Trengthening traditional institutions of Bali-Hindu community in Mataram during the COVID-19 pandemic

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Abstract---This study aims to study the strengthening of traditional institutions in order to strengthen Balinese cultural identity in the Hindu community in Mataram City. This phenomenon is related to the challenges faced by the Balinese-Hindu community in responding to the modernization era and occurrence of Covi-19 which limits social and cultural activities that involve the participation of large numbers of people. This has implications for the tendency to weaken traditional institutions in Balinese-Hindu society. A number of traditional institutions owned by Balinese Hindus in the city of Mataram, such as *banjar*, *kebendesaanan*, and *krama pura* are institutions that can be used to strengthen Balinese cultural identity inspired by Hindu teaching. This research is designed in the form of interpretive descriptive research in order to provide a more in-depth analysis of cultural and religious phenomena that are actualized by Balinese people living in Lombok. The results show that the traditional institutions owned by the Balinese as a legacy of their ancestors in the past, such as the *banjar, kebendesaanan*, and *krama pura* today face a number of challenges. *First*, various cases that have arisen, especially those related to the Covid-19 Pandemic, which require restrictions on social and cultural activities that involve the participation of many people, have the opportunity to fade Balinese cultural identity. *Second*, the impacts of modernization that have a significant influence on these dynamics are the tendency to simplify a number of elements concerning a number of aspects of these traditional institutions. The impact of the Covid-19 pandemic is that there are restrictions on social activities so that the interaction of Hindus in carrying out activities through traditional institutions tends to decrease. *Third*, the strategies adopted in overcoming social problems in traditional institutions related to maintaining Balinese cultural identity include persuasive approaches, consensus, inter-institutional communication, and continuous socialization.

Introduction

Culture consists of three elements, namely a system of ideas, patterned behavior, and cultural artifacts or objects. The system of ideas is all the results of human thought that are very useful for realizing a better life. This system of ideas is still abstract and cannot be seen or touched. Patterned behavior systems are actions taken by humans in group life. This patterned behavior system has a real form because it can be seen and touched. The results of cultural works called artifacts are objects produced by human creativity which are also real because they can be shaped and can be proven by the naked eye (Koentjaraningrat, 2004). In this regard, culture created by a community group has the opportunity to experience dynamics in line with the development of the human mind. The dynamics in culture are strongly influenced by the results of ideas, which are then implemented in actions, which in turn produce cultural works.

The development of science and technology has an influence on the development of modernization which has the potential to build a modern society with all its consequences. At the same time, in the life of traditional people such as happened in the Hindu community in Mataram city, they are faced with two binary options. *First*, there is a tendency for traditional societies to accept the effects of modernization by making cultural adaptations so that the elements that are entered and accepted by traditional societies can be combined with each other in building a better life. The incoming elements brought about by the influence of modernization are accepted as part of continuing the existing traditions without changing the essential values contained in the traditional cultural system. In line with that, the influx of influences brought about by modernization was well received and used as a complement to the existing cultural traditions. In this regard, there is no serious problem between traditional values and modern values.

The above incident occurred in the life of the Balinese people in Lombok who have a Balinese cultural system as a legacy handed down by their predecessors. The elements of Balinese culture have been acculturated with elements of modernity so as to create harmony. This is as shown by the existence of innovations in a number of elements of Balinese culture as a consequence of the influence of modernization, such as in building houses, farming systems, cultural performances, and others. In building houses, up to now, building models that use Balinese identity ornaments can still be maintained, such as decorations, building forms, building spatial arrangements that have used the results of the development of modern technology. The farming system still uses traditional cropping patterns, especially in determining *ayuning dewasa* (good days) for farming and has experienced a blend with modern agricultural technology. In cultural performances as a result of the expression of cultural works with Balinese identity, it has also been influenced by the use of modern technology instruments.

