

Strengthening Social Relationship at Pande Clan in Improving the Implementation of Hindu Religious Teaching

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Abstract---This research is intended to conduct an analysis of the strengthening of social relations in the Pande clan related to the improvement of Hindu religious life in Mataram city. This research is focused on the religious social movements carried out by the Pande clan as part of an effort to build unity within the internal Pande clan. The formulation of the problem that this research is relating to the background, impact, and meaning of strengthening social relations among the Pande clan. The research method used in this research is descriptive qualitative. The results showed that the background of the realization of social relations among the Pande clan was related to the awareness to remember kawitan (ancestors) in accordance with what was mandated in bhisama (ancestral spiritual messages) and implement it in daily life, namely tightening the kinship between those who were in a line descendants of the Pande clan. In this regard, the idea emerged to unite themselves as the Maha Semaya Warga Pande (MSWP), as was done by their relatives in Bali. The impact of strengthening social relations among the Pande clans was twofold, namely positive impacts and negative impacts. The positive impact of strengthening social ties tends to remember each other's brotherhood, which in turn can create a harmonious life among the Pande clans. The negative impact caused by the existence of polarization with other clans. The meaning of strengthening social relations among the Pande clan, such as the meaning of solidarity, religious meaning, cultural meaning, and the meaning of education.

Keywords---strengthening ties, social relations, religious practices, the Pande clan

I. Introduction

The Balinese who embrace Hinduism in Lombok have a religious social system that has been built by their ancestors since the historical period. There are a number of religious social systems inherited from the ancestors of the Balinese since the historical period which are used as a vehicle to maintain their existence for generations. *First*, the religious social system that was built in order to unite the Balinese people in Lombok. The religious social system in practice is used as a medium to forge social ties among Balinese people in Lombok. This religious social system is still relatively large in number which is still maintained. The social system, such as the *sidhikara* system, the *banjar* system,

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the *kebendesaan* system, the *krama pura* system, and a number of other social systems that are used as a vehicle for realizing mutual assistance. *Second*, the religious social system is also used as a vehicle to carry out the teachings of Hinduism in everyday life. In this connection, the religious social system inherited by the ancestors of the Balinese people in Lombok has a very important role in implementing their belief systems, especially those related to the implementation of Hinduism.

The religious social system possessed by Balinese people in Lombok as a legacy of their ancestors has an important meaning for social life, especially among Balinese who are Hindus. Although the religious social system is still traditional in nature, it has enormous benefits in helping to overcome the problems faced, both individually and in groups. In the individual aspects of the religious social system that is owned by the Balinese people help connect one individual with other individuals and at the same time be able to establish social bonds between them. A number of individual problems can be overcome by making contact with other individuals so that social relationships can be established that can be used to create competitive lives to help overcome the problems they face. This is indicated by a number of cases, such as in building a residence where an individual cannot provide it himself, but needs the help of other individuals. This shows that the social system of religion has an important role in building social relations between individuals in realizing a better life.

The existence of a religious social system in relation to group life has an important meaning in overcoming the problems faced together. In historical times this was evidenced by the attacks from the enemy who tried to disturb the existence of Balinese people in Lombok. In line with that, the existence of a religious social system can also function as a vehicle to deal with social problems that can disrupt the existence of Balinese people in Lombok.

The dynamics in population causes an increase in population from one period to the next. This also happened among the Balinese who settled in Lombok from the historical period until now there was an increase in population. The addition of the population has an impact on the dynamics in religious social life. The dynamics in religious social life caused by an increase in population, especially among Hindus, make social relations between one individual and other individuals tend to experience distance. The social distance that occurs among Balinese people as a result of population growth also causes variations in these social relations. In this regard, it is undeniable that the weakening of social relations as a result of the decline in activities that occur through the religious social system. This has a negative impact on efforts to create unity among the Balinese people.

Social relations which tend to weaken as an implication of the increasing population of Balinese people need to get attention, especially from figures who have influence. One of the efforts made to realize social relations among the Balinese is the emergence of the idea of the unification of Balinese people in Lombok based on the similarity of the clans. The emergence of these ideas is followed by actions to establish kinship ties based on lineages called *soroh*. Social relationships that are built up through the power of kinship ties have strength because they believe that the same *soroh* (clan) will be empowered to improve their lives. Referring to Geriya (2008: 132) that kinship ties in Balinese society have power if they unite themselves on the basis of the same relatives. This kinship system is termed a single *dadia* (extended family). Those in the same family have very strong social relations. They did not dare to let go of *kawitan*, a kinship bond based on the similarity of relatives. Moreover, they were bound by a family temple called "*Pura Kawitan*".

The awareness of several clans to unite themselves in order to strengthen social relations between them in a positive dimension is very useful in realizing the social unity of Balinese people in Mataram city, Lombok. In this connection, through the social groups that they build on the basis of clan equality can be empowered to realize a better religious social life. One of these things happened among the Pande clans who settled in Mataram city. In a positive dimension, the Pande clan incorporated in the Maha Semaya Warga Pande (MSWP) carries out socio-religious activities in order to improve the quality of life, both in individual and group dimensions.

