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GRIYA KONGCO DWIPAYANA TANAH KILAP: THE EVIDENCE OF CULTURAL ACCULTURATION OF BALINESE AND CHINESE IN BALI

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Abstract

Bali, the Island of Gods has long been recognized as a tourism destination in Indonesia with the majority of its population adheres to Hinduism. But in the midst of it all, there's Griya Kongco Dwipayana Tanah Kilap (also known as Ling Xi Miao and the Ong Tay Jen Temple), a place of worship for the Tri Dharma and Hindus. This Kongco is one of the temples in Bali whose elements are the result of acculturation between traditional Balinese architecture (Hinduism) and Chinese architecture. This research uses a descriptive qualitative approach to answer how the cultural acculturation occurred. The paper will discuss about the the five elements of cultural acculturation according to the Theory of Samovar which are history, religion, values, social organization and language.

Keywords: *Acculturation, Culture, Balinese and Chinese*

Introduction

Bali, the Island of Gods has long been recognized as a tourism destination in Indonesia with the majority of its population adheres to Hinduism. However, the presence of the Chinese in Bali opens up the possibility to blend in with the local culture as they mingle with the locals and practice intermarriage with the locals. As a result, a mixed Chinese-Balinese culture has been generated and implemented into the daily life of the Chinese-Balinese, evidenced in art, ritual, cultural, and religious expressions (Hauser-Schäublin & Harnish, 2014). One clear evidence of the acculturation of the two cultures is Griya Kongco Dwipayana Tanah Kilap (also known as Ling Xi Miao and the Ong Tay Jen Temple), a place of worship for the Tri Dharma and Hindus.

This Kongco is located at Jl. By Pass I Gusti Ngurah Rai, Tanah Kilap, South Denpasar, Bali. In 1987, the Griya Kongco Dwipayana Tanah Kilap still did not have a building, its location was still a pile of stones and was still surrounded by mangrove forests. Then in 1998 began the construction of a place of worship of the main God in the form of a small temple and buildings for Kongco and monastery. And on September 9, 1999, the construction of the buildings for the patron gods of Kongco was completed, namely the Seven Dewis building, the Seven-Story Pagoda, and the Griya (house) or pasraman of Atu Mangku and his family (Santoso et al., 2017).

From the name given to Kongco, "Griya Kongco Dwipayana", it has actually been reflected in the form of acculturation of Balinese and Chinese culture. Griya is the name for the residence (house) of a Hindu priest or person from the Brahmana caste in Bali. While Kongco (which in Indonesia is generally called a temple) is a place of worship for ethnic Chinese who adhere to the Tri Dharma belief. The cultural mixture



called the cultural acculturation between Balinese and Chinese in Griya Kongco Dwipayana Tanah Kilap becomes a social process in the intercultural communication. The acculturation that occurs in the region is kept maintained so that it establishes intercultural and interreligious harmony (Sulistiyawati, 2011).

Griya Kongco Dwipayana Tanah Kilap has the characteristics of a roof that resembles a swallow's tail, dominated by red and yellow colors, at the entrance of the gate there are two dragons, with an ancient building-style architecture found in China. Based on the uniqueness of this Kongco, this research will discuss about the cultural acculturation between the Balinese and Chinese in Griya Kongco Dwipayana Tanah Kilap.

Literature Review

Koentjaraningrat (2007) stated that acculturation is a term in anthropology that has several meanings (acculturation or culture contact). This all concerns counseling regarding social processes that arise when a group of people with a certain culture are exposed to elements from a foreign culture so that the foreign elements are gradually accepted and processed into their own culture, without causing the loss of the cultural personality.

The word "culture" comes from the Sanskrit word "buddhaya", which is the plural form of buddhi which means "mind" or "reason". Culture according to Koentjaraningrat (2007) is the whole system of ideas and feelings, actions, and works produced by humans in social life, which are made theirs by learning. According to Soekanto and Sukanto (2007), culture is all that is obtained or learned by humans as members of society which includes everything that is learned from normative behavior patterns that include all ways or patterns of thinking, feeling, and acting.