Second, the inclusion of modern values in a society that carries traditional cultural values has the potential to diminish existing values and be replaced by modern values. In this regard, traditional societies fully accept the modern values that come in without considering their impact on the sustainability of existing traditional values. This phenomenon has an impact on the disappearance of existing traditional values and in the long term it is possible to lose traditional values due to the scour of the influence of modernization. This case is not good for the sustainability of traditional society in maintaining existing values because it has been fused by new values brought by modernization.

In connection with the above phenomenon, there are a number of elements of Balinese culture that have faded as a result of the influx of modernization influences, such as the deterioration of etiquette that occurred among the Balinese people in Mataram city. These manners, such as when communicating between children and parents, the levels of language have begun to fade. This also in some cases has shown a change in the use of language between parents and children who no longer use Balinese but use Indonesian in daily conversation. The incident also indicated a decline in Balinese cultural elements, especially those related to language as a medium of communication in the family environment.

Third, the emergence of the Covid-19 pandemic did not fail to have an influence on the existence of traditional institutions owned by the Balinese-Hindu community in Mataram. The Covid-19 pandemic requires restrictions on social and cultural activities in order to avoid a more massive spread of the disease in people's lives. This has implications for the tendency to weaken social ties that occur in society so that a number of cultural activities and religious practices decrease their activity level. In this regard, if this condition occurs in a long time, it will have an impact on the sustainability of traditional institutions owned by the Balinese-Hindu in Mataram.

The three events above show that there are a number of influences that have an impact on the existence of Balinese culture in the city of Mataram. The first opportunity occurs when the Balinese make cultural adaptations to the incoming modernity values. In this case there is cultural adaptation, especially between traditional culture and modern culture. These adaptations involve values that can be accepted and values that must be rejected in order to continue the sustainability of Balinese cultural values that have been inherited by their ancestors since historical times. The presence of modernity values in this case is used as a vehicle to perfect the traditional values of Balinese culture. The traditional values contained in Balinese culture are closely related to the implementation of Hindu teaching. Between cultural values and the Hindu teachings have undergone adaptation since historical times. This phenomenon is in line with the expression of Rajeg, et al (2011) that there has been an integration between the Balinese cultural framework with national culture and also with modern culture.

Concerns that arise are related to the second opportunity above, namely that which has the potential to undermine the existence of Balinese cultural identity in Mataram when the values of modernity are entered into the Balinese cultural

system without getting strict screening. The values of modernity are taken for granted and used without regard to existing traditional values. In this regard, the freedom of modernization values in spreading its wings can gradually diminish the cultural values that have been owned by the Balinese people as a legacy from past ancestors. When this case occurs, then slowly the Balinese culture in Mataram will not be able to be preserved.

Synergizing with the above in the lives of Balinese people who live in Mataram, there is one cultural aspect that can build interaction among Balinese people, in the form of traditional institutions. There are three traditional institutions owned by the Balinese as a communal heritage of the past, namely the *banjar*, *kebendesaanan*, and *krama pura*. The *banjar* system is a traditional social organization that is used as a vehicle to interact with fellow Balinese people in dealing with life's problems. This phenomenon is in line with the expression of I Putu Suratno (an informant) which in essence conveys that the traditional organization in the form of the *banjar* is one of the cultural heritages that has an important meaning for the realization of the Balinese people who live to help each other. *Banjar* in the life of the Balinese people in Mataram became a medium to increase the strengthening of kinship.

The *kebendesaanan* is a social system that encapsulates Balinese people in a territorial area called *kebendesaanan*. Regarding the existence of *kebendesaanan* in the Hindu community in Mataram, I Gde Mandra (an informant) as the former head of the Pagutan village revealed that the noble heritage of the *penglingsir* (elders) of the Balinese people which until now still has meaning for increasing brotherhood ties in their territory. In Hindu religious life, the village is mostly used to carry out activities in the religious field. This *kebendesaanan* system also greatly contributes to efforts to preserve Balinese culture.

The *krama pura* system is a traditional social organization that is used as a vehicle to accommodate the implementation of Hinduism, especially in the implementation of religious rituals in sacred places in the form of temples. The three traditional social organizations are in the form of institutions that are used to accommodate activities related to Balinese cultural practices and the implementation of Hindu teaching.

