STRATEGY IN SAMPRADAYA DISCOURSE ON FACEBOOK

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ABSTRACT

Background: The term sampradaya is used to denote the Hindu spiritual community in Bali with new traditions and ways originating in India starting in 1980. The debate about sampradaya also took place on social media, resulting in contesting discourses. Research on sampradaya discourse on social media is still very poorly conducted. Based on this, the study aims to determine the strategy of sampradaya discourse in the battle of discourse about sampradaya on Facebook.

Methods: This research uses a combination of critical discourse analysis methods Teun Van Dijk model and netnography. Research data in the form of discourse was collected by copying communication between participants in the Facebook community environment.

Result: Based on research, the strategies used by discourse in combat are symbolic capital strategies, reproduction strategies, distinctive strategies, rejection and exclusion strategies, and transformation strategies.

Conclusion: The strategies employed in the discourse battles of the Sampradaya on Facebook encompass symbolic capital, reproduction, distinction, rejection and exclusion, and transformation strategies. The use of these strategies in discourse battles aims to maintain and, in some cases, alter the distribution of symbolic resources in relation to power hierarchies, thereby influencing the online community.

Keywords: discourse battle strategy, facebook, sampradaya.

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ESTRATÉGIA NO DISCURSO SAMPRADAYA NO FACEBOOK

RESUMO


Métodos: Esta pesquisa usa uma combinação de métodos críticos de diálogos do modelo Teun Van Dijk e métodos netnográficos. Os dados da pesquisa na forma de discurso foram coletados por meio da cópia da comunicação entre os participantes no ambiente da comunidade do Facebook.

Resultados: Com base na pesquisa, as estratégias usadas pelo discurso no combate são estratégias de capital simbólico, estratégias de reprodução, estratégias distintivas, estratégias de rejeição e exclusão e estratégias de transformação.

Conclusão: As estratégias empregadas nas batalhas de discurso da Sampradaya no Facebook abrangem capital simbólico, reprodução, distinção, rejeição e exclusão e estratégias de transformação. O uso dessas estratégias nas batalhas de discurso visa manter e, em alguns casos, alterar a distribuição de recursos simbólicos em relação às hierarquias de poder, influenciando assim a comunidade on-line.

Palavras-chave: estratégia de batalha de discurso, facebook, sampradaya.

ESTRATEGIA EN EL DISCURSO SAMPRADAYA EN FACEBOOK

RESUMEN

Antecedentes: El término sampradaya se utiliza para designar a la comunidad espiritual hindú de Bali con nuevas tradiciones y formas originarias de la India a partir de 1980. El debate sobre sampradaya también se ha producido en las redes sociales, lo que ha dado lugar a discursos contradictorios. La investigación sobre el discurso sampradaya en las redes sociales sigue siendo muy escasa. Partiendo de esta base, el estudio pretende determinar la estrategia del discurso sobre sampradaya en la batalla del discurso sobre sampradaya en Facebook.

Métodos: Esta investigación utiliza una combinación de métodos críticos di Teun Van Dijk modelo y netnographic métodos. Los datos de la investigación en forma de discurso se recogieron copiando la comunicación entre los participantes en el entorno de la comunidad de Facebook.

Resultados: Según la investigación, las estrategias utilizadas por el discurso en el combate son estrategias de capital simbólico, estrategias de reproducción, estrategias distintivas, estrategias de rechazo y exclusión y estrategias de transformación.

Conclusión: Las estrategias empleadas en los combates discursivos de la Sampadaya en Facebook abarcan estrategias de capital simbólico, de reproducción, de distinción, de rechazo y exclusión, y de transformación. El uso de estas estrategias en las batallas discursivas tiene como objetivo mantener y, en algunos casos, alterar la distribución de los recursos simbólicos en relación con las jerarquías de poder, influyendo así en la comunidad en línea.

Palabras clave: estrategia de batalla discursiva, facebook, sampradaya.
1 INTRODUCTION

