Pesantian Socio-Religious Dialectics in Mataram City

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Abstract

This study explores the significance of Pesantian activities for Hindus living in Mataram city. A mixed method research design was employed to gather data through questionnaires, Focus Groups, in-depth interviews, observation, and documentation research. The data collected was analyzed both quantitatively and qualitatively to identify the structure of the Pesantian activities and their meanings for the local Hindu community. The findings revealed that the Pesantian activities in Mataram city utilized language and literature to introduce the concept of 'bebasan' through the 'sor singgih basa' system or Balinese speech level. The study indicated that Pesantian activities in Mataram city functioned as religious and educational media and served as a means of preserving ancestral culture and promoting social preservation. This study adds to the literature on Pesantian activities in Indonesia, particularly in Mataram City, where limited research has been conducted. The findings of this research can serve as a basis for further studies on the role and significance of Pesantian activities in different cultural contexts.

Keywords: Socio-religious dialectical; Pesantian activities; Balinese; Hindu community; ancestral culture

Introduction

Language and literature are not only a means of communication but also essential cultural assets that shape our identities and understanding of the world (Aich, 2022). They are the lifeblood of our collective cultural heritage, passed down from generation to generation, and they play a vital role in preserving our unique cultures and traditions (Mohd Sharip, Awang, & Ismail, 2022). Language and

literature transcend geographical boundaries and unite people from different corners of the world, fostering mutual understanding and appreciation of different cultures (Isnah et al., 2020). Moreover, they are crucial in shaping global perspectives and addressing global issues such as climate change, social justice, and human rights. As such, language and literature are valuable cultural assets and powerful tools for fostering international cooperation and understanding (Sondakh et al., 2022). Language and literature, in contemporary times, serve as critical components for expressing and disseminating a nation's noble values through regional arts (Ismail, Ali, & Us, 2022). It is, therefore, essential to recognize their significance and preserve them for future generations to come.

Balinese is a regional language that has always been in use by the Balinese Hindu community. This is done in an effort to preserve its sustainability both among the government and groups of observers of regional languages. In its implementation, local languages are often found at traditional meetings among Hindu communities in Lombok. For example, during *paruman* (meeting of a village or Banjar/neighborhood members), Balinese is the language generally used. Besides, the Pesantian activities like *sekaa santi* cannot be separated from the use of any regional languages and literature, including Balinese (Laksmi, 2022). Basically, a Pesantian activity is the process of understanding the noble values contained in the literature of the Hindu Lombok community, both in the form of Balinese language forms and literature (Utami & Sudarsana, 2022). Thus, the Balinese language must be preserved because not only it is part of the Indonesian national culture, but it also carries a legacy.

However, young Hindus, particularly teenagers, have exhibited a declining interest in Balinese; they prefer not to use it as the primary language for cultural expression in everyday interactions (Suryasa & Dewi, 2018). This trend has potentially significant implications for the development of global communities and the preservation of Hindu civilization. As scholars highlighted, expressing a community's identity through creativity and human expression is a vital feature of civilization (Royanulloh & Taufiq, 2022). Besides, the development of information technology greatly affects the existence of regional literature (Castellani et al., 2022). With the influence of globalization, it requires serious attention from several sides to ensure the

sustenance of Pesantian activities. The problem worsens when the onslaught of a foreign culture, which cannot be filtered, devastates the local culture, its language and the regional literature, amounting to a cultural displacement. It makes a compounding effect on the development of both the Balinese language and its literature (Sukanadi et al., 2022), particularly when the Balinese culture has come out of a cultural foundation.

The above phenomenon provides quite an alarming picture where the Balinese language and literature having great cultural assets are facing the threat of extinction (Nurjani & Dwijendra, 2020). If it is allowed to continue, the customs culture, and literature of Bali's ancestors will gradually regress and decline. It is expected that all components of religious and community leaders should participate to build a framework of preserving and maintaining the Hindu culture and literature in regions like Lombok, West Nusa Tenggara hujkuu. Besides, strategic efforts must also be made to prevent the decline of Balinese literature and language.

In order to achieve the sustenance of the Balinese language and literature, serious efforts should be made to preserve its diverse cultural assets by all parties, especially the young, educated generation (Arnawa et al., 2022). The Hindu scholars should be called to do concrete work to raise the cultural dignity and preserve cultural heritage, which are unrivaled regional cultural assets. It is the responsibility of all sections of the society to preserve the regional literature and culture, to maintain the level of cultural awareness and maintain the prevalence of the Hindu literature (TK, 2022). Additionally, with the development of an increasingly rapid era, it is of utmost significance that efforts should be made to preserve regional languages and literature. In this context, organizations can enhance and develop Balinese literature and civilization through discussions or certain meetings to study and implement noble values by using Balinese as the language of instruction (Ariyani, Maryati, & Atmadja, 2022).