Traditional institutions owned by Balinese people, as stated above, have a function related to Balinese culture which is imbued with Hindu religious teachings. These traditional institutions have an important meaning in order to realize togetherness among the Balinese people who have existed in Lombok since historical times. This is part of an effort to maintain Balinese cultural identity in Lombok. There are a number of rules that can be drawn up as guidelines in maintaining the cultural identity. In this regard, Tantra (2015) argues that maintaining cultural identity requires agreed signs, in order to avoid conflict.

The preservation of these traditional institutions is largely determined by the awareness of the Balinese people in maintaining and at the same time using them in accordance with common needs. A very serious challenge in maintaining the Balinese culture is the entry of outside influences, especially the influence of modernization. Modernization which is imbued with individualism and neglecting

aspects of communalism becomes a very formidable challenge in maintaining these traditional institutions. In line with that, the presence of the Covid-19 pandemic has also greatly affected the decline in social interaction using traditional institutional media owned by the Balinese people.Related to that, in this study a study was conducted on strategies that can be taken in order to strengthen traditional institutions in order to support the resilience of Balinese culture inspired by the teachings of Hinduism in Mataram.

Research Method

Research that focuses on strategies for strengthening traditional institutions in maintaining Balinese cultural identity in Mataram uses an interpretive descriptive research design. In this regard, the data presented and analyzed at the same time in the form of words, expressions, opinions, images, and the like. This research is a case study that analyzes the cultural phenomenon and the implementation of Hinduism in the research location. This case study is directed at analyzing the strategy of strengthening traditional institutions owned by the Hindu community in Mataram, namely the *banjar*, *kebendesaanan*, and *krama pura*.

This research in conducting a study requires qualitative data. The qualitative data needed in this study are in the form of expressions, words, ideas, opinions, and similar qualitative data related to the problem under study. Qualitative data sources, as emphasized by Suprayogo and Tobroni (2001) that place data sources as subjects who have an important position. Consequently, the accuracy of selecting and determining the data source will determine the richness of the data obtained.

The data collected in this study through observation, interviews, and document studies. The observations chosen in this study were non-participatory observations so that researchers were not directly involved in the activities carried out by research subjects in traditional institutions. However, in obtaining accurate data, the researcher made direct observations of phenomena related to the existence of traditional institutions as places for cultural activities and the implementation of Hindu teaching. Interviews were conducted by researchers with a number of informants selected based on purposive techniques. The choice of purposive technique is closely related to the objectives to be achieved in this research. Meanwhile, the document study technique is carried out by analyzing a number of documentary sources related to the focus of this research. Sources of documents that will be used as data sources, such as monographs, manuscripts, and the like that provide information related to the focus of this research.

Data analysis techniques in this study were carried out through classification, reduction, and drawing conclusions from the results of the analysis. Data classification is the process of grouping data based on research interests. Data reduction is a process of selecting and sorting data according to research needs. Drawing conclusions from the results of the analysis is the last process carried out by researchers in order to find answers to the focus of the research problem. The results of data analysis in this study are presented in interpretive descriptive form which is presented in the form of words, sentences, expressions, pictures, and the like. In addition to presenting data in interpretive descriptive form, this

study also uses data presentation in formal form, in the form of tables. The presentation was carried out in order to strengthen the level of validity of the data obtained in this study.

Discussion

The Existence of Traditional Institutions in Mataram City

Listening to the historical background of the arrival of the Balinese in Lombok, especially after the victory of the Karangasem Kingdom conquering the kingdoms in Lombok, many Balinese migrated and then settled in Lombok. The arrival of the Balinese brought with them the cultural system from their native land and implemented it in everyday life in Lombok. The application of the cultural system is not as complete as that applied by the Balinese people living in Bali, but experiencing cultural adaptation. The process of cultural adaptation is through adjustments to a number of cultural elements due to having contact with the cultural system of the Sasak people as natives of the island of Lombok. This cultural adaptation is also very concerned about the environment, especially the Balinese settlements in several areas on the island of Lombok.

