

The Significance of the Caste System of Balinese in the Modern Era: A Discourse of Cultural Communication

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Abstract

Bali is an island and a province with a beautiful culture. Most Balinese are Hinduism. Like in any other country, Balinese Hinduism also adopts the caste system. The caste system in Hinduism means that people are classified based on their social status. Balinese people live in a complex caste system relationship that has continued to exist since the days of the kingdom in Indonesia. This research aims to know the perception of the Balinese local people against the caste system in the modern era. The method used in this research is by interviewing one local Balinese person from each caste who might be related and an expert from each caste, analyzed by using the perspective of Arjun Appadurai. This research finds that the caste system is no longer a determinant of success in the modern era. However, the caste system still affects the way of communication among the people of Bali, and the imprints can still be found in the daily life of the locals.

Keywords

Balinese; caste system; culture; communication; Hinduism

INTRODUCTION

Bali is one of Indonesia's islands that retains a vital cultural component in daily life, including not just religion but also sculpture, architecture, and even ancestral customs. The Balinese community consists of multiple classes, dynasties, and hierarchical castes (Sartini, et.al., 2020).

Caste is a recognized social phenomenon within the Balinese Hindu culture (Tresna, P & Wardana, A, 2021). The caste system is the original custom that the Balinese continue to follow. Caste in Bali evolved into a term that continues to be discussed and causes the "traditional" phenomenon to become a fresh issue in the center of contemporary society. No stranger, it sounds like words praising high caste are an addic-

tion, and they seem to isolate and demean those not part of the group. Humans appear to accept a "degraded" degree of humanity due to various issues, with economic weakness being the most prominent (Tresna, P & Wardana, A, 2021).

Caste is derived from the Portuguese word for tiers, Caste. Caste is the historical stratification of Indian society (Rajapandian, et al., 2021). Caste in India differentiates human dignity and value according to heredity. Caste divides society into four vertically-related divisions. Brahmana Caste

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has the greatest status, Knights Caste is the second status. Vaisya and Shudra are the lowest Castes. In India, the Pariah caste is also known as the Candala caste, which refers to disabled persons (Tresna, P & Wardana, A, 2021).

The Hindu-Balinese caste system and the Hindu-Indian caste system are distinct. In Hindu-Balinese, the caste system is known as Catur Wangsa (Putra, 2011). In India, it is known as the Jatis system. This method categorizes persons according to their karma and dharma (religion). The caste system is viewed as an ancient institution. However, some argue that the British colonial administration actively shaped the caste structure. The Portuguese coined the term caste to describe the division of work in Indian society during colonialism in the 16th century. In India, the caste system is divided into four categories (Praminatih, (2021) . First, Brahmins at the top of the hierarchy consisted primarily of teachers and intellectuals who were believed to have descended from the head of Brahman. Kshatriya is derived from warriors and rulers. Third, Vaishya is derived from merchants made from Brahman's thighs. Fourthly, Shudras are craftsmen. These individuals are supposed to be descended from Brahman's feet and perform all menial labor. There is, however, one caste that remains the lowest. Fifth, Dalits are dishwashers, artisans, gardeners, home assistants, garbage collectors, cleaners, and other low-gross-income workers. Dalits are an untouchable, illegal, and marginalized people group. Christians, Buddhists, Jews, Sikhs, Jains, and Muslims use the caste system (Maulana, & Dharma, 2021).

For Balinese, caste is a system intimately tied to Hinduism with all its tenets (Anwar, 2017). It is viewed as something related to God's gift by its devotees; it is viewed as inherited, binding, and difficult to alter. The caste system divides Hindu society into endogamous groups with hereditary membership, which simultaneously separates and connects a person through three characteristics: separation regarding marriage and contacts; division of labor in each group representing a particular profession; and

ranking of the groups on a scale that sorts them into high caste and caste low (Eriksen 1998:242).

As a social rank or categorization based on ancestry, Balinese society is split into four castes: Brahmins, Kshatriyas, Vaisyas, and Sudra. If the Brahmin caste is associated with the priesthood and occupies the highest position in the caste hierarchy, the knight caste refers to those who work as servants of the state or kingdom and are descendants of the king; the Vaisya caste is identical to those who engaged in trade, entrepreneurs, and artisans; and the Sudra caste consists of workers or peasants with no title (Karepun 2007:6).