The emergence of social groups based on the similarity of clans is undeniably also can trigger a negative impact, in particular can cause polarization of Balinese society on the basis of groups in the form of clans. Related to that, those who are in one clan certainly have a different view from the Balinese who are in another clan. Potential conflicts can arise if they show mutually exclusive attitudes, especially between one clan and another. In order to prevent social conflicts from happening within the Balinese people, it is necessary to build awareness in order to prevent exclusive attitudes.

Starting from the background above, this research focuses on three research focuses. *First*, examine the background of the realization of social relations among the Pande clan in the Hindu community in Mataram city. *Second*, examine the impact of strengthening social relations among the Pande clan on Hindu communities in Mataram city. *Third*, examine the meaning of strengthening social relations among the Pande clan in the Hindu community in Mataram city. This study generally aims to examine the social phenomenon of religion among Hindu Balinese people related to the emergence of strengthening social relations among the Pande clan in the Hindu community in Mataram city. This phenomenon is related to social interaction, both internally among those within a clan and externally with those who are outside the clan. This can have a positive impact if you get good management or vice versa can cause negative impacts if the management is not right.

II. Research methods

(a) Research Design

The design in this study is descriptive qualitative. In this regard, this research focuses on aspects of sociology that are more concentrated on strengthening social relations among the Pande clan in the Hindu community of Mataram City. This research was designed in a case study research that was analyzed descriptively interpretatively. The data presented in this study are qualitative data which are then analyzed and interpreted. This research is more directed at the occurrence of social bonds that are built up among individuals who are in the same clan. Those who have blood ties form a community in order to facilitate social and religious activities undertaken. This phenomenon is closely related to *bhisama* (spiritual messages) conveyed by their ancestors in the past, especially those related to maintaining brotherhood with fellow Pande clans. At the same time there is also a tendency to create a better life, both individually and in groups through the realization of religious teachings that are actualized in accordance with the ways they are summarized in one clan.

(b) Types and Sources of Data

The type of data collected in this study is in the form of qualitative data. Qualitative data is collected in the field in accordance with established data collection techniques. To complement the qualitative data obtained in the field, this study also includes quantitative data as supporting data. Qualitative data needed in this research is in the form of expressions, words, ideas or ideas, opinions, and notes relating to the problem under study. The data sources in this study consisted of two sources, namely primary data sources and secondary sources. Primary data sources are informants who know about strengthening social relations based on clan equality in Hindu communities in Mataram city. The informant as the primary data source is positioned to provide information in accordance with the data needed in the research that was extracted through interviews. Secondary data obtained indirectly from the main source, but obtained through documentation data from a number of related institutions.

(c) Data Collection Techniques

This research attempts to explore and collect data through several stages such as observation, interviews, and documentation studies. In observing the strengthening of social relations based on clan equality in Hindu communities in Mataram city researchers went directly to the field. In conducting observations also accompanied by recording of observations. Before researchers involve themselves in every important activity at the study site, identification of groups that have influence in the research location is first carried out. must be observed.

In connection with research that will examine issues relating to the actions of Hindus in exploring the strengthening of social relations among the Pande clan in Hindu communities in Mataram city with a number of informants determined by purposive technique. Interviews will be conducted with the aim of obtaining data that cannot be directly observed by researchers. Interviews to be conducted with informants are free interviews in accordance with the interview guidelines prepared. Free interviews in relation to this research are conducting interviews by giving the widest possible freedom to informants to convey information as research data. In this connection interview guidelines are not rigid in finding data but are adjusted to the conditions when conducting interviews.

Study documentation used as a data collection technique in this study in principle to find secondary data. In this study documentary studies are useful as secondary data collection tools. Documentary sources include archival documents from both government and non-government institutions, literature, journals, statistics and other references relevant to this study. Very important documentation relating to the text of strengthening social relations based on clan equality in the Hindu community in Mataram city. Referring to Nawawi (1983: 139) the study of documentation is a way of collecting data through written relics mainly in the form of archives and including books on opinions, theories, propositions / laws and others related to research problems.

(d) Data Analysis Techniques

Data collected in this study were analyzed using three stages, namely classification, reduction, and interpretation. In this study, data classification is a stage of grouping data obtained based on data collection techniques during data mining in the field. The data classification in this study is done by grouping data consisting of: (1) data obtained from observations, (2) data obtained from interviews, (3) data obtained from the results of documentation studies. This treatment is very important to facilitate the subsequent checking and analysis. Referring to his opinion

Bogdan and Biklen (in Suprayogo and Tobroni, 2001: 193) at the end of the analysis during data collection, the targets for data collection were collected. Data collected both from informants, situations, and documents were determined.

The use of data reduction techniques in this study is related to the selection of important data in accordance with the objectives of this study. Data reduction according to Miles and Huberman (in Suprayogo and Tobroni, 2001: 193) is a process of selecting, focusing on simplifying, extracting, transforming rough data, which arises from field notes. Data reduction continues throughout the study. Before the data is actually collected, anticipation of a reduction is already apparent when the research decides the conceptual framework of the research area, the research problem and the data collection approach chosen.

