

The Mobility of Hinduism Sociocultural Race at Pura Agung Wanakertha Jagatnatha, Central Sulawesi

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ABSTRACT

The Temple is a place of worship for Hindus that was built to strengthen belief in God. As time goes by, there is a shift in the function of temples, one of which is Pura Agung Wanakertha Jagatnatha, Central Sulawesi that has overlapping management systems that affect the sacredness of the temple. The aim of this research is to explore the factors causing sociocultural mobility, dissected using deconstruction theory, analyzing the process of sociocultural mobility of Hindus, dissected using modernism theory, and analyzing its implications for the religious, socio-cultural and economic aspects of society, dissected using reception theory. This research used a qualitative research with sociology of religion approach. The methods used are observation, interviews and literature study. Data analysis techniques used qualitative interpretive data analysis, checking the validity of the data using triangulation. The results of this research show that: The factors causing the sociocultural mobility of Hindus are population change, development orientation, human education, ideological consensus, environment, worldview, management organization, political system (identity politics), development of science and technology. The process of sociocultural mobility of Hindus occurs in an evolutionary manner, in each period there are also changes in material infrastructure, social structure and ideological superstructure. The implications of sociocultural mobility for religious life include increasing and decreasing the religious quality of society. The implications for the social and cultural life of society include the formation of new rules and kinship groups, increasing and decreasing the role of organizations, and cultural acculturation. The implications for the economic life of society include the formation of community economic institutions, the decline and increase in economic management, and the occurrence of commodification in temples.

Keywords: *Sociocultural Mobility, Hindus, Temple*

I. Introduction

Humans believed in something that was even higher than themselves afterwards humans did every kind of way to look for the connection between those powers. Talago (2022) stated that considering several peers of experts, human behavior has a religious nature because of those causes; humans started to realize there is a concept of spirit, and humans also believe that there are several things that cannot be explained logically, the desires of humans to face every crisis that comes into their lives, these magnificent scenes that humans in their around realm, there is an emotional shiver which that can be called the unity feel that comes humans soul as civilization as community and human accept an enlightenment from God. By this belief of the existence of power which far exceeds themselves and also did everything to connect themselves with those powers there are also causes as peers

of experts by that way humans made these notions.

Humans have the ability to make notions, ideas, and concepts in their mind can cause them can imagine themselves as one entity out from the environment. Humans can next give birth to the realization of religiosity as a crucial element in humans' lives. Religion is a realization being that appears from feeling, on the other side by common sense, humans gave birth to culture. As a theory there is a poisoning religion and culture, in spite of humans' lives, religion, and culture clearly cannot stand by themselves, both of them have a strong connection that is really strong in the dialectical sync creating and after that negate each other by (Monto Bauto, 2014). The existence of a culture that has a strong connection with the others, as an example the temple building in Hinduism. The temple was a praying place for Hinduism people which built a strong belief in God, but the opposite thing happened in Pura Agung Wanakertha Jagatnatha, Central Sulawesi.

The existence of this temple has overlap structure management which affects the religiosity of the temple. The meaning of the temple is not just only as a place for making a harmonious connection with God as the creator of the realm and anything inside but instead made as an arena for economic contests and political contests for economic actors and politicians.

In the Atharvaveda XII.1.38 (Titib, 1996), it is stated that where the sacred place of *Aghnihotra* is established, where the *Yupa* (ceremonial post for *yajna*) is set up, where the Brahmins proficient in Yajurveda worship the Supreme God with Regveda mantras and recite Samaveda, there, a yogi, a worshipper of the Supreme God, always performs meditation in all seasons. That place is a sacred site for meditation to seek salvation of the soul. Based on Atharvaveda XII.1.38, observing the spatial patterns of settlements in Bali designed based on the concept of Astha Kosala Kosali Earth reflects clear zoning, namely *parahyangan*, *pawongan*, and *palemahan*. In this case, it indicates a clear hierarchy where *parahyangan* is the most sacred area, followed by *pawongan* and *palemahan*, with lower levels of sanctity. Temples like temple and *merajan* are more sacred compared to other structures. Looking at some of the temples in Bali, they are generally built far from efforts to turn them into places of business or family economic endeavors. Although recent studies have suggested that some temples in Bali have been developed for business purposes, such as a study conducted by Witari and Sariasih (2020) which states that the transformation of Pura Desa and Pura Puseh in Batuan Village into tourist attractions has had an impact on livelihood opportunities in Batuan Village, with the construction of kiosks used for trading. The same also happens in Pura Agung Wanakertha Jagatnatha, Central Sulawesi, where the use of the temple is not only for worship but also for business, educational center development, sports, arts, and the secretariat of religious organizations. In short, temples have multiple functions.

Pura Agung Wanakertha Jagatnatha, Central Sulawesi is highly influenced by its surrounding environment, which includes educational institutions (Muhammadiyah University), maternity hospitals, urban parks, residential areas, and business developments.

