

NON VERBAL COMMUNICATION MEANS OF PROVIDING HINDU'S PEOPLE (CASE STUDY: HARASSMENT OF HINDU CULTURAL SYMBOLS BY YOUNG HINDU GENERATIONS THROUGH FALLING STARS CHALLENGE)

Niluh Wiwik Eka Putri
STAHN Mpu Kuturan Singaraja

ABSTRACT

Hindus in Bali are guided by their teachings known as the Three Basic Frameworks of Hindu religion, namely Tattwa (philosophy), Susila (ethics), and Ritual (ceremony), all three of which are inseparable entities. Until now Hinduism has developed and has a very broad influence on all aspects of human life, so that in its implementation Hindus give birth to various forms of culture that contain values of religious teachings. Cultural identity as a form (identity is being) is a reflection of Balinese people who still maintain and preserve the traditions of Hindus in the form of symbols of upakara. The development of communication technology certainly raises a variety of community responses. There are positive and some negative depending on the point of view when looking at it. Along with technological developments, new media or new media emerged, the internet. The use of social media as the means of communication is in line with the assumptions of the theory of Computer Mediated Communication (CMC). Not long ago, social media was attacked by the falling stars challenge culture. This culture describes someone who is falling down but still exists. The young generation of Bali enthusiastically followed the falling stars challenge. Some even made a challenge by wearing traditional clothes and around them there were canang, banten, and kemben scattered about. The meanings of the means of worship of Hindus include Banten gebogan or pajengan, this form of offerings in the form of fruits and food arranged vertically. Banten is usually upheld by Balinese women then placed in temples in a series of ceremonies. Canang is an elaboration of the vedic language through its symbols, namely the canang pedestal is flat, as a symbol of ardha candra, whereas if it is covered with tamas it is called windhu. Pura as well as temples which are symbols of the cosmos or heavenly nature, the temple is a sacred place of worship for Balinese Hindus. Falling stars challenge nonverbal communication has a code for using a number of behaviors to convey meaning. Symbols in the form of canang, sesayut, banten, fruits, and other facilities are sacred symbols of Hindus. So it is not logical to use jokes and can make kapiambeng (calamity). Because in the means of upakara the sacred symbol contains letters. The location selection is in the holy area which is very sacred by Hindus in Bali.

Keywords: Non Verbal Communication, Hindu Prayer Facility, Falling Stars Challenge

I. INTRODUCTION

Bali is famous for its diversity of art, culture and natural beauty. Hindus in Bali are guided by their teachings known as the Three

Basic Frameworks of Hindu religion, namely *Tattwa* (philosophy), *Susila* (ethics), and *Ritual* (ceremony). All three of these constitute an

inseparable unit. The *Tattwa* concept concerns the teachings of intrinsic truth seekers in Hinduism found in philosophy. *Susila* is an aspect of everyday people's life based on *wiweka jnana*. Meanwhile the ritual (ceremony) is a way of implementing Hinduism which is manifested in symbols as human communication with Ida Sang Hyang Widhi Wasa and all its manifestations.

The symbols contained in religious rituals are one of the noble traditions, and are the legacy of previous ancestors. Symbols in Hindu religious ceremonies are sacred so they cannot be used carelessly. Every symbol in the Hindu Ummah contains meaning that must be understood. Banten (Offerings) is a symbol of the implementation of Hindu rituals as a form of gratitude before Ida Sang Hyang Widhi Wasa / God Almighty. Banten as *Yadnya* in the implementation of ritual ceremonies Hinduism is classified into their respective functions called *Panca Yadnya*, which consists of *Dewa Yadnya*, *Pitra Yadnya*, *Rsi Yadnya*, *Manusa Yadnya* and *Bhuta Yadnya*. One aid that is used every day and must be present in the rituals of the Balinese Hindu community is *Canang Sari* (Adnyani, 2012: 23).