Furthermore, relationships in Bali are rooted in patriarchy and social hierarchy (Ottino, 2006: 25). *Triwangsa* (three nobilities) and *jaba* are the two most prominent kinship groups in Bali (outsiders). *Triwangsa's* descendants include the brahmana (priest), ksatria (knight), and wesya (merchant or middle) social classes. At the same time, *jaba* refers to sudra (commoners) such as those from the Pasek, Bhu-jangga, and Bendesa clans, among others. Nevertheless, it is also true that caste-based social structure has transformed contemporary everyday activities (Putra, 2011: 149). In Bali Hindu customary or ritual situations, a brahmana priest is still seen as superior to a *jaba* priest. Consequently, this distinction defines the speech levels employed, i.e., whether one speaks (refined), madya (middle), or (low) Balinese. People with *jaba* status address brahmana with sophisticated or elevated language, whereas brahmana does not necessarily do so (Praminatih, 2021).



Figure 1. Case system in Bali

This pyramid depicts the hierarchy of Hindu castes, with Brahmana at the top, followed by Kshatriyas, Vaisyas, and Sudras. In terms of numbers, however, the Sudra caste occupies the highest position, while the Brahmana caste occupies the lowest (Maulana & Dharma, 2021).

According to Karepun (2007:50), Triwangsa refers to the Brahmana, Kshatriya, and Vaisya castes, while Sudrawangsa refers to the Sudra caste. This can be determined by examining the name or title in question. Brahmana, for instance, use the terms *Ida Bagus* (for men) and *Ida Ayu* (for women). Knight whose titles include *Anak Agung*, *Dewa Agung*, *Tjokorda*, and *Dewa*.

Vaisya employs the titles *I Gusti Agung*, *I Gusti Bagus*, and *I Gusti Ayu*. While Sudra did not have a title, his children were named *Wayan* (first), *Made* (second), *Nyoman* (third), and *Ketut* (fourth), and this was repeated for successive offspring (Karepun 2007:50).

In the Veda, the term caste does not exist, but Colors do. In the Bhagavad-gita, the partition of society according to Swadharma (profession) or their different work regions is called Color Chess (Kumar, 2012). In Balinese culture, the Wangsa system regulates family relationships based on ancestry. This term becomes problematic for the Balinese when caste is applied to the Hindu concept of color (Anwar, 2017).

European nations introduced it through colonization. Caste-specific variations of the names used in Color Chess (Brahmana, Kshatriya, Wesya, and Sudras), with titles. Ironically, the title was inherited regardless of whether they ran the Color Chess function or taught the game (Kerepun 2007:12-16). Correct, naming based on caste is still prevalent in Kertoraharjo. However, persons born into the Sudra caste who are wealthy ('Sudra Kaya') try to ignore him so that his caste identification remains concealed (Bagus, 1980).

The caste structure in Balinese society makes it possible to distribute labor more clearly and efficiently. Each group in the Balinese people has a very important role distinct from the others. For example, the role

of the Brahmana is to guide and instruct the community in the spiritual realm, the role of the knight class is to carry out the course of government, the role of the Vaisya is to run the economy, and the role of the Sudras is to assist and serve the other three groups (Darsana, et.al., 2015). Nonetheless, the caste system in Balinese society leads to prejudice, such as in intercaste marriages. Many Balinese people of high caste still do not wish to marry their daughters to men of lower caste since the girl's caste will fall along with that of her husband. Understanding of caste has been taught and passed down the generations so that no family member, especially boys, can escape the caste associated with his family (Darsana, et.al., 2015).

Customary law, also known as *dresta*, has a locally applicable scope, meaning it applies to the local population. Customary law is still prevalent among the Balinese, meaning it is acknowledged and adhered to by the people of Bali, notably in family law. Family law refers to the principles of law, whether written or unwritten, that govern the legal relationships involving familial ties by blood or by a particular legal act (Sadnyini, 2016).

Adoption and marriage are two legal activities that can result in familial bonds. Family relationships include the rights and responsibilities of family life, such as children's rights and responsibilities towards their parents or vice versa. Customary family law refers to legal rules not codified in the legislation governing these relationships (Windia, et.al., 2006).

This research focuses on the caste system of Balinese society in the globalization era. Globalization affects the evolution of cultural patterns (Raikhan, et.al., 2014). Globalization and Culture Globalization necessitates a degree of structural adjustment in the various facets of society (Raghavan, 1977). As expected, these structural shifts have the most profound effects on the normative and value systems of non-Western societies (Shorish, 2014).

