
HINDU SPIRITUAL AESTHETICS AND GLOBALIZATION FOSTER RELIGIOUS TOLERANCE IN BALI INDONESIA

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Abstract

Bali is the center of the world's attention as a cultural tourism destination that is alive and colored by spiritual activities, in the midst of globalization where religious diversity grows, Hindu spiritual aesthetics are the basic values that are the basis of Balinese people's life reflected in building religious tolerance. This research discusses the problem of Hindu spiritual aesthetics in Bali facing the challenges of globalization, as well as being the foundation for building harmony in life between religious communities. Objective: to find out how the aesthetic basis of Hindu spirituality in interfaith tolerance. Benefits: being a reference in other areas in building tolerance in religion. Methods: through literature review and qualitative critical analysis, this article reveals that the application of universal Hindu values such as Kalapatra Village, (dimantanah is stepped on there the sky is upheld), Tat Twam Asi (you are me) and Tri Hita Karana (the three causes of happiness) are able to create a natural, social, and cultural environment of society that is conducive to mutual respect in religion. Globalization is not an intolerance or threat, but rather a medium to spread the values of harmony to the international level, and enrich the spirituality of the Balinese Hindu community.

Keywords: *aesthetics, spirituality, diversity, globalization, tolerance*

Bali is known to have beautiful natural tourist attractions with a thousand temples, (aterfak) cultural activities, as a reflection of Hindu religious activities (life culture), and also other artistic attractions. The visual aesthetic is known for the beauty of beaches, mountains, lakes and is also known for spiritual tourism such as: yoga, "melukat", as well as visits to temples. Spiritual aesthetics are not only reflected in temple architecture and dance art, but also in the mindset, practice, and Balinese people. The presence of tourism is a medium to accelerate the flow of globalization, it is inevitable that it must be faced in addition to

maintaining the spiritual values of globalization does not become a scary scourge, in fact, the community is able to collaborate to enrich and develop local spiritual culture.

Globalization and Spiritual Ethics

Globalization as a medium for the entry of cultural diversity, foreign religions and tourism is understood by most people as a threat to local culture. Tourism is a medium of interconnection between local and foreign cultures brought by tourists. "Fighting" or collaboration between cultures certainly has an impact on the lives of local people who are worried about westernization. The symptom of cultural "westernization" which will be a threat to local culture, especially spiritual aesthetics. Globalization accelerates the exchange of cultures and values between nations. According to Huntington (1996), globalization can be a threat to local identity, but it also opens up opportunities for cross-cultural dialogue. In Bali, globalization introduced society to a wider religious plurality, while emphasizing the importance of tolerance as the foundation of social harmony.

Social media highlighted the emergence of several exclusive villages of foreigners in several villages in Bali such as in Ubud, Canggu, Tabanan, which have the potential to foster a culture of intolerance. Intolerance is feared to be a threat to traditional spiritual culture that is inherited from generation to generation or referred to as "doxsa". If this is left unaddressed by the surrounding community, gradually local culture will have conflicts. On the contrary, in some villages in Bali taking advantage of global phenomena and managed by regulations referred to by local indigenous peoples with the application of "awig-awig" is actually an opportunity to create a space for intercultural and interreligious dialogue that prioritizes the values of tolerance will strengthen and enrich the diversity of local cultures in addition to the welfare of the local community.

Hindu Spiritual Ethics

Spiritually literally means spirit, soul, spirit, soul, soul, mental, mind, and belief and religion. Spirituality is a human experience obtained through mental activities through meditation, yoga based on faith, belief, exploring the value of religious teachings to achieve goals, meaning of life, and morality. Hindu aesthetics refers to the concepts, philosophies of

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truth, honesty, and inner pleasure. As is the case in artworks the foundation in creating manifestations through meditation, worship, yoga, and distancing themselves from worldly reality. https://www.google.com/search?q=dimaksud+estetika+spritual+hindu&sca_esv=2ac86a06fcee1ee1&rlz=1C1UEAD_enID1079ID1079&sxsrf=ADLYWIK69AsFgBDzxx

Aesthetics in Hinduism is not only visual beauty, but also spiritual beauty involves harmony between humans, nature, and God (parahyangan, pawongan, and palemahan). Concepts such as Tri Hita Karana teach the importance of maintaining this balance. A study by Eiseman (1990) confirms that Hindu aesthetics in Bali have social, spiritual, and ritual functions.

