

## FROM RITUAL TO PERFORMANCE: PHDI DKI JAKARTA'S ROLE IN PROMOTING HINDU CULTURE AT GEGUNTANGAN ART FESTIVAL

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### ABSTRACT

Geguntangan Art Festival is an important medium for conveying Hindu teachings and preserving Hindu culture in DKI Jakarta. However, the role of Parisada Hindu Dharma Indonesia (PHDI) of DKI Jakarta Province in this festival has not been widely studied, including the obstacles faced such as limited funds, distance, and time in fostering pesantian. Method: This study uses a descriptive qualitative method with data collection techniques through observation, interviews, and documentation to analyze the role of PHDI DKI Jakarta Province in the Geguntangan Art Festival. Results: PHDI DKI Jakarta Province formed the Gita Puspa Sancaya Pesantian Institute to provide guidance to all pesantian in the region. The main obstacles include lack of funds and limited distance and time. As a solution, PHDI formed a competition committee by holding the Geguntangan Art Festival every year. Festival participants from 2012 to 2018 showed an increasingly younger trend, although still dominated by older people. Novelty: This study reveals PHDI DKI Jakarta Province's strategy in maintaining the relevance of the festival as a means of preaching and preserving Hindu culture, including innovations in annual competitions to increase participation of the younger generation. Findings regarding the dynamics of youth participation provide new insights into the development of culture-based religious festivals.

## I. INTRODUCTION

Organization is a set of boundaries, so a person who interacts with others is not of his own volition. They are limited by certain rules (Thoha, 2014). Parisada Hindu Dharma Indonesia is one of the Hindu religious institutions or organizations, as a forum to foster all Hindus in Indonesia. The Parisada is a Wipra Assembly (Brahmin experts, scholars) that functions like a Legislative Body, playing an important role in solving various religious problems that occur in the life of society. The word parisada is synonymous with sitting in a circle (to sit in a circle). The pariada consists of expert Brahmins based on the provisions set forth in the scriptures Breath Dharma Literature XII.110-114 (Dana, 2005). The great content of the Central Indonesian Hindu Dharma Parisada is the realization of a prosperous and happy Hindu society (*The Dharma of the Dharma*) which means, dharma or religion that aims to foster a prosperous life which means, the state of the community that is able to meet the needs of clothing, food and clothing. In this case, no one is very poor, not even able to meet their food needs. Happiness is very psychological, meaning that no member of society or Hindus feels depressed, and ignored. In connection with this, Parisada Hindu Dharma Indonesia always tries to find and can reflect a model of coaching that is appropriate and can be useful for Hindus.

Parisada Hindu Dharma Indonesia is the highest institution of Hindus whose organizational structure until now has reached the Province, Regency, District and Village levels. The Provincial Hindu Dharma Parisada is located in the capital of the government of the Republic of Indonesia, namely the Provincial Parisada of the Special Capital Region of Jakarta which was subsequently written by PHDI DKI Jakarta. With the formation of the Indonesian Hindu Dharma Parisada from the Provincial, Regency, District and Village levels, it is hoped that it can provide a convention in terms of coaching and serving the people in their various needs as well as a forum for channeling people's aspirations about growth and development in behaving as Hindus. The Hindu Dharma Indonesia Parisada is tasked with organizing, nurturing and fostering Hindus with the aim of raising the awareness of Hindus in the religious and social fields of Hindus.

Based on the principles of Hindu religious teachings, the Provincial level of the Indonesian Hindu Dharma Parisada in the Special Capital Region of Jakarta in carrying out its activities, always refers to the AD and ART of the Central Indonesian Hindu Dharma Parisada. In addition, Parisada Hindu Dharma Indonesia innovates in various businesses in the hope of being able to raise the awareness of Hindus to learn and deepen the teachings of Hinduism.

The Hindu Dharma Indonesia Parisada of the Special Capital Region Province of Jakarta as the highest institution of Hindus, plays an important role in efforts to preserve Hindu customs and culture. The preservation of customs and culture includes the formation of ethics. Hindu customs and culture that reflect the character of Hindus must be preserved. In the delivery of Hindu religious teachings, there are several methods that are believed to be able to awaken the aspirations of Hindus called *Sad Dharma*. *Sad Dharma* means the six dharmas or six obligations used by Hindus to convey the teachings of Hinduism so that they are easily understood by the Hindu community. The six methods of conveying Hindu religious teachings (*Sad Dharma*) are:

1. *Dharmawacana*, is a method of learning or explaining religion  
Hinduism that can be used describes religious learning materials to Hindu students/people.
2. *Dharma Tula*, the word *Tula* in Sanskrit means consideration or similarity and considerate. Literally *Dharma Tula* means to be considerate or discuss.