Balinese people who live in Mataram and surrounding areas carry out cultural adaptations with a number of modifications of cultural elements in order to build synergies between Balinese cultural practices in their new settlements. Cultural adaptation in the aspect of traditional institutions is indicated by adjustments to cultural practices related to the container, such as the *banjar* system, the *kebendesaanan* system, and the *krama pura* system. The three traditional social institutions have a very important role in realizing the cultural life of the Balinese people which is imbued with more perfect teachings of Hinduism.

The *banjar* system implemented by the Balinese in the Mataram and surrounding areas basically applies the *banjar* system in Bali, but not completely because it has been modified according to needs. The *banjar* system that is applied in the life of the Balinese people in Mataram is essentially a forum for communication and interaction among the individual members of the *banjar* in dealing with life's problems. The role of the *banjar* system is also closely related to the implementation of Hindu religious activities. The *banjars* in Mataram have a sacred place in the form of a temple which is used to perform prayer activities. The *banjar* system in Balinese people on the island of Lombok is indeed not exactly the same in function with the *banjar* system on the island of Bali.

The *banjar* system that exists in Balinese society in Mataram is functionally as a traditional social organization which deals more with matters relating to interpersonal relationships. Although there are a number of *banjars* that have temples in their territory, there are already those who handle them, namely *krama pura*. This is what distinguishes the *banjar* in Mataram from that in Bali, if in Bali the *banjar* functions as a traditional social organization that handles matters related to temples, especially those in the area. The *banjar* system on the island of Bali refers to Geertz and Geertz (2017) as the organ of implementing the sacred rules of the traditional village, the *banjar* being the main organization responsible for local rules, maintaining moral behavior in general, and thus, for

the welfare of the general public. *Banjar* is a primary community; a person lives his life from the moment of birth to death there.

The *banjar* system on the island of Lombok is more functionally related to the implementation of the *dewa yadnya* ceremony, namely activities related to worshiping God and His manifestations. In connection with the implementation of the *pitra yadnya* ceremony, when someone dies, the *sidhikara* system is more positioned to handle it. The activities carried out by the *banjar* are territorially also known as a container called *karang*. The *karang* is a territorial area with certain boundaries as a place to live for members of the *banjar*. This is shown by data in the field that for Banjar Karang Jasi has a territorial area in the form of *karang* called Karang Jasi. The community of Banjar Blungbang has a territorial area called Karang Blungbang, as well as other *banjar*s, each of which occupies a place of settlement called *karang*. Each of these *banjar*s has a sacred place in the form of a temple which is used as a place to perform prayers or perform Hindu religious activities.

The mention of the name *karang* as a community group that is almost equivalent to the *banjar* expressed by Jro Mangku Wayan Karsa (an informant) has a close relationship with the historical aspect. The name *karang* was given from Anak Agung as the King of Karangasem at the beginning of the arrangement of the people of Lombok. The Balinese who inhabit the area, especially in the Cakranegara and Mataram areas are grouped into a social unit called *karang*. However, there are also those who mention the name of the social group as *banjar*. These two terms, *karang* and *banjar* are social units of the Balinese people who live around Mataram and Cakranegara.

In line with the above conditions, Tantra (2015) emphasizes that ideally the *banjar* functions as a space for maintaining harmony. In this room, manners socialize and interact meaningfully. In Bali the basis of balance between humans and humans, humans and nature, and with God is known as *tri hita karana*. Every space, time, and container used for activities is always based on this philosophy. This foundation applies to the existence and essence of the *banjar*. Its reflection and application is contained in activities in holy places/*banjar* temples, humanity, as well as in the environment. The transformation of the form, function, and meaning of the *banjar* reflects the layering of meaning. However, the transformation of form, function, and meaning, is sought so as not to be separated from the *tri hita karana* philosophy.

