently studied in cultural studies.

This development has become the basis for behavior between one community and another, where there is diversity between one community group and other communities within a life frame that respects each other without disturbing the lives of other residents in shared social relations. dynamic, peaceful and harmonious. However, this does not mean that the lives of these communities are not connected with communities from other regions, such as coastal communities that have developed since the early centuries AD, which became known as spice roads, via sea routes, as happened in the archipelago. until 1500 which marked the start of the modern period of Indonesian history. These developments that occurred around the 1500s characterized a period of transformation of society from the conditions of traditional society to modern society, namely the arrival of Islamic influence (Islamization, the development of society from not yet embracing Islam to being Muslim) (see for an example: Graaf and Pigeaud, 1986, , see also: Wolters, 1982), missies (for Catholicism) and zendinges (for Protestantism), which developed due to the arrival of Westerners in in relation to the concept of colonization, imperialism such as the Portuguese, Dutch, British and others (Ardhana, 2000).

The development of coastal communities is increasingly progressing, especially after the arrival of Western influence which marked the transformation of social change that occurred in the world of the Indonesian Archipelago in general, and in Bali in particular. The social change referred to here is a change that involves the transformation of a different value system from the previous period, from the traditional, colonial period and towards the modern era. Meanwhile, the coastal kingdoms that emerged later, such as Samprangan or Gelgel (17th century) or successfully achieved its glory in Bali. Later, it became Smarapura (Klungkung) (Ardhana, 1994). In 1632 (17th century), there was a visit from a Catholic mission but it did not experience much development because of the development of the Gelgel kingdom which was experiencing its glory at that time. However, the development of Protestant Christianity seems to have been more influenced by the development of trade brought about by the influence of the British and Dutch in the archipelago in general and in Bali in particular. The influence of Dutch colonial power had a significant impact on the development of education through zending activities which further enabled the development of schools developed by the Dutch colonial government in Bali. The influence of Catholicism brought by Portuguese traders, then the emergence of Islam by traders from Arabia and India, as well as the influence of the development of Dutch colonialism accompanied by the spread of Christianity had an impact on the formation of a multicultural society in Bali in particular and in Indonesia in general (see: Ramstedt, (ed.). 2004 and cf. Darma Putra, 2014). Mintzel in his book (1997), *Multikulturelle Gesellschaften in Europa und Nordamerika. Konzepte, Streitfragen, Analysen, Befunde* (Multicultural societies in Europe and North America. Concepts, controversial issues, analyses, findings) notes that there are eight main forms or types of multicultural society which are based on historical development and global migration processes as follows:

- ❖ Included in the category of broad regions, multiethnic and multicultural and multiethnic immigration communities in America (USA) and Canada.
- ❖ A group of Southwestern European countries that accept the character of a multicultural society as colonial influences through migration processes that can be seen in the colonial and postcolonial eras.
- ❖ The category that includes mainland European countries which occurred as a result of regional travel movements and politics that are related to each other. This group includes Belgium, Southeastern Europe, the former Yugoslavia and Northern Italy.
- ❖ Categories formed based on immigration from advanced developing European countries such as Germany, Australia and Switzerland.
- ❖ Categories of society formed based on Indian, South American and Ibero Roma cultures such as Mexico, Peru and Ecuador.
- ❖ Categories of multicultural and multiethnic societies outside Europe in Central Asia and Southeast Asia such as India, Malaysia, Indonesia.
- ❖ Categories of the formation of British (European) migration communities on the Australian continent. Eighth, multicultural and multiethnic societies on the African continent such as the Republic of South Africa and indigenous African communities (See: Mintzel, 1997; Ardhana, 2011).

From the discussion above, it can be categorized that the form of multicultural society like this that occurs in Bali can be grouped into the form of multicultural society number 3. 6, with the argument that various traditions and cultures in Indonesia can live side by side by prioritizing the ideological values of Pancasila which can protect them. which is based on the Pancasila ideology (Ardhana et al. 2019b: 9-10, Ardhana, 2019c).

