

BALI'S SHIFT FROM THE MASATIA RELIGION TO THE HINDU RELIGION

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Abstract: Using religious and cultural approaches and qualitative research, the study of Bali's masatia tradition's conversion to Hinduism was a study of religion and culture. The study focused more on the history, process, and impact of the masatia traditional transformation in the Bali pitra yadnya ceremony. The phenomena brought up and discussed resulted in a change in the kingdom's customary law, its effect on society, and the responses of the Dutch colonial government, particularly in Bali. The masatia change was happened in Bali for the 1908-2014 period because of the progress of the pilgrim rule which for this situation was Dutch colonialist. From 1597 to 1843, the masatia practice existed, and it was officially ended in 1908. The Dutch written agreement with the king of Bali outlawed the masatia practice in Bali. Despite its prohibition, masatia was only practiced secretly by a government until the 1920s. Each castle in Bali undergoes a gradual transformation of the masatia tradition. Since 1849, the Buleleng castles have marked the end of masatia. The kingdoms of Jembrana, Badung, Tabanan, Bangli, Karangasem, Gianyar, and Klungkung followed. The transition process took place during the process of substituting masatia for the fire. However, in the end, masatia rambut was substituted for the king's approval as a replacement. Due to the Hindu community in particular in Bali, where the hair was regarded as the most sacred, the masatia rambut was utilized as a substitute. The crown of hair that covered the head and served as its focal point. The term tatwa, deeds, ceremonies, and upakara (offering tools) were all part of the masatia transformation.

Keywords: *Bali; faith of the Hindus; Kingdom; Masatia culture; Transformation*

INTRODUCTION

It was impossible to separate Bali's masatia tradition from India's. It was thought that the masatia from India who converted to Hinduism followed this custom. India's masatia practice, also known as Dakshayani , was very similar to the myth of Dewi Sati. Dakshayani). Dakshayani was the primary associate of Shiva, Parwati also, the resurrection of Sati herself. According to this myth, Sati was the daughter of Daksa Prajapati, who married Prasuti. Daksa was the great king's son and the son of

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Brahma. As Daksha's little girl, she was otherwise called Dakshayani. Sati was another name for her. Sati consistently was the grandson of Brahma.

Based on the found sources, the masatia tradition has been around in Bali for a long time. The tradition of masatia was mentioned in foreign news. A Dutchman by the name of Jan Oosterwijk discovered the masatia ceremony in Bali in 1633. 42 women adhered to one of the king's sons in the palebon (cremation ceremony), while 34 men adhered to the other. There were wounded and consumed. The woman immediately threw herself into the burning remains of her husband's pengabenan (the location where his body was burned). The name of the king and his kingdom did not apply to it. Based on the year, it could be said that it occurred during the Gelgel era (Creese, 2012). According to the researcher's analysis, Dalem Di Made, who led Gelgel, the son of Dalem Sagening (1580-1630), ruled during this time. 2010: Kusuma 54), stated that Padanda Wanasara's wife, Babad Mengwi, V.E. Korn collection, held a masatia after her husband was killed in Keramas by I Gusti Agung Putu. This happened because of I Gusti Agung Anom in Mengwi gave his sibling to Padanda Wanasara as a spouse (Korn, 1940).

The masatia was a long-standing custom in Bali in which the king's concubine throws herself into the fires of life. The masatia was thought dominating occurred in Bali since the Gelgel period. Since Dewa Agung Jambe became the first king in Klungkung in 1686, the masatia was thought to have become increasingly active as the kingdoms in Bali emerged, particularly in the XIX and XX centuries. One of the things that could boost the king's authority was the masatia. The final agreement between the Netherlands and the king limited the king's rights to agreeing to end the masatia in the XIXth century. The Tabanan kingdom was one of the many kingdoms that carried on the masatia tradition up until the beginning of the twentieth century (the 1920s). It was explicitly stated that the musical instruments, such as gambelan (Balinese instruments of music), and others followed the masatia implementation (Delgado, et al. al.; 2013). The three issues that would be discussed were the focus of the study.

1. Why did the masatia tradition undergo its transformation?
2. How did the masatia tradition undergo transformation?
3. How has the transformation of the masatia tradition affected Hinduism in Bali?

