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The Ideology Behind the Car Pelinggih at Peluang Temple

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ABSTRACT

Pelinggih is generally made of palm fiber-roofed building materials. Still, in Pura Peluang, there are two unique forms of pelinggih Mobil shape, so it is worth writing an article about what ideology is contained behind the phenomena. The purpose of writing this article is (1) Knowing the Structure of the Pelinggih Mobil at the Opportunity Temple, (2) to Understand the Function of the Pelinggih Mobil at the Opportunity Temple, and (3) to Understand the Ideology behind the Pelinggih Mobil at the Opportunity Temple, Bunga Mekar Village, Nusa Penida District. This type of qualitative research with a phenomenological approach. Data collection techniques by observation, interviews, documentation, and literature study. The theory used is phenomenology, structural-functional and religious theory. The results of the first assessment of the structure of the Pelinggih Mobil include a Pelinggih Mobil in the form of a Volkswagen, the color of the car is painted brick red and in the shape of a Jeep model car. Second, the function of the pelinggih Mobil as a place of worship, requesting treatment, invoking medical skills, and magical functions. Third, the ideology in the pelinggih Mobil is animism and dynamism, information technology development, and cultural acculturation.

Keywords: Ideology, Car Pelinggih, Peluang Temple.

1. Introduction

The pattern of behavior in Hindu life with five beliefs is called Panca Sradha (Wiana 2004). These five fundamental beliefs that give rise to various Hindu religious activities, such as the belief in the existence of God's Brahman, require Pelingih (God's manifestation palace) as a means of concentration to get closer to God. Religion is a way to get closer to God. Sedyawati said religion is a system that is based on absolute belief/belief and truth and all the tools integrated into it. So pelinggih is something that is integrated into religion. Pelinggih is part of a holy place as a manifestation of Ida Sang Hyang Widhi Wasa; as a convention, every holy place/temple has various forms of pelinggih buildings, so that each shrine/temple has included the names of the pelinggih according to the name/characteristic of the temple itself.

Pelinggih is generally in the form of padmasana buildings, monuments, gedong, or carved, some are not roofed, and some are roofed with palm or tile roofs. In line with the name of the pelinggih form, the Babad Pura mentions the terms of the

pelinggih in Pura Desa as one of the Kahyangan Tiga temples, namely:

1 Gedong Agung, Sedahan Pengelurah, Ratu Ketut Petung, Sanggar Agung, Bale Pawedan, Pengaruman, Kuri Agung, Apit Lawang, Bale Agung, Bale Gong, Bale kulkul, Cabdi Bentar.

Based on the names of the pelinggih (stana of the Gods/manifestations of God) according to the chronicle of the temple, it can be said that there are some similarities, and there are also differences in the shape and name of the pelinggih according to the status and function of the temple.

A phenomenon related to the name and shape of the shrine there is a unique and exciting thing: at the Chance temple in Flower Mekar Village, Nusa Penida District, Klungkung Regency. There are two forms of pelinggih in the form of a car that is different from the shape of the pelinggih in general. This car-shaped pelinggih has its unique style of attraction, which impacts many people who come to worship and people who go because

they want to know the shape of the car pelinggih. The arrival of the people was also accompanied by various hopes and requests because, according to the issues that developed in the community and according to Jro Mangku Perigi, said the Chance temple, which is better known as the car temple, is lucky because it often grants the requests of its people who come. (interview April 4, 2018). So this phenomenon deserves to be researched and raised in an article.

In more detail, this article is raised with several assumptions, namely 1) there is a unique and exciting form of car pelinggih, 2) The name of the god who has a unique palace is also called Ratu dadong Nyoman Sakti / Hyang Mami, 3) with a car pelinggih makes this temple lucky / grants wishes -the petition of the people, has various functions, 4) allegedly contains various ideologies behind the phenomenon of pelinggih cars, such as the ideology of animism and dynamism, the ideology of information technology and the ideology of cultural acculturation.