There is a dearth of research on the significance of Pesantian activities for Hindus living in Mataram city, particularly concerning language and literature use. While there have been studies on the role of language and literature in promoting regional cultural arts and importance of cultural preservation, very limited research

has been carried out on the role of Pesantian activities towards the preservation of Hindu culture and literature in Mataram City. Hence, there is a need to explore how Pesantian activities can function as religious and educational media and how they can promote social preservation. This study aims to fill this gap in the literature by examining various Pesantian activities and their meanings for the local Hindu community in Mataram City.

The main objective of this research, therefore, was to explore the significance of Pesantian activities in the Mataram City, particularly regarding the use of language and literature towards preservation of the Balinese culture. It analyzes the meaning of Pesantian activities for the local Hindu community in Mataram City, emphasizing the need to preserve regional languages and literature. The study also suggests how educational institutions can enhance and develop Balinese literature and language through curriculum, discussions and meetings, using Balinese as the language of instruction, and aiming to disseminate its noble values. Finally, the research emphasizes that the preservation of cultural heritage, particularly language and literature, is the responsibility of all sections of society, and the level of cultural awareness and Hindu literature must be adequately maintained.

This study aimed to analyze how Pesantian activities contributed to the preservation of Hindu culture and literature and how they functioned as religious and educational media while promoting social preservation. Figure 1 presents graphically the conceptual framework used in this study.
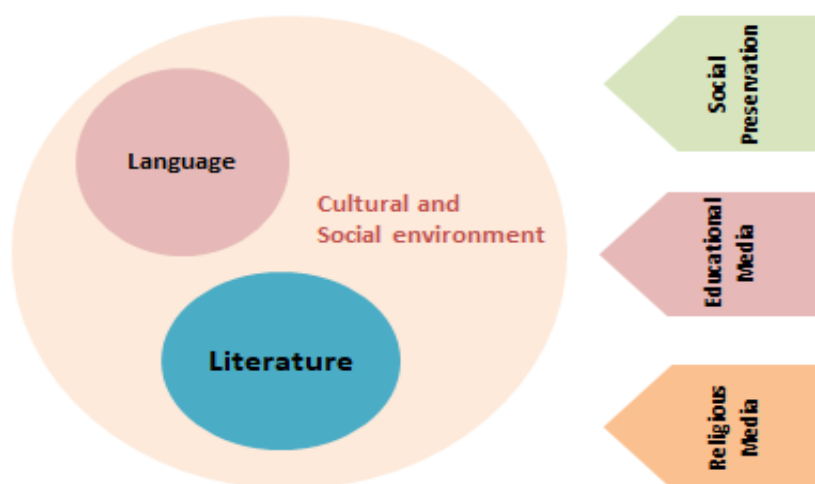

Figure 1: Conceptual Framework

Literature Review

- **The Pesantian legacy of the Balinese language**

In Hindu civilization, it is called *mebebasan* or the organizational Pesantian and is often called *Sekaa Santi*, a language of instruction Thus, using the Balinese language, it can be easier to understand the noble values of the nation's culture, so an organization that is often known as *Sekaa Santi* is formed (Laksmi, 2022). *Mebebasan* activities are carried out on an ongoing basis at every meeting by members of the *Sekaa Santi* and are also involved in translating literary content into other languages that are better understood by the general public (Sanjaya, 2017). With an easy understanding of the contents of literature, then accelerate knowing the contents of the literature translated so that the public can more easily understand the values contained in literature.

The *sari* residents' songs are part of the *Panca Gita* (*Kulkul, Genta, Gamelan, Mantra*, and *Kidung*), which must be displayed on every *panca yadnya* ceremony in Indonesia. Thus, the existence of hymns among Hindus throughout the archipelago has diversity in the type of rhythm of the song, language, and text as well as the ways to sing it (Grande, 2019). This shows that the existence of regional cultural wealth will increase the appreciation and experience of Hindu teachings (Widikasih, Widiana, & Margunayasa, 2021). These findings show that the chanting of the *Sari* people (*sekarmadya*) can provide increased understanding and deepen the values contained in Hinduism. In addition, implementing religious teachings can increase the religiosity of the Hindu community in the city of *Mataram*. At the same time, *Yadnya* is a sacred sacrifice that is done sincerely with no commitment to the results (Subanda & Gorda, 2022). The concept of *yadnya* basically relinquishes misery and poverty so that up to old age, even to death, grief, and happiness can always be enjoyed from the actions of yadnya (Suweta, Tristananda, & Widyasanti, 2022). This directs this paper to always be grateful for every activity of life so that it can help itself from the misery and suffering of life.

