Development of alternative models for early detection of religiously legitimated anarchism in Bali Province

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ABSTRACT

The long-term goal of this research is to develop a model for preventing radicalism in the Bali Region. This research used a front-ended prototype studies development approach. The data in this study were collected by: (1) observation guidelines, (2) clinical interview guidelines, (3) questionnaires, (4) document study guidelines, (5) focus groups discussion, and (6) interrater validity factors. Data analysis will be carried out using the EFA and SMART methods combined with SaSHA (satisfaction stake holders appraisal) analysis. The research products consist of: (1) mapping of social modalities and cultural modalities of traditional villages, (2) mapping of potential strengths and weaknesses of each traditional village, (3) profile of each traditional village, (4) preliminary model for preventing radicalism and terrorism based on local values and institutions.

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Introduction

Acts of terrorism in the name of groups and religions have destroyed the peace in Bali. It seems to have jolted the awareness and integrity of Balinese humanity. The trauma of the Bali Bombings I and II had implications not only for those who were direct victims of these events but also for the entire Balinese community and other communities who earn a living. Bali became a victim of this event, both culturally and economically. Acts of terrorism in the short term often have a significant impact on efforts to create a conducive investment climate, especially in the tourism sector. Therefore, the ability to prevent terrorism and radicalism is far more important than dealing with or unraveling the tangled threads of terror actors after they have damaged the entire life structure of this nation. The uncertainty of internal security guarantees from the threat of terrorism is perhaps one of the main reasons why the growth of the Bali tourism industry is still running in place and places Bali as one of the tourist attractions several countries have warned about. Thus, the main challenge in preventing and overcoming radical behavior and terrorism is to improve the performance of security forces, intelligence, and local community institutions in anticipating, dealing with, and evacuating acts and threats of terrorism in their respective territories.

The success of the police in killing the central figure of terrorism in Indonesia, who is suspected of being involved in a series of bombings in Bali, Jakarta, and other places, has not been sufficient to answer the peace needs desired by the community, especially for the Balinese. So as the success of the security forces in killing the terrorism kingpin Dr. Azhari seems to be still facing challenges related to the disclosure of his network, which until now is still actively carrying out terror with a separate system (guerrilla). Efforts to break terrorism networks that involve and meet Islamic boarding schools

have not been able to unravel terrorism networks in Indonesia at this time. In this situation, to realize a safe and peaceful condition in Bali, it is necessary to make efforts to increase a sense of security and peace through increasing mutual trust and harmonization between community groups, developing a culture based on noble values, increasing security, order and preventing crime, by giving freedom to traditional village communities and local institutions to participate.

Terrorism is basically a denial of a value or ideology, which is carried out in unconventional ways and tends to damage, terrorize, and harm the public (Prunckun & Whitford, 2019). The 9/11 attacks have played a critical role in inspiring and encouraging terrorist organizations to adopt suicide terrorism as an attack strategy (Demir & Guler, 2021; Trager & Zagorcheva, 2005). So far, law enforcement officers, especially police units, have used repressive and militaristic techniques, it seems that they have failed to safeguard the peace and security of the nation and state. This proves that peace is so expensive in a country called Indonesia, which has always stated the characteristics of kinship and mutual cooperation. Balinese people do not want repeated bombings in this peaceful land of Bali. On the other hand, culturally, the Balinese Hindu community has a social and cultural modality that is so strong and strategic in preventing and dealing with various problems of human life in it. The modality is a traditional village, which is an autonomous community unit equipped with various tools of karma whose binding power and scope often outweigh the range of formal legal products issued by the government. Departing from this rationale, it is urgent to find a solution to prevent the recurrence of radicalism and terrorism in Bali, by prioritizing such noble social and cultural modalities, so that life is truly maintained and maintained by all components of society.

