

Significance of Ancestral Tradition Practices in Maintaining Hinduism in the Indonesian Border Region

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Abstract: *This research describes the preservation of Hinduism in border areas which occurs due to the practice of ancestral traditions. Descriptively, it is explained that Hindus in border areas such as Batam, Tarakan, Malinau and Atambua are still Hindu to this day. Through in-depth interviews, they explained that conditions in this border area are very risky, especially since the number of Hindus is very small. However, armed with the teachings of their ancestors, Hindus in the border areas became obedient and continued to carry out these traditions. What is passed down from ancestors is an obligation that must be practiced and preserved. Various religious ceremonies, arts and culture give Hindus in border areas a unique identity and make them confident. Their existence is also well received and has become a necessity because the law emphasizes tolerance and living in diversity.*

Keywords: ancestral traditions, defense of Hindus, border areas

I. Introduction

Hindus in Indonesia are a religious community whose numbers are smaller compared to the majority of the population who adhere to other religions such as Islam and Christianity. The majority of Hindus are in Bali, apart from that there are also several Hindu centers in several provincial areas, namely Lampung, Central Sulawesi, Southeast Sulawesi and Central Kalimantan. Apart from that, in numbers that are not too large, Hindus are also spread across several regions of Indonesia, as reported by BPS, the Secretariat of the Indonesian Ministry of Religion and other related agencies. Even though the number of Hindu adherents is smaller and spread more limitedly in various regions of Indonesia, their existence has made a significant contribution to the development of the value of religious and cultural diversity in Indonesia (Ardhana, 2002).

Apart from several Hindu centers outside Bali, there are also Hindus who apply local traditions as the basis of their religiosity, including Hindus in: (1) West Kalimantan, in this area there is a Hindu community known as Taman Ujung in West Kalimantan. They are descendants of Balinese people who moved to the area during the New Order. (2) Papua, in the Papua border region, there are indigenous tribal groups who practice Hinduism or have Hindu elements in their culture. However, the number of Hindu communities in Papua is relatively small. (3) Java, if explored carefully, it is true that Javanese traditions and culture are actually rooted in Hinduism. In the Tengger area around Mount Bromo, East Java, there is a Hindu community that maintains their traditions. (4) North Sulawesi: Several ethnic groups in North Sulawesi, especially in the Minahasa area, have Hindu influences in their culture and traditional beliefs.

Regarding the presence of Hindus in Indonesia's border areas, most of it is not due to transmigration, but rather due to official duties in various government professions, such as teachers, lecturers, ABRI, police, doctors, counselors, and some work in the private sector or companies. For example, Hindus in Batam, Riau Islands which directly borders Singapore; Tarakan, Malinau and Tanjung Selor in North Kalimantan which directly borders Malaysia, and also Hindus in the East Nusa Tenggara region which directly borders East Leste. The majority of Hindu residents in Batam work in the private sector, while in the North Kalimantan region more of them are due to official duties, while in the East Nusa Tenggara region also due to official services and businesses in the tourism sector.

There are several principles that they still adhere to idealistically, such as the principle of upholding the teachings that they believed in before they served in the border area, apart from that there is psychological support from an environment that respects their beliefs, then the strategy of inheriting noble teachings in the form of religious culture provides space for survival. Hindus in the border region. Apart from that, the most important thing is the element of government support for Hindus in the border areas.

An ideology is believed and held firmly in its totality because the ideology is believed to be true by the people who adhere to that ideology. There are basic principles that form an ideology so that it is believed in totally and firmly, because the ideology is considered to be born from an incoming thought process. Therefore, it can be stated that the basic principles of a teaching refer to the fundamental concepts or core beliefs that form the basis of a particular ideology, philosophy, religion, or system of thought. These principles usually form the foundation of a worldview and provide direction for the understanding and actions of individuals or groups who adhere to those teachings. The basic principles of teaching (ideology) are the foundation that forms the identity and main characteristics of a teaching. They can describe goals, ethics, values, and views about life, the universe, humans, as well as the relationships between them (van Dijk, 2006). These principles often serve as guidelines for believers in making decisions, behaving, and understanding the world around them.