On the other hand, Samovar et al. (2016) proclaimed that there are five important elements of culture, namely history, religion, values, social organization and language. This paper will discuss the cultural acculturation between the Balinese and Chinese in the five elements of culture according to the Theory of Samovar for Griya Kongco Dwipayana Tanah Kilap.

Research Methodology

This study will use a qualitative descriptive research type, which is a technique that describes and interprets the meaning of the data that has been collected by paying attention and recording as many aspects of the situation as possible under study at that time, so as to obtain a general and comprehensive picture of the actual situation (Rachmat Kriyantono, 2014). According to Moleong (2018), using descriptive methods means that researchers analyze the data collected in the form of words, pictures and not numbers. The data may come from interview scripts, field notes, photos, video tapes, personal documents, notes or memos and other official documents.

The analytical method used is a case study in accordance with what was conveyed by Yin (2008) where the case study is used as a comprehensive explanation related to aspects of a person, a group, an organization, a program, or a social situation being researched and studied as thoroughly as possible. In the research in Griya Kongco



Dwipayana Tanah Kilap, there researchers applied the descriptive case studies. It would answer the research problem in relation to "how and why" so that it could describe in detail about the cultural acculturation of Balinese and Chinese occurred in Griya Kongco Dwipayana Tanah Kilap.

Results and Discussions

History

The presence of the Chinese in Bali showed in a mixed culture such as art, ritual, cultural, and religious expressions (Hauser-Schäublin & Harnish, 2014). According to Santoso, there is a temple that shows the combination between Chinese and Balinese culture called Griya Kongco Dwipayana Tanah Kilap (also known as Ling Xi Miao and the Ong Tay Jen Temple), a place of worship for the Tri Dharma and Hindus.

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This Kongco is located at Jl. By Pass I Gusti Ngurah Rai, Tanah Kilap, South Denpasar, Bali. In 1987, the Griya Kongco Dwipayana Tanah Kilap still did not have a building, its location was still a pile of stones and was still surrounded by mangrove forests. Then in 1998 began the construction of a place of worship of the main God in the form of a small temple and buildings for Kongco and monastery. And on September 9, 1999, the construction of the buildings for the patron gods of Kongco was completed, namely the Seven Dewis building, the Seven-Story Pagoda, and the Griya (house) or pasraman of Atu Mangku and his family (Santoso et al., 2017).

The combination showed even in the temple name such as "Griya Kongco Dwipayana" Kongco in Chinese culture called as temple, Griya in Balinese called as the name for the residence (house) of a Hindu priest or person from the Brahmana caste in Bali. While Dwipayana has meaning "born on island" (Zoetmulder, 2000: 244-245). Dwipayana is a symbol of strength, nobility, sense of unity of these two important figures, which gave birth to acculturation between the two cultures (Balinese and Chinese) on Bali Island. According to Atu Mangku Adnyana statement as the holder of Griya Kongco Dwipayana, Griya Kongco Dwipayana was began the construction in 1998 to become a small temple and building as Kongco and Vihara.



Figure 1. South Entrance of Griya Kongco Dwipayana Tanah Kilap
[Source: Research document, 2022]

According to this research, it was found that Griya Kongco Dwipayana is a place to worship Ida Ratu Bhatara Niang Lingsir who was the local ruler (location and surrounding area) in the past and to Wang Da Ren, an expert in medicine and philosophy from China, and is one of the descendants of the king of the Qing Dynasty (Qing Chao) which has 17 buildings such as Gedong Confucianism, Gedong Buddha, Peparuman Kanjeng Ratu Kidul, Padmasana, Queen Batara Hyang Niang Lingsir, Bale Sakanem, Pat Kwa/Shiva-Buddha, Bale Place of Offering, Gedong Seven Dewi Datu, Kim's Burning Site, Angkul-angkul, Kori the Great, Pelingih Ratu Gede Pengter Jagat, Main Gate, Pasraman, Pagodas and Warehouse.