Based on the background of the problem, an article with the title "Ideology Behind the Car Pelinggih at the Chance Temple, Bunga Bunga Mekar Village, Nusa Penida District, Klungkung Regency was appointed. The purpose of this article is to: 1) find out how the structure of the car pelinggih at the Chancellery Temple is; 2) understand the function of the car shrine in the temple of opportunities; 3) explore the various ideologies contained behind the shrine of the car at the temple of Chance. The novelty of various ideologies.

2. Literature Review

The theory used in analyzing the data is structural-functional theory and phenomenological theory. Husserl's phenomenological approach includes Hermeneutics, which urgently needed to examine various alternative interpretations based on existing experience. Husserl's phenomenology tries to reveal hidden meanings and uses phenomenology to apply the structure of knowledge that is implicit in a work (Muhajir, 2001). Husserl's theory in this study is used to examine the meaning and interpretation related to

the ideology and function behind the car pelinggih phenomenon. In structural, functional theory, Nasikun (2000) says that the structural-functional approach sees that the form of activity cannot stand alone but must be connected with other activities in a unified social system. The social system is nothing but a system of actions formed from social interaction. Structural functionalism theory is used to discuss the structure and function of the pelinggih car because behind the phenomenon of pelinggih Mobil causes various actions in society and has a system consisting of multiple elements/elements into a single unit, has the function of meeting diverse community needs such as the social and spiritual needs of the people. Hindu.

3. Method

This research was conducted at the opportunity temple because there are a car pelinggih in the temple, from April to August 2018, financed from the 2017 IHDN DIPA. Temple managers, pemedek (Hindu people who come to the temple), community leaders, and the local community, to obtain related data and information, the function of the car pelinggih, study books, journals, and research results to discuss the ideology of the car pelinggih, study documentation to get the structure car pelinggih.

4. Result and Discussion

4.1 Pelinggih Structure

The structure of the car pelinggih after being identified At the Chance Temple, there are 2 (two) pelinggih in the form of a vehicle, 1 (one) car in the condition of a VW (Volkswagen) car, and 1 (one) pelinggih in the form of a Jeep model car. For more details, it is described as follows.

4.1.1 Form a Volkswagen (VW) car at the Chance Temple in Bunga Mekar Village

The VW (Volkswagen) car pelinggih is located in a Bebaturan place (a rectangular arrangement of building materials) made of molded cement. The color of the car is painted in red brick. In front of the mobile pelinggih, two statues, namely Anoman and Subali, can be seen. As seen in Figure 1, as follows:



Figure 1. Form of a VW (Volkswagen) car pelinggih at the Opportunity Temple

4.1.2 The shape of a Jeep model car at the Flower Mekar Village Chance temple

The shape of a Jeep model car at the Chance temple where it touched the ground with a red

heart paint but the paint color has faded, only some parts of the paint are still visible, in front of the shrine there is an iron table as a place for offerings (Figure 2).



Figure 2. The Form of a Jeep Car Pelinggih at Peluang Temple

4.2. The function of the car pelinggih at the Flower Mekar village opportunity temple

The word pelinggih comes from linggih but gets the prefix pe which means a seat (Sutriyanti, 2015). Based on the usefulness of the temple to people's lives, the function of the car pelinggih can be viewed from several aspects, namely: the function of worship, the role of magic, and the process of metetamban / treatment.

4.2.1. Functions of Worship and Internal Unity of Hindus

Based on the pelinggih structure, the car pelinggih or the function of the Chant temple is a symbol of worship to Ida Sag Hyang Widhi Wasa with all manifestations called the function of Dewa Pratistha. There is no clear concept of ancestor worship or Atma Pratista.