This has led to a shift in the management of the temple from a purely sacred place of worship to a partially commercial building. Important regulations from the Ministry of Religion and the Ministry of Home Affairs Number: 9 of 2006/ and Number: 8 of 2006 concerning guidelines for implementing the duties of regional heads/deputy regional heads in maintaining religious harmony, empowering religious harmony forums, and establishing worship place. In Chapter IV concerning the Establishment of Worship Place, paragraph 2 of article 13 states: "The establishment of worship place as referred to in paragraph (1) is carried out while maintaining religious harmony, not disturbing public peace and order, and complying with statutory regulations." The presence of these regulations encourages the development of Pura Agung Wanakertha Jagatnatha in a way that adapts its functions, allowing it to continue to exist while promoting interfaith harmony. Hindu communities, as newcomers, must actively participate in maintaining this interfaith harmony. However, this process presents unique challenges, especially when a temple originally intended for Hindus alone begins to accommodate people of other faiths, leading to socio-cultural shifts and changes in social interactions within the temple. Based on this context, the research problems are as follows. First, why does socio-cultural mobility occur among the Hindu community at Pura Agung Wanakertha Jagatnatha, Central Sulawesi?; Second, What is the process of socio-cultural mobility among the Hindu community at Pura Agung Wanakertha Jagatnatha, Central Sulawesi?; Third, What are the implications of socio-cultural mobility among the Hindu community at Pura Agung Wanakertha Jagatnatha, Central Sulawesi on the religious, socio-cultural, and economic aspects of the community?

This research is important to provide insights into the socio-cultural mobility occurring at Pura Agung Wanakertha Jagatnatha in Central Sulawesi. This is because the efforts of all parties to preserve the temple as a sacred place often face extraordinary challenges. This research is also important to gain an understanding of the various challenges in the construction and development of temples outside of Bali. These challenges are

caused by rapidly changing human perspectives, the emergence of various interests related to temple development, changes in regulations regarding temple construction, alterations in location, and changes in the circumstances of temple development. The most important aspect is to reaffirm the belief that temples are sacred structures for meditation and seeking the salvation of the soul, as outlined in Atharvaveda XII.1.38, as mentioned earlier. Therefore, this issue is highly intriguing for academic research.

This research also aims to analyze the underlying ideas behind the socio-cultural mobility of the Hindu community at Pura Agung Wanakertha Jagatnatha, Central Sulawesi. This is important because when the values of Bali's local wisdom (*Asta Kosala Kosali Asta Bumi*) are considered highly significant, especially in temple construction and development, they are often viewed as a core element of Balinese culture in temple development but have undergone a shift. Furthermore, in general, this research intends to gain a deeper understanding of whether the socio-cultural mobility of the Hindu community at Pura Agung Wanakertha Jagatnatha, Central Sulawesi, as part of the local genius of the Balinese community in Palu, is connected to the modernization or puritanization of religion. This is important because it can be used to examine whether there are efforts to incorporate the traditional local wisdom values that have traditionally supported the temple system in Palu into the inherent system of modernization itself.

II. Research Method

This study used the qualitative research, involving descriptive data in the form of statements, expressions, and observable actions during the research process at Pura Agung Wanakertha Jagatnatha, Central Sulawesi. The data consisted mainly of words and is complemented by numerical data to enhance the analysis. This research used a sociology of religion approach, exploring the material and spiritual relationships of people. The primary data collection methods included interviews with purposefully selected informants and observations of Hindu activities on-site. Secondary data included documents and research site records. The researcher served as the primary

instrument, assisted by interview guidelines, observation guidelines, and various recording tools, such as audio recorders and cameras. Data analysis technique used qualitative interpretative approach with three steps: data condensation (selecting, focusing, simplifying, abstracting, and transforming data), data display, and drawing conclusions or verification. Data validity is ensured through triangulation.

III. Result and Discussion

3.1 The Factors of Happens the Mobility Sociocultural Hinduism Race at Pura Agung Wanakertha Jagatnatha, Central Sulawesi

Pura Agung Wanakertha Jagatnatha, established since 1981 is the provincial kahyangan temple revered by all Hindus in Central Sulawesi. Its recognition as a Provincial Temple is based on the temple's functions in social, political, genealogical, and regional contexts. Thus, Pura Agung Wanakertha Jagatnatha is an integral part of the culture that encompasses the Hindu community within the province. Pura Agung Wanakertha Jagatnatha is served a complex role different from other temples in Palu and elsewhere in Indonesia. In this temple, socio-cultural mobility occurs due to various factors. These factors include changes in population, shifts in development orientation, alterations in education, shifts in ideological consensus, changes in the environment, shifts in perspectives, changes in management organizations, and developments in science, technology, and art.

- a. Population Changes: The population is an important part of social life because it represents humans who can be studied through their roles and meanings as individuals and their relationships with others (social life). Population change is a major factor causing sociocultural mobility in Pura Agung Wanakertha Jagatnatha. This was revealed by the initial informants GM and INE, who are Hindu community leaders (interview, 2023), stating that the development of the Hindu community in Palu City has been rapidly growing from 1979 to 2023. Population change is caused by transmigration, urbanization, and inter-

ethnic or inter-religious marriages. As the deconstruction theory states, the singular certainty that modern humans always seek and glorify is inevitability, and the only thing that can be said to be certain is uncertainty (change). Furthermore, the structure is determined by the subject, so the structure and meaning can change over time and in different contexts. In addition, the subject and object are not binary oppositions but are interrelated (Lubis, 2014). Based on the statements of GM and INE (interview, 2023), it is clear that the population, as both subjects and objects of sociocultural mobility, is constantly evolving, contributing to the development of social conditions. The population as both the object and subject of sociocultural mobility in the Hindu community at Pura Agung Wanakertha Jagadnatha is based on the concepts of habitus and arena, and the dialectical relationship between the two. Habitus varies depending on a person's position in the world, and not everyone has the same habitus. However, people occupying the same position in the world tend to have a similar habitus (Ritser and Goodman, 2009). The statements of GM and INE clearly indicate that the population, consisting only of Hindu believers, will join the same community, namely the Central Sulawesi Hindu Community, resulting in sociocultural mobility in Pura Agung Wanakertha Jagatnatha as a container for this community. Additionally, changes in the number of Hindu believers from year to year also have an impact on capital, as humans are a form of capital in development.