6. THE IMPLEMENTATION OF LOCAL WISDOM, CHRISTIANITY AND THE STRENGTHENING OF THE IDEOLOGY OF PANCASILA IN BALI

Indonesian society in general and Bali in particular is religious societies. In the historical records of this country, it has never surfaced that religion does not play an important role in the dynamics of Balinese society and culture in particular and Indonesian society and culture in general. History records that since the founding of the Unitary Republic of Indonesia (NKRI) on August 17 1945, based on five basic principles that are first: belief in God, second: humanity, third: Indonesia integration, fourth: democracy and fifth: social justice in which since then that the Indonesian government never in its historical dynamics has it been stated that Indonesia is a country that does not prioritize religious life in the lives of its people. Meanwhile, there are other components that play a major role regarding that Indonesia as a multicultural country that has a state philosophy based on Pancasila, it is actually fortunate to have that state foundation. Apart from Pancasila, there are other significant concepts in relation to *Bhinneka Tunggal Ika* (unity in diversity, Undang-Undang Dasar 1945 (the 1945 Constitution) and *Negara Kesatuan Republik Indonesia* or NKRI (the Republic of Indonesia). These concepts have become important indicators in national and state life, so that what was put forward at independence in 1945 persists to this day (See: Secretariat General of the MPR RI, 2012, *passim*).

This is understandable because Indonesian society and culture consist of various traditions, beliefs, languages, religions as assets in determining the nation's cultural identity. However, if it is not managed well, of course this can give rise to problems that can degrade the life of a pluralistic Indonesian society which is based on the society and culture of *Bhinneka Tunggal Ika* (unity in diversity) (Makin, 2016, *passim*, see also: Ardhana, et al., 2019, cf. Abdul Rachman Patji, 2006). To discuss the extent of the discussion on this issue, the discussion will be detailed as follows. Among the first are discussions about local beliefs and the role of Christianity for Indonesian society in general and Balinese society in particular, discussions about religious practices in the life of a multicultural society, and understanding the meaning of the role of local beliefs and religion (Christianity) in the context of national and state life. in Indonesia.

Apart from that, studies of spirituality, tradition and religiosity which are rooted in each ethnic group are felt to be important, especially in relation to symbols containing noble meanings which are role models for people throughout the Indonesian Archipelago which have taken place in the lives of Indonesian people, in general. (See: Banawiratma - Sendjaja, 2017). The Balinese population is generally considered to be of the Malay race (the Malays), as are the Sumatran, Javanese and other ethnicities like Timorese, Sumbanese, Rotinese, the people from Flores and other who have existed in the Indonesian archipelagos in general and have made significant contributions in relation to how the use of Indonesian symbols has been fought for, such as Malay language can then strengthen Indonesian identity (Margana et al., 2017).

The migration of the peoples as adherents of Catholicism and Protestantism to Bali cannot be separated from the Dutch colonial period during the 17th and 19th centuries. Most of them as soldiers, government employees, fathers, in the previous of capital city of Bali during the colonial Dutch rule in Singaraja and later after post-Indonesian independence in Denpasar. Due to the broke out of Mount Agung in 1963 and also due to the adat conflicts or customary Bali Hindu customary law in Klungkung district there were subsequently many Balinese who were Hindu moved to several regions such as in Palasari, Dalung or to outer Bali and later becoming Catholic or Protestant adherents. Until at the present time, we can see many Balinese in those places as the Catholics and Christian adherents such as in Dalung in Badung district, Padangsambian in Denpasar district and others to mention a few. Later it is becoming developed since many people who are Christians from Nusa Tenggara (southeastern Indonesia like from Flores, Timor, Sumba come to Bali to get jobs due to the globalization process through the developing tourist industry in Bali. In addition to this, it can be said that more than half incomers who coming to Bali are the Sumbanese who are Christians.

However, in line with the fast-paced dynamics of globalization, it seems that various challenges cannot be avoided related to how it can be seen that local wisdom that already exists and is in synergy with Hinduism in Bali, for example, will be well established in developments over time and into the future (Ardhana, 2013). This does not only happen in Bali, but also in other areas in the archipelago. It can be said that Indonesia faces problems that are not easy related to the existence of local culture which has not been uprooted from its cultural roots.

7. INTERPRETATION OF SYMBOLIC MEANINGS RELATED TO THE APPLICATION OF THE PRINCIPLES OF PANCASILA

Bali as already discussed is a multicultural society that is formed through historical processes and migration that occurred over a long period of time. The development the Bali society in particular and the Indonesian society in general became increasingly complex, especially preceded by the influence of not only by the Hinduism, Buddhism, Confucianism, but also by Muslim communities and later by Catholic and Protestant adherents (see Ardhana 2011a and Ardhana 2011b).