RESEARCH METHOD

Using qualitative methods and religious and cultural approaches, the study of Bali's masatia tradition's conversion to Hinduism was a study of religion and culture. A method of research known as qualitative research used observations of community behavior as the basis for descriptive, verbal, or written interpretation of the data. The study focused more on the history, process, and impact of the masatia traditional transformation in the Bali pitra yadnya ceremony. The phenomena brought up and discussed resulted in a change in the kingdom's customary law, its effect on society, and the responses of the Dutch colonial government, particularly in Bali. The measurement was not a principle because it would not lead to generalizations because the research was qualitative. In relation to the type of

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research, Hendra (2015) argued that quality observation is actually emphasized in qualitative research. In a similar vein, the quality of "phenomena," or events, rather than specific quantum aspects that influence the development of the society and invaders during a particular time period were the primary focus of the study of the transformation of the masatia tradition.

Research location

The majority of the research was conducted in Bali. The former castle in Bali was the focus. In the nineteenth century, the former castle was known as the location where ten kingdoms still exist today. Buleleng, Jembrana, Tabanan, Badung, Gianyar, Bangli, Klungkung, Karangasem, Payangan, and Mengwi were among the ten kingdoms. In the end, the Mengwi kingdom fell, and the majority of the region was taken over by the Badung kingdom. The Payangan kingdom had previously been attacked and was under Klungkung's control. However, the territory was ultimately acquired by the Gianyar kingdom. The masatia that was cultivated or traditionalized in a number of Bali kingdoms was very special and has very "horror" characteristics. Humans were either burned or killed by fire as a result. Each kingdom's culture or tradition has a significant impact on society's development at the same time, and the Dutch, who want to exercise political power in Bali, were greatly influenced by it.

Types and data sources

In terms of history, the effort of the person attempting to compile it could consist of selecting a subject and gathering information about it (later referred to as heuristics). It must be related to the government library, just like the documents. If the document was private, it must be inspected in the same way that Puri was. The document contained the sample's data. Primary sources were testimonies from a head or self-witness with additional senses or mechanical devices (also known as witnesses), whereas oral sources were written and oral. The optional sources were declarations from any individual who was not involved straightforwardly the people who were absent at the narrative of the episode happened in the event that the copies can be initially made (Gottschalk, 1975). The current study used observation, interview, and document studies to collect the data.

Research instruments

As it was known as a subjective examination, as the fundamental instrument was the specialist himself (key instrument), the point of obtain improved results, cautious, complete, and orderly. Then, at that point, the meeting rules were utilized as questions submitted to the witnesses. Regarding the stationary, it was a tool for recording responses. The cell phone cameras used in the stationery were used to take pictures and record simultaneously. Researchers used a spare cell phone to avoid undesirable outcomes such as image obedience and sudden damage to recording devices. The research was able to provide the necessary data through the use of instruments, particularly with regard to the transformation of the masatia tradition in Hindu religious life in Bali. After that, it was renamed masatia rambut (magundul) and continued in various forms up until the present day.

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Technique of data analysis

A qualitative descriptive analysis was used in this study. The information investigation was a vital stage and completed at using a few kinds of information got from essential and optional information. The outcomes of interviews, research conducted in libraries, observations, recordings, documentation, and other methods.

Concept of masatia tradition transformation

The vocabulary 'change' comes from the word transform characterized to redirect or supplant or track down a substitution arrangement. In the KBBI (2005) the vocabulary characterized a change or to change. History has a lot to do with the development and spread of the culture. Humans developed civilization when they had to deal with difficult situations that forced them to come up with unexpected creative solutions to problems. Civilization was the cause of challenges (Sutrisno et al. al.; 2005), the lexicon tradition, also known as the habits that a society developed, has been thickened for a long time. As a result, the society considered it sacred. The practice was maybe, assuming the understanding; it for the most part was a propensity that has long gotten comfortable the general public. It took place in a society that has standardized community support. Every village in Bali had a unique way of life. Traditional villages in Bali could be described as "countries" that control their own autonomy. It was discovered around the year 1500, more likely in the 19th century, in desa adat pakraman, which are traditional villages exclusive to Bali. Numerous instances of desa adat (banjar adat) have recently emerged in connection with government contributions (Geertz, 2000). As to change, progression in the general public was in many cases kept up with by the social customs gave over in ensuing ages. According to Poerwadarminta (2011), the lexicon tradition defined customs, beliefs, habits, and teachings handed down from the ancestors. The term "tradition" was used to refer to the tradition in English (Echols). As indicated by Subramanian (2005), satya implies valid, genuine, unique. Thus, throwing oneself into a fire bed is defined by the lexicon as performing an act. This was done to demonstrate devotion to the husband. The king's wife was the one who carried out the masatia in this instance. Therefore, it is possible to assert that masatia was a suicide practice in Bali in which a person throws themselves into a fire bed to demonstrate loyalty to the husband (the deceased king). According to KBBI (2005), the word "masatia" derives from the lexicon "satya" which defines the following: 2) routines; a practice that is now common. It was expressed that individuals in power as a rule misuse their position. The dictionary satya was deciphered. The following words were included in the satya-related lexicon: satyadwaya, which means "two truths," satyabrata, or "satyawrata," means "faithful to promises," satyabhakti, which means "loyal and devoted, always loyal," satya wecana, which means "right, straight, truth, and honest," satyawakya, which means "right, righteous heart," and satyawada, KBBI (2005), the word loyal means:

- 1) Be steadfast in relationships like friendship, servitude, marriage, etc.
- 2) Translates to "obedient" and "holdfast."

