

Internalization of Nationalism Values as A Pattern of Communication in Balinese Hindus' Religiosity

I Wayan Wastawa¹

Abstract

The aim of the present analysis of the internalization of nationalism values as a pattern of communication in Balinese Hindus' religiosity is to identify the understanding and appreciation of Balinese Hindus towards Nationalism through state symbols in their religious practices a medium of worship to God Almighty. The data for this study were obtained through observation, interviews, and literature study using primary data sources from 15 informants as well as secondary data sources. The approach herein focuses on the communication paradigm by interpreting the meaning of the phenomenon of society using symbols. The Symbolic Interaction Theory, the Theory of Religion, and the Theory of Symbiosis Mutualism as the analysis tools. Data analysis concluded that Hindus in Bali highly uphold the values of Nationalism through transcendental communication and religious communication with various religious attitudes and state symbols as a medium of worship to God, who has blessed their struggle to achieve independence. For this reason, Hinduism and the State formed a symbiosis mutualism because they complement and reinforce religious values, human values, unity, consensus deliberation, and values of social justice.

Keywords: Internalization, Nationalism, Communication Patterns, Religiosity.

Introduction

Balinese people are social beings and symbolic beings (Homo symbolic) since they always communicate using symbols in their daily lives, especially in their religious practices. As creators and users, these symbols are meaningful ideas in their life. Symbols are used not only in social interaction but also in social-religious interaction. Therefore, these symbols are diverse and very difficult to understand except for those who create and use these symbols. In religious practices,

¹ Masters Program in Hindu Communication, Postgraduate Program, State Hindu University I Gusti Bagus Sugriwa, Denpasar, Indonesia, balivas65@gmail.com

characters are made from the simplest to the largest and most complex forms to find meanings in their structure

Other religious communities hold various views about the Balinese, one of which is that the Hindus in Bali are idol worshipers, which is understandable considering their spiritual perspective. Balinese Hindus believe that all forms or symbols are mediums of religious communication as part of their religious experiences instead of objects to be worshipped. The goal has always been to honor the oneness of God with His various personifications according to their nature and uses. Symbolic interactionist theorists focus on the impact of meanings and symbols on human action and interaction. One of them is Mead's idea of distinguishing outward behavior from hidden behavior. Hidden behavior is a thought process involving symbols and meanings. Outward behavior is the actual behavior performed by a person. Some outward behavior does not include covert behavior (habitual behavior or mindless responses to external stimuli). However, most human actions involve both types of behavior (Retzer & Goodman, 2005 p. 293).

The above two types of behavior are fostered through internalization processes from birth as social processes in the human environment. Some parts of the internalization process are also committed through interpersonal communication, religious group communication, and communication of religious organizations in the familial, societal, national, and state domains. Internalization is a process by which an individual learns and accepts social values and behavioral norms relevant to one's social group or broader society (Abercrombie et al., 2010 p. 286). In line with this, socialization is considered the internalization of social norms; social rules are embedded in individuals in the sense that these norms are self-enforced rather than imposed by external sets of rules, thus becoming part of the individual's personality (Abercrombie et al., 2010 p. 592). Therefore, internalization is the process of inculcating ideas, concepts, and actions from outside that influence the mind in shaping one's personality, which impacts the nature of social life and society in general.

Mead's concept regarding human behaviors and interaction involving both types of behavior can explain the relationship between the religious practices of Balinese Hindus and the value of Nationalism. This process begins with hidden behaviors involving media, myths, rites, culture, and meanings. Balinese Hindus use symbols through intrapersonal communication by searching for and interpreting myths in local literary texts linked to state symbols. In this quest, internalizing the value of Nationalism as a form of communication occurs in forming religious, moral, and ethical norms in social interaction, which

ultimately shape the personality and character of Hindus as religious people and citizens of the nation.

The problem is, why do Balinese Hindus adopt state symbols in their religious life that are related to sacred matters? Sacred symbols become means of communication only after sacralization by incorporating the supernatural spirit into natural objects, referred to as "sacred dialectic" by Eliade. Something profane or natural can become sacred or mystical. Eliade calls it "the modality of the sacred." Something the Balinese Hindu refers to as "nedunang taksu" or calling down supernatural powers through a "ngulapin" ceremony through sacred script symbols and ritual paraphernalia to ensoul each character with the power of God.

