THE STRUGGLE OF IDEOLOGY IN THE SPIRITUALITY OF BALINESE SOCIETY IN THE MIDDLE AGE: A CRITICAL DISCOURSE ANALYSIS

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ABSTRACT

This paper is a description of the ideological struggle in the spirituality of Balinese society in the middle Bali Period which was articulated through discourse as a discursive. The choice of such a topic departs from a perception of the typology of Balinese society which is assumed to have spiritual stability, but instead experiences ideological struggles in this realm as indicated by the phenomenon of the middle Bali period. The phenomenon of spirituality is elaborated as a problem which includes the form and the implications of ideological struggles in the spirituality of the Balinese people of the Middle Bali Period. The explanation of the variables in this paper uses critical discourse theory which refers to Foucault's view. The results of the study reveal that the forms of the spirituality of Balinese society in the middle Bali Period include strengtheningteachings of Shiva and strengthening the Shiva-Buddhist concept. Meanwhile, the implications of the struggle include appreciation of the authority of Shiva Sidhanta's teachings and degradation of cognition of "Shiva Bhujangga" teachings.

Keywords: the struggle of ideology, spirituality, Balinese society, and the Middle Bali Period

INTRODUCTION

The typology of Balinese society and culture reflects an identity to a series of activities in the realm of spirituality. This is synergistic with Titib's view (2005:3) which suggests that the existence of spirituality is one of the essential components in the socio-cultural dynamics of Balinese society. This view is in line with a number of predicates towards Bali, such as the Island of a Thousand Temples, the Island of the Gods, to the Island of Heaven. Such a predicate is identified empirically through the existence of temples which are spread in large numbers throughout the area on the island of Bali. This condition is supported by a series of spiritual practices that take place all the time, both

routinely and incidentally.

The orientation of the implementation of spiritual practice in Balinese society indicates an achievement of harmony in the benefits of spirituality. This is identified through the productive acquisition of spiritual vitality and collective spiritual solidarity. In this case, the acquisition of a spiritual vitality productively relates to the usefulness of the spirituality aspect that has been felt in the functional realm of life. Meanwhile, the acquisition of a spiritual solidarity collectively relates to the usefulness of a series of aspects in a number of areas of communal life. Such conditions have strengthened confidence in the realm of spirituality.

The achievement of harmony in the spirituality of the Balinese people is a reflection of the acquisition of stability in the organization of collective spirituality. This can be observed through the inheritance of Tri Murthi's ideology as an identity in the spirituality of society and is believed to be the foundation for the implementation of religiosity from the Ancient Balinese Period to the present (Ardana, 1989:10). In this case, Tri Murthi's ideology is the genealogy of the Three Heavens which was inherited in the form of Pura Desa as worship of Lord Brahma, Pura Puseh as worship of Lord Vishnu, and Pura Dalem as worship of Lord Shiva. The existence of Kahyangan Tiga is identified and legitimized as a marker of spirituality in every Pakraman village in Bali.

Sustainability of spirituality in Balinese society indicates a dynamic in the collective religious order. This is identified through the implementation of community spirituality in the realm of kinship and community. In this case, the dynamics of spirituality in the realm of kinship are constructed through strengthening the spirituality of *soroh* as reflected in the increased intensity of worship in a number of *kawitan* and *padharman* temples. Meanwhile, the dynamics of spirituality in the community realm are constructed through the development of spiritual groups as reflected in the increase in the quantity of personal spiritual practice in a number of communities, both traditional and formal communities. Such conditions reflect the strengthening of the atmosphere of plurality in the sustainability of community spirituality.