- b. Change in Development Orientation: Changes in the orientation of development are an important part of a social organization, typically associated with the vision, mission, goals, and strategies of the organization in carrying out its activities. Based on the statements of initial informants GM, INS, and PM (interview, 2023), it is evident that changes in development orientation have

occurred in each period. The statements of the informants are examined from a deconstruction perspective, rejecting the notion that structure and rationality alone determine meaning (Lubis, 2014). It is clear that sociocultural mobility is not solely caused by physical factors but is also influenced by something abstract, such as vision and mission in the form of concepts. This is analyzed based on the perspective of social practice theory, which aims to bridge subjectivism with objectivism, focusing on the concepts of habitus and arena and the dialectical relationship between them. Habitus is situated within the actor's mind, while the arena exists outside the mind. Dialectically, habitus is the product of the internalization of the structure of the social world. Habitus serves as common sense, reflecting the objective divisions within the class structure, such as age groups, gender, and social classes. Habitus is acquired as a result of occupying a position in the social world for an extended period. Therefore, habitus varies depending on a person's position in the world, and not everyone has the same habitus. However, people who occupy the same position in the world tend to have similar habitus (Ritser and Goodman, 2009). Hence, the statements of informants GM, INS, and PM, all of whom are leaders of the organization, express the orientation for the development of Temple in the form of conceptual ideas, not documented in writing. This leads to a clear arena within Pura Agung Wanakertha Jagatnatha, resulting in sociocultural mobility among the Hindu community at Pura Agung Wanakertha Jagatnatha.

- c. Changes in human education, Education is a guidance provided by adults to children who are not yet mature to achieve the goal of maturity. Education is a lifelong process (long-life education). Human education undergoes changes over time. These changes in human education are what lead to sociocultural mobility among the Hindu community at

Pura Agung Wanakerta Jagatnatha in Palu, Central Sulawesi, as expressed by initial informants GM, IKR, and IMP (interview, 2023). They state that there has been integration in social relationships within the temple due to changes in education among the Hindu community in Palu. Specifically, the introduction of Sunday Pasraman education has brought equity to individuals to acquire Hindu religious education, even if there are no Hindu religion teachers in regular schools. As a result, the distinction between those who are knowledgeable about their religion and those who are not has started to diminish. Examining this from a deconstruction perspective that rejects structuralist views that diminish the role of the subject (anti-humanistic and existentialist), informants clearly state that changes in Hindu education from year to year have turned individuals into active subjects in social movements. Derrida questions and deconstructs binary oppositions, such as the existence of subject-object, consciousness-unconsciousness, surface-depth, which form the basis for objective descriptions. This is evident in the informants' statements regarding the integration in social relationships at Pura Agung Wanakerta Jagatnatha due to changes in Hindu education in Palu. Examining it from the perspective of social practice theory, which considers the position of agents in the social arena as determined by the relative amount and weight of capital, and by specific strategies used to achieve their goals (Field, 2011), informants state that with the development of education, it has become a habitus for individuals in the social movement at Pura Agung Wanakerta Jagatnatha, Central Sulawesi.

- d. Changes in Ideological Consensus: Consensus is the agreement of words or a joint understanding (regarding opinions, beliefs, and so on) reached through a collective voice (KBBI, 2023). On the other hand, ideology is a concept

containing elements of ideas, culture, and a specific way of life (Adryamarthanino and Tri, 2023). The changes in ideological consensus are what lead to sociocultural mobility among the Hindu community at the Pura Agung Wanakertha Jagatnatha Palu. This is caused by overlapping management by several organizations and the growth in the number of organizations, which result in changes in the ideological consensus, as expressed by initial informants IKS, IWS, and IMS (interview, 2023). Based on the theory of deconstruction (Lubis, 2014), this theory questions the possibility of universal and general laws or systems. All informants state that changes in vision, mission, and *awig-awig* as an ideological consensus have led to sociocultural mobility among the Hindu community at Pura Agung Wanakertha Jagatnatha Palu. The laws and management system of Pura Agung Wanakertha Jagatnatha have undergone changes over the years, so *awig-awig* is no longer universal and general. In the context of the theory of social practices (Ritser and Goodman, 2009), symbolic capital refers to the degree of accumulation of prestige, fame, consecration, or honor and is built upon the dialectic of knowledge. Statements from informants indicate that the vision and mission of leaders that form the ideological consensus contained in *awig-awig* will reflect leadership styles in organizational management. Each *awig-awig* that is formed will change according to the consensus results, which will determine the success or failure of someone in leadership and provide a strong position in their leadership, thus affecting sociocultural mobility at Pura Agung Wanakertha Jagatnatha, Palu.