It then experienced a transformation of knowledge in the 1300s when Islam was introduced, especially on coastal beaches such as northern Java, then spread to Bali, for example Loloan coast, Bugis villages and followed by then by Christianity which coincided with the arrival of western influence with the arrival of Portuguese rulers in the 17th and 18th centuries, then Dutch colonial rule in the a9th century until at the beginning of the 20th century. In other words, the formation of modern Indonesian history and culture was preceded by the development of Islam or Islamization, the arrival of Western nations or coincided with the arrival of Christianization in line with increasingly complex dynamics in the life of Indonesian society and culture.

Before the development of religions in the world, in fact every society already had its local wisdom values which contained spiritual values as guidelines in managing the lives of its people. However, the dynamics of the development of religions as officially recognized in Indonesia, namely Hinduism, Islam, Catholic Christianity, Buddhism and Confucianism as well as the belief schools that occurred later, it seems that the various dynamics that occurred cannot be ignored, so efforts are needed to strengthen local knowledge and wisdom which is considered can strengthen the state's ideological values based on Pancasila.

However, as time goes by, it seems that the role of religions that have come to the Indonesian archipelago appears to be on the one hand creating a sense of harmony and peace, but on the other hand, it is related to issues of identity politics which are increasingly developing when approaching general elections, for example, often a particular ideology is behind the development of these religions. This causes social and religious ripples in the form of intolerance and radicalism which often triggers the emergence of social ripples and even conflict, and often even leads to national disintegration. The dynamics that occur are not only horizontal at the grass roots in relation to the level of life of ordinary members of society, but also vertical in nature, which occur within the social structure or, caseistically, within the government. This is what happened with the sects that developed later in religious communities which colored the dynamics of religious life which sometimes disturbed the sense of harmony and peace among their adherents.

This can also be seen in what is happening in the dynamics of religions and beliefs in Bali in particular and in Indonesia in general which are related to this religious issue. Data suggests that the ratio of people who call themselves “religiously unaffiliated” or “the nones” will continue to increase. This does not mean that people will immediately abandon their religion and then choose to have no religion or no faith. However, this phenomenon shows that many religious and believing people experience alienation and feel dissatisfied with their own religion.

Or they feel that the alienation and emptiness of their souls and their search for the meaning of life can no longer be accommodated by existing religious teachings, rituals and practices.

In essence, all religious communities want stability, continuity and sustainability. That's why almost every religious community tends to be conservative. Conservative in the sense that they want to maintain the traditions, rituals and cohesion of their respective communities. Until now, Indonesia still maintains the diverse diversity of its population which has various rich cultural roots as a multicultural society which has succeeded in forming a social unit in a modern government system within the framework of the Unitary State of the Republic of Indonesia. In other words, even though it consists of various variations in the context of tradition, language and culture, the attitude of a modern country seems to maintain and maintain their daily lives which seem capable of living side by side with one another, by emulating an attitude of tolerance, peace and harmonious (Yusuf Asry, 2013).

In other words, it is considered important to explore the potential of local wisdom that has been formed in the historical and migration process in the archipelago. Through this article, it is brought to the surface how the local wisdom values of Balinese society and culture, the majority of whose population adheres to Hinduism as one of the officially recognized religions in Indonesia, in addition to other major religions which have contributed to this point of view. state philosophy as stated in Pancasila. In the context of understanding cultural influences from outside such as from India and China on Bali, for example, these cultural contacts have lasted quite a long time, and appear to strengthen Balinese culture in the modern era, such as in aspects of the development of spirituality, traditionalism and religiosity. based on Hindu religion is considered complementary and has a significant role and contribution in the life of Balinese society in general.

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7.1. Local Wisdom, Christianity and the First Principle of Pancasila (Belief in God)

Every society from prehistoric times to the present seems to have an interpretation of certain symbols which are expected to be a guide in the practices of their daily lives. This is understandable because at first it was mainly in the theological stage. This can be seen, by looking at the richness of the region along the archipelago, the existence of local knowledge that developed in the early centuries AD was based on the roots of animism and dynamism. A fisherman really needs a star symbol to be able to determine when to go to sea to sail to fish. Thus, a farmer really depends on the stars in the sky when he will go to the rice fields to farm. This dependence is very necessary and is associated with the belief in the existence of powers that exist outside of humans which is then symbolized by the star symbol which refers to the existence of supernatural powers that exist outside of humans, in this case referring to the power of gods and finally to the power of belief in The One Almighty God.