In addition to that, Pesantian, through dharma *Gita* aims to safeguard and preserve traditional cultural heritage devoted to religion, provide a touch of purity,

beauty, and solemnity in carrying out religious activities, and maintain the cultural heritage of ancestors so that it will not be eroded by time (Wiasti, 2022). The *geguritan* Tam-Tam has aspects of the belief in *Ida Sang Hyang Widhi Wasa* and contains guidance so that humans always do good during their life (Imron & Mujazin, 2022). This thought contribution gives direction to the younger generation to participate in improving the quality of *sradha* bhakti through understanding the philosophy of dharma *Gita*.

Simultaneously, Worship songs or religious songs by Hindus are usually called *Dharmagita (*Triguna & Mayuni, 2022*)*. This is done in various *panca yadnya* ceremonies because it contains elements of truth (Miswaty, Syamsurijjal, & Hadi, 2022). The tradition of singing the hymns offered at the *yadnya* ceremony is the local wisdom of traditional Hindu society. This directs this study related to the implementation of philosophical teachings as the foundation of life toward peace and prosperity (Mellen, 2022; Udayana & Dwijendra, 2022). Some of the above publications have not specifically discussed Pesantian activities in the city of Mataram. However, the literature review is a valuable reference that provides inspiration for the preparation of this publication.

Methodology

- **Research design**

This is a mixed-method study that utilized both quantitative and qualitative approaches. The mixed-methods used in this research are primarily for a triangulation strategy, which "seeks convergence, corroboration, correspondence of results from different methods" (Greene, Caracelli, & Graham, 1989). The advantage of a longitudinal survey is that it is possible to collect data from the same sample on multiple occasions and can be extended over a time (Clarke, Braun, & Hayfield, 2015; Cole, 2004; Hennink, Hutter, & Bailey, 2020; Lynn, 2009). The qualitative data was drawn from documentation study approach from written documents such as archives and books that contain opinions, theories, and other relevant information related to the research problem (Creswell & Creswell, 2017).

The documentation approach was used as a secondary data source, so its data sources also included archival documents from government and non-government institutions, journals, statistics, and other references that were relevant to this study. The data reduction process was conducted through the process of selecting, simplifying, extracting, and transforming data (Guo et al., 2022). This process allowed for the identification of key themes and patterns that were present in the data, which were then analyzed to draw conclusions and develop recommendations for further research.

- **Study Sample**

The respondents of the questionnaire numbered 176, which was the number of questionnaires returned out of the 250 questionnaires distributed. The respondents were those who were familiar with and participated in Pesantian activities in Mataram city. They included mainly the teenagers, teachers, priests and government officials, responsible for these activities. These informants of FGs and in-depth interviews were selected through snowballing technique as the local residents took great initiative in FGs and interviews, while they invited and collected some very informed elders and active teenagers for participation in FGs and interviews. A total of 15 informants participated in FGs, five participants in each of the three FGs, while the semi structured interviews were conducted with three informants; one informant was randomly selected from each focus group.

- **Research instruments and procedures**

For the quantitative analysis, a longitudinal survey was used by making use of a 21-item questionnaire. The questionnaire was distributed among the teenagers, teachers, priests and government officials of Mataram city who were familiar with the Pesantian activities. The questionnaire comprised 21 statements divided into three sections namely educational media, religious media and social preservation. The questionnaire also obtained some demographic information such as age, gender, geographical location, and educational status. The questionnaire items were adapted from validated instruments used in two recent research studies: (Astutik, Setiawan, &

Anam, 2022; Strauss, Witoelar, & Sikoki, 2016). The questionnaire was distributed online using Google forms. There was no time limit and adequate autonomy was given to respondents to fill up the questionnaire at their own pace. As suggested by Lynn (2009), "the longer the period over which a longitudinal survey collects data, the richer and more valuable the data are likely to be." (p. 14). The questionnaire was prepared bilingually (in English and Indonesian). The Cronbach's alpha coefficient (also known as the coefficient alpha technique) was tested for reliability as internal consistency (Cronbach, 1951) and scored .850 as a high reliability (>.7) indicating that this instrument was valid and reliable.