The plurality that is constructed along with the dynamics of the spirituality of the society has accumulated in an ideological struggle. This means that the ideology which is the identity of the continuity of the spiritual plurality has experienced a struggle along with the sustainability of the spirituality of the community. In general, the ideological struggle shows the existence of Hindu spirituality, the transition of traditional spirituality, to the orientation of global spirituality. In this case, the existence of Hindu spirituality relates to the inheritance, strengthening, and development of Hindu religious teachings. Meanwhile,

the transition of traditional spirituality relates to the exclusion and marginalization of a number of aspects of traditional spirituality. In line with that, the orientation of global spirituality is related to the tendency towards a number of ideologies that developed in the era of globalization.

Historical records show that the ideological struggle in the spirituality of Balinese people has been going on from the Ancient Balinese Period, continuing in the Middle Bali Period, to developing in the Modern Balinese Period. With regard to this record, the ideological struggle in the spirituality of society in the Old Balinese Period tends to be related to internalization of Hindu religiosity. This continued as a conservation of Hindu religiosity in the Middle Bali Period and developed as a reconstruction of Hindu cognition in the Modern Balinese Period. Such conditions were followed by the development of Islam since the Middle Bali Period, Christianity in the Modern Bali Period, and contemporary spirituality in the Global era. The phenomenon of ideological struggle is something that is interesting to observe along with the establishment of spirituality in Balinese society.

This paper is oriented to a critical analysis of the ideological struggle in the spirituality of society in the Middle Bali Period as a continuation of a similar analysis of the ideological struggle in the spirituality of society in the Old Bali Period. This is based on a consideration that the Middle Bali Period was a significant period in the maintenance and inheritance of the traditional religious order of society. In this case, the continuation of a series of authenticity of the religious order of society is indicated as a continuation of the spirituality of the Middle Bali Period. Meanwhile,

METHODOLOGY

The ideological struggle in the spirituality of Balinese society as in the Middle Bali Period is an academic discourse which is interpreted through a critical paradigm. In this regard, a typology of critical discourse analysis is used which refers to Foucault's view. In this case, Foucault (2012: 47-131) argues about the existence of power and knowledge along with the formation of discourse as a discursive through construction in the form of a discursive structure as a pattern of events and discursive action as a textual social practice. Such discourse formulations identify the existence of a series of texts as constructed through a discourse as a set of knowledge that reflects a number of powers symbolically with an ideological orientation to discipline.

Critical discourse analysis of the discourse on ideological struggles in the spirituality of the people of the Middle Bali Period is oriented towards understanding a

number of narratives about spirituality from that period as discursive knowledge. In this case, the understanding of a series of knowledge about the ideological struggle is correlated with the existence of a number of powers from spiritual authority to textually constructed political authority. Such an understanding is directed at a reconstruction of the comprehensive meaning of socio-cultural phenomena which are collectively actualized and articulated cognitively related to the discourse of ideological struggle in the spirituality of the people of the Middle Bali Period.

RESULTS AND DISCUSSION

An Overview of the Dynamics of Spirituality of Middle Balinese Society

The Middle Bali period was a time when Bali was under the auspices of the Majapahit kingdom afterthe collapse of the reign of the last ancient Balinese king (Raja Be predecessor) through the expansion of Patih Gajah Mada.In this regard, Balinese people have entered the Middle Bali Period in the XIV to XVIII centuries AD (Parimartha et al, 2013: 261-345). After the collapse of the government of the ancient Balinese king, the Balinese people were then led by a king who was imported from Majapahit (Sri Kresna Kepakisan) with the center of government in Samprangan. Along with the development of politics and power, a new government center was formed in Gelgel (XV century) until it moved to Klungkung (XVII century). Balinese civilization inMiddle Bali Periodindicated to have achieved brilliance as identified through the ongoing practice of spirituality to this day. In this case, the implementation of community spirituality at that time was reflected through narratives about (1) strengthening the teachings of Shiva Sidhanta and (2) strengthening the Shiva-Buddhist concept. The two narratives project a dynamic in the implementation of community spirituality in the Middle Bali Period.