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In Bali, the term "masatia" is one of the Hindu cultural relics that has been incorporated into the tradition. The lexicon *satya*, according to the KBBI (2005), means faithful and trustworthy; honest; promise; swear. In the event that it was characterized unreservedly, *masatia* was a demonstration completed, by and large by the lord's better half by hurling herself in the fire bed when the ruler's dead body was being singed. It was to demonstrate her devotion to her husband's. It was regarded as a sacred act by Hindus. The truth based on the philosophy of science was relative to each truth because of the philosophy of science. After Bali was completely defeated in 1908, the ban was implemented during Dutch rule.

"Arsa Sri nateng Nambangan, amasmi Sri nateng Mengwi," "ring setra ngawe kekuwon," "akweh nata anyarengin," "tan lingen kawiryaneki," "satoning subala wibuh," "mang keprapta attiwan," "binasmis sakwehing mayat," "tang Winasa Gaguritan Buwana). Translation:

"The honor of Badung king was very pleased," according to the account, "then burned the Mengwi King corpse, made a building in the grave, many kings accompanying, unspeakable that luxury, because of its many people." "Now comes the *pengabenan* (cremation ceremony), all the dead bodies were burned, the *Satya* women, already up the cleaning place (stage)."

What was the purpose of the king's wives throwing themselves into the fire as a sign of loyalty? Loyalty to the king was demonstrated in a variety of ways, including falling on the battlefield while fighting the enemy, committing suicide close to the king's body, and throwing herself into the fire when the king was burned. This was clearly carried out against the Dutch in 1906 by trusted servants of the Badung kingdom. The Badung king's body had been burned in a lying with complete ceremony, and the king knew he would lose (*Geguritan Buwana Winasa*). I Gusti Ngurah Made Agung was Badung King. *Pedanda Taman*, a Balinese priest, led the *potong gigi*, or teeth-cutting ceremony.

It was valid the explanation of Anak Agung Putra Agung, the expander of Puri Agung Karangasem that *masatia* was not just directed by hurling herself entirely into the discharge, however it could likewise be in the conflict, as the conflict of *Puputan Jagaraga*, *Puputan Badung*, *Puputan Klungkung*, *Puputan Margarana* (a talked with to Anak Agung Gde Putra Agung, 12 December 2014). Several verses in the *Bhagawad Gita* (1972) discuss the idea that one can reach heaven through war.

Geguritan Bhuwana Winasa also said that she would be in heaven if she died on the battlefield. Their faith in passing on from the profound conflict would get a paradise. Based on their belief, that is why they died in the war—not because they gave up.

According to *Sinom Uwug Payangan* (1982), those who die in a war will enter heaven, and there have been earlier signs. In the book "*Medera*" by *Smrti Ajaran Kebudayaan Hindu Bali* According to the verdict of the judge, it was only permissible to murder (*himsa*) people who were guilty of wrath *pati* and the enemy who were engaged in a war that upheld *Dharma-Yudha*. *Dharma-Yudha* implies a wet conflict completed obtrusively, a conflict of contention, both outfitted. It was against the law to kill unarmed enemies who surrender and request to be lived with. Because they were regarded as

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cowards, they undoubtedly brought shame upon the world while they were still alive and a hellish end. A hero, or Dharma-Yudha, was fulfilled because if he or she won the war, the world would praise and respect them, and the dead time would be heaven (Sugriwa, 1978).

It is important to point out that the masatia tradition transformation varies by region. As a result, it could be said that in order to demonstrate their loyalty to the husband, the couple develops the suicidal behavior of throwing themselves into the fire. Masatia rambut (hairs) took the place of the Dutch when they overthrew the king of Bali. After the Dutch colonizers gained full control of Bali, the masatia rambut, a departure from masatia custom, began to be carried out by the king. In 1908, it was known that the Dutch could control Bali as a whole. Klungkung was regarded as the king of both Lombok and Bali. It has lost against the Dutch as well as believes the conflict in Bali to be done. In the end, the king of Bali agreed to use Gni (fire) instead of masatia, which was burning oneself in a way that wasn't against humanity. For example, when the Balinese term magundul ran out, and it also served as a worship form.