Located in a strategic and decisive position in the world and regional tourism association, Bali has the potential for threats that are not light as well as diverse social, economic, and cultural conditions. That's why the Balinese people need a strong regional defense strategy and model to maintain the peace and harmony of the life of indigenous villagers. In this regard, in order to establish the Bali region as an area free from radicalism and terrorism, there are several main activities that must be carried out, such as: (1) increasing the coordination and capacity of local traditional village institutions in preventing and overcoming terrorism, (2) strengthen the security unit of local institutions called *"pecalang"* in preventing, cracking down on and evacuating acts of radicalism and terrorism, (3) implementing the enforcement of traditional village called *"awig-awig"* for the prevention of radicalism and terrorism while still relying on the principles of democracy and human rights, which are free from elements discrimination and discrediting, (4) increasing operational counter-terrorism actions through sterilization of the territory from newcomers without a complete identity and clear objectives, and (5) increasing the resilience of traditional villages in anticipating acts of radicalism and terrorism, through the image of peace and harmony in life.

Considering the impact of acts of radicalism and terrorism that cause human misery, prolonged despair, permanent moral suffering, enormous material losses, great psychological damage, and the destruction of human values and civilization, every component of society, including the Balinese people who are witnesses and victims, are obliged to fight and prevent all forms of behavior that come into contact with radicalism and terrorism.

Relying on the empirical logic and the urgency of the nation's interests above, this research is critical to strengthen the analysis and become an alternative model for preventing acts of radicalism and terrorism. The development of a terrorism prevention model to create a peaceful life based on the wisdom of local values and institutions in this study is intended to empower and function the social and cultural modalities of the community in maintaining the integrity of their respective communities in the interests of national security. The pattern of preventing radicalism and terrorism with the basis of traditional villages as the core of this research, allows all components of society to play an active role and be fully responsible for the integrity of their traditional villages, which will

close directly or narrow the space for perpetrators of radicalism and terrorism in every inch of the traditional village area. This model is an added value for this research so that the product really has strategic and substantial value for the development of integrity and peaceful living in society.

Based on the background and focus of the research problem above, the specific objectives of this research can be explained in several points. *First,* identify, analyze, and map the social modalities and cultural modalities owned by each traditional village spread over three districts/cities in Bali Province. Second, identify, analyze, and formulate the potential strengths and potential weaknesses of each traditional village in the province of Bali. Third, develop a form of revitalization and accommodation of local cultural values for each traditional village in Bali Province. Fourth, develop a form of strengthening local traditional village institutions in anticipation of the spread of radicalism and terrorism behavior in traditional village areas spread across three districts/cities in Bali Province. Fifth, develop a model for preventing radicalism and terrorism based on values and local traditional village institutions, to empower further all components of society in maintaining the integrity of the unity of their traditional villages in each research area.

For the Balinese people, the findings of this study are very useful in (1) keeping radicalism away from the peaceful life that has been built in such a way, (2) maintaining and preserving local values and socio-cultural institutions that exist in every traditional village, (3) building togetherness and responsibility from the local government, and (4) assisting in unraveling the tangled threads of terrorism in their respective traditional village areas. For the ministry of home affairs, these findings are beneficial in (1) developing a model for preventing radicalism and terrorism behavior in the public sector, such as Bali which is the center of world tourist visits, and (2) narrowing the space for radicals and terrorists to move, so that this model can be used as an alternative model in preventing radicalism and terrorism in other areas, (3) accelerating the process of handling radicalism and terrorism which has claimed many lives and materials in various regions in Indonesia.

Several studies related to radicalism, terrorism, intolerance, and religion in Indonesia which is a reference discuss the topic. The dangers of radicalism using social media or the internet to influence members of the public (Siagian & Anam, 2020). The triggering factors for the development of radicalism, terrorism, and intolerance are due to misinterpretations of holy book texts (Mustofa, 2012). These studies are very different from the research topics studied in this article. But, Biglaiser et al (2021) argue that domestic terrorist attacks increase economic instability, leading to capital flight, and shift of resources from productive sectors of the economy to dealing with terrorists.