Strengthening the teachings of Shiva Sidhanta

The spiritual aspect of society in the Middle Bali Period experienced an enrichment along with the revitalization of the cognitivity of Shiva Sidhanta's teachings in the religious order of society. In this case, the strengthening of the vitality of the teachings is indicated during the reign of the Gelgel kingdom to Klungkung.The figure who played an important role in structuring and developing the spirituality of Shiva Sidhanta's teachings at that time was a Hindu clergyman from Java who came to the reign of King Dalem Waturenggong (Gelgel), namely Danghyang Nirartha. This spiritualist figure is always glorified along with the inheritance and development of spirituality in the religious order of society to this day.

The Middle Bali period is an important period in the development of Balinese

civilization because it has ushered in a golden age (Parimartha et al, 2013: 261-345). This has been actualized during the Gelgel kingdom and is significantly correlated with the development of spirituality since that time. In this case, religious issues and beliefs are indicated to have thickened and strengthened under the auspices of Hindu tradition and culture inherited from the Ancient Balinese Period (Parimartha et al, 2013: 329). The presence of Danghyang Nirartha in the Middle Bali Period played a role in strengthening the teachings of Shiva Sidhanta as a spiritual purification oriented to the oneness of God.

The inheritance of a temple in the form of *padmasana* through a number of temples collectively to kinship is the correlation of strengthening the teachings of Shiva Sidhanta as actualized in the Middle Bali Period. In this case, the supreme presence is seen as worship of the oneness of God in a transcendent manner, so that it is positioned higher than a number of other supreme beings who are conceptualized as worship of God's manifestations in the form of gods, *bhatara*, and the like. This is accompanied by a glorification of the position and spiritual role of Danghyang Nirartha in the religious order of society as it is actualized through the implementation of temple religiosity.

Figure 1. Brahmin (Padanda) Shiva is doing worship
Source: kaskus.co.id.

Acceptance of the supreme vitality of *Padmasana* and the spiritual authority of *Padanda Shiva* as (figure 1) above is an indication of the continuation of a strengthening of the teachings of Shiva Sidhanta which was elaborated in the Middle Bali Period. This is sustainable in line with the dynamics of community spirituality which has been actualized in the realm of formal institutions. In this case, a number of aspects of community spirituality have been internalized in a series of formal institutional spiritual activities, both in government and private institutions. Such dynamics are in line with the spiritual authority of *Padanda Siwa* which is legitimized through the Parisadha Hindu Dharma Indonesia (PHDI), so that aspects of Shiva Sidhanta's teachings tend to be a reference for the implementation of formal institutional spiritual activities.

Strengthening the Shiva-Buddhist concept

The presence of Danghyang Astapaka to Bali also played a role in strengthening the religious order in the Middle Bali Period through maturation of aspects of Buddhist teachings as has been inherited from the Ancient Balinese Period (Parimartha et al, 2013: 328-329). Together with Danghyang Nirartha, he became an important figure in strengthening the concept of "Shiva-Budha" as the foundation in the order of religious spirituality in Bali at that time. The two figures are believed to have produced a number of superior spiritual ideas and works as well as being a guide in the implementation of Hindu religious religiosity in Bali to date, such as the inheritance of the Eka Dasa Rudra ritual at Besakih Temple. In this case, Danghyang Astapaka did not develop teachings like Danghyang Nirartha because he had settled and built a center for the development of Buddhist teachings in an area now known as Budakeling Village in Karangasem Regency. However, the significance of the teachings that have been developed has been significantly appreciated in the religiosity of the Balinese people, such as being literate through "Babad Sidhakarya" and expressed through the performing arts "Topeng Sidhakarya".