Globalization has been known to be an important aspect of cultural change in our modern society (Pieterse, 2019). Globa-

lization and culture are a live-wire theme in constant flux in lifestyle, cross-cultural encounters, migration, global relations, music, media, movies, marketing, fashion, cuisine, and so forth. As dynamics of globalization change and in the twenty-first century they are changing markedly, even dramatically so do not just the tides but also the shorelines of culture (Pieterse, 2019).

Indonesian society highly values group decision (collectivism), placing high importance on seniority, preferring stable condition and situation, there are clear cuts between male and female and also there is a time orientation that is more about the past and present (Mangundjaya, 2013).

To support this analysis, the researcher utilized the concept of globalization and culture from Arjun Appadurai, an Indian-American anthropologist recognized as a major theorist in globalization studies to see how the significance of the caste system of Balinese in the modern era is.

The struggle between cultural homogeneity and cultural heterogenization is the core issue of contemporary global relations (Fuller, (2011). On the side of the 'homogenization' thesis, a great array of empirical evidence might be presented, the majority of which has come from the left end of the media studies spectrum (Hamelink, 1983; Mattelart, 1983; Schiller, 1976) and some from other, less appealing views (Gans, 1985; Iyer, 1988).

"Culture, unmarked, can continue to be used to refer to the plethora of differences that characterize the world today, differences at various levels, with various valences, and with greater and lesser degrees of social consequence (Mattelart, 1983). I propose, however, that we restrict the term culture as a marked term to the subset of these differences that has been mobilized to articulate the boundary of difference. As a boundary-maintenance question, culture then becomes a matter of group identity as constituted by some differences among others' (Appadurai, 1988: 13).

According to Kaya (2000), Appadurai (1988) simultaneously views globalization as cultural homogenization and cultural he-

terogenization (p. 32). He encourages us to consider the new global cultural economy in terms of complexity, overlap, and chaos. In addition, he is uncertain whether conventional center-periphery models can accommodate such intricacy and irregularity. Neither is he persuaded that conventional models, such as the pull-push migration or surpluses and deficits, can adequately explain the global cultural economy.

Appadurai also demonstrates the existence of several cultural landscapes. In addition, it is essential to recognize that all cultural landscapes are socially constructed and that we generate these landscapes through our conscious and inadvertent daily actions. In addition, he argues that to comprehend today's cultural, economic, and political globalized world, we must consider the time "space contexts and knowledge" power interactions that have produced its varied cultural, economic, and political realities (Ilhan Kaya, 2000). Hence, this study emphasizes on how the cultural landscape of the caste system in Bali is constructed in the modern era. By applying the concept from Appadurai, the researcher intended to reveal the phenomenon of Balinese caste system.

This research gives nuances to the existing literatures on caste systems in the modern world (Doron, A. , 2010; Fuller, C. J., 2011; Jeffrey, C., & Young, S., 2012; Rajapandian, R., Dhanapal, B., & Iyyanar, S., 2021) which largely focus on India. This article gives empirical illustration in modern Bali context. In this research we argue that the caste system is no longer a determinant of success in the modern era. However, the caste system still affects the way of communication among the people of Bali, and the imprints can still be found in the daily life of the locals.

METHODS

To analyze the significance of the case system of Balinese in the modern era, the researcher applies a qualitative approach. To obtain the answers to our research, there were several stages the researcher did. First, the researcher interviewed one local Bali-

nese person named Ida Bagus Sumantra, an expert in each caste. Second, the researcher interpreted the answers from the informant by relating it to Arjun Appadurai's perspective. Finally, the researcher made a conclusion.

RESULTS AND DISCUSSION

In the modern era, the caste system is a "sensitive" topic in Bali. The vertical different treatment of each group in caste, from the lowest Sudra to the highest Brahmana, causes inter-caste marriages to be avoided by the local Balinese. The occurrence of inter-caste marriages causes families with higher status to be ashamed of their social environment if the inter-caste marriage is held, especially if the families of women from a higher caste marry the man from a lower caste. Most of the local Balinese can't deny that most of the families who were born and raised in high-caste Balinese families do not want to marry their children to people from the lower caste. The reason is the difference in treatment between one person and another based on their status, including discrimination against other people.

We interview our respondents by asking six questions regarding The Significance of Caste for Balinese in The Modern Era;

1. As a Balinese local person, what do you know about Caste in Bali?
2. How important is Caste in Bali?
3. Do Balinese people still believe in or hold caste culture?
4. When is caste in Bali still visible and felt by the people?
5. Why is caste still being felt by some people in Bali?
6. Do you think the Balinese caste culture will continue to exist or will it begin to be forgotten over time?