With the pattern of practice of religious teachings that can not be separated from the pattern of life of ancient ancestors according to the local wisdom of the area of birth, then Hinduism is often called the oldest religion in the world, the first religion known to humans. Until now Hinduism has developed and has a very broad influence on all aspects of human life, so that in its implementation Hindus give birth to various forms of culture that contain values of religious teachings, both concerning the social, economic, agricultural sciences, philosophy, literature, astronomy, and social fields. other sciences (Netra, 1995: 1).

Stuart Hall in his essay Cultural Identity and Diaspora explains that cultural identity (also called ethnic identity) can be seen from two perspectives, namely cultural identity as a

being (identity as being) and cultural identity as a process of becoming (Identity is Becoming). (Hall, 1990: 393). Cultural identity as a form (Identity is Being) is a reflection of Balinese society who still maintain and preserve the traditions of Hindus in the form of symbols of *upakara*. The Hindu community realizes that the rituals of Hindus are closely related to the use of banten as a means that has the same unity through historical and ancestral ties. In addition, there are similarities in cultural codes that unite Hindus in one bond.

Communication and culture are actually interrelated and inseparable. The development of communication technology certainly raises a variety of community responses. But also the response, there are positive and some negative depending on the point of view when looking at it. In relation to response, communication technology raises various approaches. Of course, each approach is different, it also depends on the interests, background, context of the times and the environment, where humans are (Nurudin, 2017: 20).

In addition, communication technology also supports easy access to information. Exchange messages and news in this information era is indeed fast, easy and inexpensive. Information is easy to be made by anyone, delivered quickly through various mediums, and not expensive. The direct effect of the information supply explosion phenomenon that was not even imagined before. On the youtube site for example, more than 60 hours of new videos are uploaded every minute. While on microblogging like Twitter, there were three million tweets tweeted every day. This abundant supply makes it easy for us to find any information on the internet. Even too easy, because the information available far exceeds the needs. Opening the internet is like opening a fire extinguisher fire which spouts gallons of water (Mulyana et al: 2016: 148-149).

Along with technological developments, new media or New Media emerged, namely the internet. The use of social media as the means of communication is in line with the assumptions of the theory of Computer Mediated Communication (CMC). CMC is the process of human communication through computers, involving people, and involved in the process of forming media in various purposes. The increasing number of people, interacting through internet, and the emergence of new platforms and technologies have brought people from different social, cultural and geographical backgrounds to present their thoughts, ideas, and opinions on topics of interest to them. In some cases CMC, gives users more freedom to express themselves compared to face-to-face communication (Baslan, 2012: 1).

Not long ago, social media was attacked by the falling stars challenge culture. This culture describes someone who is falling down but still exists. Netizens show their creativity by making interesting content. From the extreme to the funny and viral. The young generation of Bali enthusiastically followed the falling stars challenge. Some even made a challenge by wearing traditional clothes and around them there were *canang*, *banten*, and *kemben* scattered about. Deputy Chairperson of PHDI Bali, Ketut Pasek Swastika said this action was very demeaning to Balinese culture. "This actually undermines the traditions, customs and culture that we hold dear in Bali. Why are we actually harassing our own traditions," he continued. The falling stars challenge phenomenon is very interesting to study so that it can be a learning process that is not arbitrary in using Hindu cultural symbols on social media.

II. DISCUSSION

2.1 Meanings of Hindu Worship Facilities

Banten or offerings are sacred offerings that must be fulfilled by Hindus. *Banten* is an

offering made with facilities such as flowers, fruits, betel leaves, and foods such as rice with side dishes, market snacks and so on. According to Pandita Mpu Wijayananda, there are three meanings, one of which is: "*sorohan bebanten/upakara sane pinaka hidangan/suguhan sane kahatur ring Ida Bhatarasami*" translation: this sacred offering as a dish given to the Almighty God or God.