The strengthening of the concept of "Shiva-Buddha" in the spirituality of society in the Middle Bali Period was actualized through the synergy between the teachings of Shiva Sidhanta from Danghyang Nirartha with Buddhist teachings from Danghyang Astapaka. This relates to the cognitive aspect as well as the religiosity aspect of the two teachings. In this case, the synergism of the cognitive aspects of the two teachings is conceptualized through a number of philosophical texts, such as the text "Speaking of Shiva-Budha Tatwa" and is expressed through a number of literary texts, such as the text "Kakawin Nila Candra". Meanwhile, the synergism of the religiosity aspect of the two teachings is conceptualized through the worship of *akasa-pertiwi* as worship of the "upper realm" and "lower realm" and is expressed through the implementation of rituals of purification and purification.

Figure 2. The yoni phallus and stupa at Pegulingan Temple, Tampaksiring,
Gianyar Regency
Source: buddhazine.com).

The inheritance of a Buddhist worship in a number of temples such as (picture 2) above and the glorification of the position of *Padanda Bodha* is an indication of the continuation of the strengthening of the concept of "Shiva-Budha" which was elaborated in the Middle Bali Period. Such conditions are continuous as the popularity of *Padanda Shiva* is getting stronger in the religious order of society. This is related to the spiritual connectivity between *Padanda Shiva* and *Padanda Bodha* which is always correlated in the implementation of community religiosity, especially in large-scale and communal rituals. In this case, the spiritual solidarity between the two priestly realms reflects a spiritual synergy ideologically through the concept of "Shiva-Buddha".

Discourse on the Struggle of Ideology in the Spirituality of Medieval Balinese Society

The dynamics of Balinese spirituality Midas reflected throughnarrative about strengthening the teachings of Shiva Sidhanta and strengthening the concept of Shiva-Buddhain the previous description also indicates an ideological struggle along with the sustainability of the implementation of community religiosity. This is identified through an intersection in an effortstrengthening the teachings of Shiva Sidhanta and strengthening

the Shiva-Buddhist concept. In this case,strengthening the teachings of Shiva Sidhantatend to experience intersections with the continuity of a series of typologies of Shiva's teachings in the religious order of society. Meanwhile, strengthening the Shiva-Buddhist concepttend to experience a tangent to the sustainability of a similar concept that has been inherited from the Old Balinese Period. In this regard, the following description will present a description of (1) the form and (2) the implications of ideological struggle in the spirituality of the Balinese Masa community.Mid.

Forms of Ideological Struggle in the Spirituality of Medieval Balinese Society

The discourse of ideological struggle in the implementation of the spirituality of the Balinese Masa community Middiscursively constructed as (a) the struggle instrengtheningthe teachings of Shiva and (b) the struggle instrengthening the Shiva-Buddhist concept. The two textual constructions are discursive structures as patterns or maps of meaning which have been historically literate and have been elaborated populist until now. This is correlated with the actualized discursive action as a textual series of events as identified through the following description.

(a) Struggle instrengthening shiva teachings

StrengtheningThe teachings of Shiva Sidhanta carried out by Danghyang Nirartha during the Middle Bali Period tend to be appreciated in the spiritual cognition of the community to this day. This is related to the arrangement for the sustainability of the spirituality of the Ancient Balinese Period and the strengthening of the sustainability of the spirituality of the Middle Bali Period (Parimartha et al, 2013: 328-331). Such arrangement and strengthening of spirituality is believed to be a form of resilience in the face of the spread of Islam to Bali following the collapse of the Majapahit kingdom. This effort is related to the existence of a number of Dang Kahyangan temples as a legacy of Danghyang Nirartha which is dominantly located in the coastal area of Bali. In this case, the existence of the temple is assumed to be a medium for strengthening the spirituality of coastal communities which is predicted to be the entrance for the spread of Islam to Bali. The persistence of Hindu spirituality in the religious order of society to date has strengthened beliefs about a series of appreciations and assumptions about the spiritual role of Danghyang Nirartha.