The Temple of Mobil and the Temple of Chances as a whole function as a place of worship for Ida

Sang Hyang Widhi Wasa / God Almighty, the existence of God Almighty is called by various names; according to Jro Mangku Perigi, said there are several shrines for worshipping Ida Sang Hyang Widhi Wasa, with multiple words, namely the most important worship worshiped in car repairs is the worship of Ida Ratu Gede Sakti/Betara Lingsir and Ida Ratu Hyang Mami, it is further said that Hindus do not worship the tangible form of the car, but worship Him as the driver of the vehicle in a supernatural way. Superman said that the pelinggih car is not also a place for Ida Ratu Gede Sakti/Betara Lingsir and

Ida Ratu Hyang Mami, but as a vehicle for him when traveling in a supernatural/notice nature. a special gedong called pelinggih gedong Alit (since the beginning of the temple's establishment), and is called Gedong Lingga. (at present) (interview 11 May 2018).

His wayang/image is Ida Ratu Gede Sakti/Betara Lingsir in the car pelinggih, Ida Ratu Gede Sakti/Betara Lingsir as a symbol of purusa/male with fanged face and Ratu Hyang Mami as a symbol of predana/female with no fang face. seen in Figure 3, as follows.



Figure 3. Ida Ratu Gede Sakti/B Lingsir (right) and Ida Ratu Hyang Mami (left) on the side of the car

The car pelinggih also has the function of internal unification of Hindus; this can be explained based on the gods worshiped in the Peluang temple or the car temple; there is a concept of worshipping the gods of Sad Kahyangan, Dang Kahyangan is also formed in the behavior of religious Hindus who come from various professions. Regardless of treh/warih, caste, position, or social status of the community. This is in line with one of the nature/objectives of establishing a holy place, which is to foster the concept of internal unification of religious communities. According to (Santoso, 2016), the essence/purpose of establishing a holy place is to promote the idea of inner unification of religious congregations.

3.2.2 Functions of Metetamban/Medicine and begging for Willing

The function of metetamban / treatment can be explained that he who resides in the Temple of Opportunity, namely Ida Ratu Gede Sakti Lingsir and Ida Ratu Hyang Mami, can heal the community with miracles or using asking for tirtha/Nunas Wasuhpada Ida Betara or holy water/tirtha he sprinkled three times, drunk three times and reaped three times. The request is based on the sincerity of the supplicant. There is no unique way to ask for treatment by Jro Mangku because the people who came to make their vows were not known by Jro Mangku but were found out after his request was granted and came to pay the vows for his recovery. According to Jro Mangku/perigi, the prayers offered by Hindus to ask for healing are called "Sehe," which contains the following.

Ratu Ida Betara Lingsir Sakti utawi Ida Sareng sami sane melingih iriki titiang nunas mangda titiang sembuh saking sungkan tiange, yening

sembuh tiang misadya jagi ngaturang babi guling taler seruntutannyane”.

It means

Ratu Ida Betara Lingsir Sakti and the other gods who reside in this temple ask that I recover from the illness that I suffer; if it recovers, I am willing to offer a ulam babi guling and its equipment.

Based on these prayers, the requests of Hindus are often granted. So that the luck function (lucky) in the temple of opportunity can be seen from the fulfillment of the wishes of the people who come to ask for something or called vows, this car temple is called the temple of the lucky one who always fulfills the desires of the people who come. The applicant's expectations were fulfilled because Ida Ratu Gede Lingsir and Hyang Mami had the attributes of God's omnipotence called Cadu Sakti, consisting of 1) Prabhu Sakti meaning He is Almighty, 2) Wibhu Sakti meaning He is omniscient, 3) Kriya Sakti means He is Masterpiece, 4) Jnana Sakti means He is All-Knowing. He also has Kesidhian, the word Kesidhian comes from the word "sidi" in the Balinese Indonesian dictionary. English means intelligent, incredible, innovative, and influential (Sutjaja, 2006:866), Related to the word residing, which leads to the word "sidi," which means magic. He can fulfill the applicant's expectations by his name, who lives in the temple of Chance, namely Ratu Gede Sakti Lingsir.