Religious Tolerance

Ethnic diversity, tribes in the archipelago fosters social, cultural, artistic, belief, belief, and religious diversity. The emergence of these diverse elements, if managed properly, becomes capital in the development of the nation and state. This refers to Pierre Boudieu's thought on the collection of resources owned by individuals or groups of people who are connected in a network of relationships. This network of relationships is institutional or non-institutional, and mutually beneficial.

<https://www.google.com/search?q=modal+sosial+bordiu&rlz=1C1UEAD>.

The attitude of allowing friends or other individuals to worship according to their religion. Do not force others to change their beliefs. Do not discriminate, especially on religious minorities. As is the case with the tourism industry in Bali which is based on cultural values that are able to prosper the local community. But on the other hand, if diversity is not properly managed, it will lead to conflicts and prolonged conflicts. Avoiding conflicting issues, each has an attitude of tolerance such as intercultural, religious, and religious people. Cultivate mutual respect, respect for beliefs, and do not impose will. Tolerance between religious communities is important for everyone to have, because it can increase the sense of brotherhood and avoid division. Some of the research results corroborate this problem as follows.

Ramstedt (2003) revealed that Bali is often used as a model in practicing religious tolerance. Cultural festivals such as the Bali Arts Festival and the implementation of Hari

Raya Nyepi are concrete examples of how Balinese people promote interreligious harmony. Several research results strengthen the theme of Hindu Spiritual Aesthetics and Globalization: Fostering Religious Tolerance in Bali, Indonesia.

Ni Kadek Sintia, I Wayan Rudiarta, 2024, Hindu Aesthetics in the Surya Namaskara Movement, IAHN GdePudjaMataram.describes the results of the research as follows.

In Hindu belief, aesthetics is a concept related to lango (a sense of beauty) bound by Hindu values sourced from the Vedic scriptures. Hindu aesthetics have three main aspects, namely satyam (truth), sivam (purity), and sundaram (beauty). Hindu aesthetics are comprehensive so that they are integrated in all aspects of people's lives. The results of the study show that the Hindu aesthetics in SūryaNamaskāra have a satyam aspect, namely respect for the Sun God, awareness, honesty, and concentration; aspects of Sivam include self-control, spiritual awareness, mental balance, physical and spiritual well-being; As well as the Sundaram aspect, namely the harmony of physical movements, the beauty of movements, spiritual mental balance and the balance between body movements, breathing, and meditation. In addition, through this research, the implications of SūryaNamaskāra on the attractiveness and creativity of art through high curiosity, imagination.<https://ojs.uhnsugriwa.ac.id/index.php/JYK/article/view/3273>.

Moh Samhadi & RizkiaApriani, 2023, A Study of Islamic Aesthetics in the Art of TilawatiilQurâ€™man and Its Relevance to the Spiritual Appreciation of Mahasantri-Wati Idia,. The Dirosat Islamiyah Al-amien Institute (Idia) Prendua outlined the results of the study as follows.

Beauty or essence in a work of art. In the study of Islam aesthetics has a great deal to do with moral, religiosity, and spirituality, the judgment of an art is not only associated with desire or feeling, personal taste, sensual pleasure or sensory pleasure. As is the case with the aesthetics in the art of TilawatilQurâ€™TMan. As one of the arts in Islam, the aesthetic values in TilawatilQurâ€™TMan have a strong relevance to the religiosity and spirituality of its listeners and readers, especially among IDIA Prenduan students. The beauty of the Qur'an TM, the variety of songs in the Tilawatil Qur'an TM, the suitability of the type of song and the meaning of the verses, can bring the students to a deep appreciation, create peace, tranquility, and peace of mind that leads them to remember Allah, strengthen faith and piety, and also open up the realm of their tanzih. The beauty of the voice, good appreciation and the skill of Qoriâ€™ TM da.

<https://ejournal.kopertais4.or.id/madura/index.php/terateks/article/view/6631>

The study and analysis of the two presentations of the results of the above research show that there are differences and similarities with the author's research. The difference lies in the focus of the issues raised about Islamic aesthetics and Hindu aesthetics in the mamascara solar movement, as well as the location of the research. The similarities with the

two studies above are both discussions of spiritual aesthetics. Likewise, the contribution of the two studies can provide an overview of how spiritual aesthetics in the context of religious diversity.