StrengtheningShiva Sidhanta's teachings which were perceived as enlightenment in the religious order of society during the Middle Bali Period also experienced ideological struggles. This is related to the continuity of a typology of worship of Shiva from the

Ancient Balinese Period in the religious order of society as known as the teaching of "Shiva Bhujangga". In this case, the teachings of Shiva have bequeathed a series of collective Shiva worship media in the form of *Kahyangan Tiga* with the *Tri Lingga* concept as identified in Denpasar, which includes the existence of (1) Pura Dalem Tungkub (Kahyangan Sakti or Kahyangan Desa) as a worship of *Bhatari Uma*, (2) Pura Dalem Pauman (Kahyangan Batur or Kahyangan Puseh) as a worship of *Bhatara Guru*, and (3) Pura Dalem Gunung Agung (Kahyangan Suci or Kahyangan Dalem) as a worship of *Bhatari Giri Putri*. The three temples house a number of temples as *pramanca* and *prasanak* in an anthropomorphic Shiva worship system with the use of statues (*pratima*) along with a series of magical rituals (*pangilen-ilen* or *paican-ican*) as inherited by tradition.

The typology of Shiva Sidhanta's teachings which tend to be transcendent (*nirguna brahman*) with an orientation to worshiping the oneness of God through media in the form of *the most Padmasana* is a potential for the struggle of the teachings against the teachings of "Shiva Bhujangga". It is related with establish ment *the most padmasana* in a number of temples in strengthening the teachings of Shiva Sidhanta, which actually disturb the most serious structurality in a series of temples carrying the inheritance of the teachings of "Shiva Bhujangga" as identified through the Three Heavens. In this case, the presence*the most Padmasana* has reconstructed a theological meaning of position *the most*as a medium of worshiping God (Ida Sang Hyang Widhi Wasa), while*the most* anotheronly for the manifestation of God (gods or *bhatara*). Such meaning is slowly actualized in an appreciation of existence *the most padmasana* as a medium integral and universal worship of God. Meanwhile, the existence of a series of ultimates that have been inherited in a temple tends to be understood as a medium for worshiping aspects of God partially and locally.

The acceptance of Dang Hyang Nirartha to his descendants, as is commonly known as the Shiva Brahman in performing rituals at a number of temples, has continued to this day, further strengthening the vitality and functionality of the temples *the most* the *padmasana*. In this case, the orientation of the worship of the people *Brahmin Shiva* tend to focus on functionality *the most padmasana* as the main worship medium for the implementation of a temple ritual. This has slowly dimmed an authenticity of the meaning of the most advanced series that have been constructed, integrated, and traditionally inherited in the structure of a temple. In line with things that, the significance of the statues along with the magical rituals that are correlated to *the most.* This also dims in the order to the implementation of the religiosity of the temple. Such conditions have caused a

distortion in the spiritual cognition of the community regarding the correlation between a series of the medium of worship is like traditionally inherited from the existence of the teachings of "Shiva Bhujangga".

Figure 3. The Pagoda Padmasana at Dalem Suargan Temple
Source:private collection.

The most persistent establishment of *Padmasana* in a number of temples inherited from the teachings of "Shiva Bhujangga" as (picture 3) above is an indication of the struggle in strengthening Shiva's teachings. This is reflected through a degradation of the understanding of the authenticity of the meaning of the traditional set of the most persistent as it comes *the most padmasana* in the structure of the temple. In this case, the existence of the supreme *padmasana* tends to be understood as the worship of God (Ida Sang Hyang Widhi Wasa), while the other supreme as the worship of God's manifestations (gods or *bhatara*). Such an understanding has gradually strengthened the acceptance of aspects of Shiva Sidanta's teachings to the spiritual authority of *Padanda Shiva* in performing rituals. Meanwhile, the significance of teachings of "Shiva Bhujangga" tends to fade with the degradation of the understanding of the most advanced set as it has been handed down by tradition. This condition is in line with a disconnection of connectivity to the spiritual authority of the Bhujangga community as the main heir of teachings of "Shiva Bhujangga".