Analogous to the Balinese *banjar* system in Mataram also has a *kebendesaanan* system. The *kebendesaan* system is also part of the implementation of Balinese culture in Lombok which is closely related to the implementation of Hinduism. Each *kebendesaan* has a membership that communicates and interacts in order to resolve the problems encountered. There are a number of temples in Mataram which are managed by the *kebendesaan* system. This is as obtained from the observation that there is the Dalem Siwa Prastha Temple which is *diempon* (managed) by the Mataram village, the Pagutan Village Temple which is *diempon* (managed) by the Pagutan village government, and also several other examples.

According to I Gde Mandra (an informant) that there is a very close relationship between traditional institutions *adat* and efforts to carry out traditional and religious activities. *Adat* in this regard is the custom passed down by the ancestors of the Balinese people in Lombok. Meanwhile, religious activities are all activities related to the implementation of Hinduism among the Balinese people in Lombok. The implementation of customs and the implementation of Hinduism in the life of the Balinese people often experience an integrated process. This makes it difficult to separate the implementation of adat and the practice of religion in daily practice. The two complement and complement each other.

The *krama pura* system also has almost the same role as the *banjar* system and the *kebendesaan* system. The *krama pura* system is a traditional social institution that has an important role in managing the temple as a sacred place of Hinduism. The *krama pura* system organizationally has levels ranging from the highest level which covers the province of West Nusa Tenggara to the lowest level at the *banjar* level. The management attached to the temple's manners involves management related to the preservation of the existence of temples as well as those related to religious ritual activities. The role of temple manners related to temple preservation concerns the repairs that occur in temples, while those relating to the implementation of religious rituals involve ceremonies carried out at each temple. What is very important related to the existence of *krama pura* s is related to maintaining Balinese cultural identity, especially regarding Hindu culture.

Based on the description above, the formation of traditional institutions among the Balinese people in Mataram during the historical period which until now can still be maintained is closely related to efforts to organize social life, especially among Balinese people. Traditional institutions, such as *banjar*, *krama pura*, and *kebendesaan* are closely related to the implementation of Hindu teaching. These traditional institutions are also religious organizations because their space for movement is related to the needs of practicing Hinduism. In this regard, Agus (2005) argues that the formation of religious organizations is motivated by the desire to realize religious teachings in the community.

The Survival of Traditional Institutions in the Covid-19 Pandemic and the Influence of Modernization

The outbreak of the Covid-19 pandemic in people's lives in almost all parts of the world has an impact on the existing order of life. In this regard, in the life of the Balinese-Hindu society there have also been a number of changes in the order of social life, culture, and also related to the implementation of religion. The Covid-19 pandemic is present as a new challenge for the community in terms of social, cultural, and religious practices because there are a number of strategies that must be implemented in order to prevent the spread of the pandemic. One of the strategies that must be implemented is to avoid crowds or also known as restrictions on social activities. This has an impact on the social and cultural systems they have, especially those affecting the existence of traditional institutions that have long been preserved by the Balinese-Hindu community in Mataram.

Restrictions on social activities related to overcoming the spread of the Covid-19 pandemic have had a major impact on activities related to the implementation of Hindu culture and religion. The Hindu community in Mataram tends to carry out religion by focusing on aspects of religious ceremonies involving the participation of many people. The implementation of Hinduism in Mataram uses traditional social organizations as a vehicle to facilitate the process of Hindu religious activities. Likewise, in relation to how to live the teachings of Hinduism, it is more highlighted by using culture as a forum to practice the teachings of that religion. This is in line with the expression of Wirawan (2021) that the implementation of Hinduism in Balinese life is more likely to use Balinese cultural practices as a vehicle to implement it. This makes the teachings of Hinduism more lively because a number of cultural creativity is involved in it.

The Hindu community in Mataram tries to implement strategies in order to maintain the sustainability of the traditional social system that is widely used to carry out Hindu religious activities. There are several strategies implemented by conditioning actions to prevent the spread of the Covid-19 pandemic. *First*, providing *dharma wacana* (Hindu religious discourse) regarding the importance of the existence of a traditional social system. This is done online in activities organized by Hindu institutions, such as the Parisada Hindu Dharma Indonesia (PDHI), the Hindu Education Institute, as well as the government through Hindu religious educators. *Second*, as far as possible use social organizations in carrying out Hindu religious activities with limited participants in order to avoid the spread of the Covid-19 pandemic.