The internalization of nationalist values in Balinese religiosity is a way to teach understanding among the community through religious communication using symbols of the State in spiritual life. Furthermore, it also builds social community by creating social cohesion and educates the Hindus on the ideas, notions, and concepts of nationalism values, as well as an identifier between language, ethnicity, custom, culture, race, and between groups to be able to make the path of religious moderation (*maryādā*) through diversity in building social integration.

Literature Review

To the best of the author's knowledge, there has never been any attempt to carry out a scientific analysis of the internalization of nationalist values as a pattern of communication in the religiosity of Balinese Hindus. The literature review for the present study was carried out by studying the results of the author's research result, which was published in the form of a book entitled "Bali: Nasionalisme Dalam Religi" (Wastawa, 2021). In addition, the author has also reviewed the results of previous research, namely the effects of I Wayan Suka Ardana Yasa's research entitled "Upacara Tepung Tawar dan Jamasan di Kodam IX/Udayana Dalam Perspektif Multikulturalisme" (Ardanayasa, 2017). This study of the use of religious symbols in the Pataka Praja Raksaka Kodam IX/Udayana found various meanings of symbols and the relationship between the two symbols, which are both sacred and profane. In I Ketut Widnya's research entitled "Pujawali Sang Merah Putih di Pura Peninjauan Desa Menyali Kecamatan Sawan Kabupaten Buleleng dan di Asram Ratubagus (Perspektif Teologi Hindu)," it was reported that the community rediscovered their identity as part of the State which must maintain national integrity (Widnya, 2014). Furthermore, Wastawa, in his article "Pura Veteran: Hubungan Makna Simbol Agama dan Negara

di Pura Pejuang Taman Suci di Desa Tua, Kabupaten Tabanan, Bali", published in the Bali Study Journal (Wastawa & Sudarsana, 2019) reports on the meaning of the Garuda Pancasila symbol which is interpreted as having moral values in theological-political relations. Pura Veteran as a holy place conveys the emergence of a theological ideology to surrender oneself to God because God is considered to have the leading role as a savior in the struggle of Hindus against the colonialists to achieve Indonesia's independence.

Method

This research uses a qualitative interpretative analysis of the internalization of nationalist values as a pattern of communication in Balinese Hindus religiosity. Bali Province consists of several islands, namely Bali Island as the largest island, Nusa Penida Island, Nusa Ceningan Island, Nusa Lembongan Island, and Serangan Island (located at the foot of Bali Island). And Menjangan Island is located in the western part of Bali Island. Bali is located between Java Island and Lombok Island. The provincial capital is Denpasar. The total area of the Bali Province reaches 5,636.66 km² or 0.29 percent of the total area of the Indonesian archipelago (Bali Dalam Angka, 2018). Bali is a major tourist destination, with most of the population being Hindus. Amid the hustle and bustle of tourists from various countries, the Balinese Hindus' Belief in Hinduism and its traditions and customs community seems unperturbed. Hence, Bali, with its unique tradition, is fascinating to be studied, especially regarding its socio-culture and religious aspects. This study uses the Symbolic Interaction Theory, the Theory of Religion, and the Theory of Symbiosis Mutualism as analytical tools. In essence, these theories view Hindu society in Bali as social beings and symbolic beings (*homo symbolical*), due to the continuous implementation of transcendental communication and religious communication, especially in worshiping God, and using symbols in their daily lives. From the point of view of mutualism symbiosis, the state symbol as an internalization of nationalist values is not contested but adopted to strengthen identity as citizens and as religious people. The data for this study were obtained through observation, interviews, and literature study. The data were obtained from primary data sources, which referred to several informants' opinions, and secondary data sources, mainly based on the results of previous research detailed in the literature review. The communication paradigm was used as a research approach to the meaning of nationalist values by constructing ideas, concepts, and views through symbols as a medium for worshiping God in metaphysical and religious communication patterns. Based on interpretive data analysis, it was found that Hindus in Bali and

Indonesia generally uphold the values of Nationalism through the internalization of Dharma Agama (religious obligations) and Dharma Negara (state obligations) values.