- e. Environmental Changes: The environment, in ecological terms, is a part of the whole that is interconnected. Furthermore, it relates to the interactions between living and non-living entities. This entirety naturally exists on Earth and in other regions. Statements from

initial informants IWS, INK, and IMM (interview, 2023) clearly state that the changes in the constructed environment due to the construction of Muhamadiyah University, city parks, Sultan Raja Hotel, and infrastructure in the vicinity of the temple also lead to sociocultural mobility among the Hindu community at Pura Agung Wanakertha Jagatnatha, Central Sulawesi. Based on the deconstruction theory that rejects the notion that only structure and rationality determine meaning (Lubis, 2014), sociocultural mobility is also caused by changes in the environment that occur in Pura Agung Wanakertha Jagatnatha, both the natural and constructed environment. Whether consciously or unconsciously, earthquakes are perceived as a natural change that also causes sociocultural mobility. Similarly, according to the theory of social practice (Ritser and Goodman, 2009), Habitus that exists at a particular time has been created throughout the course of history. Habitus, as a product of history, generates individual and collective practices, in line with the schema outlined by history. The manifested Habitus in specific individuals is acquired during the individual's historical process and is a function of a particular point in the social history where the events occur. Just as the informants are actors in the historical involvement in the construction of Pura Agung Wanakertha Jagatnatha, they also engage in individual and social practices.

- f. Changes in Perspective (Paradigm): A person's perspective or paradigm is always used in solving a problem they are facing. The perspective or paradigm is how someone sees something and interprets it based on their thinking. In the teachings of Hinduism, this perspective is called "Darsana," which is derived from the root word "drs," meaning to see. Darsana, as a noun, means vision or viewpoint, in this context, it refers to a viewpoint on truth or philosophy (Titib, 2006). The rapid pace of modernization also leads to

changes in how individuals perceive certain things. This serves as a trigger for sociocultural mobility among the Hindu community at Pura Agung Wanakertha Jagatnatha, Palu. This is evident from the statements of initial informants INK, IWS, INS, and BAW (interview, 2023), who mention that the ceremonies and rituals during the "piodalan" vary depending on the attending priest. This variation depends on the priest's "aguro-guron" system, and each priest has different traditions for ceremonies and rituals. Just as in "darsanam," there are different viewpoints in metaphysics, epistemology, and ethics depending on the holy person (*guru*). The informants state that there have been changes in perspectives according to context and time, and Habitus varies depending on a person's position in that world. Not everyone has the same Habitus, but people occupying the same position in the world tend to have similar Habitus (Ritser and Goodman, 2009). This aligns with the statements of all informants, where perspectives are still at the level of thought, and through common sense, they reflect the objective division in class structures, such as ethnic groups, workers, and *panditas* as social classes. The Habitus of each informant varies and is acquired over a long period, just as perspectives are indoctrinated in each informant. However, if informants hold the same position, their Habitus is also similar. Each informant also has different assets, such as educational assets and symbolic assets based on their religious or ethnic background. All informants engage in or battle in the arena of Pura Agung Wanakertha Jagatnatha, Central Sulawesi, and this battle is filled with friction, with clashes occurring during construction implementation even though, in the end, the construction can proceed according to the plan.

- g. Changes in Management Organizations: An organization is a gathering of individuals formed into a group, which is tasked with working together to achieve

common goals and success (Tn, 2023). Management is a way of working with individuals and groups to achieve the organization's objectives (Dewinfa, 2022). Changes in organizational management are what lead to sociocultural mobility among the Hindu community at Pura Agung Wanakertha Jagatnatha, as expressed by initial informants INW, IND, IPS, and IMS (interview, 2023). They mention that Pasraman is within the temple area, and its responsibilities are conveyed to PHDI Palu City, although the temple's management is entrusted to *Pengempon*. This situation can potentially lead to conflicts, but in reality, there is no conflict, possibly due to effective communication between *Pasraman* and *Pengempon*. However, a different situation arises between *Krama* and *Pengempon*, where the Chairman of *Krama* still questions the organization's duties. The deconstruction theory (Lubis, 2014) questions the possibility of universal and general laws or systems. This is factually revealed by the informants' statements that each organization managing the temple depends on the policies of its leaders, which are derived from mutual agreements. Therefore, the laws or regulations governing temple management also change with changes in organizational leadership, organization structure, and the goals achieved or agreed upon. Certainly, in the application of the law, there may be parts of the structure that do not understand or differences in understanding in achieving the goals. Therefore, the actual changes in temple management organizations are a significant cause of sociocultural mobility.

- h. Advancements in Science, Technology, and Arts: Zaenuddin (2022) explains that knowledge, in general, is a system of various information obtained through meticulous examinations using specific methods. This development and change in knowledge is what leads to

sociocultural mobility among the Hindu community at Pura Agung Wanakertha Jagatnatha. As stated by initial informants DNDA, INS, IWS, and IWM (interview, 2023), they express that science and technology (IPTEKS) are not actually anti-humanistic; instead, they strengthen activities carried out in the temple. For example, during the Covid-19 pandemic, the Hindu community was still able to maintain connections online, and important discussions related to temple management policies during the pandemic were conducted virtually. On the other hand, in terms of physical temple development, with the advancement of IPTEKS, physical construction can be carried out more effectively compared to before IPTEKS development. An example is the construction of the MGS building, which faced challenges due to its long structural span that made using wood structures difficult. With the development of heavy steel structures, the construction of the MGS building became much easier and more impressive. When examined from a deconstruction perspective (Lubis, 2014), it rejects structuralist views that diminish the role of the subject (anti-humanistic and existentialist). Examining it from the theory of social practice (Ritser and Goodman, 2009), cultural capital can encompass a wide range of properties, such as art, education, and forms of language. Informants state that cultural capital plays a significant role in temple development, including art, education, and symbolic capital related to prestige, all built on the dialectic of knowledge, equivalent to what is obtained through physical and economic means.