The most prominent difference lies in the location and discusses the empowerment of social capital as a model for preventing radicalism to create social harmony in Bali. Thus, this topic is new research, and the above literature review is useful to sharpen the analysis of the study.

Method

This study used descriptive qualitative method. Qualitative research is research that explores the meaning of social phenomena (Berg & Lune, 2017; J. C. Creswell, 2012). Qualitative research emphasizes data collection through observations, interviews, and documentation as well as presented qualitative descriptive (Chun Tie et al., 2019; J. W. Creswell, 2018; Denzin & Lincoln, 2005; Miles et al., 2014). Data collected through participatory observation or direct observation, in-depth interviews, and documentation studies. This research was conducted in Bali Province in 2021, specifically located in Badung, Buleleng, and Karangasem Regencies. Observations are carried out by participating in religious activities and directly observing the use of social capital within the Balinese community, including in places of worship, Kuta, Legian, and traditional villages. The researcher interviewed religious figures, the Chair of the Bali Province Religious Harmony Forum, the government, village officials, the community, and tourists who have knowledge and ways to prevent

radicalism, terrorism, and intolerance in Bali. The data is accompanied by documents related to radicalism, terrorism, and intolerance in Bali.

The data were analyzed using a theory of social practice based on the thought of Pierre Bourdieu. Bourdieu's theory of practice emphasized that the utilization and empowerment of capital social and other capital can create life harmony in society (Ayling, 2019; Power, 1999). Social practice theory is developing as well as increasing the creative potential of practice in every aspect of the life of humans (Bourdieu, 2015). Social practice theory is used to study various community activities, religious leaders, and tourists in preventing radicalism, terrorism, and intolerance in Bali. Thus, preventing the spread of radicalism through the empowerment of social capital can create social harmony in Bali.

Result and Discussion

In general, from the three regencies (Badung, Buleleng, and Karangasem) consisting of traditional villages (Legian traditional villages, Kuta, Telaga, Kekeran, and Macang traditional villages) which became the location of this study, on average they had the modality a very strategic culture in relation to maintaining the integrity and integrity of the traditional village. The social and cultural modalities owned by the traditional village consist of social-religious institutions, such as *Sekehe Santi, Teruna Teruni, Pecalang, Lulu Apad, Upright Village, Sekehe Jegog, Sekehe Gong, Sekehe Jojor* and *Baris, Sekehe Ebat, Sekehe Gaguruitan, Sekehe Angklung*, and other social organizations. The existence of this *Sekehe* greatly protects the abrasion of social and cultural values that have been well-maintained in every traditional village. The traditional village as a symbol of customary law has a very vital role in relation to the existence and adhesive power of its traditional villagers (Mann, n.d.).

Risks for Balinese people who have tourist destinations The best in the world are being targeted by terrorism, so stay alert to the spread of this understanding (Interview, Ida Pangelingsir Agung Putra Sukahet, 30 July 2019). Association Chairman's Statement Indonesian Religious Harmony Forum and at the same time the Chairperson. The Bali Province Religious Harmony Forum emphasized that Balinese society remains open to all groups of people, however, the development of radicalism and acts of terrorism remain to be watched out for and prevent its spread. Radicalism and threats of terrorism could recreate chaos in Bali, so that must be prevented by strengthening the sense of nationalism and respect for cultural diversity.

The existence of radical groups is caused by understanding or ideology that narrowly interprets religious values that are adhered to and the religious values held by others. The development of radicalism is a global issue carried out by Al-Qaeda, Wahabi, and ISIS groups (Asrori, 2015). Group aspires to establish an Islamic caliphate and strives to kill people who have different views from him (Hamdi, 2019). The bomb attack in Bali was part of the Al Qaeda network of organizations (Henne, 2021). The religious radicalism carried out by this organization has violated Islamic law and is against the religion of Islam (Asrori, 2015).