3. *Dharma Yatra*, the meaning of *Dharma Yatra* is almost the same as *Tirta Yatra*, which is an effort to increase the understanding and learning of Hinduism through direct worship to holy places. *Yatra* literally means holy journey. So *the Dharma Yatra* is a journey in order to trace the teachings of dharma such as visiting holy places for prayer, appreciation of the majesty of the Creator.
4. *Dharmagita*, is a chant about dharma and or as a dharma. Chanting about dharma means the teachings of Hinduism which are packaged in the form of spiritual chants that have ritual value so that the singer and the listener can both learn to appreciate and deepen the teachings of dharma.
5. *Dharma Sadhana*, is the realization of *dharma teachings* that must be instilled in Hindu students/people in order to improve the quality of themselves to always be obedient and steady in carrying out the teachings of Hinduism.
6. *Dharma Santih*, It is the habit of forgiving each other among fellow believers and even between religious people (Drafting Team, 2006).

Conceptually, *Dharmagita* is the transformation of Vedic teachings into people's lives, where the method of delivery is felt to be very effective, because it does not choose a place, either in the temple, at home, or at school. Through *Dharmagita* activities, the teaching of *learning sambilang megending megending sambilang melaja*, which means learning while singing, singing while learning.

Through the chanting of religious sacred songs, it is believed that it can arouse vibrations, so that Hindus will feel a vibration of holiness, the mind that is in a state of chaos will slowly become clear and calm, the soul that was initially enveloped in emotions will slowly melt, this is because chanting sacred songs is the same as calling and remembering the name of Ida Sang Hyang Widhi Wasa. Whoever in this world mentions the name of God with a heart full of devotion, then God will always be in them.

The beauty and uniqueness of the coaching model through *the Dharmagita route*, the Indonesian Hindu Dharma Parisada of DKI Jakarta Province as the highest institution of Hindus in DKI Jakarta Province, finally launched a flagship program, namely the Geguntangan Art Festival as a medium for exposing or embodying Vedic teachings as well as the preservation of local culture of Hindus/local geniuses. Through the implementation of the Geguntangan Art Festival, almost all components of society are actively involved. The Geguntangan Art Festival activities are expected to inspire and innovate the community to learn about Hindu sacred literature. However, until now, the interest is still very lacking, especially among teenagers. Therefore, researchers are very interested in researching and understanding why such a good activity is not welcomed by the young generation of Hindus who will later serve as the successors of Hindus. In connection with this, the researcher took the title "The Role of the Indonesian Hindu Dharma Parisada of DKI Jakarta Province at the Geguntangan Art Festival in Preserving Hindu Culture", with the hope of understanding, reading, challenges and solutions that must be taken so that they can be used as a reference in conducting guidance by Hindu leaders.

Based on the initial analysis of the results of the researcher's observations in the field regarding the title proposed by the researcher in this study, the following problems can be formulated, What is the Role of the Indonesian Hindu Dharma Parisada of DKI Jakarta Province at the Geguntangan Art Festival in preserving Hindu culture? and What are the benefits of the Geguntangan Art Festival for Hindus in DKI Jakarta Province. The benefit of this writing is to increase insight and knowledge, especially in the field of religion and culture, namely the role of the Indonesian Hindu Dharma Parisada of DKI Jakarta Province in preserving Hindu religious culture at the Pesantian and Geguntangan Festivals. As well as adding reading references in the library and as additional material

for the treasury of previous studies and becoming material or empirical facts in future researches.

## II. METHODS

This study uses a qualitative descriptive method. According to (Sukmadinata, 2011), qualitative descriptive method is a method aimed at describing and describing existing phenomena, both natural and man-made, which pays more attention to the characteristics, quality, and relationships between activities. In qualitative descriptive research, it describes a condition as it is. The only treatment given is the research itself, and it is done through observation, interviews, and documentation.

The determination of informants carried out in this study is using *Purposive Sampling*/intentional/intentional sampling. In accordance with the term, samples are taken/determined with specific intents and purposes. A person or something is taken/determined as a sample because the researcher considers that that person/thing has and can provide the information necessary for the purposes of his research (Pujileksono, 2015). Then in this study using the data analysis of the Miles and Huberman model was carried out through three stages, namely; Data reduction, data presentation and conclusion drawn.

## III. RESULTS AND DISCUSSION

### 3.1 The Role of the Indonesian Hindu Dharma Parisada in DKI Jakarta Province at the Geguntangan Art Festival

The function of the Indonesian Hindu Dharma Parisada in Article 11 point (d) of the Articles of Association and Bylaws in the Mahasabha in 2016 is to be an inspirer, initiator, dynamist, regulator, mediator, and stabilizer related to the existence of Hindus ("Articles of Association and Bylaws," 2016). With this, the role of Parisada Hindu Dharma Indonesia DKI Jakarta Province as the highest assembly of Hindus in DKI Jakarta Province, namely as a mediator, inspirer, initiator is to carry out every activity program that aims to provide guidance to Hindus in DKI Jakarta Province, such as the preservation of art and culture, namely the Geguntangan Art Festival, as expressed by Mr. Kombes Pol (Ret.) I Ketut Wiardana, S.H as the Chairman of the Hindu Dharma Indonesia Parisada of DKI Jakarta Province said:

"In order to carry out the Parisada work program, each vice chairman in his field prepares an activity plan to be approved in the form of a proposal to the Governor of the regional head. One of the activity programs is to preserve local/Balinese cultural arts, to be performed in DKI Jakarta Province. The forms of arts and cultural activities that have been carried out are; (1) *Geguntangan Art* in 2012, (2) *Baleganjur Art Festival* in 2013. Furthermore, in 2014, 2015, 2016, and 2018 was the *Geguntangan Art Festival*. The above-mentioned program implemented by the DKI Jakarta Provincial Parisada refers to the articles of association, and the bylaws of the Central Parisada on the preservation of Hindu cultural arts in accordance with the Vedas (interview June 15, 2019).