This research conducts data reduction at the same time during data mining in the field. Data reduction in this study through the process of selecting, focusing and simplifying rough data taken from the author's notes during data collection in the field. Actually the reduction is not only carried out after all the data is obtained, but continues throughout the study. This way has the opportunity to bring up the relationship between researchers and informants to be more explicit. The data reduced in this study were obtained from observations and interviews. While the data obtained from documentary sources are not carried out reduction.

Data analyzed during continuous research are always carried out interpretations aimed at obtaining meaning specifically related to the tendency to build social ties in the Pande clan. The establishment of these social ties has a psychological background, especially related to the existence of blood relations between people who are in one Pande clan. In connection with that there are certain meanings that are implied behind social relations among the Pande clans.

(e) Data Validity Check Technique

The data validity checking technique in this study uses triangulation techniques. This technique is done by checking again the data that is not in accordance with each other. Triangulation in this study there are two, namely triangulation of the methods used in research and triangulation of data sources. Both of these triangulation techniques aim to check the validity of research data.

III. Research Results Discussion

(a) Background of the Establishment of Social Relations among the Pande Clan

The background of the realization of social relations among the Pande clan in the Hindu community in Mataram city in this study is the reason underlying the Hindu community who are descendants of the Pande clan to unite themselves in activities, especially those related to the implementation of Hinduism. The existence of the Pande clan in Mataram city in terms of its history has been hundreds of years. They came to Lombok in the historical period together with the migration of Balinese to Lombok during the Karangasem Kingdom to expand their territory to Lombok. They came at once as followers of King Karangasem, as stated by Ketut Patrajana (an informant) that based on stories told by the ancestors, the Pande clan in Lombok had existed since the time of the Karangasem Kingdom. This is also related to the construction of the “*Pura Penataran Pande*” in Karang Blumbang area that was a gift from Anak Agung (King of Karangasem of the past). Indeed between and housing is still united because it relates to the ancestors of Pande's family who *ngerembe* (caring together) the temple so as to make it easier in the process of carrying out the

ceremony then between the temple with the Pande clan housing in the Karang Blumbang area can be said to be very close.

Based on the narrative above, the existence of the Pande clan in Mataram city, especially those residing in Karang Blumbang, has existed since the rule of Karangasem Kingdom in Lombok. People who came as followers of Karangasem King were given a place to be used as a place to live and at the same time as a place to erect temples for religious activities. It also shows that the Pande clan arranged its residence near the temple. The closeness between the residence and the temple is very reasonable when a religious ceremony is held at the temple. It will be easier to reach the holy place. Referring to Agung (1992: 93) that the migration of Balinese people to Lombok in an effort to break the people's resistance against the power of the Karangasem Kingdom in Lombok. Hundreds of families came from Karangasem, Bali to Lombok for months. The leader of the migration wave is mostly the family of Karangasem King, along with their relatives and friends.

The existence of a holy place in the form of "*Pura Penataran Pande*" makes it very easy to be aware of the obligations that must be carried out by the Pande clan, especially in worshiping their ancestors. "*Pura Penataran Pande*" is used as a place to worship by the Pande clan, not only those who live in Karang Blumbang, but also those who are outside the Karang Blumbang area. This brought them closer to the Pande clan lineage, as revealed by informant Jro Mangku Gede Cakir (an informant) that to the religious ceremonial activities carried out by the Pande clan in the "*Pura Penataran Pande*", many were present from the *semeton* Pande (Pande clan). Those who came not only from Karang Blumbang area, but many who came from outside the Karang Blumbang area. Their arrival together to offer prayers and at the same time remember about *pasemetonan* (brotherhood) relations among Pande clans. Moreover, there is now a formed of the Maha Semaya Warga Pande (MSWP), which is chaired by Mr. I Made Selamat, who happens to be a member of the Dewan Perwakilan Rakyat Daerah (DPRD) or Regional People's Representative Assembly and the Pande clan fraternity is getting stronger. Each of Pande clan is aware of the *pasemetonan* (brotherhood) which are both descended from ancestors of the Pande clan.

The narrative above implies that the existence of "*Pura Penataran Pande*" is very useful for the purpose of worshiping. Those who come, both from the Karang Blumbang area and those who come from outside, realize the importance of worshiping ancestors. It also has positive benefits for the effort to remember each other's brotherhood. In this case also has grown awareness to strengthen the social ties between them as descendants of the ancestors of Pande. It is also very meaningful for efforts to bring them closer together.

The existence of the MSWP community is a form of organization that basically aims to build social unity among the Pande clan. This phenomenon is a very strong reason for the unification of the Pande clan in Mataram city. In addition, the Pande clan's ties have also been conveyed in fact. In the *bhisama* inherited by the Pande clan's ancestors, as expressed by Ketut Patrajana (an informant) that the ancestors of the Pande clan indeed sent *bhisama* (spiritual messages) containing messages that were used to guide the Pande clan. In *Bhisama* it is stated that the Pande clan is a noble descendant who must remember their true identity. In the *bhisama* also stated that among the *semeton* (all relatives) must remind each other's identity. In this case the sacred message must be carried out, especially to establish mutual *pasemetonan* (brotherhood) among the Pande clan.