Based on factual data obtained in the field, it can be theoretically analyzed that changes occur over time, and with continuous change, no force can resist, let alone stop the process of change. This happens because in this world, nothing is permanent except change itself. There is a hidden meaning, that sociocultural mobility

among the Hindu community occurs because of a shift in the societal ideology, leading to an agreement that the temple is no longer just a place to seek salvation but can also be developed to serve socio-economic functions for the welfare of the community and to reflect the culture of the community. In other words, sociocultural mobility among the Hindu community at Pura Agung Wanakertha Jagatnatha can adapt to its environment in various ways. The Hindu community at Pura Agung Wanakertha Jagatnatha tends to act based on established forms of social behavior, creating common beliefs and values designed to give meaning to collective actions. This is a factual occurrence in Pura Agung Wanakertha Jagatnatha, based on informant statements. The idea of temple development from the basic concept of noble values has led to the current state, an effort to reflect the image of the Balinese people. The image of the Balinese people is known for the motto *jengah* and *puputan*, meaning that in the land of others, one must be able to present oneself in a better way, where one should be humble in someone else's land. This has resulted in the creation of the "mawacara village" and the "mawacara nation." Informants also explain that being outside of Bali doesn't mean forcing the same practices as in Bali. In practice, informants state that the development of Pura Agung Wanakertha Jagatnatha is for the common welfare. However, the actors (informants) engage in activities not to perpetuate power. For example, actors work together in the temple but do not aim to be the leader forever. They believe that "as long as we are there, we can do our best." Nonetheless, there are hidden results, such as gaining prestige. Informants express that within the concept of temple development for the common welfare, actors risk their capital (four capitals), but there is no intention to maintain power in the temple because everything done in the temple is solely for "bhakti" (as there is "doxa" in the actors' minds).

3.2 The Process of Sociocultural Mobility of Hindus in the Pura Agung Wanakertha Jagatnatha, Central Sulawesi

Pura Agung Wanakertha Jagatnatha is located on Bukit Jabal Nur street No. 3, Talise Village, Mantikulore District, Palu City. North of the two lanes of Bukit Jbal Nur road and the city park area, to the East of the alley and maternity hospital and residential areas, to the South of residential areas and the Sutan Raja Hotel area and to the West with the Muhammadiyah University of Palu area. The process of sociocultural mobility in Pura Agung Wanakertha Jagatnatha Central Sulawesi is as follows:

- a. The traditional period (before 1979), this period characterized by primitive and conventional, so that it has created a life that tends to be ancient. This stage is characterized by the existence of barter in the buying and selling system (Astutik, 2023). The statements of informants GM, INS, INE and INK (interview, 2023) clearly state that the period before 1979 can be stated as the traditional period. It is called the traditional period because it is very clearly described at that time the Hindus in Palu City were still small, there were no religious organizations, there was no Pura Agung Wanakertha Jagatnatha, prayers were still held in each other's homes and even for joint prayers held at *merajan* INE's house. The level of understanding of Hindus related to religion is also still traditional, the important thing is to be religious and worship God, strong religious education has not been developed. In this period there were changes in material infrastructure, namely ecological (environmental) changes that had not yet occurred because the area for the temple did not yet exist but the concept idea already existed. Changes in social structure related to the idea of forming Balinese ethnic organizations such as *seke truna-truni*, began with the arrival of the younger generation to continue their studies at the high school level. Identity politics had not been formed at that time because the number of participants was still small. Changes in the ideological superstructure occurred up to the level of the concept of diversity about God at that time. Changes in science at that time

- were also still at the traditional stage, which at this time was the era of the beginning of the younger generation of Hindus to continue their studies but still at the Senior High School (*SMA*) stage so that religious knowledge about Hinduism was still in the early stages of development.
- b. The ‘Take-off’ Preparation Period (1979 - 1982), during this take-off preparation period, there was specialization of production and trade in goods (Astutik, 2023). This led to the development of infrastructure in the field of transportation to support economic progress, so that this stage will encourage the rise of investment in the community. In this period, there was a stage of material changes in infrastructure including changes in the location of the temple which initially used prayers at the informant’s *merajan* with the initials INE. In this era, there was already a location for Pura Agung Wanakertha Jagatnatha which was only in the form of a *turus lumbung* which was continued with the construction a foundation of Padmasana. In this period, there were also changes in social structure with the occurrence of identity politics. The kinship system has also changed due to the formation of the Balinese *shuka dhuka* group, but the rules are still traditional and not yet written (orally). Furthermore, there is a change in the ideological superstructure in terms of Hindu science. This continues to develop with the existence of house-to-house education among existing *sukha dukkha* groups. Ideologically, this has also triggered the enthusiasm of Hindus in building temples, as explained in the *Tantric* teachings that there has been a change from *Bhavani Sakti* to *Bhaeravi Sakti*, with the aim of forming a spirit of togetherness in realizing the construction of temples with the presentation of the motto *jengah* and *puputan*.
 - c. The ‘Take-off’ Period (1983 - 1985), in this period has had a considerable influence on the economic shift from