(b) Struggle instrengthening Shiva-Buddhist concept

Strengthening the concept of "Shiva-Buddha" such as performed by Danghyang

Nirartha together with Danghyang Astapaka during the Middle Bali Period is appreciated in the spiritual activities of the community to this day. This is indicated through a series of glorification of the position of the Brahmins (*Padanda*) Shiva and Bodha in the implementation of religious rituals to the study of the teachings of "Shiva-Buddha" in the development of scientific cognition. In this case, the glorification of *Padanda Shiva* and *Padanda Bodha* is reflected through the placement of the two priests' qualifications as main priests in the implementation of religious rituals, especially those of large strata. Meanwhile, the study of the teachings of "Shiva-Buddha" is reflected through a series of deepening of the cognition of these teachings, both in the realm of academics and practitioners.

Strengthening the concept of "Shiva-Buddha" which was perceived as enlightenment in the religious order of society during the Middle Bali Period also experienced ideological struggles. This is related to the continuity of a similar concept which is actualized from the teachings of "Shiva Bhujangga" in the religious order of society as a legacy of the Ancient Balinese Period. In this case, the teachings of Shiva have passed down the concept of Shiva Linga and Shiva-Budha (Shiva Pabhodian) as one dimensional entity related to the worship of Shiva. The concept of Shiva Linga is predicted as the spiritual expressivity of Empu Kuturan which refers to worship of the sacred dimension of Lord Shiva. Meanwhile, the Shiva-Buddhist concept is predicted to be the spiritual expressivity of Empu Baradah which refers to the worship of the supernatural dimension of Lord Shiva.

The Shiva-Buddhist concept as a legacy of the teachings of "Shiva Bhujangga" which reflects a typology of Shiva worship with an orientation to the aspect of power (*sakti*) tends to express a different essence to the concept "Shiva-Buddha" as a construction of Danghyang Nirartha is with Danghyang Astapaka. In this case, the Shiva-Buddhist concept developed by Empu Baradah is a dimension of Shiva's teachings, while the "Shiva-Buddha" developed by Danghyang Nirartha with Danghyang Astapaka is a combination of Shiva's teachings with Buddhist teachings. Along with the glorification of the spiritual position of Danghyang Nirartha and Danghyang Astapaka in the Middle Bali Period, the concept of "Shiva-Buddha" (Pabhodian Shiva) experience strengthening popularity a teachings in the spiritual cognition of society. Meanwhile, the popularity of the concept of Shiva-Buddha (Empu Baradah) tends to decline along with the marginalization of priest Bhujangga as heir to the teachings of "Shiva Bhujangga". Such conditions indicate a degradation of the Shiva-Buddhist concept.

The narrative of a degradation of the Shiva-Buddhist concept as a legacy of the

teachings of "Shiva Bhujangga" is reflected through a series of phenomena indicated as marginalization of cognitivity, symbolism, to the activities of *kawisesan* teachings as commonly known as *pangiwa* teachings in the spirituality of Balinese traditions. In this case, the marginalization of the cognitiveness of the *pangiwa* teachings is identified in a stereotype about the existence of these teachings as a typology of "left" teachings as commonly called "black magic" with a negative and cognitive orientation related to people's religious literacy. With regard to that, marginalization of the symbolism of the *pangiwa* teachings is identified in a stereotype about the existence of a number of worship media from these teachings as a sensitive and counterproductive heritage of spirituality related to the religious orientation of the community. At the same time, the marginalization of *pangiwa* teaching activities is identified in a stereotype about the existence of a number of religious practice activities as destructive and contradictory spiritual communities related to the religious actualization of the community. Such conditions have dimmed the authenticity of the meaning of the Shiva-Buddhist concept and its correlation to the Shiva Linga concept as part of the "Shiva Bhujangga" teaching. marginalization of *pangiwa* teaching activities is identified in a stereotype about the existence of a number of teaching activities as destructive and contradictory spiritual communities related to the actualization of religious communities. Such conditions have dimmed the authenticity of the meaning of the Shiva-Buddhist concept and its correlation to the Shiva Linga concept as part of the "Shiva Bhujangga" teaching. marginalization of *pangiwa* teaching activities is identified in a stereotype about the existence of a number of teaching activities as destructive and contradictory spiritual communities related to the actualization of religious communities. Such conditions have dimmed the authenticity of the meaning of the Shiva-Buddhist concept and its correlation to the Shiva Linga concept as part of the "Shiva Bhujangga" teaching.