The *Geguntangan Art Festival* is a routine work program of the Hindu Dharma Indonesia Parisada of DKI Jakarta Province, namely in the field of education and culture by holding a Festival that is held once a year. Etymologically, the term Festival comes from Latin, namely *festum* which means the joy of the people and *Feria* which means a break from daily work to honor God or the Gods. From *festum* in Latin, the term developed *Festa* in Italian and Portuguese, *Holiday* in French, in Spanish, and festivals in English, i.e., contemporary, festivals mean: (1) a period of sacred and profane celebrations, marked by various traditional ceremonies; (2) annual or periodic feasts

celebrating the saint's birthday or harvest feast; (3) cultural events consisting of various performing arts and art exhibitions; (4) exhibitions, or markets; (6) The joy and excitement of the people (Putri, 2015). Definition of art according to the Great Dictionary of the Indonesian Language; (1). Smooth, small and smooth, thin and delicate (about touch), (2). Soft and high (about the voice), (3). Petite and beautiful (about the body) ("Art," 2019). The word art has been commonly used as an equivalent in English called *Art*. The word art is in Malay (or High Malay to distinguish it from the Low Malay language in the colonial era), which means 'small'. What is called 'art' is indeed a sensory form. A work of art is an object or artifact that can be seen, heard, or seen and heard at the same time (visual, audio and audio-visual), such as paintings, music, theater (Sumardjo, 2000). While *Rumblings* be Gamelan barungan which is included in the new group of Gamelan barungan where in this barungan there are already kendang instruments that have an important role and the more dominant drum hitting control. *Gamelan* this is also referred to as Gamelan Arja or Paarjaan because it is often used as an accompaniment to Arja dramatic performances which are estimated to have appeared at the beginning of the XX century. Involving between 10 to 12 players, this gamelan includes *São Paulo* small. Guntang, flute and kendang instruments are important musical instruments in this barungan. As it progresses, the game *Rumblings* now more widely used to accompany pesantian for example *Poetry*, *Poetry*, or the type of song others (Yasa, 2012). As for the Gamelan device *Rumblings* that is: Flute, Drum, Squirt, Laughter, Klenang, Gong Pulau / Gong Guntang, Klenang/Guntang, Tap, Squirt, and Other instruments that can support the Gamelan barungan *Rumblings* (*Report on the Implementation of the Tembang Guntang Parade*, 2011).

Before the Geguntangan Art Festival was held, the Hindu Dharma Indonesia Parisada of DKI Jakarta Province had played a role, namely: (1) Establishing the Gita Puspa Sancaya Islamic Boarding School, (2) Fostering *the Islamic Boarding School* in DKI Jakarta Province, (3) Forming a competition committee in organizing the Geguntangan Art Festival.

### 3.1.1 Forming the Gita Puspa Sancaya Islamic Boarding School

The history of holding the Geguntangan Art Festival is inseparable from the establishment of the Gita Puspa Sancaya Islamic Boarding School. Parisada Hindu Dharma Indonesia as a Hindu religious organization located in DKI Jakarta Province in 2011 has issued a decree whose content is to establish the Gita Puspa Sancaya Islamic Boarding School. The history of the formation of the organization of the Islamic Art Institute "Gita Puspa Sancaya" based on the decree: Parisada Hindu Dharma Indonesia (PHDI) DKI Jakarta Province 6/SK/PARISADA-DKI/VII/2011 dated July 22, 2011 that in. The Decree reads: In order to increase the deepening, strengthening, habituation and expansion and development of extracurricular learning of religious education, it is necessary to have a Pasraman Religious Education Institution (*Pesantian*), then pay attention to the results of the agreement of *Sekeha Santi consultation participants* throughout DKI Jakarta Province, a forum for Religious Education Gita Puspa Sancaya was formed. This was then revealed by the chairman of the Gita Puspa Sancaya Islamic Boarding School, Mr. I Gusti Komang Widana said:

".. Parisada Hindu Dharma Indonesia DKI has many work programs, one of which is preserving culture which is an ancestral heritage, where we are in the region must be able to preserve our culture, because customs and culture cannot be separated when we carry out religious activities. For example, *Pujawali* at the temple and odalan-odalan occur everywhere, art activities must always be performed. The history is that Parisada DKI formed a *pesantian* so that we can

preserve culture. Therefore, the *Pesantian* that was formed was named *Gita Puspa Sancaya*. *Gita* means singing, *Pesantian* means gathering, *Sancaya* means activity. So, the way for *Pesantian Gita Puspa Sancaya* to look for superior seeds, is to carry out competitions such as festivals. From the best results of the Festival, we chose to take part in the National Level Festival which will be held in Ambon later, namely *Utsawa Dharmagita*." (interview June 15, 2019).