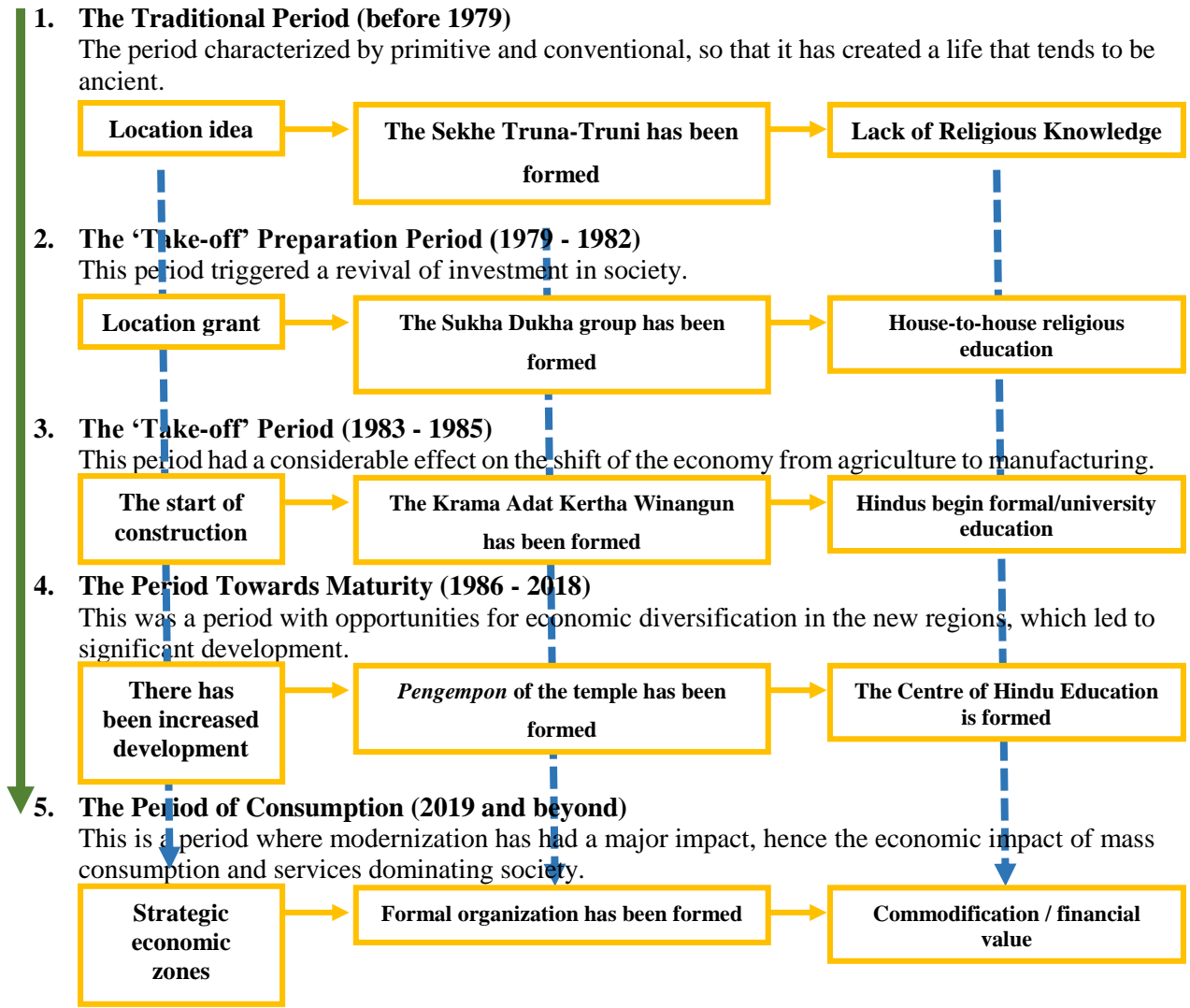
agriculture to manufacturing (Astutik, 2023). Therefore, this period is characterized by the development of human creativity in developing products. During this period, Hindus had implemented a fundraising system by making ceremonial events such as the Bali Night at Palu Golden Hotel. They have built several important parts of the building such as *Candi Kurung / Paduraksa, Piasan* in *Utama Mandala* and concrete seating, this shows that there has been a shift from traditional to ‘take-off’. Another important thing is in the worship process that already uses a sound system and is led by a *Pemangku*. There has been a gradual change in infrastructure material which includes demographics, it is explained that at this time the Hindus of Palu City have begun to move to carry out the construction of the temple, even they have begun to take turns living in the temple to keep watch. In terms of the environment, this has changed from barren land to green land and there is also a garbage disposal area. There has been a change in social structure which includes the formation of *Krama Adat Kertha Winangun*, this shows that there has been a kinship system formed in the community but does not yet have clear rules. In the aspect of education, it has also begun to appear that there is a spirit of Hindus to obtain higher education, this is because one of them is the entry of leaders of government institutions imported from outside Palu City. There has also been a change in the ideological superstructure that has determined the absolute requirement to become a *pemangku* in this period is not solely seen from descent and family, but also considers the intention of devotion to the people to *ngayah* in the temple. Although at the level of *sesana pemangku*, according to Hindu teachings, if the husband becomes a Hindu *pemangku*, the wife as ‘a strength or *shakti*’ also supports the activities of the *pemangku* (that means she must also be Hindu).