On the other hand, the influence of modernization has had a significant impact on the existence of traditional institutions owned by Balinese people in Mataram. On the one hand, this influence has a positive impact on the existence of traditional institutions, both *banjar*, *kebendesaan*, and *krama pura*. The positive impact of modernization on the existence of the *banjar*, as expressed by I Putu Suratno (an informant) that there are a number of developments brought about by modernization that can assist in the activities carried out by the *banjar*. This is as shown by the existence of cellular telephone technology which helps a lot in communicating important matters relating to information that must be conveyed to members of the *banjar*, one of which is an urgent meeting involving members of the *banjar*.

Regarding the positive influence of modernization on traditional *kebendesaan* institutions, I Gede Mandra (an informant) revealed that the *kebendesaan* members were greatly assisted by the results of modern technology in carrying out activities related to Hindu religious activities. This can be taken for example in the form of modern means of transportation which greatly facilitate the members of the village in order to carry out religious ceremonial activities. In the melasti process, which is to purify religious symbols on the beach, now most of them use motorized vehicles. Because by using these motorized vehicles, the process of implementing melasti activities will be more time efficient and at the same time will be able to carry more religious ceremonial equipment so that the burden of human labor will be further reduced. This does not mean reducing the number of people who take part in the melasti ceremony, but in the past, carrying

equipment for these activities was carried or upheld, whereas now it has been assisted by motorized vehicles.

The positive impacts caused by modernization on traditional institutions owned by the Balinese people in Lombok are very helpful in completing the activities carried out by each of these traditional institutions. The existence of the results of the production of modern technology that is used as a vehicle to facilitate and facilitate the implementation of these activities as a form of adaptation between traditionality and modernity. This is indicated by the adjustments made by traditional institutions in carrying out activities with the results of modern technology brought by Western civilization. In this regard, Bakker (1984) argues that adaptation is an event between two cultures that accept the values of other cultural elements.

The events above are innovations carried out in relation to the implementation of the activities of each traditional institution that has been built since historical times. One very important event related to the entry of the influence of modernization which has a positive impact on these traditional institutions is communication. Prior to the entry of the influence of modernization, communication between members in certain activities was carried out by one of the members through direct communication, such as when meeting activities will be held, certain activities that are sudden in nature and others. One member is assigned to convey certain messages by going directly to each member's house. This takes longer because the member assigned to deliver the message passes the message door-to-door. In addition to requiring a relatively long time, it also requires energy or even higher costs compared to current communication using appropriate information technology tools.

The negative impact caused by the entry of the influence of modernization is closely related to the reduction of the characteristics of communalism and is also related to the reduction of ethics. This is as conveyed by I Putu Sujana (an informant) who in essence revealed that the entry of modernization cannot be separated from negative impacts, especially those related to changes in people's attitudes. One of these attitudes is the tendency to emphasize the fading aspect of togetherness, namely traits that increasingly give rise to individualism. In the past, the Balinese people in Lombok were very concerned with the attitudes of togetherness in dealing with life's problems. They in togetherness feel the same fate which is termed *"salunglung sabayantaka"*. Recently, attitudes of individualism are even more prominent that characterize people's lives in general. This is one of the local wisdoms used by the community to help each other and at the same time as a basis for building harmony. Referring to Wirawan (2020) local wisdom possessed by the people of Lombok in a number of places can be used as a medium to instill social and cultural education to the younger generation.