Based on the interview above, it can be analyzed that the Parisada Hindu Dharma Indonesia of DKI Jakarta Province as the highest assembly of Hindus as stated in the routine work program, namely playing a role in preserving customs and culture that are the heritage of ancestors. Art must appear in accompanying religious and other ceremonies, such as the establishment of the *Gita Puspa Sancaya Islamic Institution* formed by the Indonesian Hindu Dharma Parisada of DKI Jakarta Province and on the other hand has a role in finding seeds through the *Geguntangan Art Festival* to be sent by representatives of DKI Jakarta Province at the implementation of *Utsawa Dharmagita* at the national level.

### 3.1.2 Holding *Pesantian Coaching* in DKI Jakarta Province

After the establishment of the *Gita Puspa Sancaya Islamic Boarding School*, the Parisada Hindu Dharma Indonesia of DKI Jakarta Province in the next step held a coaching *Pesantian* in DKI Jakarta Province.

Coaching is a formal and non-formal educational effort that is carried out consciously, planned, directed, orderly, and responsibly in order to introduce, grow, guide, and develop a balanced, intact and harmonious personality base, knowledge and skills in accordance with their talents, tendencies/ desires and abilities as a provision, to further increase, improve and develop themselves, others and others. environment towards the achievement of dignity, quality and optimal human ability and independent personality (Simanjuntak, B., 1990).

As for the definition *Pesantian* be *Squirt* or institutions as a forum for learning to sing or chant *Dharmagita* As mentioned Marriage, Songs, and *Poems* Which in parisada, noble reward does *Pesantian* whose development from year to year is said to be growing, especially in Bali (Tarna, 2017). Then this was revealed by Mr. I Ketut Sudaria as the Supervisor *A Brief History of Literature Cijantung East Jakarta* says:

"..The origin of the word comes from the prefix "Pe" and the suffix "an", so *Pesantian* means a gathering of sound art actors, the original root of the word is *Santih Santih* which means peaceful *Pesantian* is also inseparable from *Sekeha*, se means one, ka means where, so if *sekha Pesantian* means they must have one direction of thought, the exercises must be compact, *Sekeha Pesantian* where people who are voice art actors consist of several people who form an art group. So the *sekha of the Pesantian* in it there is a person who sings, interpreting, that the *sekha geguntangan* is the builder. The purpose of the establishment of this *Pesantian* is to preserve Hindu culture which is very just, we as the young generation must preserve it. In the *Pesantian*, what is studied are three *Sekar*, namely *Sekar Alit*, *Sekar Madya* and *Sekar Agung*." (interview May 31, 2019).

The same thing was also said by Mrs. Ni Nyoman Sudiani as the Supervisor of the *Gita Bhuana Santih Islamic Boarding School* of the Dharma Nusantara Hindu Religious College Jakarta said:

"..The *pesantian* is actually if the conclusion is drawn, what is highlighted is actually the word "*Santih*", *santih* means peace, so *santih* is what is it, *santih* is an institution to seek peace, in the *institution of the pesantian* the purpose is to seek peace, what is talked about is *Dharmagita*, so the real purpose is that the *pesantian* is an

institution to obtain peace. In the *Pesantian* there are those who will sing, after singing he will *mewirama*, *Kakawin*, *Sloka* and *Palawakya*, so if the *Pesantian* is actually *Geguntangan* it is as an addition or accompaniment, if the *Pesantian* is actually enough to develop and *negesin*, if *Geguntangan* it is an addition to enliven if he is a *Geguritan*, but if not *Geguritan* does not use the *tabuh*, if he sings he does not use *Geguntangan*, the *Geguntangan* is used if he uses the *Geguritan* even if he is an *Ararja*". (interview June 13, 2019).

Based on the opinion of the informant above, it can be analyzed that *Pesantian* has a meaning derived from the root word "*Santih*" by getting the prefix "Pe" and the suffix "an". The word *Santih* in its sense is peace. Overall, the definition of *Pesantian* is an institution/association to seek peace. In the *Pesantian* institution there are several people who form an art group, such as the sound art known as *Dharma Gita* (*Gegitaan*) and the *tabuh* art (musical art) known as *Gamelan Geguntangan*, literally the *Pesantian* is called the *Gegitaan Pesantian* which functions to chant religious sacred songs and *Pesantian Geguntangan* is a musical art (*tabuh* art) that functions as an accompaniment in the art and cultural performances of the *Geguntangan* Art Festival.

The contribution of coaching based on the results of interviews from several figures, namely the chairman of the Parisada Hindu Dharma Indonesia of DKI Jakarta Province, the Chairman of the Gita Puspa Sancaya Islamic Boarding School, the Hindu Guidance of DKI Jakarta Province, and several coaches of the *Sekeha Pesantian* in DKI Jakarta Province carried out by the Parisada Hindu Dharma Indonesia of DKI Jakarta Province is, providing coaching money to all *Sekeha Pesantian* in DKI Jakarta Province and holds coaching once a year in stages, then in training/coaching, Parisada Hindu Dharma Indonesia DKI Jakarta Province gives the authority to foster all *Sekeha Pesantian* in DKI Jakarta Province. In addition, in this case, the DKI Jakarta Provincial Guidance Counselor participates in supporting such as providing assistance in the form of *Gamelan Geguntangan* to each *Sekeha Pesantian* in DKI Jakarta Province.