The basic principles of teaching in several areas include: (1) Religion: Moral principles, ethics, beliefs about the universe, gods or spiritual powers, and the ultimate goal of life. (2) Politics: Principles regarding forms of government, human rights, social justice, and social or economic goals. (3) Philosophy: Principles regarding the nature of reality, knowledge, ethics, and the purpose of human life. (4) Social Movements: The principles underlying the movement's goals, such as gender equality, environmental protection, or minority rights (Klostermaier, 2010). The basic principles of the teachings can be a powerful guide in shaping the worldview and actions of individuals and groups. However, their interpretation and application may vary depending on the cultural context, history, and individuals involved (Eaves & Eysenck, 1974).

The basic principles of teaching used in this research emphasize the field of religion. The basic principles of religious teachings refer to the fundamental concepts that form the basis of certain religious beliefs and practices (Tillich, 1957). These principles include views about the universe, God or spiritual power, human relationships with the transcendent, as well as ethics and ways of life directed by the teachings of the religion (Durkheim 1915). Apart from the survival of Hindus due to the factor of inheriting their religious teachings as an ancestral legacy, the basic principles that make them survive are the teachings of the laws of *karmaphala* and *punarbhawa* which are also related to the messages of their ancestors. They are afraid that if they do not follow the noble message, it will result in bad punishment both during life and in future births (Bhaskarananda, Swami. 2002).

Method

This research is classified as qualitative and is described in a narrative-descriptive manner. The research locations are the Indonesian border areas in Batam, Malinau, Tarakan and Atambua to represent the West, North and East regions of Indonesia. Data collection techniques were carried out by direct observation in the field and in-depth interviews (Maleong, 2002). Informants were determined using snow-ball sampling which was adapted to the situation at the research location. The data obtained from this in-depth interview was then analyzed using Interpretative Phenomenological Analysis (IPA). According to Smith, quoted by Bayir and Limas (2016), there are several stages in science, namely: (1) reading and re-reading, (2) initial noting, (3) developing emergent themes (developing emerging themes), (4) searching for connections across emergent themes (looking for connections across emergent themes), (5) moving the next cases (moving the next case), and (6) looking for patterns across cases (looking for patterns in various cases). The results of the data analysis described above will generally be presented through informal means, namely qualitative data through narratives, descriptions and supported by an argument.

II. Discussion

The issue of tradition has recently become a problem in society, because the word "ancestor" is added after the word tradition. Meanwhile, the word tradition itself already contains the meaning of 'ancestor', because the word tradition means obedience to the inheritance that has been received from generation to generation. So, the countless number of times that have passed from generation to generation from ancient times to the present are ancestral. So, implicitly the meaning of the word ancestor is already in the word tradition. But by adding the word ancestor behind the word tradition, so that it becomes a compound word, namely "ancestral tradition", the word has *taksu* or mystical-magical prestige which is able to create obedience or submission (Donder & Wisarja, 2009). Then, a very popular slogan emerged, namely "fear of being hit by the ancestral curse" if you disobey your ancestral heritage.

Respecting and preserving ancestral traditions doctrinally actually falls into the area of *Pitra Rnam* (efforts to pay debts to ancestors) and *Pitra Yajna* (sacred offerings to ancestors) which refer to cultural practices and rituals that have existed and been passed down from generation to generation in a community group or community (Darmayasa, 2014). Therefore, these traditions often have deep meaning and may originate from religious beliefs, ethical values, history, or connection to nature and the surrounding environment. Ancestral traditions can be an important part of the identity of a social group and can play a role in maintaining cultural heritage. Some examples of well-known ancestral traditions in various cultures around the world include religious festivals and rituals, traditional dance and music, marriage and death ceremonies, arts and crafts, traditional language and literature, and traditional knowledge systems.

2.1 Festivals and Rituals

Religious festivals and rituals are the most binding forms of tradition and last from generation to generation. For example, ancestral traditions in the form of festivals or religious rituals celebrated to honor gods and goddesses or ancestral spirits. Hinduism has very many such religious traditions. In fact, to support this activity, the ancestors also inherited various tools such as the *sanggah merajan*, worship system and others. Ketut Danaya (interview 11 July 2023) on this matter firmly stated:

My parents told me that it was okay to go abroad but don't go into debt. What was practiced by the ancestors must be continued wherever they are, men and women. This is a matter of obligation. There are definitely problems in overseas areas and there are not even a few of them. For example, the problem of soul mate is the hardest. It can't be done because it has been determined that way. However, efforts must be made to maintain these obligations so that they can be carried out sustainably.