After interviewing some Balinese local people that consist of four different castes and analyzing the data that we've got, it was seen the factors that influenced the public mindset of its importance Caste for Balinese People in the Modern Era.

From Brahmana Caste, we interviewed Ida Bagus Sumantra. He's a Balinese Local

People who went through Mekaro Lemah' Marriage System in Bali. He's from Klungkung, Bali and he's from Brahmana caste.

Answer of the first question:

"In my opinion, caste is a social level or strata that Balinese people still adhere to. So actually a caste level like Brahmana has a lot of concern in the field of Religion. Knights in several areas in Bali are still purists and are still classified as important in society. Then there was also Waisya who was more concerned with the economy. Apart from these 3 castes there are also castes known as Jaba or Sudra."

Answer of the second question:

"In the context of social environment or tradition, caste has an important role in society. Each caste has a social role that is quite influential in society. For example, in the Brahmana caste, there are activities before the society becomes a Pedanda usually called welaka. They perform activities such as bathing corpses, or leading low -level ceremonies, etc. If associated with life today, caste still plays an important role, especially in social and community life and of course it is still very important because in Balinese culture, the locals are very committed to Tradition, Culture/ culture from generation to generation."

Answer of the third question:

"For now, based on what I see it depends on where we live. People from the city usually do not have a strong dependency on caste. Meanwhile it's a different case in the countryside as almost everyone holds the caste culture strongly. The reason why people living in the city do not depend strongly on caste is because the topic of equality has been preached in modern life in the city. For them, caste is not a benchmark of success but affects the economic status and public office position. There

¹ A marriage system which adopts the nyentana (matrilineal) and also patrilineal systems in which both the female and male families have the same rights, have the same rights and obligations or their respective families, so a traditional wedding ceremony or the pawiwahan ceremony is held alternately in both places.

are people with high caste and yet working as an office boy under the people who have lower caste. Despite the difference in dependency of caste, both urban and rural areas have a similar context in the etiquette and attitude of communication between the caste².

Answer of the fourth question:

“I myself feel that when I meet people we don’t know before, when I mention my name and that person knows I am from the Brahman caste class, they immediately change the grammar and language they used, and so do we vice versa. Caste is only the skin. We cannot determine because in fact, in Bali we talk more about the nation and we cannot choose where to be born with what caste. I think the most important thing is how we behave to remain polite to anyone”

Answer of the fifth question:

“I think it’s because of the tradition factor. In Bali the tradition is very strong, especially in religious activities. Usually the classification of jobs at the social strata of society is related to caste. For example, for Yadya ceremonies such as death, marriage still has many roles in carrying out or leading the ijtu of a certain group. “

Answer of the sixth question:

“As long as the tradition in Bali is still up and running as it is now, I am sure caste will continue to exist because the roles of caste in society are still there and are run marvelously until this day. As long as traditions and religious activities are still running in Bali, caste will definitely still exist”.

From the perspective of Brahmana Caste, Mr Gusde said Caste is still important. He Said, caste has an important role in society. Each caste has a social role that is quite influential in society. In the context of social environment or tradition, caste has an important role in society. Each caste has a social role that is quite influential in society. For the Brahmana caste, if we select our

partner for marriage or even in a relationship, caste is still one of the considerations for some. In other situations, like choosing the language, place of prayer, Caste can be important things because some language, attitude, and temple have different policies according to the caste.

From Ksatria Caste, we interviewed Anak Agung Istri Ayu Agung. She’s Balinese Local People and also a religious leader in Bunut Bolong, Jembrana. She’s from Singaraja but married with people from Jembrana, Bali.

Answer of the first question:

“For me, caste or dynasty is the level of human rank based on ancestral descent. The caste itself is divided into 2, namely the first is Tri wangsa consisting of Brahmanas, Knights, and Wasiya and the second is Wangsa Jaba which is filled by the Sudra caste. In my opinion, this caste classification, which until now has to exist at any time because it is a necessity and also a tradition that must be preserved”.

Answer of the second question:

“In my opinion, caste is very important. If you know, caste differentiates Balinese people from others. This caste is a characteristic of Bali and has an important feeling in everyday life because we as Balinese people in carrying out some religious activities still hold fast to the caste itself. I, as a person who studies the world of religion, think that caste is very important”.

Answer of the third question:

“Obviously they still are. It is proven by until now almost all Balinese people use caste for their names, for example Ida Bagus. People from that caste must have used that name for their sons and daughters. And until now there are still many religious activities, especially Hinduism, which still depend on caste, such as marriage, which still holds caste as a standard”.