The concept of *Pesantian* coaching prepared by the Hindu Dharma Indonesia Parisada of DKI Jakarta Province in 2013 is:

- a. Organizing.
  - Creating an organization, according to its field, for example, there is a chairman, secretary, treasurer and others.
  - Create a schedule of activities/trainings.
  - Determine a place or location, for example in the temple or at home.
  - Make attendance at the number of people present during practice.
- b. The implementation of coaching activities is carried out during Purnama, *Tilem*, *Galungan*, *Kuningan*, *Piodalan-piodalan* or maybe during routine meetings such as *Arisan*/banjar meetings. Because this activity can reconcile the heart, calm the soul and bring down Sang Hyang Widhi with all his holy rays to be present at the time of *Yadnya* activities. For this reason, all activities are handed over to each Group/ *Sekeha Pesantian*.
- c. This coaching is intended as the responsibility of Parisada DKI Jakarta to the DKI Jakarta Regional Government which provides money grants. In addition, this coaching activity is a continuous activity of Parisada DKI Jakarta in the form of an annual activity program with the hope of getting sustainable financial support. Although the funds obtained are small thanks to the seriousness of the people in carrying out their *swadharma*, while Parisada DKI Jakarta only tries to get assistance in the context of community activities which will then be accounted for through the *Public Accountant*.

- d. The Coaching Assistance Fund should be disbursed in 2 stages, phase 1 ends in September, phase 2 is proposed in October. So that Parisada Hindu Dharma DKI can provide coaching assistance funds, while coaching funds from October to October December may be possible in the form of a seminar like we have held with the hope that when the workshop has been carried out by the Groups/ *Sekeha*.

In the next development, several *Islamic Boarding Schools* were formed in DKI Jakarta Province, including the following:

1. Sekeha Pesantian Gita Bhuana Santih of the Dharma Nusantara Hindu Religious College (STAH DNJ).
2. Sekeha Pesantian Amertha Jati, Cinere South Jakarta.
3. Sekeha Pesantian Dharma Gita Marinir Cilandak, South Jakarta.
4. Sekeha Pesantian Gita Santih Bhuana, Central Jakarta.
5. Sekeha Gita Wahana Bhakti Pesantian, Cibubur, East Jakarta.
6. Sekeha Pesantian Dharma Kerthi, North Jakarta.
7. Sekeha Pesantian Mustika Dharma Cijantung, East Jakarta.
8. Sekeha Pesantian Gita Paksi Candra Prabha Jelambar, West Jakarta.
9. Sekeha Adhitya Jaya Rawamangun Pesantian, East Jakarta.
10. Sekeha Wira Dharma TMII Pesantian, East Jakarta.

In the coaching model carried out in each *Sekeha Pesantian* such as several pesantian in DKI Jakarta Province, namely, *Gita Alit Widya Sastra Cijantung Pesantian* East Jakarta, *Dharma Kertih Pesantian* North Jakarta, *Gita Bhuana Santih Pesantian* Dharma Nusantara Hindu Religious College Jakarta and *Swagita Santih Cinere Pesantian* South Jakarta. From the presentation of the interview results, the coaching model carried out by the *Islamic Boarding School* in DKI Jakarta Province is different from one another, such as during Pasraman activities at the temple, UKM activities on campus, and so on. The age of the four members of the *Pesantian* has begun to be seen to be inclined towards the younger generation. The method given during the practice is to test first by chanting the Pupuh-pupuh that is taught, then given a recording to listen to at the home of each student, in order to prepare themselves to take part in the Geguntangan Art Festival competition.

### **3.1.3 Forming a Competition Committee by Organizing the Geguntangan Art Festival**

Parisada Hindu Dharma Indonesia DKI Jakarta Province as the highest assembly of Hindus in preserving art and culture, the next step in the implementation of the competition ahead of the Geguntangan Art Festival Parisada Hindu Dharma Indonesia DKI Jakarta Province has formed the Gita Puspa Sancaya Islamic Boarding Institute whose purpose is to prepare for the competition and at the same time measure the results of Islamic boarding school coaching in DKI Jakarta Province, as stated by Mr. I Gusti Komang Widana as the chairman of the Gita Puspa Sancaya Islamic Boarding Institute said:

"Parisada has formed the Gita Puspa Sancaya Islamic Boarding School and finances its activities, such as in *Geguntangan competitions*, including preparing judges, the cost, and its implementation. The place is up to you and it usually rotates" (interview June 15, 2019).

In the implementation of the Geguntangan Art Festival, the Gita Puspa Sancaya Islamic Institution has the responsibility and plays an important role in the implementation of the Geguntangan Art Festival competition. Then the Hindu Dharma Indonesia Parisada of DKI Jakarta Province together with the Gita Puspa Sancaya Islamic Boarding Institute has drafted a Decree on the composition of the competition organizing



committee to hold the Guntang Art Parade in 2011, in 2012 it began to be tried by holding the first Geguntangan Art Festival, and then it was held in 2013, 2014, 2015, 2016 and 2018 in turn at every temple in DKI Jakarta Province. From 2014 to 2018 the implementation of the Geguntangan Art Festival, Parisada Hindu Dharma Indonesia DKI Jakarta Province has played a role in providing coaching money to each *Sekeha Pesantian* and charter to the participants of the competition who have won.