Focus group (FG) and in-depth interviews were conducted with village elders and young teenagers. The purpose of conducting these exploratory FG and in-depth group interviews was to further understand and triangulate the impact of the religious and educational media on the Balinese speech characteristics and how they contributed to social adhesiveness and social preservation of cultural values. A total of three (03) FGs and three (03) interviews were conducted. Each FG and interview was dedicated to each of the three variables of the study i.e., religious media (RM), educational media (EM) and social preservation (SP). The FGs were conducted with a strict agenda to talk only on the three variables. The researchers also participated and noted down the views in observation sheets. The interviews were semi-structured in which open-ended questions were formulated. Each interview lasted about 45 minutes. The interview questions were in the native language, which was Balinese, and the students were encouraged to answer in the same language, to get a clear impression and impact on their speech. As a native speaker of Balinese, the researcher had no problems in understanding their responses and later translating, transcribing, and analyzing data. These transcriptions were later also used for theme extractions and identifying constructs.

- **Data analysis**

For the quantitative data, descriptive statistics were employed using SPSS® (v. 24) to analyze students' responses to the questionnaire items in terms of frequency, percentage, mean, and standard deviation. One-way ANOVA and correlation

analyses were used in the analysis of the data as well. Thematic analysis, a methodology proposed by Braun and Clarke (2006) was used to identify and organize shared experiential themes in qualitative data obtained from FGs and interviews. This data was analyzed through six phases for developing thematic analysis recommended by Clarke et al. (2015), including 1) establishing familiarity with the data, 2) generating initial codes, 3) searching for themes, 4) reviewing themes, 5) defining and naming themes, and 6) producing the report.

Results

- **Literature as a knowledge principle**

The word literature in Balinese is often used with a very broad range of meanings. A literary person is often known as *Nastran* or *Wong Nastran*, which means a person of knowledge (Setyanto et al., 2020). The concept of science in a cultural context does not only understand literature but includes all knowledge as seen in their awareness about poetry, songs and folklore. Understanding literature through these dimensions meant everything to the Balinese, which was knowledge beyond written, rule books, regulations, and material of science.

Table 1. Pupuh (traditional forms of Balinese poetry) and their corresponding Pada Lingsa (a system of Javanese syllable counting)

No.	Name of Pupuh	Pada Lingsa
1.	Pupuh Sinom	8a, 8i, 8a, 8i, 8i, 8u, 8a, 8i, 4u, 8a.
2.	Pupuh Semarandana	8i, 8a, 8e/o, 8a, 8u, 8a.
3.	Pupuh Ginada	8a, 8i, 8a/o, 8u, 8a, 4i, 8a.
4.	Pupuh Ginanti	8u, 8i, 8a, 8i, 8a, 8i.
5.	Pupuh Mijil	4u, 6i, 6o, 4e, 6e, 4u, 6i, 6i, 8/6o.
6.	Pupuh Maskumambang	4a, 8i, 6a, 8i, 8a.
7.	Pupuh Dangdang	10i, 10a, 8e, 7u, 9i, 7a, 6u, 8a, 12i, 7a.
8.	Pupuh Durma	12a, 7i, 6a, 7a, 8i, 5i, 7i.
9.	Pupuh Pucung	4u, 8u, 6a, 7a, 5i, 7i.
10.	Pupuh pangkur	8a, 4a, 8i, 8u, 4a, 8u, 8a, 8i.

The era of Balinese literature is divided into two parts, namely the Balinese *purwa* literature and the newer Balinese literature. The Balinese *purwa* literature, according to its form, is also divided into two, namely poetry literature and Gancaran literature (Permadi, 2022). Bali *purwa* literature in the form of poetry (song) is divided into 4 (four) parts, namely, *sekar rare, sekar alit* (poetry), *sekar madia (kidung)* and *sekar agung* (*wirama/kakawin*) (Andriyanto, Subandiyah, & Hardika, 2022). Great transmitters made these poems in such a way that they contained noble values of life that could be used as guidelines in various lives, as shown in Table 1.