Answer of the fourth question:

“When does the Hindu community carry

² People of the lower caste have to talk in formal balinese language to people from higher caste.

out religious activities? As I said before, like marriage for example, there are still many people who choose their potential partner by using caste as the benchmark. For example, when Brahmanas are looking for a partner, they must try to find a partner as much as possible with those of the same caste. Another example is when we communicate or interact. People with lower castes tend to speak to those with higher caste using more refined language”

Answer of the fifth question:

“Tradition. Caste is an ancestral heritage that will indeed exist forever and has indeed become a part of life, especially the Balinese people”

Answer of the sixth question:

“The caste will still exist and must exist forever, seeing the development in modern life. Caste will exist with adjustment to the future era.”

From the perspective from Ksatria Caste, the Caste is still going to be an “important” part of Balinese culture and until now, it still feels for some Balinese people. It is proven by until now almost all Balinese people use caste for their names. Because of tradition, Caste is very important. Caste is a characteristic of Bali and has an important feeling in everyday life because Balinese people in carrying out some religious activities still hold fast to the caste itself. Caste is an ancestral heritage that will indeed exist forever and has indeed become a part of life, especially the Balinese people. It will see when Brahmanas are looking for a partner, they must try to find a partner as much as possible with those of the same caste. Also when we communicate or interact. People with lower castes tend to speak to those with higher caste using more refined language.

From Waisya Caste, we interview I Gusti Ayu Adi Utama. He’s Balinese Local People and also a religious leader in Jero Sampalan, Gianyar Bali.

Answer of the first question:

“Caste in Bali is the actual division of tasks in daily life. So there are levels, na-

mely Brahmana, Ksatria, Brahma and Sudra. Well this is actually a division of duties. However, in Bali, those who bear the Brahmana caste actually have the most difficult task because they have the highest position which must be balanced with noble attitudes. Meanwhile, the Ksatria caste which is under the Brahmanas has a different role from the Brahmanas. The same is the case with Waisya and Sudra”.

Answer of the second question:

“Important. Because caste will distinguish everyday life because caste is actually a level of status. Starting from the highest Brahmana, the number two Knight, the number three Waisya, and the lowest is Sudra “

Answer of the third question:

“I still believe in the caste system. But, in my opinion the worth of people depends on each person’s personal attitude. There must be a correlation between the attitudes of the person with their caste. If they are not able to do it, caste is not important.”

Answer of the fourth question:

“Caste in Bali is still very visible and felt during pawiwahan or marriage ceremonies. Most local people in Bali hope to marry someone of the same Caste. That’s the hope of the local people and the family. But in reality, it is not always the cases, we believe that a mate is in God’s hands and if God has made a match, it can be possible to marry a Brahmana with a Shudra and that is called “Nyerot” if, for example, a Brahmana woman marries a Sudra man, her name is Nyerot. But if a Brahmana man marries a Sudra woman and the woman from Shudra becomes the wife of someone with a caste, she will be called “Jero” because her caste will upgrade following the husband’s caste. Of course, the process of becoming a jero goes through various processes. “

Answer of the fifth question:

“This caste is a hereditary tradition which

is applied in religious ceremonies. The one who usually leads religious ceremonies is Brahmana, so it feels like it is in Bali. The people who are allowed to lead a religious ceremony in Bali are the chosen ones from the Brahmanas. They do the same process which is doing a religious ritual called Welaka. From Sudra it is also possible but there is a separate ceremony. From the Sudras it was called "Jro Manggku" or "Ida Rsi". Meanwhile, the Brahmanas are called Ida Pedanda."

Answer of the sixth question:

"I think it is impossible that the caste will be forgotten because it has become the balinese culture. So if a person, for example, is born in a Brahmana caste, his descendant will remain Brahmana at any time, except from a Brahmana woman who marries a Sudra man, then the offspring will follow the husband. It will not change but maybe the behavior will change along with the times today. Caste will still exist but it will not be as strict as it used to be."

From the perspective of Waisya Caste, Caste in Bali is the actual division of tasks in daily life. So there are levels, namely Brahmana, Ksatria, Brahma and Sudra. Caste in Bali is still very visible and felt during pawiwahan or marriage ceremonies. Most local people in Bali hope to marry someone of the same Caste. But when Brahmana marries a Shudra and that is called "Nyerot " and if a Brahmana woman marries a Sudra man, her name is Nyerot. But if a Brahmana man marries a Sudra woman and the woman from Shudra becomes the wife of someone with a caste, she will be called "Jero " because her caste will upgrade following the husband's caste. Of course, the process of becoming a jero goes through various processes.