Based on an interview with Ketut Danaya, it was revealed that religious tradition is a strong binding factor that makes future generations continue traditions that have been carried out for generations. However, in order for this tradition to be sustainable, the role of parents is also very important in instilling religious traditions from an early age in their children, such as the message from parents from Ketut Danaya not to abandon *sanggah*, meaning not to neglect worshiping the ancestors and their ancestors. with its attributes. Ketut Danaya has currently migrated and has settled in Batam and works daily in Singapore interacting with people of other religions every day, but he is committed to not letting the traditions he inherited from when he was a child no longer continue. Even though there are many problems faced, especially problems with life partners, this tradition should not be erased just because of inviting new people into the family. It is hoped that ancestral traditions that are so long-standing and have passed from generation to generation will not be broken by the circumstances of one generation. In line with this, I Ketut Suwitra (interview, Tuesday, 11 July 2023) also stated:

From my village, I have advice from my parents, in the form of a message that when I'm overseas, don't forget your own traditions. Pray diligently so as not to be influenced by outside influences. External influences should not become a burden for consideration of the implementation of traditions that have been carried out for generations. Contact with the outside world should not be a factor in weakening ancestral traditions. Maintenance is natural if you follow the advice of parents and their responsibilities. Armed with this advice, there will be no more anxiety from outside influences.

Through an interview with I Ketut Suwitra which was followed by a casual chat, it can be concluded that living overseas, especially in border areas, has two challenges, it can come from within or from outside. Challenges from within mean the place or location of the migration itself, while from outside it means from the next country. For example, Hindus who live in Batam, the challenges can come from that place or from abroad such as Singapore and Malaysia. Active communication in this border region has a more diverse influence. Even so, the advice from parents not to abandon their ancestral heritage is a strong pivot not to be shaken. The world may change, income and various forms of worldly life may adapt to current conditions, but the obligation to remain connected to our ancestors must remain. The point is, as Ketut Suwitra said above, don't forget the teachings of your ancestors and keep implementing them. It is not easy to maintain ancestral traditions in the midst of a world that is constantly changing, therefore the traditions in question are also flexible which can be communicated with the changes themselves in other terms, that the essence of traditions must not be lost, even though traditions appear to be changing. Such as changes in the appearance of *penjor*, *udeng*, etc., which used to be simple but recently the appearance is different but the essence of the tradition remains functional.

For Suwitra, preservation will occur naturally if everyone is aware of the importance of maintaining ancestral traditions. Ancestral advice is a provision that can be used as capital, because it is not only in the form of advice but is followed by responsibility. So, ancestral advice is actually inheritance, because there are two types of inheritance, namely tangible inheritance and intangible inheritance, therefore parental or ancestral advice is intangible inheritance that should be guarded and preserved in a responsible manner. This responsibility is a stronger binding force compared to inheritance in the form of objects. This responsibility makes people learn and get involved in it. Inheriting objects may be easy to forget or spend, but this form of responsibility is associated with mental debt. So, responsibility for traditions that have been passed down must be a chain that connects traditions from generation to generation. This is in line with the description conveyed by Komang Tria Laksana Putra, a Hindu who lives in the Malinau Regency area, North Kalimantan (interview, Thursday 13 July 2023) who stated:

Hindu religious practices are taught from childhood. This is an ancestral legacy. This is what must be held firmly, ashamed of those who have made us not carry out our obligations. What has been practiced very well by the ancestors must be maintained well because these teachings have been proven to be good in bringing their adherents to always be in harmony, prosperity and happiness.

Komang Tria Laksana Putra has lived in Malinau for more than 8 years, until now he continues to practice Hindu traditions according to what his parents taught him. For him, practicing Hindu religious traditions is an obligation that must be held firmly by carrying it out. Maintaining the legacy so that it continues to exist and develop is the obligation of every heir. The elders certainly did not pass down their teachings to us carelessly, everything must have been well calculated through high intelligence. Various considerations have been made so that this heritage is very important to maintain.