Literary language or figurative language in poetry is better understood through the activities of stripping the literature in Pesantian often called *mabebasan*. The *mabebasan* activity in Pesantian is an activity of translating literary texts both using Balinese, Kawi, Old Javanese, and even Sansekrta, which are peeled into Balinese. Besides looking for and taking the values contained in the literature, the Sekaa Santi group is considered to have participated in preserving and maintaining the Balinese literature. With the Pesantian activity, the literary texts in Lombok Mataram City continue to be well maintained and, can take the values contained therein *mabebasan*. This has implications for the formation of perceptions and moral changes in Javanese society in general. The same thing is in accordance with the opinion of Hamidi et al. (2022), who explains that perception is a response (acceptance) directly from something, the process of someone knowing through the five senses using sharp awareness and understanding or observation.

In addition, the Balinese kinds of literature in Lombok, Mataram City are of various kinds. Research shows that the hymn was able to be a tool of social cohesion or convergence so as to be able to unite races and ethnic groups. The following are examples of Sekar Madia or Kidung used in accompanying the ceremony of Dewa Yajna: "*Pupuh Bramara Angisep Sari includes: Mogi tan kacakra bawa, Titiang ika tunan sami, Nista kaya wak lan manah, Langgeng ngulati Hyang Widhi, Sang sukma maha acintya, Nirbana siwa kasengguh, Singidan ring tampak aksi.*" (Though my body is weak, I am determined to serve all, with a humble mind and heart, to continuously seek the divine presence of God Almighty. The soul is beyond comprehension, and the ultimate goal is to attain the ultimate state of oneness with God, which is visible in our actions.)

These kinds of literature can be well preserved in the social space as social capital in the context of preserving regional culture as a legacy from ancestral civilization. The same thing is in accordance with the opinion of Putro et al. (2022). They explained that social capital as part of social life, networks, norms, and beliefs that encourage participants to act together effectively to achieve common goals. Thus, it can be emphasized that the spiritual songs that are sung at the time of 'Pesantian' are of spiritual value so that those who sing or listen can deepen their own religious teachings.

- **Language activities in Pesantian**

On the language front, in Pesantian activities, there is a *bebasan* or the *sor singgih* system representing the speech level in Balinese language. It was observed during the course of the study that social stratification influenced the implementation of Gita Arsana Pesantian activities in the Mataram city (Jirnaya & Suteja, 2023). It was also observed that the language of instruction used to carry out all Pesantian activities was Balinese. Additionally, the language of communication was used where Balinese *alus madia*, interspersed with Balinese *alus singgih*. Considering that every member of the Sekaa santi comes from various groups, the language used refers to the Sor Singgih language (Suwija et al., 2022).

As mentioned earlier, *mabebasan* is the activity of translating a literary text in the form of kekawin, poetry, and song into the Balinese language (Parta, 2021). Basically, in Pesantian, a literary text can be translated into a distinctive form of the Balinese language so that it is easily understood by the listener. Peneges or translators who have experience in freedom in the Pesantian are highly qualified and animate the contents of the translated literary text (Luwih, 2021). In translating, the translators, with a cross-legged posture, then assisted with gestures that the left hand held the elbow of the right hand. The fingers of the right hand are clenched unless the thumb is removed. Then when translating, it is moved according to the translator's wishes. Using the right hand is a courtesy ethic, while it is a rude gesture when showing something, accepting something, or giving something using the left hand. That way, the values contained in literary texts will be quickly taken and used by members of

the Sekaa Santi as the way of life (Sanjaya, 2017). In addition, there were small discussions about the contents of the manuscript, both from the grammar to the philosophical meaning, which was felt to be understood holistically by some members of the sect.

After identifying the linguistic and literary Pesantian activities in Mataram city, it was required to analyze their impact on the social and cultural scenarios. On the linguistic side, the concept of 'bebasan' or the 'sor singgih basa' system was utilized to examine the Balinese speech level. *Bebasan* in Balinese has a figurative meaning, so its expressions cannot be interpreted lexically and its each expression has a different meaning. Balinese is the native language of the people of Bali, and different from the national language Bahasa Indonesia. The data collected provided a clear picture of the impact of the religious and educational media on the Balinese language (through speech characteristics) as well as on its literature (through poetry and songs) and how they contributed to social adhesiveness or social preservation of cultural values.

The descriptive statistics of each of the three variables of the study, i.e., religious media (RM), educational media (EM) and social preservation (SP) are presented in Table 1. These statistics clearly reveal that the inherent social distinctions in Balinese language drew its linkages from the caste system inherited from Indian Hinduism. One finds a different language used when speaking with priests or individuals of high caste. The pronunciation of words also varies region-wise. On the literature side, after identifying the Pesantian activities in Mataram city, such popular songs and poems were identified that were created by experienced *pengawi* and contained noble values of life. Table 2 exhibits their impact also on the variables of the study.