The negative impact associated with the change from togetherness to individualism as above is a form of reducing communalism attitudes, namely the increasingly tenuous attitude of togetherness due to the growth of individualistic attitudes. This can be seen when members of one of the traditional institutions work in one place and at the same time there are activities that involve membership of traditional institutions, there is a tendency to choose not to attend

invitations to traditional institutions, but prefer to carry out activities at work. This was not found in the past because members of an institution would choose to attend invitations to activities from traditional institutions compared to carrying out their daily work routines. This case implies that communal attitudes begin to experience a reduction in the present compared to the reality that occurred in the past. This shift occurs because the interests of members in the past with the present have differences. This difference is motivated by the existence of individual motives which take precedence over communal motives.

The negative influence brought by modernization is also inseparable from changes in ethical aspects. This is as expressed by Ida Made Santi Adnya (an informant) which in essence reveals that the Balinese people in Lombok have recently experienced a shift in ethics. This is shown by the reduction in children's respect for their parents, students and their teachers, and others as well as a lot of deterioration in terms of ethics. These conditions greatly affect the manners that must be carried out as an obligation in order to improve social relations among the Balinese people. The ethics that have undergone this change cannot be separated from the external influences that have entered the life of the Balinese people.

The above conditions are a form of reduction of the ethics that must be adhered to by the Balinese people in order to live a harmonious life. The reduction in ethics that occurs in the life of traditional institutions is indicated by a shift in the procedures for carrying out activities. In this regard, I Gede Mandra (an informant) revealed that there are a number of traditions that have undergone a shift, especially those concerning ethics in social life. Shifts in the organization of these activities, such as communication ethics carried out by community members in meeting activities. In the past, meeting activities made decisions by way of deliberation to reach consensus. In this case, when the meeting takes place, decisions are taken jointly and carried out in good ethics. Meanwhile, the decisions taken in a meeting held by traditional institutions have begun to be influenced by democracy. In this connection, arguments often occur from each member in making a certain decision. At the same time, decisions are often taken by voting so that the atmosphere that is built from a meeting is different from before. The case is also inseparable from the emergence of critical attitudes from each member to convey their ideas to other members. In some cases, the opportunity for the decision-making process to cause conflict is not closed.

The decision-making that has the potential for conflict if not properly managed has a negative impact on the existence of traditional institutions owned by Balinese people in Lombok. The management of these conflicts can be overcome by establishing proper communication among the members of the traditional institutions. Proper communication in discussing a problem is a strategy to find the best meeting point for all members. Referring to Wayne and Faules (2010) stated that there is a "struggle" to overcome differences through communication. In this regard, the differences between the parties are stated, recognized, and experienced. New conflicts occur when or after the differences are communicated. Conflict may be expressed in different ways, from subtle nonverbal gestures to all-out bickering from subtle sarcasm to overt verbal criticism.

The impacts caused by the entry of the influence of modernization on traditional institutions are very significant, both related to positive and negative impacts. In order to reaffirm the existence of traditional institutions so as not to be eroded by foreign influences, it is necessary to raise awareness from the community to be able to preserve the existence of these traditional institutions. This is very important to do because these traditional institutions are the bulwark for the preservation of Balinese culture and also the preservation of the implementation of Hinduism. These traditional institutions can also be used as a medium for educating the public in order to appreciate the noble values inherited by their ancestors in the past and at the same time useful for maintaining Hindu cultural and religious identity. Referring to Wirawan (2014) that the Balinese-Hindu community has a number of traditional social organizations that are used as media to assist in the implementation of Hindu teaching.

Based on the description above, the traditional institutions owned by the Balinese in Mataram are closely related to the implementation of Hinduism. In this regard, Agus (2005) stated that the relationship between religion and social organization is an important part of human culture. Humans are zoon politicons, social creatures. Anthropology begins research on human organization from kinship. The kinship system is an early form of human organization before developing into social, political, and international organizations.

Strategy for Strengthening Traditional Institutions in Maintaining Balinese Cultural Identity

Taking into account the importance of the existence of traditional institutions owned by Balinese people who embrace Hinduism in Mataram, it is very important to maintain the cultural heritage of the past. In this regard, it is necessary to develop an effective strategy in order to maintain these traditional institutions so that they are not obliterated by the entry of foreign influences. Strategies that can be taken are public awareness of the importance of traditional institutions, re-empowerment of traditional institutions in community activities, attention from related parties to traditional institutions, and cultural adaptation to traditional institutions.