Theoretical framework

The hypothesis was utilized to investigate the connection between the one reality and another. The fact that it could alter was the point here. As a result, it was stated that, in contrast to drawing conclusions based on proof of theoretical mathematics formulated, developed, and evaluated in accordance with the scientific method, the theory derives from drawing conclusions with the potential for error. It was likewise a theory that has been validated. The people intended to foresee and dominate specific peculiarities. There was a collection of coherent and interconnected ideas and a generalization of numerous observations.

Theory of religion

Religion was a spirit that inhabited the environment around it. There was a place where life began, giving birth to the natural gods and eventually evolving into the highest natural god of kings. In the course of society's development, there was a belief in God (Koentjaraningrat, 1987). Hindu in Bali trust in God, loves exorbitantly went with of the masatia custom. The king had to have it. Because the king was thought to be God. Westerners considered this to be against humanity. The first problem was solved using this theory.

Theory of power

The power has an unbiased nature should be seen from its utilization for the necessities of the general public. This power is present in every era, whether simple, conventional, or contemporary. The presence of the power was exceptionally subject to the holder of the power was controlled. In other words, between the parties who are able to exert influence and those who are willing or compelled to accept it (power was the ability to influence other people). The most suitable hypothesis utilized was the hypothesis of (Foucault; 1980, 1982, 1984). Post-structuralism then attempted to overcome them

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in the theory context of structuralism in France. He was a poststructuralist in general, but he came up with his own unique theory. The improvement included making another technique that was autonomous of people who feature talk rehearses. His work has a significant impact on the sociology theory at the moment. His work through structuralism and post-structuralism stay a living appeal.

He presented a "correlative history between modern souls and a history of the new power to the judge" in his work titled Discipline and Punish, the current scientific-legal genealogy that served as the foundation, justification, and rule for the punitive power. It served as the foundation for punishment. It served as the foundation for punishing in order to broaden its influence and transform it into a power tool to cover its single wealth. It went above the limit. The modern criminal justice system was traced by Foucoult (1977–1995). Simultaneously, it was shown how the information and power were straightforwardly connected with one another. The power in the jail framework, and somewhere else was based and communicated as perception, an evaluation that normalizes the examination. Even though the Dutch were able to defeat Bali, the local structure continued to function, indicating that the structure's officials were still in charge. The second issue was solved using this theory.

Theory of social change

The utilized theory was proposed by and is connected to the theory of social change (Salim, 2014). The concept of social change in Southeast Asia differs significantly, according to the study. It was seen from the changing elements of the local area. Dual society theory, society pluralism theory, the theory of the loosening of community structure, evolution theory, and industrialization and modernization theory were the five main concepts of the fundamental theory of the dynamics of social change in Southeast Asia (Salim, 2014). The third issue was resolved by applying this theory.

RESULTS AND ANALYSIS

Belief and development of Hindu religion

The Balinese hold a very pure belief, particularly in the existence of the All-Powerful God, or Ida Sanghyang Widhi Wasa. The named of Ida Sanghyang Widhi Wasa is nearer to Hindu in Bali. Hinduism, belief in the supernatural, human relations with God, and belief in the attributes of all of its manifestations all contribute to the level of belief that the Balinese hold. It can't be denied of the religion created around then in Bali was Hinduism and Buddhism. Since Bali Kuna, Hinduism in particular has developed.

The Balinese ancient era, from around the X centuries until Bali was overrun by the Majapahit kingdom in 1343 AD saw the emergence of Hinduism. It was realized that overseeing in Bali in the tenth hundreds of years of the public authority place in Singamandawa (around between Pejeng-Bedulu) was the ruler of a couple, specifically Udayana Warmadewa and Ardanaresuariya Sri Gunapriyadharmapatni (Mahendradatta). Sri Gunapria Dharmapatni was slid from Empu Sendok which sent down the Isana

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line in East Java. In contrast, the Bali kingdom's Udayana Warmadewa descendant. The Warmadewa dynasty's presence in Bali can be seen in the 913 AD inscription at Blanjong Sanur.