Research Methods

Uapaya revealed the problems of Hindu spiritual aesthetics and globalization fostering religious tolerance in Bali using a qualitative descriptive approach. Qualitative Discrimination to Unravel Religious Diversity in the Era of Globalization Fostering Religious Tolerance in Bali. The ethnographic approach is used to see and reveal the life of the Balinese people, such as in the collaboration of activities with various ethnicities, spiritual activities, rituals, and attitudes of people who are diverse in culture, religion, and ethnicity after globalization. Conducting a document study in the form of photographs of the activities of people of various religions, literature to strengthen the meaning, meaning of the word from the focus of the problem, and to further ensure the validity of the data along with observation by observing religious activities other than Hinduism.

Research Results and Discussion

The life of the social community in Bali is generally regulated by a social structure through a caste system, Hindu religious practices were previously influenced by the sects and then there was a Hindu religious arrangement to become more orderly and orderly. Religious ceremonies and festivals strengthen social ties and solidarity through joint activities such as prayers, worship, and meals together. The teachings of karma and dharma encourage ethical behavior that supports social harmony in Bali. The belief that there will be a nutmeg karma law, a penance mechanism and purification rituals to help resolve internal conflicts, as well as the role of religious leaders in resolving complexes and maintaining moral, ethical, and tolerant values. An example of religious tolerance: respect for other religions in the celebration of religious holidays of other faiths. Like Christmas, Eid in Bali that maintains the security of Pecalang or Hindu religious leaders.

Discussion

The essence of absolute truth, the enjoyment of the mind, the inner foundation of belief, religion which is reflected in the form of mental preparation in meditation activities in quiet places, yoga, fasting practice, worship to cultivate inner pleasure called spiritual beauty

or aesthetics. The characteristics of spiritual aesthetics can only be felt and it is difficult to express the visual and other symptoms of complete aesthetic satisfaction.

In the embodiment of visual aesthetics, it is created on the basis of observing objects that are the attraction of the eye to look at beautiful objects. Meanwhile, spiritual aesthetics in the Hindu concept have three aspects that are essential to life in society. The three main aspects as a form of Hindu religious teachings make the community peaceful as in the implementation and practice as follows.

1. Satyam: the essence of the values of Hindu teachings makes humans full of loyalty to speech, thought, and practice. Loyalty to all practices and deeds on the path of absolute independence from religion makes a role model in society.
2. Sivam: the essence of the Hindu teachings about good thinking, good behavior, and good action will make human beings full of purity, clarity of thought, calm away from bad attitudes and always think positively.
3. Sundaram: the value of truth in thinking, with the principle of beauty grows aesthetic values and the meaning of beauty, happiness and common prosperity.

Hindu aesthetics are implemented in various aspects of activities, activities that focus on issues that adhere to satyam, sivam, and sundaram including in art and culture, such as in sculpture, fine arts, architecture, dance, theater, karawitan, and literature. The concept of creation in art presents profound values about life and spirituality. In religion, Hindu aesthetics on offerings can be used as a medium to convey a sense of devotion to Ida Sang Hyang Widhi.

Hindu Universal Values as in the concept of Tat Twam Asi affirm that every individual has the same essence, regardless of religious differences. This principle encourages people to respect each other and work together. Meanwhile, Tri Hita Karana teaches the importance of a harmonious relationship between humans, nature, and God, thus creating an inclusive environment. Globalization as tolerance brings together Bali with various cultures and religions. Balinese people use their spiritual aesthetic to create inclusive interfaith dialogue. For example, temples in Bali are often visited by interfaith tourists, providing them with a spiritual experience that strengthens cross-cultural understanding. The main challenge is the commercialization of culture that can diminish spiritual meaning. However, globalization

also provides an opportunity to introduce Hindu spiritual aesthetic values to the world, reinforcing Bali's identity as a center of spiritual harmony.

Conclusion

The results of research on Hindu spiritual aesthetics and globalization foster religious tolerance in Bali, Indonesia with a diversity of ethnicities, ethnicities, religions, beliefs, and beliefs that are able to show peace, harmony based on the philosophy of diversity and the values of Pancasila. As is the case with the Hindu spiritual aesthetic in Bali, which is based on universal values such as the concept of Tat Twam Asi on the reflection of the teachings you are me and I am you as well. Meanwhile, the concept of Tri Hita Karana, a teaching in Hinduism, which means three causes of happiness, namely the harmony of the relationship between man and God, man and man, and man and the environment. This provides a strong foundation for building religious tolerance in the era of globalization. By taking advantage of the opportunities of globalization, Bali can become a model of interreligious harmony that is not only locally relevant but also globally.

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