Result and Discussion

The Internalization of Nationalism Values Through the Belief in the One Almighty God

The internalization of nationalist values in the form of state symbols sanctified by Balinese Hindus is one of the concepts and acts of veneration communication of the Belief in God/Brahman, who can protect His followers. State symbols (Garuda Pancasila and the red and white flag) can be accepted as sacred symbols in religious practice because they contain religious values, including:

1. The mythological value of the Garuda as a state symbol. Garuda symbolizes the meaning of freedom, authority, wisdom, courage, and dedication in the struggle based on a pure, clean, and selfless heart.
2. The red and white flag has a social cohesion value, as seen in the kabanuan system in traditional villages in Bangli Regency and the Hindu theological value of the red and white colors. These colors are interpreted as representing the quality of the divine substance and the elements of nature, with the concept of two characters; the first is the character "Ang" as a symbol of Ibu Pertiwi (Mother Earth), which is represented by the red (bang) color due to the presence of Kurma Agni (fire) in the earth. The second is the character "Ah" which is represented by the white (petak) color representing Bapak Akasa (Father Heaven). These two elements are the source of the creation of the Amerta (The power or the ruler of life). The red and white flags sanctified in many Veteran Temples represent a solicitation for God's grace to boost the spirit and strength of Indonesian freedom fighters from the days of colonialism until this very day.
3. The Value of Godliness. Hindus have declared themselves as part of the Republic of Indonesia according to the First Sila (pillar), The One Almighty God.

Within the Pancasila framework, Belief in God reflects the ethical commitment of the Indonesian people to carry out a public-political life based on noble values of morality and character (Natsir et al. in Haris, 2019 p. 275). For Hindus, the Belief in God in the framework of Nationalism is not limited to public-political life alone but manifests in the reciprocal relationship between the State and religion. The internalization carried out by Hindus towards the Garuda Pancasila and the Red and White Flag is like a symbolic reproduction of entering the realm of a sacred religion. According to (Berger dan Luckman in

Abdullah, 2006 p.243), Humans, being true to their nature as meaning-seeking creatures, obtain the meaning of life from a dialectical process that involves three methods, namely externalization, objectivation, and internalization. Internalization, in particular, is a process in which general values or objective reality are relearned by individuals and made part of their lives. This concerns individual self-identification into objective reality. To achieve this, individuals continuously interact and socialize with their social and cultural environment (Abdullah, 2006 p.245).

In line with Abdullah's statement, Balinese Hindus internalize the values of Garuda Pancasila and the Red and White Flag, which generally belong to the Indonesian nation, to be relearned and made as part of religious values and as guidelines for behavior both individually and socially in their spiritual practices. This aligns with Malinowski's opinion in the analysis of Functional Structural Theory, which examines the mythology of the Trobrian people in Papua New Guinea by observing sacred tales in real life. These tales serve as guidelines for holy rites, decency, and reasons for activities. State symbols can also be used as guidelines for behavior and ceremonies, as seen from the Garuda Pancasila, the red and white flag, the red and white tumpeng, the red and white segehan, the police state, Sedahan Jaksa, to the Supreme Court Judge. These symbols are assimilated into Hindu religious culture because it is felt that there is no fundamental difference in essence, so religious devotion appears and strengthens Belief in God Almighty.

Hindus view the internalization of nationalist values in religious activities, not as a violation of Hindu spiritual teachings. Hinduism can absorb the positive values of togetherness by upholding egalitarianism, the principle of equality, and multiculturalism in diversity. This aligns with the Hinduism concept of "Ekatva Anekatva Svalaksana Bhatara" (Hyang Widhi is one in many, and the many are in one). Such a conception of God implies that in their transcendental communication, Hinduism worships one God with His various manifestations with thousands of names (Ekam Eva Adwityam Brahman).

Through a learning process through continuous social interaction, Hindus can find new ways to respect noble statehood values in religious values. This is also referred to as the process of objectivation, namely the process of making the order of life created by humans a reality separate from their subjectivity, at this stage where the world of intersubjectivity is institutionalized or undergoes an institutionalization process and as an acculturation process (Irwan, 2006 p. 244). The acculturation process in question is that Balinese Hindus continuously internalize by socializing religious culture even

though these values have existed before in the teachings of Hinduism, both through holy books and myths of Godliness affiliated with religious symbols with added meanings.

The Godliness values are internalized through state symbols such as the Garuda Pancasila, the Red and White Flag, Pura Perjuangan (A temple built to commemorate the Indonesian's struggle for independence), Palinggih Jaksa Agung (Supreme Prosecutor Shrine), Palinggih Hakim Agung (Supreme Court Justice Shrine), palinggih Panitera (Court Registrar Shrine), palinggih sedahan Jaksa/Ida Bagus Jaksa, dan Dwarapala in the form of police officers (Dwarapala is a statue situated in front of the gate, to guard the entrance) mimic Godliness nature and characters in Hinduism, namely:

1. Theologically and philosophically, the fight between the Garuda (ruler of Akasa or the sky) and the dragons (ruler of the earth) in the context of fighting over Tirta Amerta or the holy water of life, symbolizes the struggle for survival, fertility, and prosperity, which can be used as a guide by the Hindus in fighting for their lives on earth.