In line with the above, I Gede Mandra (an informant) revealed that the strategy that can be taken to maintain the existence of traditional institutions owned by the Balinese people in Lombok is to empower them as a vehicle to help overcome the problems faced by the community. Empowering traditional institutions in community activities can be done by building relationships between people who have Hindu religious ceremonies and managers of traditional institutions. This relationship can be developed as a forum to build synergies between families who have religious ceremony activities with traditional institutions that would be able to assist the implementation of religious ceremony activities.

The above phenomenon is very important to do in order to make the traditional institutions owned by the Balinese people sustainable. This will also be more meaningful for the continuity of the existence of traditional institutions because their presence will always be needed in assisting religious ceremonial activities. Traditional institutions that are often used, such as the *sekaha gong*. This

traditional institution can even include other tribes, such as the Sasak ethnic, to participate in *gambelan* (Balinese instrument traditional) performances. In this regard, Wirawan (2018) suggests that there is an attraction from a number of people from the Sasak ethnic group who participate in playing the Balinese *gambelan*. They are members of the Balinese *gamelan* group.

Meanwhile, I Putu Sujana (an informant) revealed that in order to preserve the traditional institutions owned by the Balinese people in Lombok, it is necessary to involve relevant parties who have the authority to maintain the existence of Hinduism and Balinese culture in Lombok. Relevant parties who still have relationships with traditional institutions, such as Parisadha Hindu Dharma Indonesia (PHDI), the Hindu religion administration sector, and other institutions can synergize in order to empower traditional institutions. This can be achieved by carrying out activities designed by parties who have the authority to implement them, which may involve traditional institutions. In addition, related institutions that have the authority to foster traditional institutions can carry out intensive coaching in various ways so that they can indirectly maintain or even develop the existence of these traditional institutions.

Another strategy that can be applied to preserve traditional institutions as Balinese cultural identity is to carry out cultural adaptation, as stated by Ida Made Santi Adnya (an informant) that cultural adaptation that can be done in the context of maintaining traditional institutions is to make necessary adjustments to the implementation of traditional institutions in line with the times. In this case, the existence of traditional institutions should be able to build synergies with changes that occur in the surrounding environment. In making these adjustments, it should be noted that the essential values contained therein have not changed but must be maintained. Changes made as a form of cultural adaptation are limited to the procedures for their implementation and not to the important values implied in these traditional institutions. This is done so that these traditional institutions are not rigid, but are elastic in adapting themselves in the midst of the times.

Conclusion

Based on the description above, it can be concluded that the existence of traditional institutions in the life of Balinese people who embraced Hinduism was closely related to the arrival of the Balinese in Lombok in historical times. The arrival of the Balinese in Lombok in historical times brought with them the Balinese cultural system from their native land and implemented it in daily life in their new settlement in Lombok. Balinese cultural practices are closely related to the implementation of Hinduism and in order to preserve it traditional institutions, such as *banjar*, *kebendesaan*, and *krama pura* have a very important role. The existence of these traditional institutions has recently been challenged by the entry of external influences that have had an impact, both positive and negative, on the existence of these traditional institutions. the spread of the covid-19 pandemic has had many effects on the existence of traditional social organizations, particularly with regard to maintaining the sustainability of these traditional social organizations because there are restrictions on social interaction to cope with the pandemic.

In order to maintain the existence of traditional institutions inherited by the ancestors of the Balinese people since historical times, it is very necessary to develop a defense strategy. The defense strategy is directed at revitalizing the important elements that support the survival of these traditional institutions. The strengthening of these traditional institutions can be done by building awareness of each individual to have a proactive action towards preserving the traditional institutions. One thing that is very important to do to build this awareness is to instill an understanding of the importance of the noble values contained in the Balinese cultural system as a heritage that is useful for improving the quality of life in a communal nature.

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