



The Existence of Imported Fruit in Contemporary Rituals in Pandemic

I Ketut Sida Arsa¹, Ni Made Ary Widiastini^{2*}, Kadek Mertadani³

¹ Department of Art Craft, Institut Seni Indonesia, Denpasar, Bali 80235, Indonesia

² Department of Hotel Management, Universitas Pendidikan Ganesha, Singaraja, Bali 81116, Indonesia

³ Department of Art Craft, Institut Seni Indonesia, Denpasar, Bali 80235, Indonesia

ARTICLE INFO	ABSTRACT
<p>Received: 11 July 2022 Reviewed: 20 July 2022 Revised: 01 August 2022 Accept: 17 August 2022</p>	<p>Purpose: This paper aims to describe the existence of imported fruit used by the Balinese Hindu community as a ritual tool during the pandemic. There is an assumption that imported fruit is more expensive, meaning that everyone who uses these fruits in their offerings (<i>banten</i>) is a person who is at a certain economic level and social status. Although the government recommends using local fruit, because it has an impact on the welfare of local farmers, this does not make people switch to consuming local fruit. Even during the pandemic, this phenomenon can still be seen in various ritual activities, in cities and villages. With the argument that imported fruit is easier to find than local fruit, imported fruit is the people's choice. In addition, many Hindu religious ceremonial activities in Bali from small to large scale require the community to buy fruit in a certain amount and at a certain time. Thus, it can be understood that the high consumption of imported fruit is due to the high demand for fruit and the lifestyle of the people who want to look classy.</p> <p>Methodology: This research was conducted using an ethnographic approach as a variant of the qualitative approach. Data collection is done through observation and interviews with the perpetrators, namely people who carry out ritual activities. Respondents were met randomly at the location of the ceremony. The results of data analysis are presented informally in descriptive – narrative form.</p> <p>Findings: Religious ceremonies in Bali are carried out in contemplative life, manifested by the totality of their people in giving offerings to God. The spiritual totality of the Balinese Hindu community not only has an impact on the preservation of tradition, but also on the economy of the Balinese people. The high demand of imported fruit for offerings, in addition to having an impact on the occurrence of contestation, also provides economic benefits for the Balinese people who work as fruit sellers, both in the market and in supermarkets.</p> <p>Originality/Value: By this research, an understanding of the making of ceremonial facilities is still often found to fulfill desires rather than spiritual needs, namely to show socioeconomic status. One can be shown by the use of ceremonial facilities that look classy.</p>
<p>Keywords: <i>Bali, contemporary, imported fruit, pandemic, rituals.</i></p>	

* Corresponding Author: arywidiastini@gmail.com
<https://doi.org/10.52547/ijimes.2.4.89>

1. Introduction

Bali is known as an area that has congested ritual activities. In practice, almost every time we can see ceremonial activities in Bali, there are routine rituals called *mejotan/mesaiban* which is a form of gratitude to God for the blessings of food given to his people. *Yadnya sesa* [1], is a way for Hindus to show their respect to the Almighty for the fortune given so that humans are able to fulfill their daily needs. Besides *mejotan/mesaiban*, Hindus also offer *canang sari* every day. *Canang sari* [2] is interpreted as a form of sincere devotion to God that depicts a calm and beautiful mind, generally made of coconut leaves which are formed in a circle and filled with flowers on top. In this case, for daily rituals, the Hindu community in Bali offers what is consumed and *canang sari* to present a beautiful taste to enjoy a good and calm day.

Yadnya [3] is a voluntary activity that is carried out sincerely, which in practice is called a ceremony or ritual. There are five types of *yadnya* [4] namely *Dewa yadnya*, *Rsi yadnya*, *Pitra yadnya*, *Manusa yadnya* and *Bhuta yadnya*. *Dewa yadnya* [5] can be done in two ways, namely *nitya karma* and *naimitika karma*. *Nitya karma* is *yadnya* that is done every day, and *naimitika karma* is *yadnya* that is done regularly including *Purnama*, *Tilem*, *Kajeng Kliwon*, *Galungan*, *Kuningan*, and others. *Naimitika karma* is done based on the count of *wuku* (weeks) and *sasih* (months). In its implementation, it is often found that *naimitika karma* activities are carried out in the form of *piodalan* (if based on *wuku* it will come every 210 days, while if based on *sasih* it comes once a year). On that occasion, many of the Balinese Hindu community made offerings by offering various fruits, snacks, and others in large quantities so that the offerings they made looked beautiful and majestic.