Table 2 reveals that, Religious Media (RM) was rated the highest in all three variables with a mean score of 4.32 (SD=0.52) and 4.18 (SD=0.64) in language and literature parameters respectively. This was followed by Educational Media (EM) with a mean of 4.12 (SD=0.42) and 3.46 (SD=0.40) and then by Social Preservation (SP) with a mean of 3.58 (SD=0.92) and 3.82 (SD=0.86) in language and literature parameters respectively.

Table 2 Descriptive statistics

Variables	Language *'bebasan'* (speech characteristics)			Literature (poetry and songs)			Total		
Variables	**Mean**	**SD**	**Rank**	**Mean**	**SD**	**Rank**	**Mean**	**SD**	**Rank**
Religious Media (RM)	4.32	0.52	**1**	4.18	0.64	**1**	4.25	0.58	**1**
Educational Media (EM)	4.12	0.42	**2**	3.46	0.40	**2**	3.79	0.41	**2**
Social Preservation (SP)	3.58	0.92	**3**	3.82	0.86	**3**	3.70	0.89	**3**

One Way ANOVA was adopted to examine any significant difference between the three variables of RM, EM and SP as reflected between and within sample groups. Table 3 shows that there was not any significant F statistic effect related to EM (0.211) and SP (0.197) but there was a significant F statistic effect reported in RM (P<.05) indicating its significant distinction with EM and SP.

Table 3 ANOVA results

Variables		Sum of Squares	df	Mean Square	F	Sig.
Religious Media (RM)	Between Groups	2.126	3	.894		
	Within Groups	116.652	517	.127	4.628	.001**
	Total	118.778	520			
Educational Media (EM)	Between Groups	0.121	3	.050		
	Within Groups	108.726	517	.135	.211	.888
	Total	108.847	520			
Social Preservation (SP)	Between Groups	0.366	3	1.455		
	Within Groups	105.623	517	.768	.197	.023*
	Total	105.989	520			

N.B. ** significant at .01 level, * significant at .05 level

Table 4 presents findings based on the sub-dimensions of the data collection instruments.

Table 4 Frequencies and means of sub- dimensions of questionnaire and interview

		Frequency of sub dimensions		
Variables	**N**	**Literature**	**Language**	**Mean**
Religious Media (RM)	176	114	136	3.15
Educational Media (EM)	176	73	150	3.07
Social Preservation (SP)	176	49	307	2.84

Table 4 presents the frequencies and means of questionnaire's and interview's sub-dimensions, literature and language, for each of the three variables of RM, EM and SP. The most provided answers by the students were in RM (3.15), followed by EM (3.07) and SP (2.84). This validates the descriptive statistics as well as the ANOVA results where RM received the highest attention. This also suggests that in Mataram city, especially in the existing social life, a literature circle under the garb of social unity system called Banjar dan Desa was developing. In addition, several interest groups also developed in a more diminutive form, both in terms of their literary interests, subject coverage, and the number of members called Sekaa (Pusparina & Audia, 2021). Sometimes this sekaa is part of Bali's existing traditional community organization and rural community organizations found throughout Indonesia. These organizations contribute to the dissemination of poetry, songs among the masses, along with other activities.

Sekaa is an organization formed to achieve a specific purpose (Ariyani et al., 2022). Such groups were only established for a short time, but some have lived for years and even for several generations. It can be established for one task only, going from one task to another; some are very broad in nature, and some are made up of only a few members. The sekaa is never parallel but always crosses the boundaries of other social unity as if uniting people from various groups solely for the friendship that has similar needs (Mariyana, Hartini, & Putra, 2022).

Discussion

Pesantian found in the city of Mataram include membership of Pesantian Gita Arsana, Werdi Budaya, and others. Pesantian members generally have a number of members ranging from 15 to 25 people. Pesantian membership is voluntary and not

binding. Considering that dharma Gita is merely a hobby, each member attended these activities depending on their time availability (Gita, Runa, & Parwata, 2022). In some cases, it was attended by members of traditional and rural community organizations found throughout Indonesia, so it was a typical form of social organization that covered a fairly large number of civil servants, police, military, farmers, laborers, employees, or entrepreneurs (Suryasa & Dewi, 2018). Their main motive was to become a member of the Sekaa Santi, consisting of various background activities including singing songs and attend poetry sessions. These activities gradually came to be accepted as religious and educational media that aimed at social preservation and preservation of cultural values.