Figure 4. The Most Mrajapati at Dalem Tungkub Temple (Kahyangan Sakti)
Source: private collection

The worship of the symbolism of the *pangiwa* teachings as (figure 4) above has created a stereotype on the religious orientation of the community. In addition to being constructed through a spooky typology, the symbolism tends to be in the *pura dalem* which is correlated with *setra* (graves, cremations). This has expressed a frightening impression in the understanding of people's spirituality, so that the existence of cognitivity to *pangiwa* teaching activities tends to be shunned by the community. Such conditions are in line with a disconnection in the spiritual connectivity of the community to the spiritual authority of the Bhujangga communityas the main heir of "Shiva Bhujangga" teachings.

Implications of Ideological Struggle in the Spirituality of Medieval Balinese Society

The discourse of ideological struggle in the implementation of the spirituality of the Balinese Masa community Middiscursively implicated as (a) appreciation of the authority of Shiva Sidhanta's teachings and (b) degradation of cognitive "Shiva Bhujangga" teachings. The two textual constructions are discursive structures as a pattern or map of meaning that refers to the form of ideological struggle in the spirituality of the Balinese people.Midas previously described. This is correlated with the actualized discursive action as a textual series of events as identified through the following description.

a. Appreciation of Shiva Sidhanta's Teaching Authority

The implications of ideological struggles in the spirituality of the Balinese

people Midas an appreciation of the authority of Shiva Sidhanta's teachings related to the strengthening of Shiva's teachings by Danghyang Nirartha as previously described. In this case, the strengthening of the teachings of Shiva which is reflected as the teachings of Shiva Sidhanta has generated an appreciation along with the inheritance and continuity of the religious order of the Balinese people to this day. This teaching is actualized through the implementation of rituals collectively with the main worship medium in the form of the *Palinggih Padmasana* and coordinated under the spiritual authority of *Padanda Shiva*. Such conditions are indicated by the general pattern in the order to the implementation of rituals in society which tends to be correlated with the spiritual authority of *Padanda Shiva* and a number of aspects of Shiva Sidhanta's teachings.

Spiritual connectivity between Padanda Shiva and Padanda Boda is as actualized through the concept of"Shiva-Buddha" is an integral partof appreciation for the authority of Shiva Sidhanta's teachings in the Balinese PeriodMid. In this case, glorification of *Padanda Shiva* as an icon of Shiva Sidhanta's teachings is in line with glorification of *Padanda Bodha* as an icon of Buddhist teachings that is integrated through the concept of"Shiva-Buddha". Under these conditions, the legitimacy of the authority of Shiva Sidhanta's teachings in the order and implementation of community religiosity is in line with the appreciation of the concept of"Shiva-Buddha" as spiritual synergism between *Shiva* with *Padanda Bodha*.