During Udayana Warmadewa's reign, Sri Dharmapatni, a great spiritual teacher from East Java, arrived with his queen. Numerous sources associate the spiritual empowerment of Empu Bharadah with Empu Kuturan. Kediri, East Java, was home to these two spiritualists during the time of the King of Erlangga. They organized and established dharma and Balinese society while they were in Bali. Understanding Tri Murti, which grew first in East Java was laid out in Bali and from that point forward or after a gathering at the Pura Samuan Tiga Bedulu, Kahyangan Tiga was worked as a position of Bahtara "Tri Murti" (Ardana, 1982). Ardana (Original) stated that the three temples that must be present in each desa adat/pakraman in Bali are Kahyangan Tiga:

- a) Pura Desa/Bundle Agung is the spot to extol the Master of Brahma as maker.
- b) Pura Puseh is where the Lord of Vishnu is worshipped or glorified as a guardian.
- c) Pura Dalem is a spot to revere or laud the Ruler of Shiva as the indication of Ida Sanghyang Widhi Wasa as a controller or a liquefy.

The background of masatia transformation

- a) Power: The position of power had a significant impact on the masatia in Bali. Because of their influence, the population of its territory can be changed. Because the king's motto referred to him as a "descendant of the god" or "the representative of God," it gave the authorities a great opportunity to do what they thought was right for him. The truth of this was undoubtedly highly subjective. However, due to the extensive authority of the authorities, it was difficult for the populace during his time to fight. The people were afraid of God because the king who ruled a kingdom was regarded as God's command.
- b) Regarding power, Nordholt (2009) stated that Bali was made up of a number of kingdoms that disagreed about each other's power and prestige, and these countries made up the whole group of hostile big and small kings on the inside. It was established as the system of royal government that the king's power had to be truly visible and physically strong for it to last. The king will be successful if he is able to demonstrate hierarchy while also gaining the majority of his people's support on the following grounds:
 - 1) Humanity;
 - 2) era development;
 - 3) fear and low self-esteem;
 - 4) the need to be seen as an honorable noble;
 - 5) financial ability;
 - 6) the existence of the Ngayah and Maturan systems;
 - 7) people's support;

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- c) Masatia tradition. According to Schulte Nordholt (2002), the colonial government that came with the transfer of power from the kings of Bali to the Dutch was not particularly significant. It was said that significant changes occurred between 1650 and 1900, resulting in significant differences between Bali in the XIX and XVIII centuries. In the years 1906 to 2008, when the kings of southern Bali lost power, a series of fundamental shifts occurred that further impacted relations. Within the framework of a larger Colonial power was incorporated a very significant change among them. While arguing for the preservation of Bali's traditional culture, the Dutch actually intend to isolate Bali from the outside world. It is stated, as in the concrete, that Bali has undergone a change, indicating that it is out of sync with the past (Nordholt, 2009).
- d) There is still the perception that one culture or tradition is superior. While Hinduism was still the predominant religion, Bali was going through phases of historical development. Since the Bali Kuna (Old Balinese) era, which began with King Sri Kesari Warmadewa's reign in the ninth century AD and continued until the death of the ancient Bali king? In 1343 AD, Sri Asta Sura Ratna Bumi Banten revealed that the Hindu religion was still practiced. This is demonstrated by a number of historical remains, including Pura Penataran Sasih, Pura Tirta Empul, Pura Dalem Balingkang, Pura Pengukur-Ukuran, Goa Gajah, Pura Besakih, and numerous other temples built during the Bali Kuna period. According to archaeological evidence, the Hindu religion has existed in Bali since the VIII century, not through intimidation or violence but rather through trade and government channels.
- e) The religious ceremony system was extremely popular among Hindus in Bali. It was a religious act that was carried out in the same way as usual, and the order of the actions cannot be reversed. The ceremony itself was an effort to both establish and demonstrate their belief through evidence. The significance of laying out was to explain the ideas and details about something accepted. To explain, it was finished by mantras, petitions of recognition, activities, bhakti, motions, and images. The religious ceremony was conducted with the intention of determining the human-niskala (unseen world) relationship, the meaning of obedience and discipline to one's beliefs in the hope of avoiding calamity, etc. 2009, Pujileksono).

Process of masatia transformation

During the Dutch era, when Bali was completely under political control, the process of transporting the Hindu masatia tradition changed. Tradition was significantly influenced by politics. The Dutch urged Bali's king to sign the treaty (pasabaya) of the masatia tradition in this instance. In point of fact, the castles were aware that their rights had been diminished. Because of it appears to be that the Dutch have been persuaded of its solidarity, if, there was opposition from the ruler of Bali, it would be gone against by the firearms. The Dutch also came to the realization that the masatia custom represented the dignity of each Balian king and that other customs could also elevate their kingdoms.