2.2 Traditional Dance and Music

Apart from religious practices, traditional dance and music are also components of ancestral cultural heritage that can be used as a guide. Because, there are many cultures in the form of traditional dance and music that are passed down from generation to generation that have magical religious values which are supporting elements for the implementation of religious teachings. So that these means can be a way or to convey religious messages in the form of stories, ancestral experiences that are functional in

conveying religious teachings. As most intellectuals know, traditional dance and music practiced by all ethnic groups in the world have a very important role in maintaining ancestral traditions. They are not only a form of art, but also a means that functions vertically to convey transcendental messages in the form of stories (methodical mythology) that have values, and function horizontally to maintain the identity and social ties of the community.

According to the explanation above, by following and practicing traditional dance and music, people can honor their ancestors, maintain their culture, and pass on this heritage to future generations. These traditions not only play an important role in connecting us to the past, but also in shaping who we are as a community today and in the future. For example, Hindus in Tarakan, because most of the Hindus there come from Bali, they try to teach dance and *gambelan* to children or the younger generation who will continue this tradition. As stated by Kadek Dwi Wahyuni Andari (interview, Wednesday 12 July 2023) that Sunday *pasraman* activities teach *metabuh* and dance practice. This is one way to introduce ancestral heritage traditions from an early age so that they don't get lost. He further explained that:

Touching their hearts is very important so that there is a sense of connection with the predecessors. This feeling can be awakened if you are given direct practice from an early age, such as percussion and dance, especially sacred dance for ceremonial activities. This feeling will become the child's character as he grows. Armed with this, wherever they grow, this feeling will remain with them so that they are not easily influenced by outside traditions. They may blend in, but their sense of connection to their ancestors remains. So, every Sunday the children come to *Pasraman* and then they are invited to dance and *megambel*. The dances they learn will be danced during the *pidalan*, likewise during the *pidalan*, the *barung gong* that they learn is immediately used.

According to Kadek Dwi's description above, she saw that keeping Hindus in their traditions would only happen if their hearts were touched with heart-touching activities. Their hearts must be on the same frequency as the ancestral hopes and affection of ancestors who always hope that the next generation will be better. Without this touch, it is impossible for them to connect with their ancestors, so the bond of affection between teachers and the children being taught must be built on a sense of ancestral love. Separately, of course the younger generation may not be interested in traditional heritage because they were born in different conditions, but with the bonds of love, the *makai katan* will not be weathered by distance and time. So, this sense of connectedness must be built so that they have the idea that maintaining ancestral traditions is important. According to Kadek Dwi, the method used for this is by providing direct practice to children. This method was also used by ancient elders where the transfer and transformation of culture from generation to generation was through direct practice. When parents were asked about the reasons for practicing all this, the answers received were not theoretical speculation, but practical. Parents will tell us to do it directly, because when we do it, we can learn about it, understand the reasons, know the process and understand the feeling.

2.3 Marriage and Death Ceremonies

Apart from the learning process above, marriage and death ceremonies are also forms of ancestral traditions: Marriage and funeral ceremonies often reflect ancestral traditions. The wedding and burial practices of various tribes throughout the world have largely been carried out through inheritance over the years. Thus, death and marriage ceremonies in ancestral traditions throughout are very diverse and vary depending on the culture, religion and geographical area of the ethnic community. Death ceremonies in the Hindu tradition in India, for example, include the tradition of cremation of corpses, where the body is burned in a sacred fire. The ceremony is hosted by a priest and involves various rituals and chanting of mantras. After cremation, there are a series of purity ceremonies and prayers held to usher the soul into the spiritual realm (Olson, 2007). In the Taoist tradition, death ceremonies include elements such as cleansing and courting spirits, preparing food and drink for the spirits, and offering important objects to the deceased soul (Li, 1993). The Toraja tribe in Sulawesi has a very complicated funeral tradition and is full of symbolism. The corpse will be preserved and paraded for several days or even months before finally being buried in a large ceremony involving many people (Embon and Suputra, 2018).

In Javanese culture, there are wedding ceremonies called "*Siraman*" and "*Midodareni*" before the actual wedding. This ceremony involves rituals of cleansing and refreshing the bride-to-be's body as well as giving advice by the parents to the bride-to-be (Soerjono, 2021). In Viking tradition, marriage was a pact between two families, and there was a special ceremony that involved giving a dowry or gifts to the bride's family. There is a large feast with food and drink, and a ceremony to move the bride-to-be from her family home to her husband's home (Steinsland, 2005). In Maasai tradition, marriage involves giving livestock as a dowry to the bride's family. These weddings also involve traditional dancing and special ceremonies in front of the entire community (Amin; Willetts; Eames, 1987).