Hinduism originates from countries in the South Asian region, especially Nepal and India. One of the characteristics of Hindu religious teachings is a community with a system of religion or Sampradaya. For carrying out the transfer of spiritual teachings, especially spirituality, from teacher to followers (Malinar, 2015; Webster, 2015). Sampradaya Advaita Vedantic is Wrong One favored Hindu religious traditions And was done by the Vijayanagara kings in the mass dynasty Sangama from 1346 to 1485 (Madaio, 2018). Samparadaya Advaita Vedantic as one of institution official to become system religion that teaches characteristic Hindu religious traditions No bound with world, even until on point deny world (Mangalnidhidas, 2023). This is what its development gives rise to: lots of nonconformity with values of liberation and humanity in the modern age. One of the reformers And reformists of Hindu religious traditions is Sri Swaminarayan. Little Sri Swaminarayan named Ghansyam, did hermitage for many years. He took the switch to Uddhava Sampradaya from his teacher, Ramanand, who was trusted by para his followers as incarnation Lord. During the period of colonialism in India, Sri Swaminarayan did not resist and even tended to cooperate with them, so they rewarded land for building the temple sect first in Ahmedabad and got the support of the public for reform for people with low incomes and women. One of teachings main Sri Swaminarayan emphasizes dynamic teaching and open to accommodate bullet points such as creativity that is not contradictory with shastra (book law and custom customs) and each other dependency between spirituality with service to humanity and independence in the field of political, social and economy as critics to negating Hindu traditions world and release self from affairs worldly (Bilimoria, 2018; Demchenko, 2022; Jackson, 2020; Mangalnidhidas, 2023).

Teachings of Sri Swaminarayan form a harmonizing interpretation of Hinduism spiritual principles and the realization with practice devotion to God, para devotee God, and public develop very fast, especially in parts of India West. More from that, para successor and followers of Sri Swaminarayan have formed a spiritual community or Sampradaya named Bochasanwasi Shri Akhtar Purushottam Swaminarayan The famous Sanstha (BAPS) by public as a moving organization in service humanity and spread across several metropolitan cities throughout world such as Los Angeles, Chicago, Houston, London, Atlanta and Toronto (Mangalnidhidas, 2023).
The development of Sampradaya in Indonesia first took root in Bali. The Sampradaya movement in Bali began to take shape around 1980. The Sampradaya movement in Bali developed alongside the increasing popularity of tourism, which brought new influences from around the world (Suwendra, 2019). Bahkan, kini terdapat beberapa sampradaya yang besar di Provinsi Bali khususnya di Kota Singaraja antara lain Sai Study Group (SSG), Krsna Conciousnese (KC), Ananda Marga (AM), Brahma Kumaris, Sapta Dharma, dan lain-lain. Some Hindu followers in Bali welcomed the presence of Sampradaya with enthusiasm, while others expressed concerns that Sampradaya might disrupt traditional Hindu practices in Bali. Various Hindu groups in Bali have differing views on the teachings of Sampradaya. Furthermore, the existence of Sampradaya in Hinduism in Indonesia has been accommodated by the Parisada Hindu Dharma Indonesia (PHDI). In Bali, there are two Sampradaya groups supported by PHDI, namely Hare Krishna and Sai Baba. The presence of Hare Krishna and Sai Baba began to seriously interact with the indigenous Hindu community in the province of Bali.

The Hare Krishna Sampradaya is a tradition based on the Bhagavad-Gita and the Vedic scriptures. The goal of this Sampradaya is to revive the teachings of Krishna, which advocates a spiritual love for God (Bilimoria, 2018; Mangalnidhidas, 2023; Suwendra, 2019). Initially, the Hare Krishna Sampradaya was well-received by the traditional Hindu groups in Bali. However, by the end of 2019, tensions arose due to differences in beliefs and practices between the Hare Krishna Sampradaya and the traditional Hindu groups in Bali. This tension was caused by differences in views and practices related to their spiritual beliefs. Rejection of the Hare Krishna Sampradaya occurred in various places at the end of 2019, continued into the middle of 2020, and reoccurred in 2021. Here are some instances of rejection of the Hare Krishna Sampradaya in Bali.

Friction between indigenous groups supported by the Balinese Traditional Village Council, along with dozens of other groups, has led to their opposition to the presence and activities of the Sampradaya, particularly the Hare Krishna in Bali. Various banners and billboards express their rejection of Hare Krishna teachings, citing various reasons, primarily due to the belief that Hare Krishna is considered to be outside the Balinese tradition. Furthermore, real-world protests have been transformed through social media. Several Facebook pages representing individuals and traditional Hindu groups explicitly reject the presence of Hare Krishna. One Facebook account that unequivocally conveys opposition to Hare Krishna is "Komponen Rakyat Bali." This account is a fan page.
followed by 11,126 people on Facebook. However, Hare Krishna responds to all narratives of rejection from the "Komponen Rakyat Bali" account through the Hare Krishna News Facebook fan page. Below are examples of the discourse presented by the group opposing Hare Krishna and the group responding to the opposition to Hare Krishna on Facebook.