2. Pancasila, the five basic principles of statehood, the Indonesian's moral values in the context of nationhood and statehood. Pancasila runs in line with Hinduism values, namely:

a. Belief in the One Almighty God through transcendental communication. Hindus realize this Belief by establishing holy places, using state symbols related to the struggle for independence, and strengthening Hindus' Belief in God through religious practices, which are a form of worshiping the power of gods with their respective shaktis;

b. And Civilized Humanity, through intrapersonal communication, Hindus uphold human values and view all human beings as God's creations; Hindus respect human equality through the motto of Tattwam Asi, which means "I am in You," I am a form of God and in You is a form of Atma (soul), which means there is You in me. I am You (Yajurveda: 40-7) "Yasmin sarvāṇi bhūtānyātmaiva bhūdvijānataḥ, Tatra ko mohaḥ kaḥ śoka 'ekatvamanupaśyataḥ" which means "A person who considers all people to have the same Atma can see all human beings as his brothers, that person is free from bonds and free from sorrow" (Somvir, 2001 p. 178).

c. The Unity of Indonesia realizes the welfare of Hindus; they do it together through the communication of religious organizations, uniting and trying to solve all their problems. Hindus maintain unity by carrying out the teachings of the Catur Guru, namely: guru rupaka (respecting our parents), guru pengajian (respecting our teachers), guru wisesa (respecting the governments and their rules), dan guru swadyaya (worshipping God)

d. Upholding democracy is guided by the inner wisdom in the unanimity arising out of deliberations among representatives as a form of organizational communication. In the teachings of Hinduism, it is described that in the concept of Government for a country, it is not enough to have just a king/leader in the State because the leader of the state administration consists of three parliaments (sabhas). As stated in Atharvaveda 19.55.5, "sabhyaḥ sabhām me pāhi ye sabhyāḥ sabhāsadah," which means "God is all-wise in government, therefore, protect the good and honest council and members of the council and with Your protection, guard truth and justice. O Lord, You are adored by Your devotees" (Somvir, 2001 p.219). The three parliaments (sabhas) are first the āryarājyasabhā, or internal and external regulations about the country and the Government's obligations. Second, the āryavidyāsabhā, through this parliament, we strive to provide knowledge and education for the betterment of men. Third, the āryadharmasabhā, so the members protect the dharma, preventing the rise of adharma in the country, "trini rājānā vidathe" (Ṛgveda-3-2-1). We know this as the Government's executive, legislative, and judicial branches.

e. Upholding Social Justice for Indonesian Citizens. Through the worship of God in His personification as Sedahan Jaksa, Hindus believe that God is fair to his people. Hindus internalize the values of justice by establishing palinggih Hakim Agung, Jaksa Agung, Panitera, and or palinggih Jaksa, palinggih Ida Bagus Jaksa with the manifestation of God who is worshiped as the God of justice called Sedahan Jaksa. Justice refers to theological justice, which is a balance between the sacrifice and grace humans have obtained during their life and between the hard work done and the results given by God. Social justice means that every human has equal standing before God, called manusapada, which means equal in guna (characters) and karma (profession), similar in rights and obligations, implying the Belief in karma phala law. This law states that good and bad deeds will have good and bad consequences.

Based on the description above, Hindus firmly believe God blesses all struggles. Thus, Hindus never fail be grateful to God when, both when communicating transcendently or communicating religiously, through the greatness of spirit and sincerity to remind themselves personally and socially, they agree to sanctify objects (symbols/symbols) of the State as symbols of the soul of Godhead in the context of support nationalist values.

Transinternalization of Dharma Negara (State Obligations) Values

Transinternalization is the internalization stage, which is carried out through verbal communication and examples of mentality and personality that will be highlighted. The essence of this internalization

is personality communication. An example is the teaching of cultural elements. Teaching about cultural factors is not only given through verbal explanations but is accompanied by practice and personal and mental affection for the motherland and her culture (Rozak, 2020).

Dharma Agama refers to the obligations of all Balinese Hindus to observe and carry out their religious teachings. Meanwhile, Dharma Negara refers to Balinese Hindus' responsibilities to the State, such as taking an active role in maintaining the unity of the State, following and obeying state laws, and respecting the state leaders. To preserve the unity of the State, every citizen must constantly observe and follow the Four Pillars of the State, namely: (1) Pancasila (The Five Basic Principles), (2) Bhineka Tunggal Ika (Unity in diversity), (3) The 1945 Constitution, dan (4) The Republic of Indonesia.