Based on the narration above, the *bhisama* descended from the ancestors of the Pande clan mandated that among the Pande clan in particular to always establish kinship ties. They should not be scattered with certain reasons. They should remind each other of their identities, especially those related to genealogical origins. In this connection, those who have known themselves as descendants of the ancestors of Pande should draw closer to each other to establish togetherness.

The messages conveyed in the *bhisama* stating that the descendants of the ancestors of Pande have glory and must also get closer to each other also in taking action it is necessary to act well to further enhance the glory, as expressed by Jro Mangku Nengah Budiarta (an informant) that indeed as stated in the *bhisama* clan Pande are people who have the nature of noble descent. But that does not necessarily make themselves arrogant and act as they wish. To be more able to show glory, of course the important thing to do is action or action. Through good actions or deeds will certainly get a good reward too. Therefore, among the Pande clan, especially in establishing social relations, the most important thing to do is to do good.

The phrase conveyed above, is actually an effort to further enhance the privilege of themselves, especially among the Pande clan. Based on the phrase conveyed by *bhisama* descendants of the ancestors Pande are people of noble descent, therefore to be able to better preserve the glory of course done with good deeds. In good measure. This also included being done to people outside the Pande clan, so that it would be more stable and positive impression bequeathed by the ancestors in the past.

(b) The Impact of Strengthening Social Relations among the Pande Clan on Hindu Balinese Communities

Strengthening social relations among the Pande clan on the Hindu community in Mataram city had a significant impact, both positive and negative. Positive impacts tend to have positive influences, especially regarding social relationships, both with fellow Pande clans and social relations that occur between the Pande clan and the people outside the Pande clan. The opposite also happens to negative impacts, which are negative things that can disrupt social relations that have occurred since the past. Both of these impacts are outlined in the following section.

Positive Impact on Strengthening Social Relations

The positive impact that can result from the strengthening of social ties that occur among the Pande clan in the Hindu community in Mataram city gives a positive meaning for efforts to create a harmonious life, both internally within the Pande clan and externally with the community outside the Pande clan. Strengthening social relations among the Pande clans in a positive dimension can enhance harmonious life among people who are descended from the Pande clan, as expressed by Ketut Patrajana (an informant) that among Pande clans in Mataram city there are indeed not too many a lot compared to the Balinese in Lombok. Although we are few in number, among the Pande clans realize to remember each other brothers and together to unite themselves to form a *pasemetonan* (brotherhood) of the Pande clan, especially those in the Karang Blumbang area. *Pasemetonan* Pande clan is to improve and foster a sense of kinship between Pande clan.

Based on the above expression, it was revealed that the ideas among the Pande clan to encapsulate themselves in the social ties of the fellow Pande clan had a positive impact in order to enhance and foster a sense of kinship among

fellow descendants of the Pande ancestors. The social ties are based on the awareness that they are actually brothers on a broader scale because they are both the inheritance (descendants) of their ancestors Pande clan. Social ties that can unite them on the basis of sibling awareness implies that an important benefit that can be expected from these social ties is to create a harmonious life, especially internally among the Pande clan.

The awareness to realize social ties among fellow Pande clans is actually a positive action in order to remind themselves as brothers. At the same time, those who are in one bond also have an impact on the emergence of awareness to carry out religious activities, especially in among those who are in the Pande lineage. It also contains the benefits of efforts to improve the quality of life, both individually and in groups.

Togetherness that can be realized in religious activities that can create a harmonious life and away from conflict and be beneficial for religious activities among the Pande clan was revealed by I Nengah Lana (an informant) that in the Pande clan there had never been an event the conflict that we experienced here was that the Pande clan felt related to each other so that in religious activities they carried out together when the informant become head in “*Pura Penataran Pande*” those who were devoted to devotion (praying) could be said to be very crowded attended by Hindus especially from the clan Pande. Now the head of the manners of the temple I have handed over to my brother Ketut Patrajana presumably what my brother had done beforehand. The most important thing is that, among the Pande clans, can live in harmony and so we hope that this harmony will continue to be nurtured with all clans including those outside the Pande clan.

Based on the above expression, with the awareness of each individual in the Pande clan has been able to realize togetherness at the same time has been able to show the existence of harmony of life. This means that since the historical period the atmosphere of life between them, especially among the Pande clan was relatively far from the conflict. The feeling that shows they are brothers and sisters is manifested in activities involving the belief system, such as the religious activities they carry out. They carry out religious activities colored by the spirit of brotherhood and devotion to God and their ancestors through ritual activities religiously. This also implies the positive impact of the awareness of brotherhood among those who bring about an increase in the quality of life, both horizontally concerning brotherhood with fellow Pande clans and the quality of life associated with forces that are above humans.