The bombings in Kuta and Legian on October 12, 2002, and the bombings in Kuta and Jimbaran on October 1, 2005, committed by people exposed to radicalism. Public Bali was hurt by terrorist acts that resulted in people died in 2002 amounted to 202 people and in 2005 totaling 23 people (Haryanti, 2019). However, the Balinese people the majority are Hindus, they still respect ethnicity and people followers of other religions come to Bali.

The current development of radicalism, terrorism, and intolerance is a product of other nations that are trying to build influence in Indonesia. Every member of society who opposes religion, ethnicity, culture, and the race will sharpen differences and the potential for conflict. The higher it is differences that are highlighted by society and individuals, the intolerance and self-righteousness in the community will increase strength. Acts of intolerance throughout 2018 increased where there

were 109 cases of discrimination, intolerance, and hate speech in 20 provinces in Indonesia (Persada, 2019). Ideological socialization radicalism, terrorism, and intolerance in the name of religion continue to seek followers, even though this behavior violates Islamic law or violates religious rules (Asrori, 2015). This act of intolerance has targeted educational institutions in Indonesia, where is around 24 percent of college students and 23.3 percent of high school students agree with religious intolerance (Hamdi, 2019). So, based on research Tan (2018), terrorism and insurgencies in Asia is an enduring and long-term challenge, which means that countering terrorism will always be a security challenge for a number of states in the region

Based on the results of interviews and documentation studies, the revitalization of social and cultural values by traditional villages shows that most of the respondents are of the opinion and justify that religion can be cultural capital in that religion is the basis of culture and tradition. Then, religion and social modalities, namely religion can become social capital in its style, religion becomes the basis for interaction between individuals and other social groups. This local wisdom is embodied in several communal attitudes and behaviors, as follows: (1) being able to withstand outside cultures (2) having the ability to accommodate elements of foreign culture, (3) having the ability to integrate external cultural elements into the original culture, (4) has the ability to control, (5) can give direction to cultural development. For indigenous village communities, local wisdom can be interpreted as an empirical and pragmatic knowledge system of local/indigenous people (indigenous knowledge systems). Empirical in nature because the processed products of the local community depart from the facts that occur around their lives. Aims pragmatic because all concepts that are built as a result of thinking in the knowledge system are aimed at solving daily problems (daily problem solving). Local wisdom is something that is specifically related to a certain culture (local culture) and reflects the way of life of a particular community (local community). In other words, local wisdom resides in the local culture of each traditional village itself (Clendinning, 2022).

Based on the field studies conducted, several findings were obtained where there were several aspects that were revitalized by traditional villages in the context of maintaining the existence of Balinese culture in the future. The revitalized cultural aspects include sculpture, dances, traditional-based religious rituals, and the existence of cultural or artistic institutions (Clendinning, 2022; Haley & Richeport-Haley, 2015; Jeong, 2022). Traditional arts, generally found in every traditional village, are categorized into three types or major groups: (1) *tariwali* (sacred dance), namely sacred religious dances; (2*) bebali* dance, which is a ceremonial accompaniment dance, (3) *balih-balihan* dance, namely dances that function as entertainment. The types of sacred dances referred to are (a) *sanghyang dedari* dance; (b) *rejang sutri* dance; (c) *pendet* dance; (d) the big line dance, *tumbak*, anchor line, trough line, *pusi, sraman, tekok* good dance; (e) display masks; (f) *wayang lumah, wayang sudhamala; (g) abuang dance; (h) bruntu dance; (i) the daka malon dance; (j) wing tusks; (k) kincang kincung dance;* (l) clothing/axle which is sacred by the local community.

The Bali Provincial Government's attention to strengthening customs and culture, among others, is reflected in the relatively large allocation of funds. Pakraman village as a fortress of Balinese culture gets the largest portion of the budget and continues to increase every year. In addition, the Bali Provincial Government also continues to improve the quality of the implementation of the Bali Arts Festival (PKB). In fact, recently the Bali Mandara Mahalango art performance was also held which was followed by a Weekend Arts Degree. Denpasar to further optimize the use of the Cultural Park," said Dewa Mahendra. This is expected to be able to provide a stimulus for the Pakraman village and various related components in preserving and developing the values of customs, arts, and culture.