The discourse presented by the groups opposing Hare Krishna and the groups responding to the rejection of Hare Krishna on Facebook is a discourse that can be read by anyone on the Facebook social media platform. Discourse present on social media can be consumed and interpreted according to the ideals held by the readers (Rahmawati, 2019). In this context, readers can interpret the discourse found on social media freely. This free interpretation is then expressed through individual opinions without filtering the truth of the information. This results in personal and group debates (Bajari et al., 2021). In the context of the battle of interests or ideologies, this interaction process necessitates the presence of parties who control and are controlled. There are various factors that can lead someone to be in control or be controlled, including economic, political, knowledge, and social factors. Thus, it can be said that the discourse of rejecting Hare Krishna on Facebook serves as an arena of struggle for various ideologies and interests on social media.

Language is the primary tool in this discourse battle. Language within a discourse is considered one of the symbolic forms that are seen as a battleground (Bajari et al., 2021). In this regard, the discourse of rejecting Sampradaya on the Facebook social media platform can be viewed as a discourse battle. From Bourdieu's perspective (1991), in the discourse battle against Sampradaya, a symbolic struggle has taken place. Symbolic struggle is a competition for power over other social actors, over their existence, viewpoints, perceptions, and appreciations. Symbolic struggle requires discourse battle strategies. Based on this, this paper discusses the strategies in the discourse battle of Sampradaya on Facebook.

2 LITERATURE REVIEW
2.1 DISCOURSE SAMPRA DAYA

The term "Sampradaya" in the context of Hinduism is interpreted as customs or religious systems. In the Vedic scriptures, it is understood as an academic system that has been traditionally passed down and is inseparable from the spiritual system. The word
"Sampradaya" originates from "sampradha," which means to give, bestow, and acquire through customs (Suwendra, 2019). Sampradaya, as a lineage of spiritual tradition, is related to the succession of a guru to a disciple, forming a lineage of disciples transmitted through spiritual initiation (Demchenko, 2022). Furthermore, Sampradaya refers to a spiritual school located in South India and is one of the religious sects that emerged in the eleventh century (Jackson, 2020). Sampradaya is also understood as the theology of Hindu religion delivered orally and through the process of initiation. In conclusion, Sampradaya is one of the spiritual tradition systems within Hinduism originating from South India and practiced within the educational system between a guru and a disciple.

Sampradaya in Hinduism begins from spiritual practitioners (Rauda Sampradaya), the Hindu religion that made the forest sacred (Kavu) of tradition Sakta became a place holy For undergo complex ritual practices, next changed and divedamentation by Nambudiris became temple (kshetra) as place celebration daily by para Hindus (Karasinski, 2020). Sampradaya Advaita Vedantic is one of favored Hindu religious traditions and was done by the Vijayanagara kings in the mass dynasty Sangama from 1346 to 1485 (Madaio, 2018). Samparadaya Advaita Vedantic as one of system religion that teaches characteristic Hindu religious traditions no bound with world, even until on point deny world (Mangalnidhidas, 2023).

One of the spiritual Hindu practitioners, Ghansyam, does hermitage and has practiced Ashtanga yoga, i.e., a segmented yoga path, for more than 7 years. After That, he switched to Uddhava Sampradaya from his teacher, Ramanand, and was trusted by para his followers as incarnation Lord, nicknamed Sri Swaminarayan (Mangalnidhidas, 2023). One of characteristic Sri Swaminarayan's teachings emphasizes dynamic teaching and is open to accommodate bullet points new as creativity that is not contradictory with shastra (book law and custom customs) and each other dependency between spirituality with service to humanity and independence in the field political, social and economy as critics to negating Hindu traditions world and release self from affairs worldly (Bilimoria, 2018; Demchenko, 2022; Mangalnidhidas, 2023).

Teachings of Sri Swaminarayan, in a way, theological, aim For liberation highest (soteriological), like realizing the self as somebody so that man or pure soul is still forever involved in service with full love to Purushottam or Lord. How to reach that spiritual state through moral life and practice devotional service to realize personal Lord Purushottam, and ideal devotee of God, entity ontological, Akhsar (Mangalnidhidas, 2023). Besides
that, the Sampradaya that Sri Swaminarayan teaches is based on the principles. The central tenets of Hinduism are dharma, ahimsa (no injury), and brahmacharya (continence of sexuality and morals). However, Sampradaya is also naturally dynamic and open to values new as something creative in Sanatana dharma is not contradictory with shastra (book law and custom customs) in Hinduism (Bilimoria, 2018; Jackson, 2020). In 1826, Sri Swaminarayan wrote the book The Prescribed Torture in 212 verses as a principal base sampradaya with emphasis on living moral discipline and recommended to his followers to study 8 books Sampradaya including the Vedas, Vegas Sutras, Sri Mad Bhagwat Puran, Vishnu Sahasranan from Mahabharat, Bhagwat Gita, Vidurniti, Vasudeu Mahatmy from Scand Puran, and Yagnavalkya Smruti (Bilimoria, 2018). During the period of colonialism in India, Sri Swaminarayan did rebel and fought for Indian independence but tended to cooperate with the colonial English, so he gave the present land to build a temple sect first in Ahmedabad and obtain support from the public. For reform, people with low incomes, because that, order Swaminarayan has form individual’s own Sampradaya, and considered No continued with line descendants Vedanta sampradaya as institution official rituals and spirituality of Hinduism.