The narration above also basically states that the change of management of the temple which was handed over by the old management to the new management was colored with a family feel. Programs carried out by the old management were continued by the next management so that it became a sustainable program. Moreover, in the continuation of the program that continued implemented by the administrators of the manners of the temple as stated above basically as a vehicle to carry out obligations in accordance with the *swadharma* (obligation) itself in accordance with what is taught in the teachings of Hinduism.

The most important positive impact, as stated above is nothing but the establishment of a harmonious life internally among the Pande clan. Harmonious life patterns that have been maintained among the Pande clan since the historical period have important meaning for the creation of an atmosphere of life as conceptualized in Balinese local wisdom, namely “*salunglung sabayantaka paras paros sarpanaya* (living together in pleasure and distress). The

meaning implied from local wisdom is to create a harmonious life with relatives or people around by always seeking the common good and if there is something that is less good is also experienced together.

In line with the above phenomenon of harmony that occurs among the Pande clan also occurs with people outside the Pande clan, especially for those in the Karang Blumbang area. Such harmony as revealed by Jro Mangku I Komang Sandi (an informant) that harmony has occurred especially Karang Blumbang area have shown harmony. Although the community here consists of different clans, in religious activities one can show tolerant attitudes. In the Karang Blumbang area there is a Hindu shrine called the "*Pura Pamaksan*" which, incidentally, I was chosen as a *pemangku* (Hindu saint). The most important thing in religious life, especially in carrying out religious ceremonial activities in the temple is to be aware of the obligations they must carry out.

Based on the above expression, it was revealed that the existence of different clans around the Karang Blumbang area had been able to live side by side and show harmony. In the Karang Blumbang community there are the Pasek clan (the descendants of the pasek clan) and the Pande clan who live together and each other can show attitudes of tolerance, especially in the implementation of religious activities they carry out in the temple area. The religious activities carried out in the "*Pura Pemaksan*" are led by *pinandita* (Hindu saints) who are tasked with leading religious ceremonies. Incidentally the informant above is the *pemangku* (Hindu saint) at the temple and also by accident he is the Pande clan. During this time, those of different clans can carry out religious activities, as planned without ever questioning the genealogical identity of the ceremonial leader. In this case there has never been a conflict that causes acts of violence related to the implementation of religious activities.

The narration above also basically shows that the harmony that has occurred between the people in the Karang Blumbang area has manifested an external social bond, namely with the Pasek clan community in the area. Social relations that occur between the Pande clan with the Pasek clan are based on awareness to realize tolerant attitudes. These attitudes in a positive dimension as a reinforcement of the solid harmony of life between them.

Social relations that occur between the Pande clan with the Pasek clan in Karang Blumbang have been able to realize the existence of social harmony since the historical period becomes a benchmark of success to build awareness to accept the differences that exist between them. The Pande clan as an organization has the almighty Pande clan as a forum for interaction with fellow Pande clans. Meanwhile, the Pasek clan which has a social organization that encapsulates religious social activities, namely Mahagotra Pasek Sanak Sapta Rsi (MPSSR) as a forum for interaction among the Pasek clan. Although each of them has a social organization based on the similarity of the clans, but they can show a harmonious pattern of life in everyday life.

Negative Impacts That Can Weaken Social Relations

The strengthening of social ties that occur among the Pande clan in addition to causing positive impacts is also not denied the occurrence of negative impacts. The negative impacts obtained from the results of data collection in the field are still potential because they have not yet manifested actions that can disrupt social relations. Despite their potential, they need to be realized earlier in order to anticipate the emergence of adverse impacts on the relationship. social or even conflict, both internally within the Pande clan and externally with other clans.

The strengthening of social relations based on clan equality opens up the strengthening of social relations among the same clans and on the other hand can lead to polarization with people who are in other clans. This is like what happened in the selection of *pemangku* (Hindu saints) as the ceremonial leader in "Pura Pemaksan" Karang Blumbang area, as revealed by Jro Mangku I Komang Sandi (an infoeman) that while serving as a *pemangku* in the "Pura Pemaksan" Karang Blumbang, once in a while there are people from outside "Pura Pemaksan" disputing the status of the *pinandita* (Hindu saint) that comes from the Pande clan, because according to the person in question it is the holder of "Pura Pemaksan" must come from the Pasek clan, but only a few people have questioned the status of affliction that comes from the Pande clan, so it is not taken too seriously by the people in Karang Blumbang. Because the appointment as the *pinandita* of the "Pura Pemaksan" of Karang Blumbang is based on deliberations and consensus from the people of Karang Blumbang.