Indigenous villagers, most of whom adhere to Hinduism, believe that the universe and everything in it is God's creation as well as a gift from God to mankind to be used for their survival. Therefore, the Hindu religious literature teaches that the universe should always be preserved and

harmonious, which is translated in the *Tri Hita Karana* philosophy as three paths to the perfection of life, namely the human relationship with God.

The relationship between humans and their natural environment. Human relations with fellow humans. Rituals in Hinduism are called ceremonies and in Hindu literature, especially in Vedic teachings, are called *yadnya*. In Hinduism, there are many ceremonies but in general, there are five types of *yadnya*, namely what is called panca *yadnya.* Each yad is a series of systems in which there are elements that are interrelated and have their respective functions for the implementation of the ceremony. In the ceremony, there are implementers, facilities and the leader of the ceremony. The leader of the ceremony cannot be carried out by just anyone, but by a holy person. Each implementation of the *yadnya* ceremony is led by a priest *(sulinggih),* or *Pinandhita* (stakeholder) in accordance with their respective authorities. The implementation of the ceremony can bring humans to self-purity. Ceremonial rites are a medium for religious people to go from the unholy to the holy. This is also confirmed in one of the purposes of the ritual or ceremony to have the intention to achieve spirituality.

Hinduism outlines that humans and the universe are formed from the same elements, which are called *Panca Maha Bhuta*, consisting of *Akasa* (vacuum), *Bayu* (air), *Teja* (heat), *Apah* (liquid), and *Pertiwi* (solid). Because they have the ability to think *(idep),* humans are obliged to protect the universe, including other living things. Through revitalization (revitalization) cultural values as a result of local wisdom will be a means of transformation in the effort to strengthen the identity of indigenous villagers, especially for the younger generations in each traditional village where the research is located.

The traditional village usually develops conflict resolution models that can generally be resolved peacefully by conflict resolution institutions, both at the family/relative level and at the community level. Conflicts that arise can be resolved by consensus or negotiation. This settlement method can really end the conflict between two parties, so they can get along again. In contrast to the current situation, conflicts that occur in the community often cannot be resolved based on applicable procedures and customs. Even if there are efforts to resolve the conflict that occurs, it is often felt that the resolution is not satisfactory to the parties so the conflict continues to drag on. This means that traditional conflict resolution methods are being challenged.

The existence of traditional villages currently has the potential to be able to ward off radical acts and terrorism in Bali. Several documentary studies that have been conducted show that since time immemorial, traditional villages have hidden "power" in overcoming various problems in the village area and in the constellation of formal government policies. Documentation studies show that this traditional Balinese village, Pakraman village, or Dresta village, has a very old history and has been mentioned in several ancient Balinese inscriptions such as the Bwahan inscription (Saka 947) under the King Sri Dharmawangsa Wardhana, the Bebetin inscription (Saka 896), the Sembiran inscription years Saka 987. In the inscription Bwahan A (Saka 916), among other things it is stated *"karaman i wingkang ranu Bwahan",* which means the people in the village of Bintang Danu, namely Bwahan.

Traditional villages in Bali as an association of customary law that are recognized within the framework of state life, are specifically regulated again in the Regional Regulation of Level I Bali, No. 6 of 1986 so that their existence is also clearer. With such regulations, it is hoped that traditional villages can play a greater role in development carried out by the government, both central and local governments. In the general explanation of the regulation, it is stated that traditional villages have so far played a very important role in organizing and fostering the lives of traditional village communities, as well as in the development process. In the future, the traditional village has a function to organize the life of the traditional village community as a legal community unit related to customary law and Balinese culture. Functions like this can be used as the basis for the smooth

administration of government and implementation of development as well as improving the welfare of the community in the context of developing Indonesian people as a whole. Starting from this, in detail, the roles and functions of traditional villages include the following:

1. Fostering and developing Hindu religious values and the rules of *dresta* customary law during traditional village communities.
2. Organizing customary disputes (customary cases)
3. Strive for peace and provide force or law on the status, rights, and obligations of the members of the community concerned according to the applicable customary law.
4. Developing the culture of the traditional village community, to preserve regional culture in order to enrich the cultural treasures of the nation.
5. Maintain and preserve live and beneficial customs for the development of the nation.
6. Maintain order, peace, and security of the community, both in the relationship between the community itself, the relationship between the community and the natural environment as well as community members with the Supreme Creator who we are familiar with the concept of *Tri Hita Karana.*

The role of the traditional village is more directed at efforts to maintain and preserve traditional and cultural life in the traditional village environment concerned and will indirectly be able to participate in maintaining and preserving the nation's culture.

Article 1 paragraph (1) of Law Number 6 of 2014 concerning Villages explains that a village is a village and customary village or what is called by another name, hereinafter referred to as a village, is a legal community unit that has territorial boundaries that have the authority to regulate and manage government affairs, the interests of the local community based on community initiatives, origin rights, and/or traditional rights that are recognized and respected in the government system of the Unitary State of the Republic of Indonesia. While Law Number 32 of 2004 concerning Regional Government states that a village or what is called by another name, hereinafter referred to as a village, is a legal community unit that has jurisdictional boundaries, has the authority to regulate and manage the interests of the local community based on origins and customs, recognized and/or established in the National Government system and located in a district/city, as referred to in the 1945 Constitution of the Republic of Indonesia.

The institutional structure of traditional villages (customary villages) on the island of Bali consists of three levels, namely: 1 Desa Adat Agung (provincial level), 9 Desa Adat Madya (district level), and around 700 Pakraman villages (village level). As stated above, the main task of the adat village government is to handle customs activities and cultural, religious, and social issues. When a family is about to perform a wedding ceremony, the traditional village leader *(Kelihan Adat)* will handle it. When the villagers will hold a religious ceremony at the village temple, the duties and responsibilities rest with the customary village government. And there are many other types of activities that are the duty of the customary village government. In carrying out their duties, *Kelihan Adat* (customary leaders) and their subordinates must be based on local customary rules, both written rules, and unwritten rules. The customary village rules are called *"awig-awig"*. Basically, the work system in the customary village government is *"ngayah"*. The meaning of *Ngayah* means to work and serve the community without expecting anything in return.

Conclusion

The social and cultural modalities owned by the traditional village consist of religious social institutions, such as Sekehe Santi, Teruna Teruni, Pecalang, Lulu Apad, Upright Desa, Sekehe Jegog, Sekehe Gong, Sekehe Jojor and Baris, Sekehe Ebat, Sekehe Gaguruitan, Sekehe Angklung, and other social organizations. Sociologically, the potential power possessed by each traditional village which is the location of this research is polarized into five aspects: religious, social, cultural, economic, and political. Religion can be cultural capital in that religion becomes the basis of culture and tradition. Fourth, traditional villages usually develop conflict resolution models that can generally be resolved peacefully by conflict resolution institutions, both at the family and community levels. Fifth, the development of a model for preventing radicalism and terrorism will be carried out through empowerment and granting broader authority to customary village institutions to prevent the entry of new residents with unclear identities, including selecting residents who may live in their customary village areas.

The development of radicalism, terrorism, and intolerance in Indonesia has spread to various institutions such as education, family, government, and religion. The Balinese people and tourists felt the cruelty of this understanding through the two bombings in 2002 and 2005 in Kuta, Legian, and Jimbaran. These various conflicts can occur because the island of Bali as a world tourist destination is open to everyone and is an arena for people's struggles from the economic aspect. The spread of this understanding and conflict can be prevented through the empowerment of social capital. Prevention efforts require strengthening social capital, in addition to cultural capital, local wisdom, and the proper implementation of religious values. The empowerment of Balinese social capital is realized through three forms, namely social capital for increasing diversity solidarity; social capital in improving social relations; and social capital for increasing spiritual values.

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