They have become sacred and spiritual symbols for many religions around the world. It is understandable in Indonesian society and culture in general and Bali in particular that they have this symbolic meaning of star as belief in God (*Ketuhanan Yang Mahaesa*), in which it later symbolically as a star as we can see as one of the five basic principles of Pancasila. Each religion in Indonesia seems to have symbols that are interpreted according to the cultural background and society around them. In Christianity, the star of Bethlehem is a symbol of the birth of Jesus Christ.

Stars have become a symbol of divine guidance and protection. The Star of Bethlehem for example represents divine guidance while the star of David is a powerful symbol of protection. Depends on the culture you are experiencing. Five-pointed star. The five-pointed star is a divine symbol of divinity, representing the human spirit, while the others represent the elements. It symbolizes the bond of the human soul with Nature. The star means total perfection, something purest, to transcend all the limitations of the earth. It means the symbol of human imagination, intelligence and achievement. If there is one image full of symbolism, it is the Star which represents motivation, protection, hope and spirituality.

7.2. Local Wisdom, Christianity and the Second Principle of Pancasila (Humanity)

The second principle of the Pancasila principles is symbolized by a chain which means just and civilized humanity. Overall, the meaning of this chain symbol is that we fellow humans must help each other. Gold (yellow) chain 1 through the chain link. In full, this meaning indicates that there is cooperation between men and women (society) in Indonesia to unite in strength.

In the Basilica of St. Peter in the San Pietro chain in Vincoli there is a chain of Peter, as well as a statue of Moses by Michelangelo. Aleteia invites virtual Lenten pilgrimages through the 42 churches of the Roman Station, one church per day from 17 February to 11 April. All this speaks of freedom. On the dome-shaped ceiling above the entrance there is the inscription *Dirupisti vincula mes* which means you have broken my chains. According to tradition, the chains used to restrain the apostle in Jerusalem were given to the empress of the east, Aelia Eudocia, who then gave them to her daughter Lincia Eudoxia; the young empress gave it to Pope Leo the Great.

7.3. Local Wisdom, Christianity and the Third Principle of Pancasila (Indonesian Integration)

The third principle of Pancasila is symbolized by a banyan tree. In European traditions, for example, there is a belief in the power possessed by tree symbols, for example palm trees are considered a king's victory. In the beginning, traditional and simple Christmas trees used pine trees to decorate Roman temples during the Saturnalia festival. Meanwhile, the Ancient Egyptians used green palm trees as part of their worship of the God Ra. Reporting from the Michigan State University website, evergreen evergreen trees have been used to celebrate winter festivals for thousands of years, long before the arrival of Christianity. People in Northern Europe also plant trees in boxes

inside their homes in winter. Europeans used the branches to decorate their homes during the winter solstice, because it made them think of the coming spring. The Romans also decorated their homes with cypress trees for the New Year. They interpret pine as a sign of eternal life with God. Fir trees were first used as Christmas trees around 1,000 years ago in Northern Europe. The first person to bring a Christmas tree into the home was probably the 16th century German preacher Martin Luther. For Christians, the Christmas tree is a symbol of hope that is always displayed to welcome the birth of Jesus. Reporting from ABC.net.au, the early Romans used trees to decorate their temples for the Saturnalia festival, while the ancient Egyptians used green palm trees as part of their worship of the god Ra. The idea of bringing an evergreen tree into the house symbolizes fertility and new life in the darkness of winter, which is more of a pagan theme," said Dr Dominique Wilson from the University of Sydney.

That's also where the idea of holly and ivy and mistletoe comes from because they are some of the plants that flower in winter so they have a special meaning. the idea of bringing evergreens into the home started there and eventually evolved into the Christmas tree." The Christmas tree is a well-known symbol of Christmas celebrations around the world. The tradition of placing a Christmas tree inside the home has been going on for centuries and plays an important role in creating typical festive atmosphere. Christmas trees are generally chosen from certain types, such as fir or pine, which are then decorated with various ornaments and lights.

7.4. Local Wisdom, Christianity and the Fourth Principle of Pancasila (Democracy)

In the traditions and culture of society, from prehistoric times, classical history to modern history, it appears that animals that live around human life have certain symbolic meanings in accordance with the background of the tradition and culture of the society that has developed until now. Every religious society has this meaning and in Christianity, for example, a sheep is said to have the meaning of self-sacrifice.