Discourse that can also have a negative impact, namely in the form of divisions between clans also has the opportunity to occur when one clan considers himself to be higher than other clans. Among the Pande clans are *bhisama* (spiritual messages) passed down by their ancestors in the past which contain messages addressed to their ancestors. The existence of *bhisama* also if not interpreted appropriately can lead to divisions between clans, as expressed by Ketut Patrajana (an infoman) that not all remarks made to *bhisama* are taken for granted without considering other aspects especially those concerning the existence of the Pande clan among Hindus consisting of various kinds of clans. This is very important to note that if we apply the words *bhisama* rigidly it certainly can cause problems with fellow Hindus. For example, in the *bhisama* utterance there are said that the descendants of the ancestors of Pande have a higher level than the others. Nearly every *bhisama* from each clan certainly states that the bloodline has the highest degree and no one states that their descendants are lower. Regarding this matter, surely consideration is needed to accept the contents of the *bhisama's* message to avoid conflicts between clans.

Based on the narrative above, awareness of each clan is needed to properly consider the meaning conveyed in *bhisama*. The informant above expressly revealed that almost most *bhisama* conveyed the message that the descendants of each clan were noble people and the descendants of the other clans were assumed to have lower levels. One side of the message delivered in the *bhisama* has a function to build an optimistic attitude from those who are descendants of a certain clan. This has implications for efforts to arouse the enthusiasm of each individual to always strive for self-quality that exceeds that of others. It is also a form of maintaining ancestral identity that does have a noble position.

An incorrect understanding of the meaning of the *bhisama* text can lead to the opposite, namely to build excessive self-arrogance so that it considers itself the highest and demeaning to others. This has a negative impact in building relationships with other clans because it can lead to self-cult. The informant above intelligently responded to the *bhisama* text so that things that might cause polemic with other clans need to be reconsidered in receiving the message. In connection with this the messages conveyed in *bhisama* do have truth, but what is very important to do is interpret the text so as to avoid adverse effects.

In line with the above in order to overcome the negative impact of the message conveyed in the *bhisama* not to cause misinterpretation of Jro Mangku Nengah Budiarta (an informant) that in the *bhisama* the Pande clan are people who have the nature of noble descent. It does not necessarily make themselves arrogant and act as they wish. To be more able to show glory of course the important thing to do is action or action. Through good actions or deeds will

certainly get a good reward too. Therefore, among the Pande clan, especially in establishing social relations, the most important thing to do is to do good.

Based on the above expression, it is revealed that the truth conveyed in the *bhisama* message passed down by the ancestors in the past is believed to be a truth that needs to be reinterpreted appropriately. It aims to anticipate the emergence of undesired negative impacts, especially those concerning the existence of self in relation to the wider community. The truth conveyed in the *bhisama* is that the crew is strengthened by concrete actions, in the form of good deeds taught in religious teachings. Others respect an individual's self not only based on their offspring, but depend on good behavior and actions that are useful for the lives of many people. The condition is associated with the teachings of Hinduism is very relevant to the teachings of *karma phala* (Law of Cause and Effect according to Hindu teaching). The meaning of the teachings is the good and bad results obtained by a person is determined by the actions carried out. Associated with social relations between individuals and between groups very important things to do to build awareness, to receive each other, and respect for others so that they can realize harmonious relationships with each other.

(c) The Meaning of Strengthening Social Relations in the Pande Clan as Improving Quality of Life

Strengthening social relations among the Pande clan in the Hindu community in Mataram city implies meaning, such as the meaning of solidarity, religious meaning, cultural meaning, and the meaning of education. These meanings are inherent in the activities carried out by the Pande clan in social life. The following are analyzed these meanings, as presented in the following description.

The Meaning of Solidarity

The meaning of solidarity inherent in the activities carried out by the Pande clan is related to the strengthening of social relations with fellow Pande clans and also social relations with the community outside the Pande clan. The meaning of solidarity is basically an interaction that occurs in relation to activities carried out by the Pande clan, especially those relating to social activities involving the participation of a number of people. Based on the results of observations in the field it was found that in the activities carried out by the Pande clan together. These activities such as mutual cooperation in relation to cleaning of temples, especially before the implementation of *pujawali* (Hindu ritual activities) or religious ceremonies carried out in “*Pura Penataran Pande*”.

The Pande clan who carried out the mutual assistance activities worked hand in hand in order to complete the work they carried out. The activity was assumed to be the father's regulating activity before their ancestors related to the implementation of religious ceremonies. They together arranged the father's until the implementation of the religious ceremony activities completed. The presence of the clan in the activities of the father's arrangement, especially from the Pande clan who lived in the Karang Blumbang area, as revealed by Jro Mangku Gede Cakir (an informant) that the religious ceremonial activities at “*Pura Penataran pande*” coincided with *Tumpek Landep*, namely on day of *Saniscara Kliwon Wuku Landep* (Balinese traditional calendar). Nearing the *pujawali* ceremony (Hindu religious ceremony in the temple) the Pande clan prepared everything for the smooth running of the *pujawali*. Many clans were present to get together to arrange fathers in order to smooth *pujawali* activities. Their togetherness is indeed based on a sense of devotion.