- d. The Period Towards Maturity (1986 - 2018), in this period offers the opportunity for economic diversification in new areas so that significant development occurs. At this time there has also been modernization which has led to import dependence (Astutik, 2023). In Pura Agung Wanakertha Jagatnatha, sources of income have also been formed such as legitimate organizations to obtain grant assistance from the government such as Pasraman Minggu Jagatnatha, STAH Dharma Sentana, Prajaniti, WHDI, Peradah, and KMHDI. With the formation of these organizations, the development of the temple has also become more rapid. The construction of *pelinggih*, boundary walls, legal documents of ownership of the temple location (temple certificate) and management of temple activities are also increasingly well organized. In addition, if you pay close attention, there has been an import of temple ornamentation materials from Bali such as *pratima*, expert temple designers have also been brought in from Bali. Furthermore, there has been a change in material infrastructure which includes changes in terms of ecology, in fact there has been a change in the area which was previously a garbage disposal area but in this period the area has become an exclusive area with the construction of two-way roads, city parks, Muhammadiyah University and maternity hospitals, and followed by the development of the surrounding area into the Sutan Raja hotel and business area. Changes in social structure have also led to non-uniformity in kinship, namely the existence of Hindus who have entered krama and those who have not entered krama. Changes in the ideological superstructure can occur due to the development of knowledge about religion, namely the formation of *pedharma-wacana* (religious speaker) figures who as human resources with a master's education background, which of course will better understand religious knowledge. Contemporary art organizations have also been formed and they often hold performances on certain days in the temple, such as during the celebration of the anniversary of religious organizations and *dharmasanti Nyepi*. Even the temple has adopted symbols of local wisdom by making a statue of *nosarara nosabatutu* (we are all brothers) in the Vedas known as *Vhasudeva Khutumbhakam*.
- e. The period of consumption (2019 and beyond), during this period modernization has a great influence, therefore the economy of mass consumption and services dominates the life of society. The construction of canteens and galleries and other economic development facilities such as the Koperasi Sanjivani Wikrama Sejahtera show that the temple continues to develop towards an independent economy. It is also factually revealed that there has been a mass service where the *pinandita*, *penyade*, *serati* and the temple security have received incentives (honorarium) in the service. In addition, there has also been a purchase of *banten* or *upakara*, it is no longer done in mutual cooperation at each *piodalan* and there has been a financial expenditure at the time of *piodalan* exceeding the consumption limit of Hindus in the temple. Material changes in infrastructure occurred including after the great earthquake in 2018 where at that time a massive development was carried out at the Pura Agung Wanakertha Jagatnatha, one of which was the construction of a gallery in front of the temple which factually had occurred the economic development of the temple. There has been a change in the development of the area around the temple with the construction of economic spots, city parks, maternity hospitals and Muhammadiyah University which has actually changed the ecology of Pura Agung Wanakertha Jagatnatha. Social structural changes also occur which include changes in social stratification with the presence of formal religious

organizations such as Wanita Hindu Dharma Indonesai, Krama Adat Kertha Winangun, Pengempon Pura and others. Ideological superstructure changes appear in the occurrence of cultural acculturation with the establishment of the Nosarara Nosabatutu monument in the temple area and the use of the Tai Ganja symbol in the gallery building, this shows that cultural acculturation has occurred in Pura Agung Wanakertha Jagatnatha. Furthermore, the establishment of educational institutions in the temple shows an increase in the knowledge of diversity in human resources there. There have also been changes related to the implementation of *piodalan*, which after the 2019 period there has been a concept of giving *prasadam* to Hindus who are present at the *piodalan* as a form of gratitude in the *piodalan* celebration. However, this is seen by some Hindus as consumptive, including activities such as purchasing *banten*.

Based on qualitative analysis, it is factual that social mobility has occurred both vertically and horizontally. Vertical social mobility occurs in informants with the initials GM, he used to be a Hindu counseling officer, because of his activity in the Pura Agung Wanakertha Jagatnatha, then he was then given the role of *banjar sukha-dhuka* administrator, then became the head of *pengempon pura* and now holds the position of pemangku (pinandita) permanent in the Pura Agung

Wanakertha Jagatnatha of Central Sulawesi. On the other hand, there is also an informant with the initials IKP who used to be the head of the temple management. Because his term of office has ended, he is now a believer in general. Horizontal social mobility, factually seen in the informant initials IWD, who for two periods held the position as chairman of Krama Adat Kertha Winangun in Palu City, now (in 2023) he is the head of the *pengempon Pura Agung Wanakertha Jagatnatha*, Central Sulawesi. Such is the process of social mobility that also occurs in the Pura Agung Wanakertha Jagatnatha, Central Sulawesi, both vertically and horizontally. Based on qualitative analysis associated with the study of modernization theory by capturing the expression of time and sociocultural changes in the expression of space. Based on the analysis that there have been changes both vertically and horizontally in the process of sociocultural mobility of Hindus in the Pura Agung Wanakertha Jagatnatha, Central Sulawesi, described as a scheme below:



- Remarks :**
- = The process of change in each period.
 - = Changes in the horizontal level.
 - = Changes in the vertical level.