3.2.3 Magical Function

The magical function of the car pelinggih at the temple. Opportunity can be seen in the form of offerings by people in vows; Jro Mangku Perigi said that Hindus who take vows are more dominant in offering Babi Guling. Taking a sworn pig guling has a price to pay between the devotee and the worshiped. Still, it also has a more profound value of sincere sacrifice. “yadnya” yajna is an offering ceremony based on sincerity. Babi guling is a form of sacred gift for him Ida Betara Lingsir, who resides in the Pelung temple. The magical function can also be understood through the behavior of his retinue/servants Ida Betara Lingsir and Ida Ratu Hyang Mami, namely Mr. I Nengah Lateran, as accompaniment/accompaniment. Betara Lingsir,

to walk around looking for "slices of human heads" in a supernatural/abstract/unreal nature as an offering / for the basis of the building of every shrine in Peluang temple, believe it or not, this becomes a unique belief / for the people there when the process occurs construction of pelinggih at the Temple of Opportunity. Each pelinggih building uses the base of a human head. With a belief like this that brings the Temple of Chances to have a sacred value, religious magic is different from the construction of pelinggih in other temples in Bali. And the offering of Babi guling as a perfect offering from other animals because it has four legs can be allegedly to minimize the offering of human heads in a supernatural way. The author's interpretation is based on existing knowledge and phenomena, namely: in the practice of Hinduism in Bali, there is a belief that when a person is sick, the doctor cannot heal him, asking the shaman/intelligent person to say that his spirit has been made an offering at the Dalem temple, then to free the spirit/Atma of that person can be redeemed/paid with offerings of redemption by offering ready-to-eat black chicken or pork guling offerings, the perfect offering can be in the form of side dishes and rice offerings so that after the offering in the form of Babi Guling and the last series of offerings are offered Segehan Panca Warna so that people who are sick can be healthy/neutral again.

Regarding segehan (side offerings and rice), Winanti (2015) said that there are 28 forms of offerings of segehan offerings in various formats at the Ratu Bagus pasraman in Mengwi. Essentially, all segehan offerings are worship and offerings to God as the origin of all that exists. This can be seen in the Ngelukat Bhta mantra as follows:

1 Om lukat sira sang Bhûta Dengan masurupan ring sang Kalika, lukar sang kalika masurupan ring Bhatari Dhurga, lukat Bhatari Dhurga masurupan ring Bhatari Uma, lukat Bhatari Uma masurupan ring bhatari Guru, lukat bhatari Guru masurupan ring sanghyang Tunggal, lukat sanghyang Tunggal masurupan ring Sanghyang Sangkaning Paran, apan Ida Sang Hyang Sangkaning Paran rat kabeh siddha mawali paripurna. Om Siddhir astu ya namah swaha. (Jro Gede Pasek Ringga Natha, 2003:38)

From these spells, it can be said that all forms of ritual offerings, segehan with various shapes and forms, are to neutralize all negative influences and return to the trustworthy source of God's power so that segehan is a form of offering to God because God is the creator and source of everything in this world. So making a vow with the offering of babi guling and offerings of segehan/rice can minimize the occurrence of victims/other negative things in humans, including the impact of covid 19 in Bali according to belief besides being medical, it can also be neutralized with various segehan rituals such as segehan wong-wongan (image of a human). made from rice) and other offerings to minimize casualties so that in handling Covid 19, Bali can minimize losses because Hindus often perform ritual offerings called yadnya.

3.1 The Ideology Behind the Temple of the Car at Peluang Temple, Flower Mekar Village

According to Rohman (2009), ideology is functionally defined as an idea about the common good. The ideology behind the car pelinggih will explore the thoughts and opinions contained in the car pelinggih and all the implications arising from the existence of the car pelinggih, including all religious activities, ritual forms, and offerings to the presence of the car pelinggih at the Opportunity temple, by understanding the ideas and ideals behind the car, pelinggih will be able to achieve the goal of including the common good. In this regard, through a study on car pelinggih, several ideologies deserve to be understood, namely the ideology of animism and dynamism, the ideology of technology and information development (IT), and the ideology of cultural acculturation found. These ideologies can be described as follows.