In the implementation of the Geguntangan Art Festival such as the 2012 Geguntangan Art Festival, there are implementing elements, namely the jury, competition materials and elements of criteria/assessment. For example, the implementation of the Geguntangan Art Festival in 2012, from the judging jury there are 3 Juries, namely:

- a. It's A Good Thing To Be Able To Say That
- b. I Gusti Bagus Adi Perbawa
- c. Deep in the Depths of Darkness

The material that is contested in *the tembang/pupuh* is grouped into two, namely:

1. Mandatory tembang/pupuh includes:
  - a. Sinom (Daughter)
  - b. Durma (Son)
2. S/S) includes:
  - a. Pupuh Ginada/Ginanti (Son)
  - b. Pupuh Pangkur/Maskumambang (Princess)

The elements/criteria for performance at the first Geguntangan Art Festival held in 2012 are, to *Compromise* and *Peneges*, The Jury's assessment includes *Tikas* (appearance), voice (the beauty of the voice), *Wewiletan*, *Teacher*, *Ding-dong*, *Onek-onekan* (pronunciation), *Rarity* (expression), *Artifacts* (translation), *A Variety of Languages* (language ethics), *Freedom of Speech* (beauty of meaning/language). As for *Rumblings*, The Jury will judge the fashion, the cohesiveness of the beater, the compatibility of the tabuh with the pupuh, and the beauty of the flute sound and overall appearance (*Report on the Implementation of the Geguntangan Art Festival*, 2012).

Based on the Geguntangan Art Festival Accountability Report Book and the Decree prepared by the Parisada Hindu Dharma Indonesia of DKI Jakarta Province, the journey with the holding of the Geguntangan Art Festival can be said that, the role of the Indonesian Hindu Dharma Parisada in DKI Jakarta Province in fostering education and culture, especially in the field of culture, namely holding the Geguntangan Art Festival competition, its role is very large, by forming an institution that oversees pesantian activities, namely the Gita Puspa Sancaya Islamic Boarding Institute, then holding pesantian coaching in DKI Jakarta Province and the formation of an executive committee by organizing the Geguntangan Art Festival to measure the results of pesantian development carried out by the Indonesian Hindu Dharma Parisada of DKI Jakarta Province, this has been proven since the beginning of the Guntang Art Parade in 2011 to 2018 by coordinating in each banjar in each temple in DKI Jakarta Province to hold the Geguntangan Art Festival and the younger generation has begun to be active in organizing the Geguntangan Art Festival as in 2015, 2016 to 2018 in the age group of 17 years old has taken part in the implementation of the Geguntangan Art Festival which is a routine work program of the Indonesian Hindu Dharma Parisada of DKI Jakarta Province.

### **3.2 Benefits of Geguntangan Art Festival for Hindus in DKI Jakarta Province**

The benefits of the Geguntangan Art Festival are very useful in spreading Hindu religious teachings and preserving art and culture based on Hindu religious teachings,

because the song contains Hindu religious teachings that are just with very beautiful cultural arts. The benefits of holding the Geguntangan Art Festival are, as a preservation of local cultural arts and as a medium of education and information.

### 3.2.1 Geguntangan Art Festival as a Preservation of Art and Culture

The Geguntangan Art Festival is part of the elements of art and culture, in the elements of art there are sound arts and tabuh art (music arts), while the elements of culture/culture, The word culture comes from the word *Buddhism* in Sanskrit means intellect, then becomes a word *Conscience* (single) or *Culture* (plural), so that culture is interpreted as the result of human thought or intellect (Koentjaraningrat, 1985). In terms of cultural elements is an inseparable thing between culture and teachings based on Hinduism such as culture *Squirt* and culture *E-mail*. The elements of art are sound arts, which are called *Dharmagita* and elements of the art of tabuh called *Gamelan Rumbblings*.

In the song culture in Bali there are 3 (three) forms of tembang, namely: *Sekar Agung*, *Sekar Madya* and *Sekar Alit*:

1. *Sekar Agung*, the Balinese people know him as *Kekawin*, the expression of poems that tend to have philosophical meanings, the majesty of the Creator, is classified as a serious form of song. Marriage is generally found in a series of *Panca Yajna* ceremonies, mainly as an expression of praise for *Ida Sang Hyang Widhi Wasa* God Almighty, as well as praise for the knights in the Epic stories of the *Mahabharata* and *Ramayana*.
2. *Sekar Madya*, the Balinese sound art of the general public is familiar with "Kidung" which is more classified as an expression of gratitude in accompanying a series of ceremonies. These songs have characteristics, expressed together or in groups. This song is more commonly found at the *Dewa Yajna* ceremony, at *Merajan Temple*, *Parahyangan* as an expression of the community's gratitude to the Supreme Creator, by singing together.
3. *Sekar Alit*, a popular Balinese sound art known as tembang or geguritan. This song has more expression in everyday life, because the grammar is created can be contemporary, or folklore =, and this song or *Geguritan* is very close to the activities of the Balinese people in general. This song or geguritan was more seen in the past in the activities of the Balinese people such as in the rice fields when planting rice, harvesting, filling the void during breaks after work. But now this form of sound art has become one of the most positive forms of artistic activity. The first is to channel talent, convey an unpretentious, light artistic expression sometimes interspersed with interesting jokes as a performance.
4. *Guntang* is the name of one of the traditional Balinese musical instruments made of bamboo with one section, there is a resonance hole as a sound source that is inserted by an object in the form of a tongue on it, in a ribbon-shaped object made of bamboo. This guntang in the instrument apparatus functions as a Gong, as a tap of the rhythm controller, and the *tenement*, the speaker. Now this tool is rarely found and used *Gong Pulu*, a gong made in the form of a blade instead of a pencon.