A real political contract against the Bali rulers has not yet been signed since the arrival of the Dutch in 1597, led by Cornelis de Houtman. This went on until the XVIII hundreds of years. In the middle of the 19th century, when the Dutch felt powerful, it was desirable to have political control of Bali. According

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to a few reports, one of the issues that the Dutch needed to address was the masatia tradition issue. The Dutch would intervene in humanitarian contradictions and ancient or orthodox traditions. The lord of Bali was moved toward become a deal of the cancelation of the practice.

The Dutch made agreements with the kings of Bali to end the masatia practice, which was related to it. On January 20, 1904, they imposed a customary abolition of the masatia on the Tabanan kingdom (Arsip Nasional, 1964). To the ruler of Klungkung, a masatia custom understanding was hung on November 22nd, 1904 (Arsip Nasional, 1964). The Dutch wanted the Klungkung kingdom to sign the masatia tradition because Klungkung was thought to be Majapahit's heir in Bali. At that time, Dewa Agung Jambe, who went by the name Dewa Agung Putra IV and was king of the Klungkung kingdom, was tolerant of the Dutch (Ardika, 2013). The Badung kingdom was established on December 22, 1904 (Arsip Nasional, 1964). The masatia custom was explicitly stated to be prohibited by the Dutch in the agreement with the Badung king, as was the husband nyatyan who was burned or anyone else associated with the Badung kingdom. The arrangements to different realms were basically a similar those held with the Badung realm. On January 19, 1905, the treaty was null and void for the Bangli kingdom (Arsip Nasional, 1964).

The Dutch kept a close eye on the Klungkung region, particularly in the vicinity of the castle, because even after the Klungkung kingdom was overthrown by them, many people continued to resist. When a family in the castle passed away, strict supervision was in place. There was no masatia tradition, and the family or others carried it out. A significant stretch from 1908 to 1945, the climate was genuinely favorable under the Dutch management. On the other hand, efforts to coordinate with Bali's kings to find alternatives to the masatia tradition continued. The majority of Klungkung people spontaneously performed the masatia rambut or magundul prior to the palebon because of their love. Comparing other kingdoms, like Mengwi, Tabanan, and Badung, comparisons were made in 1939 using the masatia rambut or magundul.

Impact of masatia tradition transformation

Martono (2014) stated that every change has both positive and negative effects. It's possible that this impact will be direct or indirect (Martono, 2014). Particularly in relation to change in culture and society, only the relationship between culture and society can be distinguished. The social change was a piece of the social change. As a result, it is possible to assert that cultural change was more extensive than social change. The social and cultural shifts that took place in the society were connected. There was neither a culture nor a society, and vice versa, there was neither a culture nor a society (Martono, 2014). In the event that this was a case, the masatia custom was plainly human. Bali, in particular, was influenced by Hindus from India, who continued the masatia practice until the early XIXth century and was regarded by the Dutch as extremely barbaric and antithetical to humanity. After being abolished by the Dutch, the descendants of the king of Bali transformed them into masatia rambut as a form of worship. The Dutch wanted to abolish them. The topic of discussion was the impact of the masatia tradition's transformation on Hindu civilization in particular in Bali. Due to the eternal nature of

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change, the Balinese culture experiences change from time to time. A culture was actually a distinct section of the field of cultural anthropology within the context of science. The sociology was also very close to culture, so those who call it a duumvirate. All effects can be investigated in the following ways:

a) In Hindu religion, the content of sraddha (belief) was directed toward tatwa and susila of Hindu Tattwa. In Bali, tatuwek-tatuwek, or utterance, there were numerous models comparable to the stories that emerged in satua Bali. The majority of tales deal with learning, karmapala (action versus result), and other topics. The Hindus still hold a firm belief in the law of karma, but they are uncertain about karmapala. For instance, the ancient masatia held the belief that the soul would attain heaven. However, in the end, the masatia tradition was abandoned and replaced with the current masatia rambut. Hindus believe that Susila defined the behavior's attitude. The behavior is intended by the existence of a number of rules that serve as the foundation for everyone's behavior to be controlled, harmonious, and in line with the fundamental mentality of humans as individuals and social beings. Humans have diverse interests, abilities, and opinions due to their nature as human beings.

b) Upakara and ceremonies The current ceremony has altered the past in terms of time. For instance, in the past, the complicated ceremony of palebon, which took a lot of time, was made easier. The offering tool, the upakara, has been simplified, after nearly three months of development. Covarrubias (2015) claims that the Balinese had a very open religion. It implies that Balinese is exceptionally open to societies that they believed is appropriate for Balinese Hindu religion. Based on the holy book, the sacrifice of holy fire is justified, according to Kadjeng (1997); it is not a victim who burns herself in the fire. Similarly, it was made sense of that the commitment of self-was satia or reliability. In a state of life, there was no mention of sacrificing oneself by burning oneself in the flames.