Teachings of Sri Swaminarayan as interpretation and renewal towards the Hindu religion, which emphasizes alignment of spiritual principles and the realization with practice devotion to God, para devotee God, and public considered significantly influenced by the West (Sadhu Mangalnidhidas, 2023). Although so, for 38 years, Sri Swaminarayan's teachings have developed rapidly in India, especially in part of the West. More from that, para successor and followers of Sri Swaminarayan formed a spiritual community or Sampradaya named Bochasanwasi Shri Akhsar Purushottam Swaminarayan Sanstha (BAPS), whose leadership continued by Gunatitanand Swami (1785-1867), Bhagati Maharaj (1829-1897), Shastriji Maharaj (1865-1951), Yogiji Maharaj (1892-1971), and Pramukh Swami Maharaj (1921-2016). BAPS became very well known by the public as a moving organization in service to humanity and spread across several city metropolises throughout the world, such as Los Angeles, Chicago, Houston, London, Atlanta, and Toronto (Mangalnidhidas, 2023).

The development of Sampradaya in Indonesia first took root in Bali. The Sampradaya movement in Bali began to take shape around 1980. The term “Sampradaya” is not a new concept in Hindu tradition; it has been known in Indonesia for a long time as a system of learning Vedanta and aguron-guron (education with an ashram model),
believed to be part of the heritage of the past. In Bali, the meaning of "Sampradaya" has evolved. Sampradaya is used to denote a Hindu spiritual community with new traditions and ways originating from India starting in 1980. The Sampradaya movement in Bali developed alongside the increasing popularity of tourism, which brought new influences from around the world (Kosanke, 2019). Now, there are several large Sampradaya in Bali Province, especially in Singaraja City, including Sai Study Group (SSG), Krsna Consciousness (KC), Ananda Marga (AM), Brahma Kumaris, Sapta Dharma, and others (Suwendra, 2019).

The Sai study group (SSG) meditation system wants to be something other than Sampradaya, but rather a Vedic study group by positioning Shri Satya Narayana Sai Baba as Sad Guru (noble spiritual teacher). This group has three superior sadhana systems: bhajan, japa, and meditation. Bhajan is a way of worship by singing sacred songs before God in various manifestations. Japa is chanting the holy name of God. Mantras about certain gods through japamala, the number of which is 108. Meditation focuses the mind on an object, whether tangible or intangible or tangible or intangible. Meditation developed by Sad Guru Bhagawan Shri Satya Narayana Sai Baba is meditation: love, surrender, natural beauty, genuine person, unity consciousness, light, atman, and additional meditation, namely meditation: protection of light waves from problems, relaxation with waves, deep vast ocean, purification and freedom.

Sampradaya Awareness Krsna (KC), his meditation Also underlying himself on whole work Patanjali Yoga Sutras consisting of 4 parts consisting of 194 Sutras, among others (1). Samadhi pada contains an explanation of the essence And the objective practice of Samadhi to explain the change of thoughts And implementation of Yoga teachings ; (2). Sadhanapada has Yoga methods, like the method of attaining Samadhi, the position, karma, phala, and so forth (3). Virbutipada's contents describe supernatural power or Siddhi, which can be achieved through the implementation of Yoga; (4). Kaivalyapada, the contents represent essence liberation and reality, a soul that overcomes natural worldly or describes essence liberation.

2.2 DISCOURSE BATTLE STRATEGY

Bourdieu (1990:61) defines strategy as "the product of the practice setTse as the feel of gnnte." Essentially, a strategy is a practice used to maintain or expand power within a particular arena. When there is competition among players to win a contest, the use of
strategy is required. Strategies are employed to either maintain the status quo or to change the distribution of resources, especially concerning power hierarchies (Mawaddaha & Roekhan, 2021). According to Bourdieu, the strategies used by actors depend on the amount of capital they possess and the structure of capital within their positions in the social field. If they occupy a dominant position, their strategy is directed towards preserving and maintaining the status quo, whereas those who are dominated seek to change the distribution of capital, rules of the game, and positions, resulting in social mobility.