Internalizing the Dharma Negara values among the Balinese Hindus strengthens their implementation of religious and State obligations. As Hindus who observe Hinduism teachings, the sraddha, and bhakti to God, it is undeniable that they implement their religion in the empirical world by establishing humanistic communication with their fellow men. Tuhan. Suppose men can establish humanistic communication with their fellow men based on religious teachings and state regulations. In that case, the relationship with God will certainly be carried out properly, as well as the relationship with the surrounding natural environment, as detailed in the philosophy of Tri Hita Karana in Bali.

The teaching of Tri Hita Karana serves as a moral capital to establish humanistic communication between humans both as adherents of religions and as citizens of the State. Humanistic touch that emphasizes individual self-actualization, which promotes knowledge and understanding of human values as a form of self-behavior, will eliminate conflict between humans. The internalization of Dharma Negara in the Veda implies no conflict between the four groups of people, called the Warnashrama, with political ethics. It is explained that there is no conflict between actions based on political spirit and the contemplation of Brahman. The relationship between religion and politics (State) forms the characteristics of good citizens. But the virtue of being a good human is absolute and unrelated to any particular laws. Therefore, the virtue of good human beings as well as for the good of the population is not the same in poor conditions. Only when conditions are perfect will the population prosper, and people will be good. Aristotle's political outlook emphasizes the distinction between good human virtues and good citizens (Varma, 1998 p.155).

Based on the data obtained from informants, the Balinese Hindus do not oppose state and religious symbols. Instead, these two types of characters reinforce each other. The Balinese Hindu community has

been able to distinguish how to be a good citizen by following the laws and regulations of the State and through their participation as citizens by paying taxes, participating in political parties, general elections, obeying the family planning program, maintaining public order in synergy with the authorities, complying with state laws, and follow state programs that are aimed at the development and welfare of society. Meanwhile, on the other hand, Hindus themselves also continuously strengthen their Belief in God and respect each other and their environment.

Balinese Hindus have great respect for their obligations to the State and religion. This respect is embodied in the construction of sacred places adorned with symbols of Nationalism, including Pura Veteran, Pura Pejuang Ulu Sari, Palinggih Jaksa Agung, Palinggih Hakim Agung, Palinggih Panitera, Palinggih Sedahan Jaksa, Dwarapala (guard) statues depicting police officers and soldiers. The installation of Garuda Pancasila at the Kori Agung (Main Gate) to the temples, The use of Red and White Kober (banner) as a medium of worship, the use of red and white tumpeng, red and white punjung, red and white segehan, and the playing of national patriotic songs during religious rituals. Such activities by the Balinese Hindus impact the continuous socialization, communication, and interaction process in both spiritual and State domains. Furthermore, internalization also occurs in their daily life within the concept of maintaining unity, mutual respect, tolerance, and upholding human dignity as citizens and fellow Hindus. This is the realization of the idea of Dharma Negara and Dharma Agama.

Reconfirmation of Nationalism Values Amidst Diversity

Nationalism is the paradigm of awareness and affection for one's nation and State expressed through the behavior and attitude of both individuals and community. Nationalism is the political attitude of the citizens of a nation who have the same culture and territory, as well as the similarity of ideals and goals, which prompt their loyalty to their country (Akhmad, 2022).

The issue of Nationalism has recently received attention from the Government due to the emergence of various problems of radicalism, terrorism, intolerance, ethnicity, religion, race, and inter-group issues, and the emergence of identity politics in the name of religion. For this reason, it is necessary to have national discipline towards a nation's mental attitude, which is reflected in actions or behavior in the form of observance and obedience both consciously and through the development of applicable life norms with the Belief that, through these norms, national goals can be achieved.

It is undeniable that Balinese Hindu Nationalism has been able to support national development in the fields of law, politics, culture, and

security. The embodiment of this development is formulated in the customary norms and culture of the Balinese people. Balinese awig-awig (customary laws) always state Pancasila's confirmations, the 1945 Constitution, and all applicable state laws. For example, the Awig-Awig Adat of Sidayu Tojan village in Klungkung regency Sargah (Chapter) II about Patitis lan Pamikukuh, pawos 4 (article 4) point a, states "Desa Adat Sidayu Tojan ngemanggehang dasar: Pancasila, UUD 1945, miwah sehanan Peraturan-Peraturan Negara Republik Indonesia" Which means Sidayu Tojan Traditional Village perform its functions based on Pancasila, The 1945 Constitution, and all applicable state laws of the Republic of Indonesia.