Banten as a ritual means is made with a beautiful and luxurious impression, even the fruit used is more imported fruits. In this case, although *banten gebogan* uses imported fruit, the purpose is as a form of offering to *Ida Sang Hyang Widhi Wasa*, God Almighty One with sincerity. However, if studied more deeply this phenomenon can be categorized as a representation of someone who wants to show himself as a person who has an economically capable status. In this context, imported fruit is categorized as expensive fruit originating from abroad. And conversely, those who use local fruit are people who are in a less economic class.

People's thinking that has been eroded by the current of globalization which thinks that something originating from abroad is better, has given birth to a binary opposition between local products and foreign products. Borrowing the ideas put forward by [6] and adopting them into the conditions described above, it can be explained as follows.

Table 1. Binary Opposition of Imported Fruits and Local Fruits [6]

Imported Fruit	Local Fruit
Expensive	Cheap
Modern	Traditional
International	Local
Classy	Gimcrack

Observing Table (1), we can understand that everything that comes from outside is oftentimes interpreted as something better than what is owned. This could have happened because Bali is so open, Nordholt [7] describes the forms of openness of Bali to the outside world and even opens oneself so that it is affected of globalization. The ritual life of the Balinese people, which is related to the sense of art, is in line with the idea [8] that in its development there is a mobility the art by showing modernity

trough presenting symbols, among others modern food and imported products. Globalization, which is full of ideologies and interests, may not be understood by all Balinese people, resulting in actions that follow trends or fashions with the aim of their actions being judged as good in terms of modern lifestyle. Like the thought that using imported fruit will show that he is a capable person in the economic field, because imported fruit is categorized as expensive fruit. Seeing the enthusiasm of the Balinese people who are competing to buy imported fruit to be used in their religious ceremonies, fruit traders welcome this condition so that imported fruit in Bali is not only found in supermarkets or traditional markets in the city, but also in village that is traditional markets.

The phenomenon of using fruit and others in large quantities to display a luxurious impression can still be found during the pandemic. This is certainly interesting to observe, given the unfavorable economic conditions experienced globally. In fact, many Balinese Hindu communities have been affected by the pandemic as a result of the decline in the number of tourists visits so that hotel revenues have decreased so much that finally the hotel and other tourist facility owners have decided to lay off their employees. However, the existence of the use of imported fruit along with other accessories that can enhance the appearance of the offerings which of course has an impact on the costs incurred is very large. The lifestyle that persists through make a luxurious offering in ceremonial, especially the use of expensive imported fruit is interesting to study. This paper specifically examines the existence of the use of imported fruit as a means of ceremony during the pandemic.

2. Methodology

This paper examines the existence of imported fruit as a means of ceremony to represent contemporary rituals during the pandemic. This research was conducted using an ethnographic approach as a variant of the qualitative approach. The ethnographic approach is an empirical and theoretical approach that aims to obtain an in-depth overview and analysis of culture based on intensive field research on consumption culture [9]. Data collection is done through observation and interviews with the perpetrators, namely people who carry out ritual activities, especially *naimita* karma. Respondents were met randomly at the location of the ceremony, namely temples, especially those that made quite luxurious offerings accompanied by modern food and imported fruit in their offerings. Furthermore, the symbols [10] be developed with explanations related to the elements of the subject, about meaning of modern food and imported fruit which display on the offerings. In addition, a literature study was also conducted on the results of research, books, journals and internet data related to the ritual activities of the Hindu community. The results of data analysis are presented informally in descriptive – narrative form.

3. Discussion

In this discussion, there are three things that will be explained based on the findings, namely traditions and culture that develop and shape contemporary spirituality as a response to the way Balinese people respond to developing trends. In its development, each individual tries to show his self-image through spiritual activities in various forms. One way this can be done can be through the use of modern food and imported fruit in offerings, which shows that they are in line with developing trends and are able to buy imported products at a cost that is certainly quite expensive. even though they are in a struggling economically, they still try to appear luxurious in ritual activities, as one of their forms in maintaining their existence and image.

3.1. Contemporary Spiritual in Balinese Traditions and Culture

Globalization has been able to change the thinking of every human being without having to pay attention to whether it is good or not. The use of imported fruit as a means of offering offerings has been long time. Borrowing the results of research written in Sumadi [11] which explains that since 1970 a lot of agricultural land has been sold to investors, so that Balinese people are starting to have difficulty in obtaining the materials used to produce food, for offering something to God, including *gebogan*. So that the fruits are imported from outside, and unfortunately, finally the society becomes dependent on imported fruits. The dependence of Balinese people on fruit, especially imported fruit, is not only caused by the need for eat, but most for rituals also. Imported fruit which is interpreted as fruit that has a high value because it can affect one's status in a society, has made Balinese people use this imported fruit to show their status.