Although guiding actions, strategy is not merely the result of conscious and mechanically determined planning; it is an intuitive product of the actors' understanding of the rules of the game within a particular context or space and time. Strategies serve as maneuvers for actors to enhance their positions within an arena of struggle. The quest for recognition, authority, capital, and access to positions of power is closely related to the strategies employed by the actors. According to Pierre Bourdieu, a French sociologist and social theorist, several strategies are involved in the discourse struggle. Bourdieu suggests that discourse struggles occur within the context of power struggles, where social actors compete to control symbolic resources and influence the interpretations and understandings of others (Santoso, 2019).

Here are some discourse struggle strategies: 1) Strategy of Symbolic Capital. In discourse struggles, social actors use symbolic capital to gain influence and power. Symbolic capital refers to the knowledge, skills, and symbols that confer status and power in society. Actors with greater access to symbolic capital will have an advantage in discourse struggles (Öhman et al., 2016); 2) Reproduction Strategy. In discourse struggles, social actors tend to maintain and strengthen their existing positions. They use language and symbols they have mastered to uphold their hegemony and reproduce their power. This can be achieved by promoting norms and values that favor their positions (Wrigley-Carr, 2018); 3) Distinction Strategy. In discourse struggles, social actors use language and symbols to distinguish themselves from other groups and attain higher social status. They strive to build an image or identity considered superior and gain recognition from others (Bonita, 2010). This strategy is closely related to the concept of legitimacy, which creates new meanings to integrate meanings given to different institutional processes. Legitimacy is about "values" and always implies "knowledge."; 4) Rejection and Exclusion Strategy. In discourse struggles, social actors tend to reject or
exclude arguments or viewpoints that do not align with their interests or positions. They use this strategy to maintain their dominance and restrict other groups' access to symbolic resources; and 5) Transformation Strategy. In discourse struggles, social actors can use language and symbols to change the interpretations and understandings of others. They seek to alter existing thought patterns or social constructions, whether through changes in language, norms, or values accepted by society.

3 RESEARCH METHOD

This research combines two methods: critical discourse analysis and netnography (Muda et al., 2022). Critical discourse analysis is chosen because the online world, particularly Facebook, is seen as part of the hegemony of ideology. The critical discourse analysis and netnography methods are chosen with the aim of revealing the representation of ideology and the discourse struggle strategies of Sampradaya on Facebook. The critical discourse analysis method used in this research utilizes the Social Cognition approach proposed by Van Dijk. Furthermore, the data source for this research is online communities. Text, social cognition, and context are examined within these online communities, making netnography a necessary research method. Netnography is a method used to study the culture of digital media users that can be observed from online traces (Lizzo & Liechty, 2022).

3.1 DATA

The primary data for this research consists of discourses left as digital traces on Facebook. The researcher conducted a manual search by entering the keyword "rejection of Sampradaya" on the Facebook platform. The digital traces found include text, photos, graphics, and videos. The discourse data in this research consists of 10 discourses, comprising 5 dominant discourses and 5 marginal discourses. This discourse data was collected from the period between 2021 and 2023.

3.2 DATA COLLECTION

Data about digital traces on Facebook were collected through observation. There are two data collection methods through observation in netnography research: copying participant communications within the online environment and researchers taking notes, describing the activities that occur in the online community environment (Kozinets,
Based on this, this research collected data by copying participant communications within the Facebook community environment relevant to the research focus, and researchers taking notes, describing the activities that occur within the Facebook community environment.

### 3.3 DATA ANALYSIS

The data analysis technique in this research consists of coding, noting, checking and refinement, generalizing, and theorizing. Coding involves adding codes or categories to the data collected in the research. This research uses the AntConc software to create categories for the analyzed discourses. Noting is a reflection on the data or other comments recorded on the margins of the data. Abstracting and Comparing involves filtering data to identify similar, sequential, related, and different data. This process then compares the similarities and differences in the data. Checking and Refinement involve returning to the field to collect data for the next wave with the aim of isolating, checking, and refining the understanding of patterns, processes, similarities, and differences. Generalizing involves making generalizations from consistent data. Theorizing is the stage of formulating data that has been processed, refined, and extracted into statements of theory that lead to a new understanding of the research phenomenon.