3.3.1 Pelinggih Car Contain Animism and Dynamism Ideology

Based on the origins of the founding of Pelinggih Mobil, it is based on a belief system that flows from Animism and dynamism. Dynamism is a belief system that something has power or strength that can affect the success and failure of human efforts in maintaining life; they believe in

supernatural powers that can help them, and magical forces are found in objects such as stone kris, statues, mountains, big trees, and so on, to get the protection they perform rituals or offerings. Animism comes from anima, which means "spirit" belief in spirits, and spirits are the principle of religious belief in primitive times, believing that every object has a soul that must be respected so that the energy it does not disturb humans but can help humans—accessed from the internet on 18 October 2018).

Associated with the establishment of car shrines and temples, Opportunity flows from animism and dynamism because the establishment of car temples/pelinggihs is based on the discovery of an object in the form of three pieces of stone, which have souls/spirits/occult powers, which can affect human life. With supernatural powers, the soul/spirit that is in the three boulders, He grants every request of his people, so that the people's trust arises to build a palace/holy place, namely the Temple of Chance with the pelinggih of his car, and perform religious rituals with religious activities that are believed after the temple was established as his stana, residents felt protected from life's problems and could overcome the "famine era" of food shortages, in the '80s. The community could lead a better life with faith/worship in the car temple.

The establishment of a car pelinggih is not a fulfillment of one's ego, against his desire to have a car that is not fulfilled and then manifested as a form of worship with the hope that it will be fulfilled, not that. Still, the establishment of a car pelinggih is based on the instructions of God Almighty through his manifestations Ida Betara Lingsir and Ratu Hyang Mami. The car is used when she travels Niskala / in the unreal world. Based on the discovery of boulders that have supernatural powers as the forerunner to the establishment of the temple of opportunity, it can be said that Pelinggih Mobil flows from the ideology of animism and dynamism. Even in the global era, this belief in animism and dynamism is still developing because animism and dynamism are the basis of world civilization/humanity, formerly called primitive, which is the development of the belief system of animism and dynamism.

The ideology of animism and dynamism in the pelinggih car is part of religious belief that cannot be linked to logic. According to Taylor (2001), if someone in their thinking relates one idea to another, then logic will require them to conclude that the same relationship exists in reality outside the mind. So the ideology of animism and animism as a religious belief, the essence of every religion is animism, the oldest form of thought found in every history of humanity. From this statement, the ideology of animism in the pelinggih car is an understanding that will as long as human beings as followers of religion still exist, and like an eternity even in this global era.

3.3.2 Pelinggih Mobil Contains the Intelligent Ideology of Information Technology

Development

Based on the existing phenomena, the selection of a car pelinggih form that resembles a VW (Volkswagen) car and a Jeep type model at the Opportunity Temple can be said to be a form of his thinking that is very intelligent, capable, and relevant to the development of IT (Technology and Information) because VW cars (Volkswagen) is a people's car that has a name in the world automotive scene as well as Jeep cars. Seeing the function of the car, in reality, is not only a human need as a means of transportation but also determines the social status of life. The phenomenon of finding car shrines as a means of transportation and picking people's social status does not only occur in the real world but also occurs in the supernatural/unreal, according to Jro Mangku Perigi, saying that car pelinggih in temples is an opportunity to use transportation in the supernatural as a vehicle. Ida Betara Gede Lingsir and Ida Betari Ratu Hyang Mami. (interview 4 May 2018), At the Temple of Chance, there is an intelligent, competent ideological companion who responds to the development of science and technology. Not only contains the Ideology of Technology and Information/IT, but it also can elevate Hindu civilization. Civilization is the broadest entity of culture, villages, regions, ethnic groups, nationalities, and religious groups, all of which have cultural differences at different levels of cultural heterogeneity. So it can be said that the form of car pelinggih and all the religious

activities that arise as a form of development of Hindu civilization.