Based on the phrase conveyed by the informant above, in carrying out father's regular activities (working together to complete Hindu ceremonial activities) especially before the implementation of religious ceremonies or *pujawali* in "*Pura Penataran Pande*" temple of Pande clan conducts mutual cooperation activities together to work on works for the smooth implementation of the ritual. The enthusiasm that underlies the activities of mutual cooperation is part of the spark of devotion from the Pande clan to honor the ancestors or the Gods who reside in the temple. In addition to the spark of devotion to the faces of their ancestors and the Gods who were offered in the temple there was a spirit of togetherness as an indicator that they were together doing something as an obligation. This togetherness can forge social ties especially between those who are in one Pande's ancestral line. These social ties as an embodiment of social solidarity that can bring them closer together in one sense, namely brotherhood. This sense of brotherhood became the basis for strengthening social relations, especially among fellow Pande clans.

In line with the above mentioned togetherness of the Pande clan in carrying out the obligations in their daily lives, they are accommodated in a social organization among Pande clan, as expressed by Ketut Patrajana (an informant) that the Pande clan, especially those in Mataram city had been formed an organization called Maha Semaya Warga Pande (MSWP). The organization facilitates the activities carried out by *Semeton* (brotherhood) of Pande. With the existence of the organization, the expected goal is to be able to improve and foster a sense of family within the Pande clan community. This organization is arguably just formed because previously the *semeton* of Pande in Karang Blumbang were still one in the Banjar Karang Blumbang with other clans. On the initiative of the Pande clan in Mataram city and also the influence of the Pande clan in Bali, the MSWP as social organization was formed, which happens to be the current chairman of DPRD West Nusa Tenggara Province, namely I Made Selamat.

Based on the phrase conveyed by the informants above, the Pande clan community in the aspect of social solidarity has been accommodated by MSWP. The formation of the forum aims to be used as a center for coordination of activities carried out by the Pande clan. Although the forum is relatively new, it is hoped that it can provide benefits especially in order to improve and foster a sense of family among fellow Pande clans. It also shows that there have been efforts to strengthen the social ties of the Pande clan community so that there is always a harmonious social life. The organization in the form of the MSWP is expected to make a positive contribution, especially with regard to maintaining the kinship ties of the Pande clan, such as those delivered in *bhisama*.

In connection with the existence of *bhisama* among the Pande clans believe as sacred messages conveyed by their ancestors in order to create a harmonious life. Only the messages conveyed in the *bhisama* are not accepted outright, but must be reconsidered with due regard to conditions region, as stated by Jro Mangku Sugiarta (an informant) that almost every *bhisama* stated that their descendants were noble people. There is no *bhisama* stating that their offspring are despicable. To address this we need a measure that can be used to measure the level of a person's level. In this case only behavior can be used as a benchmark to determine the size of a person's height and height.

Based on the above expression it was revealed that in ensuring the continuity of a harmonious social life, it should require logical consideration. *Bhisama* revealed by each of his clans stated that their offspring were the highest level. In this regard, the logical consideration that needs to be applied in responding to the *bhisama* message is the behavior exhibited in daily life. Although from genealogically normal offspring, but able to show good behavior that can make happiness for many people, it will be more useful than coming from noble descendants, but the behavior is

very bad. Based on this, the Pande clan's view of realizing social solidarity is to show good and right attitudes and actions so as to realize social relations, both within the same clan and social relations with clans outside the Pande clan.

Religious Meaning

The religious meaning that is contained in relation to the strengthening of social ties that occur among the Pande clan is related to the aspect of belief in the face of the forces that are above humans, namely *bhatara-bhatari* (the manifestation of God) and the ancestors who inherited the Pande clan. The religious meaning, especially related to the existence of *bhisama* passed down by the ancestors of the Pande clan which contains messages that serve as guidelines in building social relationships among Pande clans. *Bhisama* who was passed down by the ancestors of the Pande clan is believed to have the truth which in turn can benefit the lives of the Pande clan, both individually and collectively. The *Bhisama* had the power in order to unite the Pande clan and build a better life.

The religious aspects contained in the *bhisama* used as a guideline in realizing the social and religious life of the Pande clan, as stated by Ketut Patrajana (an informant) that the *bhisama* inherited by the Pande ancestors stated that the Pande clan in religious ceremonial activities should have used *Sri Mpu* in *muput* (leading) the ceremonial activities. Likewise, when *nuur tirta* (requesting holy water) which is used as a means of ceremony should come from *Sri Mpu*. This is because in accordance with *bhisama*, *sulinggih* (priests) of the Pande clan are called *Sri Mpu*.

The existence of *Sri Mpu* as a religious priest in the Pande clan in Mataram city has yet to be realized because until now there has not been one of the Pande clans who wants to *dwijati* (purify themselves spiritually) to become *Sri Mpu*. Based on the results of field observations among the Pande clan in Mataram city did not yet have *Sri Mpu*. In connection with that, informant Jro Mangku Gede Cakir (an informant) that the Pande clan in Mataram city until now does not have *Sri Mpu*. If there is a clan desire to carry out religious ceremonies that use *Sri Mpu* to *muput* (leading) the implementation of these religious ceremonies they *nuur* (bring in) from Bali. The existence of MSWP is very helpful in communicating activities related to the implementation of religious ceremonies including in providing information about the whereabouts of *Sri Mpu* who will receive the ceremony.