Fig. 1. Banten Gebogan as Balinese Hindu Offerings to God
(Source: privat document, 2019)

Balinese culture impacted every individual who is Balinese and Hindu to always make offerings, both within the family environment (*pura dadia*), village (*kahyangan Tiga*) and the general public (*sad kahyangan*). Through this activity, Balinese people have space and time [12] to show their existence. The meaning of offerings still interpreted as an offering to *Ida Sang Hyang Widi Wasa* or God Almighty as a thank you for the gifts He has given, but it can also function as a form of representation of the social status of the community. This is evidenced by the sale of Washington Apples which are always purchased by the Balinese at the time of *rahinan* [13]. This happens because the Washington apple has a beautiful color and a delicious and crunchy taste when eaten when the apple is still fresh, in contrast to local apples which are less crispy and have very little red color.

Borrowing thoughts about space and time, as well as cultural support which is an important factor in contemporary spiritual creation through the use of imported fruit, Holland in Griffin [14] states as follows:

“The third manifestation is society that appears in time as history and is crystallized in institutions and traditions. Institutions and traditions are two dimensions of the same thing, institutions are the structural form of society and tradition is its historical narrative. Society cannot exist without these two crystallizations. The word used to describe the institutions and all their traditions created by humans is culture”

In this case, the villages in Bali have their own rules in determining the time of the ceremony (Kala Patra village), so that in Bali almost every time you can find a village that performs religious rituals, even almost every day-every time. This condition is certainly a good opportunity for agents who

produce and sell fruit, namely where Bali ultimately becomes a strategic place to seek profit from selling various types of fruit, fruit imported from outside Bali.

3.1 Self-Image of Balinese People Through Spiritual Activities

Soethama [15] wrote about “Bali is destined to be watched. She is something sparkling, attracting many people to stare at her for a long time.” Balinese culture is complex and unique, making Bali always interesting to study from various cultural, social, economic, environmental and political issues, as well as with different approaches according to the needs of the study. As in the current condition, namely the existence of using fruits at high prices in making facilities for rituals. Imported fruit [16] is preferred by Balinese people because imported fruit has a better taste, lasts longer and is brightly colored. In addition [17] in their study of the modernization of *banten gebogan* in the Karangasem area, it was found that there was a scarcity of local fruit as a result of the dominance of imported fruit, as well as modern food that is packaged in a modern way and looks hygienic and durable.



Fig. 2. Modern Food in Banten as Hindu's Offerings
(Source: Private Document, 2022)

Spiritual activities, praying, making various types of offerings in Hinduism are actually the application of noble values. Thus, what is at the core of this spiritual activity is the existence of a good desire to offer something to the Almighty as a form of gratitude for the fortune given to his people. As it is written in Hindu religious literature [18], that through the right practice of Hinduism, people will understand well the purpose of each ritual carried out, which is certainly beneficial for them and gives positive meaning in their lives. An understanding of the making of ceremonial facilities is still often found to fulfill desires rather than spiritual needs, namely to show socioeconomic status.

Globalization [19] is a symptom that is very difficult to avoid by anyone, where one of the empirical evidences that can be seen in Bali, especially in Balinese people who embrace Hinduism, is the occurrence of cultural clashes. The entry of globalization which brought various new cultures from outside made Bali finally influenced by modern western culture, and enabled the penetration and acceleration of modern western culture. Globalization [19, 20] has the same strong impression as westernization where America is the country that gives the most dominant influence and is called Americanization.

Understanding the external influences that resulted in westernization can be seen in the use of imported fruits as a means of making offerings in Hindu religious ceremonies in Bali. In-depth comments were also made by Widana [19] regarding the use of imported fruit.

“Likewise, the use of a wide variety of imported fruit, which is now almost always present in every offering Hindu's people, is often seen in the form of gebogan which is served as an offering. It is as if without imported fruit, people feel not prestigious or even feel inferior to bring and deliver them to the temple”

Lifestyle as quoted by Chaney [21] "You are stylish so you exist", can be understood as the formation of social status with various attributes used by a person to show his status as well as his image. Lifestyle in this case are patterns of action that distinguish one person from another. Borrowing Giddens [12] thoughts on space and time, the places of worship (*pura*, *merajan*, *sanggah*) owned by the Balinese Hindu community are spaces for temporary styles of *Purnama*, *tilem*, *kajeng kliwon*, *odalan Pura Desa*, *odalan Pura Kahyangan Tiga*, *odalan Pura sad Kahyangan* and *rerahinan* are times given for style. Imagine if every religious activity requires a large amount of imported fruit, then how much money should be spent on a lifestyle that aims to represent contemporary Balinese rituals? In this context, the formation of self-identity becomes very important in this era of globalization, to show one's status as well as to actualize oneself in people's lives. Even during difficult times, namely during the COVID-19 pandemic.