Based on this positive value, Parisada Hindu Dharma Indonesia DKI Jakarta Province is called for the existence of a group known as "*A Celebration of Life*" a culture of local wisdom that must remain sustainable and develop well in Jakarta (*Report on the Implementation of the Tembang Guntang Parade*, 2011). This was also expressed by Mr. Kombes Pol (Ret.) I Ketut Wiardana, S.H as Chairman of the Indonesian Hindu Dharma Parisada of DKI Jakarta Province said:

".. The role of Parisada in forming this Geguntangan Art Festival in the preservation of *Geguntangan cultural arts* is; (1) encourage the generation of

Hindus, in addition to providing the development of *Geguntangan art* for the younger generation, (2) providing opportunities for the older generation who have the talent of Vedic sacred songs to appear to show their abilities and abilities in the field of *Gegitaan Pesantian* also including *Geguntangan Pesantian*. (3) trying to collect aid funds both from the government and from the ummah and other sponsors, so that *Pesantian* activities can be carried out at least once every year. In addition, the response of the Hindu community in Jabodetabek with the holding of *the Geguntangan Art Festival* is very supportive of this activity, even then the calendar schedule for the implementation of the *Geguntangan Art Festival* was made" (interview June 15, 2019).

The same thing was expressed by Mr. I Gusti Komang Widana as the chairman of the Gita Puspa Sancaya Islamic Boarding School said:

".. The role of the *Geguntangan Art Festival* in the preservation of art and culture is very appropriate, because the momentum of the Festival can arouse the spirit of the younger generation to love art and culture, the role of *the Pesantian* is also in addition to arousing the spirit of the younger generation to love art and culture, as well as the role of the *pesantian* is very strategic to preserve art and culture as an ancestral heritage". (interview June 15, 2019).

Then Mr. I Made Suasta as the administrator of *the South Jakarta Cinere Pesantian* said:

"... Its role can inspire people who are basically happy with the Gita, to show their skills in bringing *the Gita* and can actually preserve Hindu culture related to *Dharmagita*, besides that the community's response with the existence of *Pesantian* at the *Geguntangan Art Festival* can be introduced to the younger generation born in Jakarta". (Interview July 10, 2019).

Based on the interview above, it can be analyzed that the Parisada Hindu Dharma Indonesia of DKI Jakarta Province in forming the *Geguntangan Art Festival* has the meaning of preserving art and culture based on Hindu teachings. The benefit of holding the *Geguntangan Art Festival* is to encourage the younger generation to play an active role in loving Hindu art and culture, because the existence of *the Pesantian* plays a very strategic role and is the right momentum in preserving art and culture. In addition to the younger generation, the opportunity was also given to the older generation who had talent in chanting Vedic sacred songs to perform at the *Geguntangan Art Festival*.

### 3.2.2 *Geguntangan Art Festival* as an Educational and Information Media

The *Geguntangan Art Festival* contains the meaning of being a medium of education and delivery of Hindu religious teachings. In the *Geguntangan Art Festival* there are elements *Dharmagita*. Function *Dharmagita* as an educational medium plays an important role because *Dharmagita* is one of the Hindu cultures that needs to be developed to improve the quality of religious life among Hindus, especially for the younger generation, especially for students. *Dharmagita* Consists of: *Sekar Rare*, *Sekar Alit*, *Sekar Madya*, *Sekar Agung*. *Dharmagita* as a religious song for Hindus is used to accompany religious activities, especially those related to rituals or rituals. *Yajna*. For this reason, the implementation of *Dharmagita* needs to start early to provide education and understanding to the young generation of Hindus on the importance of *Dharmagita*. Material carried or carried in *Squirt* it is *Dharmagita* as a Hindu culture, the transformation of *Dharmagita* to the younger generation is very necessary to do it from an early age. For the continuity of the inheritance, certain ways are needed, so that *Dharmagita* continue to grow and develop. One way is to understand the activity of doing *Dharmagita* as an action "*Exploring Sambalang Meganding, Megending Sambalang Melajah*" (Sudirga, 2017).

This was later revealed by Mr. I Ketut Sudaria as the Trustee *A Brief History of Literature Cijantung East Jakarta*, says:

"...At the Geguntangan Art Festival there is a *melajah sambilang megending megending sambilang melaja*, if he is serious in practice he will definitely be able to sing and his belief as a Hindu religion will be thicker, his education is to learn while singing while learning, he will get what was ordinary his soul will become soft because he chants these *pupuh*s". (interview May 31, 2019).