According to Made Titib, banten can be grouped into several categories, *namely banten jotan*, an offering in the form of rice with side dishes, drinking water, or coffee. Banten is given every time and after finishing cooking. The place for this offering is in front of the house, which is often called jero gede. According to Ni Gusti Ag. Gde Eka Martiningsih, giving this gift is an obligation of a family, it is believed that the spirits of the ancestors will keep the peace of the house and family. *Banten gebogan* or *pajengan*, this form of offerings in the form of fruit and food arranged vertically. Banten is usually upheld by Balinese women then placed in temples in a series of ceremonies.

In addition, there is also a *canang* in *Banten*. The word *canang* comes from the Old Javanese language which at first meant betel to be presented to guests who were highly respected. In ancient times the tradition of eating betel was a tradition that was highly respected, even in *Kekawin Nitisastra* it was mentioned "*Masepi tikang waktra tan amucung Wang*" it means lonely it feels like our mouth is not eating betel (Wiana, 2006: 55). According to Ida Bagus Alit Sudarsana stated that *canang sari* comes from the *can* word which means beautiful, while *nang* means the purpose or purpose (Kawi / Old Javanese Language), *sari* means to invoke the power of *widya* before *Sang Hyang Widhi* and *Prabhawa* (manifestation) on a scale or scale. .

Canang is an elaboration of the vedic language through its symbols, namely the *canang pedestal* is flat, as a symbol of *ardha*

candra, whereas if it is covered with *tamas* it is called *windhu*. Inside the flat contains *porosan* symbols from *silih asih*, also contains snacks, sugar cane, and banana symbols from *tedong ongkara* become the embodiment of the power of *utpeti*, *stiti* and *pralina* in life in this (Sudarsana, 2010: 1-2).

Pura is the same as the temple which is a symbol of the cosmos or heavenly realm, to support that the temple is a place of worship is through the form of reliefs or ornaments from a temple or temple. This can also be found when looking at temple reliefs in Yogyakarta, namely Prambanan temple. In the temple building clearly can be seen pictures of *devata* holy beings. Images in the holy temple are replicas of heaven or heaven which are identified at the top of Mahameru Mountain. The term temple with the meaning as a holy place of worship of Balinese Hindus. It seems to have originated from a Sanskrit word containing the meaning of win or city or bull, then changed to worship (Titib, 2000: 91).

2.2 Falling Stars Challenge Nonverbal Communication

Communication experts recognize that human language and behavior often cannot “work together” in conveying messages, and therefore “nonverbal sign theory” (theories of nonverbal signs) or nonverbal communication are important elements in the tradition of semiotics.

But what is meant or what is the limit of non-verbal communication is really very broad as stated by Randal Harrison below: “The term nonverbal communication has been used in various events so that it is even confusing. Everything starts from animal territory so diplomatic protocols. From facial expressions to muscle movements. From the inner feelings that cannot be revealed to the public outdoor building monument. From the message through message to persuasion with a punch. From

dance and drama to music and gestures. From behavior to traffic flow.

Starting from the ability to know future events to the economic policies of international power blocs. From fashion and hobbies to architecture and analog computers. From the smell of roses to the taste of steak meat. From the Freud symbol to the astrological sign. From violent rhetoric to petite dancer rhetoric “.

Non-verbal codes are a number of behaviors used to convey meaning. Jude Borgoon described the nonverbal code system as having a number of structures (Morissan, 2013: 140-142).

- First, nonverbal codes tend to be analog rather than digital. Digital signals are separate (discrete) such as numbers and letters while analog signals are continuous (continuous) which forms a spectrum or levels, such as sound levels and light levels of light. Therefore, non-verbal signs such as facial expressions and vocal intonations cannot be grouped into separate categories but rather gradations.
- Second, in some non-verbal codes it means that not all of them have a factor called iconicity, which is resemblance. The non-verbal code resembles the object being symbolized. For example, when you draw something in the air using your finger.
- Third, some non-verbal codes convey universal meaning. For example, signs of threats and biological expressions of emotion.
- Fourth, the non-verbal code allows the transmission of a number of messages simultaneously: face, body, voice and other signs and several other different messages can be sent at once.
- Fifth, non-verbal signs often produce automatic responses without thinking. For example, you step on a car brake because someone is crossing the road suddenly.
- Sixth, non-verbal signs are often shown spontaneously. For example, when a person

is nervous, he often plays with his hair or shakes his legs.