- **Pesantian activities as Religious Media**

Among three Pesantian activities lined as religious and educational media as well as for social preservation, the Gita Arsana Pesantian Pagesangan, was a special activity agreed upon by the Sekaa Santi group to support the Pura Dalem program to increase the capacity of the temple as a medium of religious education for future generations. To implement the Pesantian activity as religious media, it was ensured that each member was present on time. After the members were present, the commander of the Sekaa Santi chairman would open the meeting by offering a greeting to all the people of "Om Swastyastu" which meant that Om Hyang Widhi 'I wish everyone safe' (Dharma, Darna, & Kusuma, 2019).

Mutual respect between members was still very strong. At the same time, Balinese *alus singgih* was used when talking to many people such as the family, community, and the whole village/area. Given the heterogeneous members of Sekaa Santi, the basic ethics of talking to people must use the Balinese language. In addition, the Balinese language used by the Hindu community becomes smoother if the conversation is more formal (Saputra & Anggiriawan, 2021).

The literary texts used in Pesantian are always oriented to religious values because of their approach to belief. Thus, the texts used vary greatly in type and amount. It can be said that Hindus in Lombok are rich in literature. Literary texts can also be found in museums in Bali and Lombok. Like Gedong Kirtia, the Museum of

West Nusa Tenggara has many Balinese literary texts stored (van der Meij, 2022). Literary texts are written using Balinese script in Lontar and using Latin script. The existence of literary texts should be maintained so that the noble values contained in the literature can be used as a way of life to form virtuous morals. There are various types of literary texts in the museums in the form of poetry of Bali Purwa, Geguritan, hymns, etc., which further reflect that Sekaa Santi can participate in preserving and maintaining these kinds of literature by examining them in Pesantian (Miswaty et al., 2022). In literature, the meaning of language is to investigate the data and representative functions that emerge and a scale of development.

- **Pesantian activities as Educational Media**

The language can grow and enhance well when the user community actively uses the language. Likewise, with local languages, the community determines regional languages' development in the Lombok Hindu society. This is reflected in the daily association (Jiang, Soon, & Li, 2021). Effectively the local language is used to stimulate the community by using regional languages in everyday interactions. From observations made using local languages, then little by little, someone is able to understand the language (Daniel et al., 2022). Likewise, with frequent listening and use, the Balinese language will be understood, and become increasingly accustomed to using Balinese. The activity is carried out in one of the ways, namely, carrying out Pesantian activities. In the Pesantian activities, the Balinese language is used as a language of interaction between members of the Sekaa Santi and as a language of translation in freedom activities. By participating in Pesantian activities, it is hoped that the community will use the Balinese language and literature fluently (Sondakh et al., 2022). This will be more familiar with Balinese vocabulary, which uses the Balinese language properly and correctly.

Additionally, Pesantian activities are carried out by sekaa santi groups and are very useful in extracting new vocabulary in Balinese. At the same time, a peneges is a person who is very rich in vocabulary (Widiastiti & Prami, 2021). In the process of bebasan, members of the Sekaa Santi and the community enjoy the wealth of vocabulary owned by a peneges. When the Pesantian activities are witnessed by the

general public, vocabulary continues to grow and develop (Madani & Widiastuti, 2021). In Pesantian activities, especially at the time of the exercise, usually, all members of the sect are trained to learn mabebasan (Suwija et al., 2022). This is done with the aim that all Sekaa Santi members are able to understand the entire literary content that is read. So, the Sekaa Santi members must automatically enrich themselves with vocabulary. This is done through consistent and routine mabebasan of practice. With the mabebasan activity, Balinese vocabulary continues to develop in Mataram city.

- **Pesantian activities for Social Preservation**

The establishment of Sekaa Santi is a strategic vehicle for efforts to preserve regional languages and literature. With the formation of Sekaa Santi, regional languages flourish. By doing a Pesantian, the Sekaa Santi group automatically preserves the use of local languages. Sekaa Santi activities are carried out at routine training events and at *yajna* ceremonies in the Pagesangan Village (Arnawa et al., 2022). The function of 'Sekaa Santi' is very useful for the development of regional languages and literature. The 'Sekaa Santi' activity (developing hymns or kekawin) is a complement to the yajna ceremony. Sekaa Santi is very important in religious activities (Miswaty et al., 2022). In addition to unifying Hindus in Pagesangan, this is in line with the view of Suweta et al. (2022), explaining that Pesantian is a medium for developing spirituality and unifying Hindus.