Picture 1: The schema of the sociocultural mobility process of Hindus in Pura Agung Wanakertha Jagatnatha, Central Sulawesi (source; data analysis).

3.3 The Implications of Sociocultural Mobility of Hindus at Pura Agung Wanakertha Jagatnatha on Religiosity, Socio-Culture and Community Economy

The sociocultural mobility of Hindus in Pura Agung Wanakertha Jagatnatha, Central Sulawesi has implications for community life as follows:

- a The implications of sociocultural mobility of Hindus in Pura Agung Wanakertha Jagatnatha on community

religiosity have an impact on increasing community *sraddha*, increasing community devotion, increasing ceremonies and *upakara* in religious activities, the birth of modern religious concepts, decreasing belief in mystical things, the implementation of worship becomes organized, the development of worship temples (*stana*) as a manifestation of God (*Istha Dewata*). In addition, there is a decrease in the quality

of temple sanctity and an increase in religious knowledge. Religiosity is a state, understanding and obedience of a person in believing in a religion that is manifested in the practice of values, rules, obligations so as to encourage a person to behave and act in accordance with religious teachings in everyday life. Religiosity is also a manifestation of the depth of each individual in believing, understanding, knowing, living, and practicing the religion he adheres to in everyday life. Religious activity does not only occur when someone performs ritual behavior, but also when doing other activities that are driven by supernatural forces. It is not only related to visible activities but also includes things that happen in one's heart. This is what the informant stated as the implication of sociocultural mobility on community religiosity.

- b The implications of sociocultural mobility of Hindus in the Great Temple of Wanakertha Jagatnatha on the socio-cultural aspects of society are the formation of clear boundaries in the temple area, the establishment of *awig-awig* which regulates the order of activities in the temple, the formation of new groups in kinship, The emergence of new leaders spontaneously, cultural acculturation, increasing the role and function of *pengempon pura* (temple caretakers), decreasing the role and function of *krama adat* (indigenous people), the formation of official institutions in the temple, increasing competition between institutions in the temple, increasing the development of temple facilities and infrastructure and the opening of the temple for activities of other religious communities. Socio-culture or what is also familiarly called culture is universally a value system in society that comes from the mindset and intellect of the humans who live in it, the result is the creation of various things such as art, beliefs, and customs that characterize a society (Kusumah, 2023).

- c The implications of sociocultural mobility of Hindus in Pura Agung Wanakertha Jagatnatha on the community's economy. Mulachela (2021) describes economics in general as the science of resource management. Studying and knowing the intricacies of the economy can certainly create prosperity more evenly. Summarized from various sources, economics can also be interpreted as a science related to human behavior and actions in meeting their needs. The implications for the community's economy are as follows: the formation of a community economic institution (Koperasi Sanjivani Wikrama Sejahtera), the establishment of a temple canteen and gallery, the increase in temple operational costs, the increase in the number of *dana puniya* (donations) of the community, better temple financial governance, and commodification in the temple.

4. Conclusions

Based on qualitative descriptive analysis, it can be concluded that: 1) the factors that cause the sociocultural mobility of Hindus in Pura Agung Wanakertha Jagatnatha are factors of population change, development orientation, human education, ideological consensus, environment, perspective, management organization, political system (identity politics), development of science and technology; 2) The process of sociocultural mobility of Hindus in Pura Agung Wanakertha Jagatnatha, namely the Traditional Period (period before 1979), the 'Take-off' Preparation Period (1979 - 1982), the 'Take-off' Period (1983 - 1985), the Period Towards Maturity (Period 1986 - 2018), the Period of Consumption (2019 and beyond); in each period there are also changes in material infrastructure, social structure and ideological superstructure; 3) The implications of sociocultural mobility for religious life include an increase and decrease in the religious quality of the community. The implications for the socio-cultural life of the community include the formation of new kinship rules and groups, increasing and decreasing the role of organizations, and cultural acculturation. The

implications for the economic life of the community include the formation of community economic institutions, a decrease and increase in economic management, and the occurrence of commodification in the temple.

Based on the findings, the researcher through the sociology of religion approach (Hinduism) is associated with the theory of the views of experts used as a 'scalpel' in theoretically concluding that: 1) Motion = change = energy, present together, the properties of matter (*Tri Guna*) lose stability leading to a shock to the mind (*kosa = khora = doxa*), due to its relationship with matter creating social implications. 2) The process of mobility occurs evolutionarily from period to period, because what can be perceived is time and space, when the process that is perceived is time, then at a certain time there is also spatial mobility. Social mobility that occurs both vertically and horizontally. 3) In the mobility that is perceived is time and space, it also boils down to a social ideology, theoretically researchers conclude that in Pura Agung Wanakertha Jagatnatha there is a modernization of religion, the movement of religious life to a level dominated by material.

Based on the findings and conclusions, it can be suggested: 1) Hindu communities are critical and conduct cultural filtering; 2) community leaders, especially Hindu community leaders and traditional leaders are advised to always socialize and pass on traditional Balinese values, especially in the religious field.

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