Regarding the development of IT ideology (Technology and Information) in the Ramayana, it has been revealed that when Rama succeeded in defeating Ravana, he then brought Mother Sita to return to the Ayodya kingdom by riding a flying vehicle called "Vimana." This so-called vimana has many variants of shape, appearance, and sophistication. In Vedic literature, this vehicle is an object obtained by many paths, exists by a holy penance, and lives through theoretical manufacture. And also revealed how the requirements to become a pilot in Hinduism are written an advanced civilization response to the times as a reflection of IT ideology (Information Technology).

3.3.3 Pelinggih Car Containing Cultural Acculturation Ideology

Cultural acculturation is a blending of two cultures without losing their respective characteristics (Bustanusin (2000)). The car pelinggih at the Chance Temple is said to contain the Ideology of Cultural Acculturation; it can be explained in the establishment of the Chances temple with the current car pelinggih form, on the one hand, the car pelinggih (as a vehicle). God with manifestations as Ratu Gede Lingsir and Ratu Hyang Mami was formed based on the rules or Hindu religious literature regarding establishing temples in Bali, one of which refers to lontar Asta Kosala Kosala. On the other hand, the formation of pelinggih also accepts elements of modern culture, so two shrines were formed in the form of cars, one pelinggih in the form of a VW (Volkswagen) car model and the other vehicle in the form of a Jeep model, the vehicle is one form of modern cultural development. The way of worship and the ceremony/ritual system carried out in Public. All forms of offerings, worship, and rituals offered to car pelinggih remain based on local traditions, religion, customs, and culture. The state of religious activity contains the ideology of cultural acculturation.

Furthermore, it can be explained that the acculturation process at the Opportunity Temple can be seen from the shape of the pelinggih in the form of a car as a modern culture and how the

temple is erected, ceremonial facilities, forms of worship, religious rituals for the pelinggih of the vehicle based on tradition or instructions in Hindu sacred literature. And local culture as a supporter. So it can be said that Balinese culture (religious belief) and modern culture continue to develop in line without losing their respective characteristics. In line with this, Gusti Ngurah Bagus (2002) said Balinese culture manifests many local variations and differences; besides that, Hinduism, which has been integrated into Balinese culture, is also felt like an element that strengthens the awareness of that unity. So it can be said that pelinggih Mobil contains the ideology of cultural acculturation; with all the impacts of religious activities, all religious practices in Bali can strengthen the unity and integrity of Hindus in Bali.

5. Conclusion

Ideology as an idea about the common good (common goods) and to achieve common goals, related to the pelinggih car contains various ideologies, namely the ideology of Animism and dynamism. Spirits/Supernatural powers can affect human life. Animist ideology and dynamism in-car pelinggih are part of religious beliefs that cannot be linked to logic. So the ideology of animism and animism as a religious belief, the essence of every religion is animism, the oldest form of thought found in every history of humanity. The ideology of Information Technology/IT is supported by the discovery of a pelinggih in the form of a car at the Chance temple, which is also used as a means of transportation in the supernatural, namely the car pelinggih used by Ida Ratu Gede Lingsir and Ratu Hyang Mami, to travel magically long distances. Against this phenomenon, the car leader is an intelligent ideology capable of developing science and technology, which can elevate Hindu civilization. Cultural Acculturation Ideology. on the car pelinggih can be seen from the shape of the pelinggih in the form of a car as a modern culture and the way of establishing temples, ceremonial facilities, forms of worship, religious rituals still based on the instructions of literature in Hinduism, and local culture as supporters. So it can be said that Balinese culture (religious beliefs) and modern culture (car-shaped

pelinggih) continues to develop in line without losing the characteristics each.

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