Based on the statement above, it was revealed that the positive side of the strengthening of the Pande clan ties was mutual information related to activities related to the implementation of religious ceremonies in Mataram city still does not exist today. The unification of the Pande clan at least can provide information related to the existence of *Sri Mpu* which will be presented in the implementation of religious ceremonies, even though the *Sri Mpu* is still in Bali.

Cultural Meaning

The cultural meaning associated with strengthening ties among the Pande clan is to preserve religious ritual activities as part of the Balinese cultural system, particularly those related to the implementation of Hinduism. In this connection there is cultural preservation, especially regarding religious ceremonial activities. Based on field observations of religious activities, especially those involving *pujawali* (Hindu ritual in temple) activities carried out by the Pande clan, they still implement rituals that are nuanced in Balinese culture. This can be seen from the use of *upakara* facilities that are still similar to Hindu culture in Bali.

The application of culture in the implementation of religion by the Pande clan, especially when performing religious ceremonies is still maintained as a cultural tradition, as stated by informant I Nengah Lana (an informant) that

among the Pande clan, especially in activities carried out in the temple are still preserved such as first. When I was the Chair of *Krama Pura* (traditional organization that manages temples), the implementation was continued and until now the management of the manners of the temple has been handed over to my brother, Ketut Patrajana. This event in relation to Koentjaraningrat (2003: 74-75) that culture symbolizes as a patterned system of behavior and action.

Based on the above expression it was revealed that cultural traditions, especially those related to Balinese cultural traditions in religious ceremonial activities are still preserved. The strengthening of ties among the Pande clans, whether through the formation of the Maha Semaya Warga Pande (MSWP) does not necessarily change the procedure for implementing religious ceremonies that have been carried out from one generation to the next. It also shows that by strengthening social ties among the Pande clan while still maintaining cultural traditions, especially those related to Hindu ceremonial activities. This has similarities with the preservation of cultural values developed by the Pasek clan, as quoted from Wirawan (2019) that the cultural capital owned by the Pasek community is used as energy to improve the quality of the implementation of Hindu teaching practices.

The Meaning of Education

The meaning of education inherent in strengthening social ties among the Pande clan is related to the awareness to increase understanding of the existence of the Pande clan associated with sacred messages conveyed in *bhisama*. Pande realizes that building social unity with fellow Pande clans is a must in order to maintain wholeness and at the same time provide mutual knowledge to improve the quality of religious life.

The educational values that are implied in the social unity among the Pande clan are largely expressed by Ketut Patrajana (an informant) that the awareness to maintain mutual relations between fellow Pande clans has an important meaning in raising awareness. This is like when faced with certain problems with the presence of MSWP will manifest critical attitudes. This is shown when there is a problem we do not immediately take a separate decision, but first discuss with the *semeton* (sibling) to take further action. This is an expression of an educational attitude in the sense of not making individual decisions

Based on the above statement the formation of social organizations among fellow Pande clans has positive aspects, especially in building critical attitudes. If there is a problem there needs to be deliberation in order to find a way to overcome the problem. In the discussion there must be ideas that good that can be used together to overcome the problem. This is an important point of applying the values of critical education in an organization, especially those that have been formed in the container of the Maha Semaya Warga Pande (MSWP).

IV. Conclusion

Based on the results of the discussion above, it can be concluded several things related to strengthening social relations among the Pande clans in improving the quality of Hindu religious practices. *First*, the background of the realization of social relations among the Pande clan is related to the awareness to remember *kawitan* in accordance with what is mandated in *bhisama* and to implement it in daily life, namely to strengthen the kinship between those who are

in a Pande clan lineage. In connection with that, the idea emerged to unite themselves as the Maha Semaya Warga Pande (MSWP), as was done by their relatives in Bali.

Second, the impact of strengthening social relations among the Pande clans is twofold, namely positive impacts and negative impacts. The positive impact of strengthening social ties tends to remember each other's brotherhood, which in turn can create a harmonious life among the Pande clans. The strengthening of these ties also affected social relations with clans outside Pande when activities were carried out by the Pande clan community by inviting a number of clans outside the Pande clan. The negative impact caused by the existence of *pengutuban* with other clans. This is shown by the existence of discourses, such as in choosing *pinandita* (Hindu saints) who are in a certain clan temple should come from within the clan itself. This discourse had arisen when the stakeholders chosen at the "*Pura Pemaksan*" happened to come from the Pande clan.

Third, the meaning of strengthening social relations among the Pande clan, such as the meaning of solidarity, religious meaning, cultural meaning, and the meaning of education. The meaning of solidarity is related to strengthening kinship ties, especially among the Pande clan. Religious meaning is related to the awareness to remember ancestors and *bhatara-bhatari* (the manifestation of God) through religious ceremonial activities. The meaning of culture is related to the preservation of culture in the form of ritual implementation, as was done by its predecessors. The meaning of education is related to the efforts to increase understanding of religious social activities in accordance with what is mandated in *bhisama*.

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