Religion

Samovar et al. (2016) proclaimed that there are five important elements of culture, namely history, religion, values, social organization and language. This section will discuss about religion.

Griya Kongco Dwipayana is a reflection of Balinese and Chinese culture. The combination showed in the temple name such as “Griya Kongco Dwipayana” Kongco in Chinese culture called as temple, Griya in Balinese called as the name for the residence (house) of a Hindu priest or person from the Brahmana caste in Bali. While Dwipayana has meaning “born on island” (Zoetmulder, 2000: 244-245). Dwipayana is a symbol of strength, nobility, sense of unity of these two important figures, which gave birth to acculturation between the two cultures (Balinese and Chinese) on Bali Island.



Figure 2. Balinese Hindus pray in Griya Kongco Dwipayana Tanah Kilap
[Source: Research document, 2022]

The name Griya in front of Kongco Dwipayana is very appropriate because the holders and owners who always live there are Balinese who come from the Brahmin caste (Atu Mangku) whose real name is Ida Bagus Adnyana. As the residence of a Brahmin, Kongco is equipped with a pamerajan with the most intense padmasana as the main place of worship. While Kongco (which in Indonesia is generally called atemple) is a place of worship for ethnic Chinese who adhere to the Tri Dharma belief, with building and architectural characteristics that are typical of China (China), so they are often called Chinese temples (Tiong hoa) (Sulistyawati : 9).

According to this research, it was found Griya Kongco Dwipayana, used as a mixed worship in a mix between Hindu beliefs in Bali and Chinese beliefs related to Buddhism, Taoism, Confucianism, and traditional Chinese beliefs, as mentioned in kinds of worship buildings there. Dwipayana in Griya Kongco Dwipayana also means two into one which describes about the mixing combination between Hindus Bali and Chinese Culture such as Buddhism, Taoism, Confucianism, and traditional Chinese beliefs.



Figure 3. The Chinese pray in Griya Kongco Dwipayana Tanah Kilap[
Source: Research document, 2022]

Values

Samovar et al. (2016) proclaimed that there are five important elements of culture, namely history, religion, values, social organization and language. This section will discuss about values.

Griya Kongco Dwipayana explained about the value of cultural tolerance which is symbolized by the arrival of the Chinese in Bali who later settled and began to collaborate with the existing culture in Bali. It was shown by Griya Kongco Dwipayana architecture as a manifestation of its physical culture, is the result of Chinese cultural actions in Bali which are regulated and directed by the cultural system in the life of a society, in this case Chinese culture and Balinese culture. So that the architecture contained in Griya Kongco Dwipayana was built not only for aesthetic beauty but also for the cultural values and messages in it which are interrelated between Balinese Hindu culture and Chinese.



Figure 4. The Statue of Sleeping Buddha in Griya Kongco Dwipayana Tanah Kilap
[Source: Research document, 2022]

Griya Kongco Dwipayana used traditional Chinese architecture which describes the division of social class status, marked by the color of the parts of the building, and most importantly the color of the roof covering that can be used for certain social classes. Yellow Gold is the most sacred color and should only be used for an emperor's building. For the roof of the temple building using color yellowish green; and for the roofs of residential buildings as the lowest social class can only wear grayish white. The use of color also occurs in structural parts of wood on the building. Usually, the color on the wooden structure of the oil paint, whose main purpose is to beautify paintings or decorations have symbols according to their respective shapes and colors, also to protect wooden structures from decay and ill effects weather (Yanxin Cai, Lu Bingjie, 2006: 134). Of all the characteristics of traditional Chinese architecture mentioned Most of this has been acculturated with traditional Balinese architecture into the architecture of Griya Kongco Dwipayana.