From his perspective we know that the Caste in Bali is different from Caste in India. Because Caste in India cant allow people from lower Caste married with people with higher Caste.

From the Sudra Caste, we interview Jro Mangku Made Witna. He's Balinese Local People and also a religious leader in Jembrana.

Answer of the first question:

"Caste is a cultural heritage in Bali as an implementation of the implementation of Balinese customs and culture".

Answer of the second question:

"In my opinion, caste is not important. But because it is a legacy from our ancestors, we must obey it. Caste might remain important with the adjustment to the situation and conditions in which we are in the context of implementing Balinese customs and culture".

Answer of the third question:

"They are. The proof is that there is a division of tasks according to their respective duties and obligations. Like the Brahmana, Ksatria, Waisya, Sudra, they have their respective duties and obligations".

Answer of the fourth question:

"When there is a traditional ceremony of Panca Yadnya, namely Dewa Yadnya, Rsi Yadnya, Pitra Yadnya, Manusa Yadnya, and Bhuta Yadnya, it is still felt and seen. For example, certain traditional ceremonies must be supported and carried out by a certain caste".

Answer of the fifth question:

"It is in accordance with the conditions and situation of the local village. It is related to the level of community compliance and in accordance with the needs because in this case it will be felt and seen. "

Answer of the sixth question:

"The caste will never be forgotten but there will be an adjustment depending on the era. There will be an adjustment according to the modernization but the caste will remain unforgotten. From the perspective of the Sudra Caste, which is the lowest caste, it's not something important in this era. Caste might remain important to adjust to the situation and conditions in which we are in the context of implementing Balinese customs and culture. Caste still felt in Bali especially

when we held a traditional ceremony of Panca Yadnya, namely Dewa Yadnya, Rsi Yadnya, Pitra Yadnya, Manusa Yadnya, and Bhuta Yadnya because certain traditional ceremonies must be supported and carried out by a certain caste.”

According to the answers from the respondent, if we relate this to *Arjun Appadurai's perspective*, caste in Bali is considered by a person as a social status that sometimes makes other people visible to limit their movements. The power of the caste has been strengthened by the old figures that still adhere to the rules that have been passed down from generation to generation. These rules must not be violated, let alone changed at will. If that happens it will wreak havoc on a family.

The caste system is understood cynically as the rights of a part of society based on descent that can be used to dominate and gain respect in their social environment. Sometimes caste raises cynicism and conflict within Balinese society. Thus, women in the dialogue act on behalf of God's injustice in creating humans. Casteism is often a source of internal conflict in Balinese society, for example, the perpetuation of an unwritten prohibition for inter-caste marriages.

Caste intermarriage is a form of modification of Balinese culture. Inter-caste marriages cause polemics because of the fear of the community (especially those with the *triwangsa* caste) to live in difficulties that are often discussed by the family. Usually, the family will tell you how “samsara” or miserable it is if you live in a different caste marriage. For example, if the party who is descended from a caste is a woman, then it is considered that she is no longer in the family tree. Caste is considered by a person as a social status that sometimes makes other people visible to limit their movements. The power of the caste has been strengthened by the old figures who still adhere to the rules that have been passed down from generation to generation. These rules must not be violated, let alone changed at will. If that happens it will wreak havoc on a family.

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CONCLUSION

To conclude, the importance of caste continues to be perceived by Balinese in the present period. As we know from specific perspectives from respondents from each caste, the majority of people in Bali still feel the caste system, especially when they participate in religious activities such as Panca Yadnya, which is composed of Dewa Yadnya, Rsi Yadnya, Pitra Yadnya, Manusa Yadnya, and Bhuta Yadnya. In Bali, caste is viewed as a social status that occasionally obstructs the advancement of others. The standing's force has been bolstered by elderly figures that adhere to the standards passed down from generation to generation. Occasionally, the caste system is viewed pessimistically as the privileges accorded to a segment of society based on their descent that can be used to rule and gain respect in their social environment. Individuals regard caste as a measure of economic security that occasionally causes others to become visible, limiting their development. The standing's force has been bolstered by elderly individuals who adhere to the principles handed down from generation to generation. These prin-

ciples should not be ignored, much less altered arbitrarily. If that occurs, it will wreak havoc on an entire family.

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