Based on the awig-awig (customary laws) quoted above, all traditional villages are subject to Pancasila as the symbol of the State, the 1945 Constitution as the highest rule of law, and other laws and regulations. Therefore, villagers always rely on higher rules of law in every aspect of traditional village life, be it religious, tradition, or culture. Politically speaking, Hindus never put forward their religious and regional political identities. Instead, they prefer the nationalist way by joining existing political parties. This is due to the Hindus' ability to differentiate between religious and State obligations. Furthermore, their religious Belief even further strengthens their Nationalism.

According to Mangku Marsa, the construction of the police statue as Dwarapala was inspired by a police officer who served outside Bali who had a spirit of Nationalism in upholding the struggle for Indonesian independence because he was one of the citizens who obeyed rules and disciplined to achieve the ideals of an independent Indonesia (interview, 1 September 2019). Made Sumanca also conveyed that the sanctification of the red and white flag by hoisting it at Peninjoan Singaraja Temple is not only a form of devotion to Bhatara Gajah Mada, but also to commemorate the struggle of the Indonesian nation; this is a step to foster a spirit of Nationalism in the younger generation, so that they will not only think about Bali, but they can think with national and global perspectives (interview, 22 September 2019).

Appreciation and implementation of nationalist values can be realized if communicated repeatedly as a process of internalization in everyday life. One of the informants, Mbah Wulan, also conveyed that raising the Red and White flag at the Pura Perjuangan Ulu Sari commemorates nationalist values because various national symbols are used in the ceremony and are accompanied by patriotic songs (interview, 28 September 2019). The information from the informants above implied that religious communication is carried out through various means of the state symbols mentioned above as a medium of worship both to God and as a medium of communication to the younger generation so

that they can internalize the values of Nationalism, both individually and in groups.

The Balinese Hindus community fully supports the Sumpah Pemuda (Youth Pledge) as a general pledge by all citizens. Since establishing the Republic of Indonesia (NKRI), they have not felt any division or separation. Instead, they have participated in the struggle and development in the territory of the Republic of Indonesia. The Balinese Hindus community recognizes one nation, namely the Indonesian nation, even though they are part of a different ethnic group. Likewise, the Balinese Hindus recognize one uniting language, even though they have Balinese as their mother tongue for daily communication. Still, in national scope, they always use Bahasa Indonesia as their national language. Supporting the Sumpah Pemuda (Youth Pledge) also supports multiculturalism, namely mutual respect for ethnic groups, local languages, and religions shared by other communities. As stated in the Atharvaveda 12.1.45 as follows: "Janam bibhiratī bahudhā vivācasam nana dharmānam pṛthivī yathaukasam, Sahasram dhārā draviṇasya me duhām dhruveva dhenur anapsphurantī" which means "even with the existence of different languages and religions and according to their wishes, they live together on this Mother Earth, which is full of balance without moving much like a cow that always gives its milk to humans, so does Mother Earth that always gives abundant happiness to all human beings" (Somvir, 2001 p. 231).

The Vedic verse above clearly shows that Balinese Hindus fully support the values of Nationalism, especially as outlined in the Youth Pledge. Balinese Hindus respect a pluralistic society and can live in harmony. Culturally, the Indonesian nation consists of ethnic groups with different cultures but still universal cultural characteristics as eastern indigenous peoples. The Hindu community upholds multiculturalism in their religious communication, and this becomes the identity of Hindus as a community that respects various customs and cultures in each area where Hindus develop. The multicultural concept in Hinduism is often called the concept of Desa, Kala, Patra, or Desa mawa cara. Hindus throughout Indonesia implement cultural communication that adapts to the place, time, and circumstances supported by the Indonesian archipelago's religious values and cultural customs.

Hinduism provides a fundamental basis for national culture, namely that all Hindus believe in Panca Sraddha (The Five Basic Beliefs) but may differ in the implementation and communication with God, both transcendently and religiously. The Hindus perform their religious communication to be closer to God with all his different names through various holy places, ceremonial rituals, Vedic mantras based on each of their languages, various religious dress codes, and various ways of worshipping God. All these different ways are endorsed in the

holy book of Bhagavadgita IV.11: "Ye yathā mam prapadyante, tams tathai've bhajāmy aham, mama vartmā 'nuvartante, manusyāh partha sarvasah" which means: "Whatever path people take towards Me, I accept them all, for all roads lead to me, O Partha".