Where in doing *Dharmagita (Mesanthi)*, These students will be able to learn about the language, scripts, rules of mantras and mantrams. *São Paulo, Guru Laghu, On the Lingsa*, and others, as well as understanding the content contained in art *Rumblings* while singing or singing texts. Similarly the translator (the interpreter) will learn the language of the text, and the rules of the language, the target (*A Sense of Language, A Sense of Humor*) and understand the educational values implied and expressed in the text. Usually at the time of *São Paulo* There are three main activities carried out, namely: reading (singing/singing), translating and discussing the text read. In discussing this, it is necessary to create conditions that allow the development of values or logic and interpretation of participants, especially students, so that the story or text read is not only understood as a story (*São Paulo*) but is instead understood as a philosopher (*Tattwa*). Thus, the results that will be achieved from this process will also be varied according to the provisions of the participants' experience. The result of the recital here is not from the postulate of right and wrong but logic, so that there will be a harmony, between the thoughts (learning results) and the feelings of the singing results (Sudirga, 2017).

*Dharmagita* on the other hand, it functions as a fosterer of a sense of unity and unity, according to Mr. I Nyoman Artawan as the administrator *Dharma Kertih Prayer Cilincing* says:

".. I think there is an adhesive of solidarity from each member, even if for example in different places, at least we can still gather. In terms of humanity and in terms of art, it is to strengthen the relationship between the members of *Sekeha*. The point is to strengthen the relationship between Balinese people in the association." (interview June 14, 2019).

Through Rides *Dharmagita* As in the implementation of the Geguntangan Art Festival, it is hoped that the younger generation can forge themselves to foster a sense of togetherness with all students in the school environment. Thus it will be able to further strengthen the relationship between them. If the young generation is resilient and united, then negative influences can be avoided, along with the development of science and technology today, especially the island of Bali as a tourism area, will certainly experience foreign cultural frictions that are not necessarily in accordance with our culture. With this sense of togetherness, we will be able to dismiss foreign influences that are not beneficial for the survival of Balinese cultural life. Therefore, it is necessary to seek entertainment through *Dharmagita*. Entertainment related to *Dharmagita* One of them is through the implementation of the Geguntangan Art Festival, because the songs that are contested contain Hindu religious teachings that are very useful for human life (Sudirga, 2017).

#### IV. CONCLUSION

Based on the collection of data and discussion of the results of the research and referring to the formulation of the problem, the author can conclude as follows:

The role of the Hindu Dharma Indonesia Parisada of DKI Jakarta Province in the Geguntangan Art Festival is as a *pesantian* coach and competition organizer. In fostering *pesantian*, Parisada Hindu Dharma Indonesia of DKI Jakarta Province formed the Gita Puspa Sancaya Islamic Institution. The coaching that is carried out is once a year by

providing assistance in the form of coaching and directing funds, then the coaching model, given authority to each *Sekeha Pesantian* who is an expert in his field to foster. After the coaching was carried out, the Parisada Hindu Dharma Indonesia of DKI Jakarta Province through the Gita Puspa Sancaya Islamic Institution, formed a competition organizing committee by appointing each banjar in DKI Jakarta Province in turn to hold the Geguntangan Art Festival. In the implementation of the competition that has been running from 2012 to 2018, at the beginning the participants of the competition were still dominated by the elderly, but the next development has begun to exist from the younger generation. The obstacles faced by the Parisada Hindu Dharma Indonesia DKI Jakarta Province are the lack of funds that are only grants, and the distance to carry out coaching, as well as the obstacles experienced by each *Sekeha Pesantian* is the time that members have to participate in training in preparing themselves to welcome the Geguntangan Art Festival.

The benefits of the Indonesian Hindu Dharma Parisada of DKI Jakarta Province in preserving art and culture through *the song*, the Indonesian Hindu Dharma Parisada of DKI Jakarta Province has embodied Veda, meaning to spread or socialize the teachings of Vedas, because actually the texts are written in *Sekar Alit*, *Sekar Agung*, *Sekar Madya* is a transformation or other form of Vedic teachings. There are many ways to convey the Vedic teachings, one of which is the form of chanting or *Dharmagita*. This form can make it easier to teach to the community, to the younger generation, etc. For example, *Sekar Rare* is for children, *Sekar Alit* is for *gegendingan*, *Sekar Agung* is *marriage*. Because the poems in the Geguntangan Art Festival competition are *Sekar Alit*, *Sekar Madya*, *Sekar Agung* which is a transformation of Vedic teachings, so through the Geguntangan Art Festival competition, the Indonesian Hindu Dharma Parisada of DKI Jakarta Province has carried out its role as the embodiment of Vedas, to globalize Vedic teachings. In addition, the implementation of the Geguntangan Art Festival in DKI Jakarta Province can introduce the young generation born in Jakarta so that they can preserve art and culture based on Hindu religious teachings. In addition, the Geguntangan Art Festival competition is also useful as a learning (educational) medium, because there is a term *melajah sambilang megending*, or *megending sambilang melajah* which means, in learning while singing, singing while learning.

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