Figure 5. The Padmasana at Penataran Agung Besakih Temple
Source:www.balipuspanews.com)

Inheritance*Most High Padmasana* (*Padma Tiga*) at Penataran Agung Besakih Temple as (figure 5) above has reconstructed a meaningfulness to the authority of Shiva Sidhanta's teachings in the religious order of Balinese society. In this case, the ultimate existence is perceived as the main medium for actualization collective teachings of Shiva

Sidhanta by Dang Hyang Nirartha In the Middle Bali Period until the Shiva Brahmins in the next period as continuing to the present day. This is related to the position of Besakih Temple as the main medium of worship for kings and the public as it is duplicated and reflected to this day. Such conditions have placed Besakih Temple as an icon of the typology of the order and implementation of Balinese rituals.

b. **Degradation of Cognitive Teachings of "Shiva Bhujangga"**

The implications of ideological struggles in the spirituality of the Balinese people Midas a cognitive degradation of the teachings of "Shiva Bhujangga" is related to a decrease in the vitality of the teachings as previously described. In this case, the understanding of the cognition of the teachings of "Shiva Bhujangga" tends to dim along with the glorification and institutionalization of the teachings of Shiva Sidhanta. This is indicated by a disconnection of the community's spiritual cognitivity towards the existence of the teachings of "Shiva Bhujangga" in the religious order as it has been inherited to this day. Such a condition is identified in the understanding of the inheritance of the temple as *Kahyangan Tiga* in the Tri Linga concept which is almost eliminated from the spiritual cognition of the community. Likewise with a number of worship media inherited in a number of archaeological sites,

The understanding that tends to dim towards the authenticity of meaning in a series of temples as the actualization of the cognitivity of the teachings of "Shiva Bhujangga" correlates to the meaning of the concept of worship integrated in the religious order of the temple. This is related to the existence of the concept of Shiva Linga and Shiva-Buddha (*Shiva Pabhodian*) as a dimension of Shiva worship as described previously. In this case, the two concepts of worshiping Shiva are actualized through ritual practices and spiritual practice under the authority of a temple constructed from the teachings of "Shiva Bhujangga". The dimmed meaning of the inheritance of the two Shiva worship concepts is identified through stereotypes about the teachings of *pangiwa* as in the previous description. The teaching which has been perceived as a typology of "left" teachings and is commonly referred to as "black magic" with a "negative" orientation is essentially a form of worshiping Shiva in the *Shiva Pabhodian* concept in the context of glorification and obtaining supernatural powers from Lord Shiva. In such an understanding, the teachings of *pangiwa* are normative, constructive, and productive in the treasures of the "Siva Bhujangga" teaching.

Figure 6. Bhujangga Temple at Penataran Sarasidi Temple, Pakraman Saraseda Village, Tampaksiring District, Gianyar Regency
Source: Archaeological Center Documentation, 2019

Inheritance *The most Bhujangga* at Penataran Temple Sarasidi like (figure 6) above has reconstructed a meaning of existencethe teachings of "Shiva Bhujangga" which is integrated in the traces of ancient Balinese civilization. In this case, the teachings of "Shiva Bhujangga" can be perceived as a cognitive and spiritual identity that has been constructed from the past and has been inherited to the present. However, the meaning of these teachings tends to dim in people's understanding of spirituality. This is in line with a degradation of the cognitiveness of the teachings of "Shiwa Bhujangga" related to the discourse of ideological struggle in the spirituality of the people of the Middle Bali Period.

CONCLUSION

A description of the discourse of ideological struggle in the spirituality of the Balinese in the Balinese PeriodMididentified that the Balinese people, who are represented as having closeness, harmony, and stability in the realm of spirituality, have actually experienced an ideological struggle in spirituality since ancient Bali. This is indicated by the depiction of the dynamics of the spirituality of Balinese people from the Old Balinese Period which was sustainable during the Middle Bali Period. The discourse of the ideological struggle can be observed through a series of forms and discursive implications. In this case, the forms of the ideological struggle include (1) strengthening teachings of Shiva and (2) strengthening the Shiva-Buddhist concept. Meanwhile, the implications of the struggle include (1) appreciation of the authority of Shiva Sidhanta's teachings and (2) degradation of cognition of "Shiva Bhujangga" teachings. This is a reflection of the power of spiritual authorities and political authorities in the Balinese

PeriodMid.

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