Pesantian activities often accompanied the yajna ceremonies in the Pagesangan Village using loudspeakers. This was done to be able to be heard by all Hindus who were present at the Yajna ceremony, in addition to being heard by the wider community whose place of residence was quite far from the location of the activity (Utami & Sudarsana, 2022). The Sekaa Santi activity can be enjoyed by residents or people who are not present in the activity. This shows that the group Sekaa Santi has a strategic vehicle as a place or container for preserving the Hindu language and literature in Lombok.

Cultural preservation can be implemented by maintaining national and regional languages. The national language is Indonesian with an explanation in

regions that have their own languages that have been well preserved by the people (for example, Javanese, Balinese, Lombok, Sundanese, Minangkabau, etc.). Regional languages have been respected and maintained by the state, so they are a part of living Indonesian culture. In this context, it can be seen that regional languages are part of Indonesian culture. This is stated in the government promoting Indonesian national culture. The explanation is that Indonesian culture is a culture that arises as a result of the entire efforts of the Indonesian people. The original old culture had been regarded as the pinnacle of national culture. The existence of civilization has reflected culture and unity by developing or enriching the local culture and enhancing the value of the culture and civilization of the Indonesian people.

Conclusion

The modern era has brought about significant changes in the lifestyle of people living in urban areas. The fast-paced, mechanistic pattern of life has left little time for people to engage in religious and cultural activities that were once an integral part of their daily routine (Gita et al., 2022). However, despite these changes, there are still communities in some parts of the world that have managed to preserve their cultural heritage through various means (Setyowati & Herianto, 2022). One such community is the Hindu population in Mataram, Indonesia. Despite the challenges posed by modernity, they have managed to maintain a strong connection to their ancestral roots through Pesantian (Miswaty et al., 2022). This form of religious and cultural activity has been passed down from generation to generation and is still practiced today by many Hindus in the city.

The Pesantian Structure of Mataram City is a unique and fascinating cultural phenomenon used to preserve and promote the rich cultural heritage of the Hindu community in the region. This structure is based on the use of Language and Literature in Pesantian, a form of traditional Balinese poetry adapted to the local context. In particular, the use of the *sor singgih* base system in Pesantian has allowed for the recognition of the bebasan, or the Balinese level of speech. It has played a crucial role in maintaining the authenticity of the tradition. One of the key features of Pesantian is the use of tongs and songs in the form of poetry or singing. These are

further divided into four parts, namely Sekar Rare, Sekar Alit (Pupuh), Sekar Madia (Kidung), and Sekar Agung (Wirama/Kekawin). Each of these parts has its unique characteristics and is made up of carefully crafted verses designed to convey the noble values of human civilization.

Simultaneously, the poems used in Pesantian are created by great *pengawi*, or poets, who have a deep understanding of the cultural and spiritual significance of the tradition. They are not simply words on a page but are living expressions of the culture passed down from generation to generation. In this way, Pesantian serves as a powerful tool for preserving and transmitting the cultural heritage of the Hindu community. Besides, the meaning of Pesantian in Mataram City goes beyond just the preservation of cultural heritage. It is also a social responsibility, religious media, and educational media. By promoting the use of Pesantian in various cultural and religious events, the community is able to maintain its cultural identity and provide a sense of meaning and purpose to its members. Moreover, the use of Pesantian as an educational tool allows younger generations to learn about their cultural heritage and develop a deeper appreciation for it.

Hence, the Pesantian Structure of Mataram City is an invaluable cultural asset that has played a significant role in preserving and promoting the rich cultural heritage of the Hindu community in the region. Through the use of Language and Literature in Pesantian, the community has been able to maintain the authenticity of the tradition while also adapting it to the local context. The use of tongs and songs in the form of poetry has allowed for the transmission of the noble values of human civilization, while the careful crafting of the verses by great pengawi has ensured that the tradition remains a living expression of the culture. Ultimately, the meaning of Pesantian goes beyond just the preservation of cultural heritage and serves as a powerful tool for social responsibility, religious media, and education.

The novelty discussed is the Pesantian structure of Mataram City in Indonesia, where some Hindus still organize themselves in groups to preserve their ancestral culture through religious and literary activities. Despite the busy and mechanistic pattern of modern urban life, these Hindus make time to engage in Pesantian and

uphold the noble values of their civilization through songs and poems made by the great *pengawi*. Pesantian serves as a means of social responsibility, religious and educational media, and the preservation of social values and local culture. By continuing this tradition, the Hindu City of Mataram and Hinduism, in general, are able to maintain their identity and heritage.

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