The above sloka (verse) from the Bhagavadgita means that every human may communicate with God in their ways. God will never differentiate them based on their place of origin, customs, languages, and other things. God accepts them all and all their noble intentions. Furthermore, the book of Sutasoma by Mpu Tantular states that the truth is one, and there is a difference between the sects of Shiva and Buddha. This was said to bridge all the religions existing at that time in the kingdom of Majapahit. "Rwāneka dhātu winuwus wara Buddha Wiśwa, Bhīneki rakwa ring apan kēna parwanosēn, mangkāng Jinatwa Śīwatatwa tunggal, bhīneka tunggal ika tan hana dharma mangrwa" (Sutasoma, CXXXIX.5) which means "It is said that the forms of Buddha and Shiva are different. They are different, but how can we recognize the difference at a glance? Because the truth taught by Buddha and Shiva is one. They are indeed different. However, in essence, the same. Because there is no ambiguous truth (Bhineka Tunggal ika tan hana Dharma Mangrwa)" (Mastuti & Bramantyo, 2009 p.504-504).

This excerpt from Kakawin Sutasoma inspired the foundation of the unity of The Republic of Indonesia, which consists of various tribes and islands. The meaning of this motto was later expanded and immortalized in the Garuda Pancasila state symbol as the twine, which unites the diversities of Indonesia as a nation and maintains the country's unity. The motto serves its function well because it was taken directly from the nation's cultural background and viewed as the foundation to strengthen Nationalism.

Strengthening National Identity and Religious Identity

Religious and national identities differ but can also give each other characteristics. Religious identity is the characteristics a religion possesses that are related to Belief in God. At the same time, National Identity is related to state symbols with various traits that make a nation. In a country based on the Belief in One Almighty God, there is undoubtedly a shared identity with religion because of both Beliefs in the existence of God Almighty. Identity is a characteristic owned by faith and the State, which is based on the Nationalism of a nation. National identity is an attribute possessed by a particular country that distinguishes it from other countries in the world, according to the uniqueness of each country.

The national identities that show Indonesia's identity is, among others, the national language or the language of unity, Bahasa Indonesia; the state flag, namely Sang Saka Merah Putih; the national anthem,

namely Indonesia Raya, the national symbol, namely Garuda Pancasila, the national motto, namely Bhineka Tunggal Ika, the basic philosophy of the State is Pancasila, The 1945 Constitution, people's sovereignty, national insights, and national culture which are based on local cultures of Indonesia.

Taking into account the identity of the Indonesian nation as a country consisting of many islands, ethnic groups, languages, religions, and so on, Balinese Hindus who live on a predominantly Hindu island are well-known for having the character of upholding national unity. When analyzed closely, each of the above identities can be explained as follows:

1. Bahasa Indonesia is the national language. Balinese Hindus, who are part of the Indonesian ethnic group, use the Balinese Malay language, an Austronesian Creole spoken in Bali (Bahasa Indonesia, 2019). Therefore, the Balinese Hindus talk to Bahasa Indonesia as their national language and Balinese as their mother tongue.

2. Sang Saka Merah Putih is the state flag. The Balinese people are very adaptive to the symbols of the State since they are no strangers to these symbols extracted from ancient Indonesian culture that conform to Hindu religious symbols. For this reason, Balinese Hindus use the Red and White flag not only as a nationally sacred flag but also as a sacred symbol in Balinese Hinduism; therefore, it represents the spirit of Godliness and Nationalism. And the nature of Nationalism.

3. The Indonesia Raya National Anthem. Balinese Hindus sing Kidungs, kakawins, gaguritans, and other religious songs to accompany sacred ceremonies. In line with the founding of the Republic of Indonesia, Balinese Hindus feel they were a part of the struggle against colonialism. Therefore Hindus, especially in the villages which were the bases of the freedom fighters, took the initiative to build temples as a medium of worship to God, who has given strength and a fighting spirit to achieve Indonesia's independence. A religious ceremony commemorates the struggle by adopting state symbols, including the national anthem. During the ritual, the national anthem is sung under the direction of some people in a trance. In addition to the Indonesia Raya national anthem, the worshippers also sang national patriotic songs.

4. Furthermore, they also sang memorable patriotic songs in the Balinese Language. According to Mbah Wulan, these songs should not be sung arbitrarily except during ceremonies at the Ulu Sari Temple. This means that these songs are considered sacred by the local community (Interview, 8 September 2019).