### 4 RESULTS AND DISCUSSION

The research results indicate that the discourse battles within the Sampradaya community on Facebook employ several strategies, namely symbolic capital strategy, reproduction strategy, distinction strategy, rejection and exclusion strategy, and transformation strategy.

Some Hindu followers in Bali welcomed the presence of Sampradaya with enthusiasm, while others expressed concerns that Sampradaya might disrupt traditional Hindu practices in Bali. Various Hindu groups in Bali have differing views on the teachings of Sampradaya (Bilimoria, 2018). Furthermore, the existence of Sampradaya in Hinduism in Indonesia has been accommodated by the Parisada Hindu Dharma Indonesia (PHDI). In Bali, there are two Sampradaya groups supported by PHDI, namely Hare Krishna and Sai Baba. The presence of Hare Krishna and Sai Baba began to seriously interact with the indigenous Hindu community in the province of Bali.
The part of the extensive public, including Hindu religious intellectuals, has a perception that accepts the existence of group Study Sai (SSG) throughout no bother's implementation of religion, which is a tradition passed down from generation to generation in Bali. Although a small group of the public rejected the existence group Study Sai, the SSG group also considers itself Correct And condescending implementation recitation of the Hindu version in Bali (Suwendra, 2019). The Hare Krishna Sampradaya is a tradition based on the Bhagavad-Gita and the Vedic scriptures. The goal of this Sampradaya is to revive the teachings of Krishna, which advocates a spiritual love for God. Initially, the Hare Krishna Sampradaya was well-received by the traditional Hindu groups in Bali. However, by the end of 2019, tensions arose due to differences in beliefs and practices between the Hare Krishna Sampradaya and the traditional Hindu groups in Bali. This tension was caused by differences in views and practices related to their spiritual beliefs. Rejection of the Hare Krishna Sampradaya occurred in various places at the end of 2019, continued into the middle of 2020, and reoccurred in 2021. Here are some instances of rejection of the Hare Krishna Sampradaya in Bali.

Friction between indigenous groups supported by the Balinese Traditional Village Council, along with dozens of other groups, has led to their opposition to the presence and activities of the Sampradaya, particularly the Hare Krishna in Bali (Sunarya, 2020). Various banners and billboards express their rejection of Hare Krishna teachings, citing various reasons, primarily due to the belief that Hare Krishna is considered to be outside the Balinese tradition. Furthermore, real-world protests have been transformed through social media. Several Facebook pages representing individuals and traditional Hindu groups explicitly reject the presence of Hare Krishna. One Facebook account that unequivocally conveys opposition to Hare Krishna is "Komponen Rakyat Bali." This account is a fan page followed by 11,126 people on Facebook. However, Hare Krishna responds to all narratives of rejection from the "Komponen Rakyat Bali" account through the Hare Krishna News Facebook fan page. Below are examples of the discourse presented by the group opposing Hare Krishna and the group responding to the opposition to Hare Krishna on Facebook.
The discourse presented by the groups opposing Hare Krishna and the groups responding to the rejection of Hare Krishna on Facebook is a discourse that can be read by anyone on the Facebook social media platform. Discourse present on social media can be consumed and interpreted according to the ideals held by the readers (Oka Sudana et al., 2016). In this context, readers can interpret the discourse found on social media freely. This free interpretation is then expressed through individual opinions without filtering the truth of the information. This results in personal and group debates (Santoso, 2012).

Language is the primary tool in this discourse battle. Language within a discourse is considered one of the symbolic forms that are seen as a battleground (Suharyo, 2018). In this regard, the discourse of rejecting Sampradaya on the Facebook social media platform can be viewed as a discourse battle. From Bourdieu's perspective (1991), in the discourse battle against Sampradaya, a symbolic struggle has taken place. Symbolic struggle is a competition for power over other social actors, over their existence, viewpoints, perceptions, and appreciations. Symbolic struggle requires discourse battle strategies (Santoso, 2015).

4.1 SYMBOLIC CAPITAL STRATEGY

The symbolic capital strategy involves social actors utilizing symbolic capital to gain influence and power. Symbolic capital refers to knowledge, skills, and symbols that confer status and power in society. The following discourse excerpt demonstrates the symbolic capital strategy.