c) Towards Politics The impact on politics was divided into two categories: the impact on politics for the Dutch and the king. respecting the masatia tradition's transformation into masatia rambut in Gni. This indicates that the kings of Bali lost some of their political power. The war with the Balinese kingdoms allows for the defeat of all kingdoms, providing the Dutch with a unique opportunity to dominate all fields. The Balinese kings, particularly those who fought with weapons, were extremely disappointed. The Balinese kings, who initially ruled over all of their territory, were eventually subjugated by the Dutch.

d) With regard to society during the kingdom, it was extremely difficult to rebel against the king. The Balinese kings of the kingdom followed a custom known as the masatia. One thing was that the king was worshiped just like the god. These customs began to be criticized during the development era, particularly during the Dutch era, with the excuse that it was not a good time, so it was abolished. As per Sadwika (1980), expressed that exemplified by Guling Wong (in contrast to sucking piglet yet utilize a human). The occurrence took place in Tabanan during the time that King Mekules ruled. The younger lady was found asleep by the king's envoy during the balih-bali (performance for entertainment) in Pura Pakendungan (temple name). She was diguling, which is different from sucking a piglet. Her oil was used to treat the king's leprosy, and the king was immediately healed. The guling was left in the

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Pakendungan area, where it was abandoned. When Pandak's traders came to trade along the coast, they found the guling and ate it.

In the end, the overthrown lady's spirit said that the merchants would be poor in their area but wealthy if they lived elsewhere (interviewed on August 16, 2016). As per the member, it occurred in Tabanan, the mother named Men Darta loan cash to a family from Puri Tengah. The funds were not reimbursed. In point of fact, Men Darta never received the requested sum of money back. Men Darta was killed when Gusti Ketut became enraged and burned him to death. To that end there was above story the door of the palace was Men Darta's private parts that should be passed by the Puri's family (told by I Gusti Putu Samar Gantang, August sixteenth, 2016). As a result, in the past, arbitrariness became more prevalent, as demonstrated by an incident in Puri Tengah. As to restriction of the masatia custom, the general population was never again dread on the off chance that their little girl weds to the palace, passes on from oppression, and dives into the blazes of life. The community was no longer dependent on work in Puri and confined to the castle for months at a time only when absolutely necessary. Because of the necessities of life right now was totally different from the realm times.

e) In the direction of tradition the price of the king's palebon is undoubtedly high. Palebon spent IDR 2, 5 billion in 2008, according to Gusti Bawa Samar Gantang, who was interviewed on August 16, 2016, on numerous donations, including rice and coconuts from each subak (Balinese irrigation in Bali). Before, dissimilar to Tabanan in 1903, the readiness was exceptionally huge and confounded. It took a lot of money and effort to make terajangan, or a big hole, in foursquare, fill it with firewood, and turn it into a high stand where players could jump. There was no need to dig a hole when switching from masatia to masatia rambut, there was enough firewood, and other costs were reduced. Puri imposed every cost, sometimes requiring a lot of money three months later. Therefore, the sale of a small castle did not serve to finance the custom. In Buleleng, the effect of the change of the masatia custom, particularly as far as funding, has been decreased or extraordinarily different. According to an interview that was conducted with Cokorda Spatika on August 10th, 2016, Payangan, for instance, did not require a bade (a house for the deceased person) to have more than eleven overlaps—merely one bale with one overlap.

f) The Dutch were in charge of promoting Hindu views and honoring the transformation of the masatia tradition ever since they took power, particularly in Bali. It significantly portrayed tradition development, particularly masatia in the future. Even though the war was in full swing and there were a lot of casualties in the context of the conquest in Bali, the kingdoms in Bali first experienced turmoil. The abolition of the masatia custom was not opposed by the Karangasem kingdom in eastern Bali. This was evidence that Puri Karangasem's supporters have broader or more advanced perspectives. They came to the realization that the change was inevitable at the moment. The people of Karangasem, king of Lombok, also responded to the masatia tradition in the same way.