According to this research, Griya Kongco Dwipayana has divided into three parts using the Hindu philosophical concept of Tri Bhuwana (three world levels) or Tri Loka (three levels of nature) in the universe, which is often referred to in Gayatri Mantra of Hindus, namely Om, Bhur, Bhwah Swah and so on. Bhur is the underworld (the realm of the bhuta, and all beings), Bhwah is the middle realm (the realm where humans living), and Swah is the upper realm (the realm of the Gods and spiritual beings). Therefore, at Griya Kongco Dwipayana, known as Jabaan to refer to the outermost mandala (Nista Mandala), Jaba Tengah for the middle mandala (Madia Mandala), and Offal for the main or deepest mandala (Utama Mandala).

Social Organization

Samovar et al. (2016) proclaimed that there are five important elements of culture, namely history, religion, values, social organization and language. This section will discuss about social organization.

Griya Kongco Dwipayana is held by Ida Bagus Adnyana or calledas Atu Mangku. Atu Mangku was born with a Hindu belief which was chosen to receive a revelation from the Upper Realm to carry out the mission as Shiva Buddha, Syncretism between



Hinduism and Buddhism, at that time he was pursuing Shiva-Buddhist teachings. He got a vision to protect and take care of Griya Kongco Dwipayana as a mission. He was chosen to pursue the teachings of Shiva Buddha to carry out this mission, he carries out the duties and responsibilities of the Upper Realm which are very heavy. After the development of Griya Kongco Dwipayana, now Kongco has 9 acres land with the permission from the forestry department to establish Kongco.

Language

Samovar et al. (2016) proclaimed that there are five important elements of culture, namely history, religion, values, social organization and language. This section will discuss about language.

Griya Kongco Dwipayana is a reflection of Balinese and Chinese culture. The combination showed in the temple name such as “Griya Kongco Dwipayana” Kongco in Chinese culture called as temple, Griya in Balinese called as the name for the residence (house) of a Hindu priest or person from the Brahmana caste in Bali. According to this research, it was found Griya Kongco Dwipayana, used as a mixed worship in a mix between Hindu beliefs in Bali and Chinese beliefs related to Buddhism, Taoism, Confucianism, and traditional Chinese beliefs, as mentioned in kinds of worship buildings there. Dwipayana in Griya Kongco Dwipayana also means two into one which describes about the mixing combination between Hindus Bali and Chinese Culture such as Buddhism, Taoism, Confucianism, and traditional Chinese beliefs.

Griya Kongco Dwipayana uses two languages such as Indonesian and Chinese language. Even though Griya Kongco Dwipayana is used for Vihara and Temple but this cultural acculturation is so easy to recognize so even the tourists or visitors could enjoy the Griya Kongco Dwipayana as the mixed culture in Bali.

Conclusions

Griya Kongco Dwipayana is a mixed worship between Bali Hindu and Chinese culture. Kongco in Chinese culture called as temple, Griya in Balinese called as the name for the residence (house) of a Hindu priest or person from the Brahmana caste in Bali. While Dwipayana is a symbol of strength, nobility, sense of unity of these two important figures, which gave birth to acculturation between the two cultures (Balinese and Chinese) on Bali Island. Griya Kongco Dwipayana, used as a mixed worship in a mix between Hindu beliefs in Bali and Chinese beliefs related to Buddhism, Taoism, Confucianism, and traditional Chinese beliefs, as mentioned in kinds of worship buildings there. Dwipayana in Griya Kongco Dwipayana also means two into one which describes about the mixing combination between Hindus Bali and Chinese Culture such as Buddhism, Taoism, Confucianism, and traditional Chinese beliefs.

Griya Kongco Dwipayana is held by Ida Bagus Adnyana or called as Atu Mangku with the permission from the forestry department to establish Kongco. Griya Kongco Dwipayana explained about the value of cultural tolerance which is symbolized by the arrival of the Chinese in Bali who later settled and began to collaborate with the existing culture in Bali. It was shown by Griya Kongco Dwipayana architecture as a manifestation of its physical culture, is the result of Chinese cultural actions in Bali which are regulated



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