3.2 Appear Luxurious in Rituals during a Pandemic: the desire to presenting the self-status classy

Globalization as an era that must be accepted by every individual in this world, ultimately has various implications for human life, both positive and negative. Globalization itself is synonymous with something that is more judged by material measures, so that when spiritual activities are affected by globalization, the possibility that occurs is that the values contained in the spiritual become blurred. Piliang [22], in post-spiritual holiness itself is now present through the form of simulations that are surface and artificial, which distorts the true face of holiness. Where this holiness is replaced by an image of holiness, namely the holiness that is displayed in the form of signs that are immanent, namely the appearance (immanence) which is now considered sufficient to represent a transcendent faith.



Fig. 3. Imported Fruits in Hindu's offering for Ceremonial during the Pandemic

Lifestyle [23] can give us an understanding that the desire or desire to be stylish exists in the current state of society which is described as the reality of capitalist society. For people who are in a capitalist system and market economy, lifestyle is not only a logical part of contemporary society. Bell & Hollows [24], for example, say that lifestyle has changed to become the most important thing in contemporary consumer culture. Lifestyle becomes the way identity is mediated, produced and lived. In this case, the use of imported fruit is not only a pure and sincere offering, but also as a way to interpret the socio-economic status of the community. The feeling and desire to be appreciated are important things hidden behind religious rituals through the use of imported fruit, so that in the end it becomes a modern lifestyle with various isms it adheres to (consumerism, hedonism and materialism). Imported fruit which has a

superordinate position, which is a higher position in the binary opposition than local fruit, is used as an indication of its status in society. Local fruit is defined as a representation of a person who is measured materially. People who use imported fruit are considered richer than those who use local fruit. Borrowing the idea of Piliang [25], when desire is unstoppable, humans are led to a condition without gravity called escape velocity in which everything floats, signs and images without anyone controlling it. Consciously or unconsciously, the desire to be respected in people's lives has led the individuals in it to show themselves as people who are superior to others through religious ritual activities. As Aldin [26] views that the individual's ability to maintain a balance between action and contemplation has been obscured by actions that tend to serve a consumptive life. Even in difficult financial situations, experiencing layoffs and loss of some income, expenses for rituals still remain a priority. Bali, which is rich in customs, culture and traditions, has provided space and time for individuals in it to contest in every ceremony. This agrees with Piliang's [22] thoughts that desire always leads humans into what is said in psychoanalytic terminology as the culture of narcissism, namely humans who are always looking for fame, popularity and publicity. Thus, it is natural that even in religious rituals people sometimes use it as an arena for self-publicity, namely as a means of showing social status.

4. Conclusion

Religious ceremonial activities that are religious and spiritual in nature must be based on contemplative life service, namely carrying out a reflection with unanimity of mind or serious attention. Seeing the current phenomenon where in religious ceremonies, reading with the need for the desire to be appreciated in people's lives through the use of imported fruit to represent one's status. There are so many imported fruits provided, and the desire to look more attractive makes Balinese people eventually become consumptive. In this case, using imported fruit in contemporary Balinese ritual activities has been able to fulfill the Balinese people's desire to be more valued, where imported fruit is used to represent one's social status. Although one side has a negative impact because of their actions that always fulfill their wishes without respect for their economic conditions, the other side the consumptive nature of society is an opportunity for those who think creatively, to become traders of imported fruit in the context of fulfilling ritual needs, selling products according to market tastes.