Data 1: "Soal sekolah Prabhupada, gini juga, zaman itu ya sekolah itu yang eksis. Mengapa karena India dijahat Inggris. Dengan sekolah di sana,
Prabhupada mendapat pengetahuan yang kelak berguna juga untuk menunjang penyebar luasan ajaran Beliau, misalnya kemampuan berbahasa Inggris dan pengetahuan umum lainnya. Kemampuan ini sungguh berguna untuk mengajarkan kebudayaan Veda di Barat. Sekolah formal untuk mendapatkan pengetahuan umum bisa dimana saja. Tapi pengetahuan spiritual yang Beliau ajaran diperoleh dari guru spiritualnya yang bernama Bhakti Siddhanta Sarasvati. Beliaulah yang menginstruksikan kepada Srila Prabhupada untuk melakukan pengajaran di Barat dan sukses”

Based on the data excerpt 01, the discourse above illustrates the symbolic capital strategy within the discourse supporting the Sampradaya Hare Krishna community. The symbolic capital demonstrated is in the form of knowledge that bestows status in societal life. The presented topic of discussion revolves around "Prabhupada." This figure is a spiritual teacher from India who founded the International Society for Krishna Consciousness (ISKCON), also known as Hare Krishna in Indonesia. The discourse asserts that this figure is someone with profound knowledge and the capability to propagate Vedic culture in the West.

Data 2 “Begini ya Pak Gede, gambar Krsna dan rekan-rekanNya, para dewa termasuk Brahma dan Siva memang dibuat oleh manusia, tapi itu tidak dibuat secara ngawur. Pembuatannya itu berdasarkan petunjuk dari Veda. Ada deskripsi atau rincian dalam sastra Veda yang dijadikan patokan.”

Based on data 2, it is evident that the discourse introduces the symbol of Krishna in the form of an image created based on Vedic instructions. This demonstrates the symbolic capital strategy through symbols that can confer status and power in society.

4.2 REPRODUCTION STRATEGY

The reproduction strategy is a method employed by social actors to maintain and fortify their existing positions. They utilize language and symbols they have already mastered to uphold their hegemony and reproduce their power. This can be accomplished by promoting norms and values that favor their positions. The following discourse excerpt illustrates the utilization of this reproduction strategy.

Based on the discourse excerpt above, the supporting discourse of the Sampradaya explains the concept of ancestors. According to them, ancestors are something of great antiquity, such that when traced back to their origins, they elucidate that Sri Vishnu is the ancestor of Brahman. Consequently, it can be said that Sri Vishnu is Sri Krishna, and thus, the ancestor of Brahman is Sri Krishna. This represents a reproduction strategy employed by the discourse supporting the Hare Krishna Sampradaya to maintain their hegemony and power in society.

Data 4 “Mayoritas yang HK di Bali hanya menambah drsta, bukan meninggalkan drsta yang sudah luhur”

Based on the discourse excerpt in data 4 above, the Hare Krishna Sampradaya discourse reproduces the concept of dresta. The discourse opposing the Hare Krishna Sampradaya asserts that the majority of Hare Krishna followers have abandoned dresta Bali. The Hare Krishna Sampradaya discourse, on the other hand, reproduces the concept of dresta Bali by stating that the majority of adherents to the Hare Krishna Sampradaya only add to dresta Bali.

Data 5 “saya Ida Pangelingsir Agung Putra Sukahet sebagai Bandesa Agung Majelis Desa Adat Provinsi Bali dan sebagai Ketua Ketua FKUB Bali, sebagai Ketua Umum Asosiasi FKUB Indonesia, dan sebagai Ketua Dharma Kertha PHDI (Pemurnian)”

The discourse excerpt above is one of the data originating from the opposing discourse within the Facebook community of the Sampradaya. This discourse excerpt indicates that the strategy employed is the reproduction strategy to uphold hegemony and reproduce power. In this context, it is conveyed that Ida Pangelingsir Agung Putra Sukahet, who serves as the Great Bandesa of the Majelis Desa Adat (Council of Customary Villages) of Bali Province, as well as the Chairman of the Forum Kerukunan Umat Beragama (FKUB), the Chairman of the National Association of FKUB in Indonesia, and the Chairman of Dharma Kertha in the Parisada Hindu Dharma Indonesia (PHDI). This is an effort to maintain power within society.
4.3 DISTINCTION STRATEGY

The distinction strategy is closely related to the concept of legitimacy. Legitimacy generates new meanings that function to integrate the meanings already assigned to different institutional processes. The function of legitimacy is to make objectification, which has already been institutionalized, available objectively and reasonable subjectively. The following presents the distinction strategy within the discourse of the Sampradaya on Facebook.