Falling stars challenge has a negative influence on the millennial generation who are technologically literate. Instagram social media @aryawedakarna, in one of his posts expressed his concern for the young generation of Bali who misused the symbol of Hindu culture in Bali.

“Semeton, the many posts can be reported that there is a phenomenon of semeton Balinese Hinduism joining this” challenge “? The point of advice is good, if anyone wants to join Chaallenge, which is more viral, then it’s OK, BUT don’t use the symbol of Balinese culture. Gusti Aji saw a photo challenge taking place in a holy place, canang, banten, keben scattered. Nike ten should be lan ten meduwe as soon as ONMOHON doesn’t bother anymore, later it can be subject to a blasphemy article (Hindu symbol). Yening is still jegeg jegeg who posts like this, I’ll go to later, and the tract will be lunched while Gusti Aji jewerrrrr =Ø1P. Do you want ??? =Ø P May have fun, but Hindu culture must be maintained ih “

In addition to Arya Weda Karna, there are also religious leaders who regret the falling stars challenge carried out by a young generation of Hindus in Bali. The head of the *Pinandita Sanggraha* Nusantara Denpasar City, *Pinandita* Putu Gede Suranata explained, all the facilities shown in the photo were symbols in the form of letters. Both in the form of canang, Sasayut, and other facilities. Seeing this condition, he hopes that the younger generation will be given a religious understanding.

“Do not let a model like this seem to be a joke, and it might make Kapiambeng (disaster) in the future to those concerned. Because it is a means of making sacred symbols containing scripts, but hopefully it doesn’t happen. Different if it really doesn’t matter , the procession will definitely be done, “he explained.

One photographer, Adrian Suwanto, responded to the photo challenge, deeply regretting people who want to take the moment, because without thinking about the impact that will be produced later on. Especially like playing with Balinese culture and Hindus themselves.

“You should not use photo property that smells of ethnicity, religion, and race and culture. Because if things are like this, being played with will harm Bali and the Hindu community itself has a culture that is good in the eyes of the world,” he explained Adrian added, a person who took the photo or photographer, also had to filter his photographic objects so that art. “Photos should not be contradictory in the community either, because beautiful art doesn’t have to be viral, but it’s beautiful to be seen in the eyes of the public,” he said.

Non-verbal communication contained in the photo challenge has a code for using a number of behaviors to convey meaning. Symbols in the form of canang, sesayut, banten, fruits, and other facilities are sacred symbols of Hindus. So it is not logical to use jokes and can make kapiambeng (calamity). Because in the means of upakara the sacred symbol contains letters. The location selection is in the holy area which is very sacred by Hindus in Bali. The temple is a place of worship for Hindus and the union of gods or ancestors.

III. CONCLUSION

The younger generation of Hindus must be more selective in accepting outside culture that does not necessarily fit Indonesian culture, especially Bali. Harassment of Hindu cultural symbols in the Falling Star Challenge by wearing traditional clothes and around them canang, banten, and scattered tapestries are not appropriate to imitate. Non-verbal communication contained in the photo challenge has a code for using a number of

behaviors to convey meaning. Symbols in the form of canang, sesayut, banten, fruits, and other facilities are sacred symbols of Hindus. So it is not logical to use jokes and can make kapiambeng (calamity). The means for the sacred symbol upakara contain letters. The location selection is in the holy area which is very sacred by Hindus in Bali. The temple is a place of worship for Hindus and the union of gods or ancestors.

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