5. The Garuda Pancasila state emblem as described above, Balinese Hindus display the Garuda Pancasila state emblem not only at home

on the *angkul-angkul* (entrance gate) of their houses but also on the *Kori Agung* (the main gate of a holy place). In this case, the Hindu community in Bali strengthens its national identity naturally, most notably that identity already exists in the personality of the individual Hindu community.

6. The National motto of *Bhineka Tunggal Ika*, this motto was taken from the *Sutasoma* book compiled by Mpu Tantular. Even though the slogan is derived from Hindu culture, its diverse values are still interpreted by Hindus as having the same goal as the *Pancasila* philosophy. Hindus have never treated fellow humans differently despite their differences in religion. Balinese Hindus call adherents of different faiths as *nyama Islam*, *nyama Kristen*, *nyama Buddha*, and so on. The word *nyama* here means brothers or sisters.

7. The state philosophy of *Pancasila*. As explained above, most of the *Pancasila* values conform to the importance of Hinduism. Belief in the One Almighty God is mentioned in *Chandogya Upanisad IV.2.1*: "*Ekam Eva adwityam Brahman*" means that there is only one God and no second. Furthermore, *Tri Sandhya Puja* is written: "*Eko Narayanad na dwityo'sti kascit*" which means "only one God there is no other." The concept is also mentioned in the holy book of *Rg Veda*, verse I.164,46. And many others. Just and Civilized Humanity values are expressed in the *Yajurveda*: 40.7; The value of unity is written in the *Yajur Veda*: 20-25; The values of democracy and deliberation are listed in the *Atharva Veda XII.1.45*, and the importance of social justice are stated in the *Rigveda 10.190.1*

8. Strengthening the 1945 Constitution, as has been clearly described in the explanation on Nationalism with Unity in Diversity above, that all *awig-awig adat* (customary laws) enhance the identity of the State through the functions of the *Desa Adat* (Traditional Village) as the support system of Hinduism based on *Pancasila*, the 1945 Constitution, and all laws in the Republic of Indonesia.

Strengthening religious identity by enhancing the characteristics of Hinduism. First, supporting the Belief in The Five Pillars of Hinduism or *Panca Sraddha*, which consists of: (1) believing in the existence of Brahman (God), (2) believing in the existence of Atman (soul), (3) believing in the existence of *Punarbhawa* (reincarnation), (5) believing in the existence of the Law of *Karma Phala*, and (5) believing in *Moksha* (the reunification of Atman to Brahman). Second, using symbols as a medium of worship that shows the identity of each socio-religious system; third, implementing the teachings of *Tat Twam Asi* as the basis for human equality before God; fourth, upholding the differences in each implementation of religious ceremonies and ceremonial paraphernalia; fifth, giving freedom of individual identity, ethnic identity in religious activities; sixth, maintaining the value of sincerity

in serving God and fellow human beings; and seventh, strengthening social solidarity both to the gods and society in general.

Conclusion

Internalization of nationalism values as a communication pattern in Balinese Hindus' religiosity; in their Belief in God, Hindus have declared themselves to be part of the Republic of Indonesia based on the first pillar, Belief in One Almighty God. They do not consider this a violation of Hindu religious teachings because Hinduism can absorb the positive values of togetherness by upholding egalitarianism, the principle of equality, and the importance of multiculturalism in diversity.

The internalization of the Dharma Negara values in the Hindu community in Bali mutually reinforces or strengthens the obligations as religious adherents and responsibilities as citizens of the State. This is evidenced by the construction of holy places with symbols that have the nuances of Nationalism as a medium for transcendental communication and religious communication, among others: (1) Pura Veteran (Freedom Fighter Temple), Pura Pejuang Ulu Sari (Ulu Sari Freedom Fighter Temple), Palinggih Jaksa Agung (Supreme Prosecutor Shrine), Palinggih Hakim Agung (Supreme Court Justice Shrine), Palinggih Panitera (Court Registrar Shrine), Palinggih Sedahan Jaksa (Prosecutor Shrine), Dwarapala Sedahan (Guard statue) depicting soldiers and police officers. The display of the Garuda Pancasila state emblem in the main gate to the temple, the use of red and white tumpeng, red and white punjung, red and white segehan, and the playing of national patriotic songs during religious rituals. These spiritual practices are performed to uphold human values, the value of unity, the value of deliberation, and the value of social justice, both for every Hindu person and for the Hindu society in general. In addition to strengthening a sense of togetherness based on the value of Nationalism across differences, the practices reinforce national and religious identity. Therefore, the importance of Nationalism aligns with the values of Hinduism, which are interdependent and mutually supportive as a form of the symbiosis of mutualism.

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