Likewise, in the fourth principle of Pancasila where the fourth principle is the bull's head, where the bull is a horned animal which is known to like to gather and join together. Bulls are very well known as animals that have enormous strength. Apart from that, bulls are animals that like to live in groups rather than living alone. When bulls are in a group, the animals will help each other when a friend is injured. Therefore, the bull's head is used as a symbol of the 4th principle. The symbol of the bull's head is very suitable to reflect the Indonesian people who really like mutual cooperation which has been carried out since the colonial era. From the attitude and behavior of mutual cooperation, every problem will be easy to solve. Attitudes and behavior can be used for deliberation activities. Therefore, it is appropriate for the Indonesian people to always prioritize the attitude and behavior of mutual cooperation.

7.5. Local Wisdom, Christianity and the Fifth Principle of Pancasila (Social Justice)

From one precept to another, one cannot be separated from the other. From the first precept to the next precept which forms a unified whole. The fifth principle is symbolized by rice and cotton which represent the needs of Indonesian society which are not determined by group status, group, ethnicity, tradition, language and so on. Rice and cotton symbolize equality for all Indonesian people, without inequality. To bring this understanding closer, there is an understanding in the form of bread which contains the meaning of holy bread (the Body of Christ). In the Catholic Church, it is known that bread and wine are two symbols of Christ in the Christian banquet. in the Holy Communion before Easter.

The bread and wine are symbolized as the presence of Christ. In other words, the bread and wine do not physically change into the actual body and blood of Christ. Holy Communion is a sacred Christian ceremony that signifies salvation from Jesus for all His people. In the Holy Supper, there is a procession of eating bread and drinking wine which symbolizes the body and blood of Jesus. The Holy Communion began at the beginning of the ancient church with the daily breaking of bread according to Christ's command (Acts 2:46).

Until now, Holy Communion continues to be celebrated by Christians in various churches and denominations. Still quoted from the book by Pieter Lase, in the Holy Supper Christians eat one bread as a sign of the unity of the people in the body of Christ. The bread in Holy Communion is broken to remind people of the body of Christ who was crucified. People must feed on the body of Christ in the sense of being united in Him by accepting what He did for humans. After the stages of a democratic society as stated in the fourth principle, the final effort is to realize the principle of social justice for all Indonesian society. This is an ideal view that should be realized so that the life of Indonesian society and culture can be maintained in its entirety based on a sense of justice for all Indonesian people.

8. CONCLUSION

From the description and discussion above, several things can be concluded, including the following. Based on the traditions and culture of Indonesian society today, it is actually rooted in the roots of tradition and culture that exist in the Indonesian archipelago, known as the archipelago. The formation of a society that experienced a change from a monocultural to a multicultural society has been passed through a long historical process and migration in its historical dynamics. The roots of tradition and culture have developed from prehistoric times to modern history. Accepting the concept of a multicultural society means accepting the differences in traditions and culture that exist in society. This is very significant in the context of national and state life, where noble values inherited from the past should become strengths such as social and cultural capital to strengthen the Pancasila ideology which protects various differences in society (unity and diversity). This historical and migration process occurs with the diversity that exists in terms of traditions, culture, language, ethnicity, religion and so on.

Therefore, how important it is to examine the roots of existing cultural traditions as found in the local wisdom of the community, where the existence of local wisdom is strengthened by the emergence of the influence of religions that came later, such as in this case the Catholic (missie) and Protestant (zending). in the context of people's lives during the colonial period which not only brought changes in terms of social culture, religion, economics, but also in the context of nation-state building. History records that none of the religions that came to Indonesia in general and Bali in particular came from Southeast Asia or Indonesia itself. However, the religious practices that were introduced through Christian teachings were actually introduced and practiced not much different from value systems of the local wisdom oneness, humanity, unity, democracy and social justice that existed previously. These can be seen, for example, the belief in the existence of natural symbols such as stars, chains, banyan trees, bull heads and rice and cotton which have been rooted in the traditions and culture that developed in Indonesian society in general and Balinese society in particular in the past of its history. Therefore, through the study of local wisdom, Christianity and the strengthening of the Ideology of Pancasila is an effort that will create good and harmonious friendship, togetherness in society. By conducting this study, it is expected that we will gain a more comprehensive and comparative understanding in relation to how the symbolic meanings of local wisdom in Bali are applied in the context of Christianity to strengthen the principles of Pancasila. The study of this matter is very significant and needs to be interpreted in the context of interfaith life in accordance with nation-state building in Bali in particular and in Indonesia in general, not only in the present time, but also in the future.

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