While still feeling resentment toward the Dutch, the Buleleng Kingdom of Bali, which was initially supported by them, recognized that the transition was inevitable. In 1846, 1847, and 1848, the worst

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of the Buleleng resistance, numerous victims fell on the Buleleng party. However, the Buleleng populace as a whole may accept the Dutch-imposed change. In fact, there was resistance in Banjar (West Buleleng) in 1868; the issue was different. Jembrana, which was located in West Bali, was also unaffected by the changes to the masatia tradition that were brought about by the Dutch occupation of Bali. In the beginning, Tabanan was strongly opposed to the Dutch actions regarding the masatia tradition, despite the fact that the masatia was kept a secret. However, the change was also finally accepted by the majority. Defending the kingdom reluctantly accepted Dutch rule, followed by the kingdoms of Tabanan and Bangli, in contrast to the Badung kingdom, which was conquered by force and was the largest victim in Bali. Finally, the Dutch suggestions regarding the masatia tradition were accepted by all Bali kings. The Balinese kings also realized that the ancient customs had to be changed because they weren't right for the present.

g) In the direction of modern society, the masatia tradition appears to have taken on a different form. This was evidently discovered during regional elections. One example was Pilkada's victory as the head of the regional election. The number of supporters exuded excitement with magundul to energize the victory. There has been a change in magundul meaning in the event that it is contrasted with masatia rambut at the Pitra Yadnya service in palebon. The spirit of the deceased is accepted by God in the magundul of the Pitra Yadnya ceremony, which is meant to express grief or show respect, whereas the Pilkada ceremony is a celebration. There were also synonyms for promises, such as the supporters promising to magundul if the candidate won the election.

h) Hindu views It was known that many people in Puputan Badung were looking for suicide victims and Dutch shooters. The Dutch suffered greatly as a result of Puputan Badung's war, particularly in Bali and throughout Indonesia. In contrast to when the fighters remained at Puri Kesiman and faced Japan, plans were made to attack Puputan in the subsequent developments. However, it was believed that Japan had lost to the Allies rather than the actual enemy. As a result, Puputan's plan was abandoned (Pindha, 2004). Puputan Margarana happened on November twentieth, 1946, numerous warriors passed on. However, the heroes' wives did not commit satia by hanging themselves or by throwing themselves into the fire. As a result, people became more aware of the masatia attitude. Wiana (1997) asserts that satia does not need to kill herself to be shown the way. Similar to the situation where someone worked hard to bring their family back to life but was left behind and struggled to keep the war heroes' education going.

CONCLUSION

The masatia change was happened in Bali for the 1908-2014 periods because of the progress of the pilgrim rule which for this situation was Dutch colonialist. From 1597 to 1843, the masatia practice existed, and it was officially ended in 1908. The Dutch written agreement with the king of Bali outlawed the masatia practice in Bali. Despite the fact that it has been restricted, there was just an administration to rehearse masatia in confidential until 1920.

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The most common way of changing the masatia custom for each palace in Bali happens gradually. Since 1849, the Buleleng castles have marked the end of masatia. The kingdoms of Jembrana, Badung, Tabanan, Bangli, Karangasem, Gianyar, and Klungkung followed. There were also members of the Klungkung party who surrendered to the Dutch and later went by the name Fatimah when Klungkung came to an end against the Dutch. This was the only Klungkung individual capable of living and eventually marrying Buleleng people. Due to political considerations, Puri Jembrana immediately turned to masatia as a form of worship. Since I Gusti Ketut Agung's death in 1939, he had first performed the masatia rambut in Puri Mengwi. The masatia custom gradually gave way to masatia rambut in Puri Tabanan following the 1906 fall of the Tabanan kingdom. Similarly, masatia rambut eventually replaced masatia in the Badung castles after the 1906 fire. Then, in 1906, it was followed at Puri Bangli, and in Puri Karangasem, it was put out by a masatia that had caught fire. The Payangan realm had imploded and was ultimately supplanted by masatia rambut. In contrast, the masatia in the blaze of fire had stopped in Puri Gianyar, and it was replaced by a form of worship that only changed slightly in Gianyar.

The transition process took place during the process of substituting masatia for the fire. However, in the end, masatia rambut was substituted for the king's approval as a replacement. Due to the Hindu community in particular in Bali, where the hair was regarded as the most sacred, the masatia rambut was utilized as a substitute. The crown of hair that covered the head and served as its focal point. The term *tatwa*, deeds, ceremonies, and *upakara* (offering tools) were all part of the masatia transformation. In terms of stature, people used to die when they did, but their souls would go to heaven; however, in the end, they came to the conclusion that it was wrong to die in masatia. Nothing existed in the Scriptures.

The effect on ethical quality, acceptable conduct was a disposition that should be requested, everybody. The people became more critical. In the past, the majority of them did not comprehend the meaning of the various *upakara* types in relation to ceremonies and *upakara*. They only hold the belief that "anak mula keto/in fact likes that."

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