Data 6 “Bahwa oleh karenanya sudah menjadi tugas utama bagi segenap Desa Adat di Bali, Majelis Desa Adat di Bali, Bandesa Agung beserta seluruh Prajuru Majelis Desa Adat, dan segenap Krama Desa Adat untuk selalu menjaga, memelihara, dan melestarikannya agar tetap ajeg dan menjadi tuan rumah di Bali”

Data 6 of this study demonstrates the distinction strategy with the authorization type, which is a form of legitimacy that refers to the authority of tradition (customs), law, and individuals within the institution upholding that authority. In this case, the discourse opposing the Sampradaya on Facebook legitimizes the roles of the Customary Villages in Bali, the Council of Customary Villages in Bali, the Bandesa Agung, and all Prajuru (officials) of the Majelis Desa Adat, as well as the entire Customary Village community, as those responsible for preserving tradition in Bali.

4.4 REJECTION AND EXCLUSION STRATEGY

The rejection and exclusion strategy is a tactic in which social actors tend to reject or exclude arguments or views that do not align with their interests or positions. They employ this strategy to maintain their dominance and restrict other groups' access to symbolic resources. The following data illustrates the use of the rejection and exclusion strategy within the Sampradaya discourse on Facebook.


The discourse data above illustrates a rejection strategy towards the viewpoint that suggests the image of Krishna worshipped by the Hare Krishna sect is made by humans. This is refuted by the Sampradaya discourse by stating that in the context of Dresta Bali,
the images and sculptures of Sanghyang Acintya (the Supreme God) are also crafted by ordinary humans. However, it is emphasized that these creations are not made arbitrarily, unlike the images of Krishna. Their production adheres to the scriptures as a reference. This discourse represents a rejection strategy presented within the Hare Krishna Sampradaya discourse.

4.5 TRANSFORMATION STRATEGY

The transformation strategy is a tactic wherein social actors employ language and symbols to alter the interpretation and understanding of others. They aim to change existing thought patterns or social constructs, either through modifications in language, norms, or values accepted by the society. The following data pertains to the transformation strategy.

Data 8 “Selama ini, semua keriuhan itu hanya jualan politik. Terbukti, akhirnya semua yang mengaku pejuang dresta dan paling getol bersuara soal ajeg ini ajeg itu, tolak sampradaya asing, tolak ajaran impor, UUN... ujung-ujungnya nyaleg”.

The discourse excerpt in data 8 constructs existing social norms through language. In this context, it is stated that individuals advocating for dresta Bali are only interested in engaging in political campaigns. The term used to convey this is "Ujung-Ujungnya Nyaleg" (UUN), which ultimately means running for political office.

Data 9 “Bahwa dalam sambutan dan pernyataan saya di Pura Luhur Ulun Danu Batur tersebut tidak ada maksud dan kata " sweeping", tidak ada kata dan maksud "mengusir" dari Bali. Yang ada adalah edukasi saya untuk mencegah dan melarang penyebaran/ pengembangan ajaran Sampraday a di Desa Desa Adat.”

The discourse excerpt in data 9 demonstrates the utilization of a transformation strategy. The meaning of the words "mengusir" or "sweeping" is transformed into "educating" in order to prevent the spread of the Hare Krishna Sampradaya. In this case, the strategy employed is the transformation of the words "mengusir" or "sweeping" into "educating."

Data 10 “Bahwa Sampradaya Asing yang transnasional seperti Hare Krisna dan yang lainnya adalah gerakan asing yang telah membawa, menyebaran tatanan keagamaan yang sangat berbeda ditengah tengah umat yang sudah beragama di Indonesia, khususnya di Bali”. Inklusi-kategorisasi
The discourse excerpt in data 10 illustrates a change in thought patterns facilitated through language. The term "Foreign Transnational Sampradaya" is directed at the Hare Krishna sect and other movements originating from outside Indonesia. This is a strategy aimed at introducing a new perspective on Hare Krishna.

Based on the research findings above, it can be asserted that the discourse on Facebook Sampradaya employs the strategies of symbolic capital, reproduction, distinction, rejection and exclusion, and transformation (Roekhan, 2013). The use of these strategies is essential to uphold the respective ideologies of the battling discourses. This aligns with the view that discourse strategies in discourse battles serve the purpose of maintaining and, in some cases, altering the distribution of symbolic resources in relation to power hierarchies (Bourdieu, 1990).

5 CONCLUSION

The strategies employed in the discourse battles of the Sampradaya on Facebook encompass symbolic capital, reproduction, distinction, rejection and exclusion, and transformation strategies. The use of these strategies in discourse battles aims to maintain and, in some cases, alter the distribution of symbolic resources in relation to power hierarchies, thereby influencing the online community.

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