References

- [1] Budiadnya, P., & Adnyana, D. N. P. (2021). Nilai nilai etika dalam yadnya sesa bagi kehidupan keseharian umat hindu di surakarta. *Widya Aksara*, 26(2), 159-178.
- [2] Wiana, I. K. (2007). *Tri Hita Karana Menurut Konsep Hindu*. Surabaya: Paramita.
- [3] Pitriani, N. R. V. (2020). Tattwa dalam Yadnya Perspektif Filsafat Hindu (Siwa Tattwa) bagi Masyarakat Hindu di Bali. *ŚRUTI: Jurnal Agama Hindu*, 1(1), 45-57.
- [4] Wartayasa, I. K. (2018). Pelaksanaan Upacara Yadnya Sebagai Implementasi Peningkatan dan Pengamalan Nilai Ajaran Agama Hindu. *Kamaya: Jurnal Ilmu Agama*, 1(3), 186-199.
- [5] Arwati, N. M. S. (1992). *Hari Raya Galungan*. Upada Sastra.
- [6] Atmadja, N. B. (2010). *Ajeg Bali; Gerakan, Identitas Kultural, dan Globalisasi: Gerakan, Identitas Kultural, dan Modernisasi*. LKIS Pelangi Aksara.
- [7] Nordholt, H. S., Prasetyo, A. B., & Hoogenboom, I. (2010). *Bali: benteng terbuka 1995-2005: otonomi daerah, demokrasi elektoral, dan identitas-identitas defensif*. Pustaka Larasan.

- [8] Adnyana, I. W., Remawa, A. A. G. R., & Sari, N. L. D. I. D. (2019). Metafora Baru dalam Seni Lukis Kontemporer Berbasis Ikonografi Relief Yeh Pulu. *Mudra Jurnal Seni Budaya*, 34(2), 223-229.
- [9] Abolafia, M. Y. (1998). Markets as cultures: an ethnographic approach. *The Sociological Review*, 46(1_suppl), 69-85.
- [10] Adnyana, I. W. (2018). Tiger-Hunting Scene on Yeh Pulu Relief in Bali. Romanticism of People's Heroism in the Study of Iconology. *Cultura*, 15(1), 147-160.
- [11] Foley, K. (2022). Bali's Rangda and Barong in Cosmic Balancing. In *Monsters in Performance* (pp. 13-33). Routledge.
- [12] Giddens, A., & Strukturasi, T. (2010). *Dasar-dasar Pembentukan Struktur Sosial Masyarakat*. Yogyakarta: Pustaka Pelajar.
- [13] Ermayanthi, N. M. D., Agus, D., & Suhartono, S. (2012). Peramalan Penjualan Buah di Moena Fresh Bali dengan Menggunakan Model Variasi Kalender. *Jurnal Sains dan Seni ITS*, 1(1), D124-D129.
- [14] Griffin, J. (2003). *Customer loyalty: menumbuhkan dan mempertahankan kesetiaan pelanggan*. Terjemahan Dwi Kartini Yahya. Jakarta: Erlangga.
- [15] Soethama, G. A. (2004). Menjadi pemberani: Tantangan manusia Bali masa kini. *Bali Menuju Jagaditha: Aneka Perspektif*, 164-179.
- [16] Saputra, K. A. K., Anggiriawan, P. B., & Sutapa, I. N. (2018). Akuntabilitas pengelolaan keuangan desa dalam perspektif budaya tri hita karana. *Jurnal Riset Akuntansi Dan Bisnis Airlangga*, 3(1).
- [17] Sumarni, N. L. P., & Gatriyani, N. P. (2020). Modernisasi Banten Gebogan Umat Hindu di Karangasem. *LAMPUHYANG*, 11(1), 1-13.
- [18] Subagiasta, I. K. (2018). *Filosofi Kepemimpinan Hindu*. Widya Katambung, 9(1).
- [19] Widana, I. G. K. (2011). Menyoroti etika umat Hindu: ke pura berpenampilan selebritis. *Pustaka Bali Post*.
- [20] Atmadja, N. B. (2005). Bali Pada Era Globalisasi: Pulau Seribu Pura Tidak Seindah Penampilannya. hasil penelitian–studi kasus pada berbagai desa), Singaraja.
- [21] Chaney, D. (1996). *Lifestyles: Sebuah pengantar komprehensif*. Yogyakarta: Jalasutra.
- [22] Piliang, Y. A. (2004). *Posrealitas: realitas kebudayaan dalam era posmetafisika*. Jalasutra.
- [23] Pambudy, N. M. (2012). Gaya Hidup Suka Mengonsumsi dan Meniru: Beranikah Berinovasi. *Prisma*, 31(1), 14-28.
- [24] Hollows, J., & Bell, D. (2005). *Making sense of ordinary lifestyles*.
- [25] Piliang, Y. A. (2009). Retakan-retakan kebudayaan: Antara keterbatasan dan ketakberhinggaan. *Melintas*, 25(1), 75-92.
- [26] Adlin, A. (Ed.). (2006). *Spiritualitas dan Realitas Kebudayaan Kontemporer*. Forum Studi Kebudayaan FSRD-ITB.