Death ceremonies in Hindu ancestral traditions also act as reinforcement so that they are not easily influenced to switch to other religious traditions. The issue of death makes Hindus stick to their traditions because they contain several things that bind future generations to their predecessors. The *Ngaben* ceremony is still a strengthening tool so that Hindus do not waver. This is an example of how death ceremonies can bind future generations to maintain their traditions.

Overall, the *Ngaben* ceremony provides an opportunity for future generations to experience traditional values, honor ancestors, and feel part of the community. Through this experience, they can feel inspired and motivated to maintain the cultural heritage and traditions passed on from previous generations. Likewise, Hindus in Tarakan City, Malinau City and in Tanjung Selor,

North Kalimantan, because they don't have a device like a *setra*, so if someone dies, the body is sent to Bali for burial, as stated by the Regent of Pura Agung Jagatnata Tarakan I Nyoman Save (interview, Wednesday, July 12 2023) as follows:

Once a Hindu died here (in Tarakan City), their family asked to be sent to Bali and buried in Bali. Until now, we Tarakan Hindus do not have facilities for the *Ngaben* ceremony so we have to leave Tarakan or go to Bali. Hopefully in the future this facility can be provided so that there are no problems if someone dies, they can be buried directly here. This is important because the completeness of this ceremony can be used as a barometer for the younger generation to learn and become familiar with ancestral traditions. Feeling what it is like to be on the same frequency as your ancestors is very important in maintaining Hindu beliefs.

Most people who have retired will move to Bali so there are not many cases of deaths of people in border areas. However, this is still a thought because one day more and more of them will definitely stay and no longer return to Bali. Many of them also no longer have family in Bali, so they have no one to go to when they are in Bali. For example, in Batam, the problem of cemeteries has begun to be worked on as explained by Jro Mangku Dr. I Wayan Catrayasa (interview, Tuesday 11 July 2023), he stated that:

Hindus in Batam already have about 1 hectare of land for *Setra*, but further action is needed, carrying out various follow-up activities in a Hindu way so that it can be used, whether there will be cremations and other things, it would be very good. At this time the body was returned to Bali and then entombed in Bali. In the future, it would be great if it was also available here, so that people who have lived here and don't have time to return to Bali have a place for their final stop. The availability of these facilities will cause future generations to no longer have to bother. If someone dies here, just bury him here. Everything will be simpler.

The problem of cemeteries or *setra* experienced by Hindus in Indonesia's border areas, both in North Kalimantan and Hindus in the Riau Islands, especially Batam, are both almost similar. Only in Batam do they already have land and can later use it. This is very important because apart from making it easier for those who rarely go home or don't have family in Bali, the implementation of this ceremony will also involve everyone, including the younger generation. Their involvement will automatically be used as an opportunity to learn and get to know this ancestral culture.

The *Ngaben* ceremony is usually very effective in preservation efforts, because death is a certainty and the bond between the dead and the living still exists. This bond can be expressed through ceremonies. With this participation, they feel like they are still together even though they are in different worlds. Apart from death ceremonies, marriage ceremonies can also be used as a barometer for generations to understand ancestral traditions and feel interested in remaining within the same line of tradition. Wedding ceremonies have great potential as a means of binding future generations in maintaining cultural traditions. Jero Mangku Nyoman Simpen (interview 12 July 2023) stated that this marriage ceremony needs to be introduced to the younger generation, actively participating in the process because it has the power to make them aware of remaining in the highest traditions.

In Tarakan, there were once people who had to get married because of certain situations. Because I am the authority here, I am the one who is sought to solve it in a Hindu way. Because there is not much experience, the ceremony is carried out with the knowledge of the stakeholders. However, ideally this ceremony must be carried out well and with a complete process, although it is not always expensive. Why is the process complete, because it will involve many people. Each person has their own role so there is a kind of cooperation. Their involvement will create a sense of ownership of that tradition. This is a powerful way to teach children directly to remain in ancestral traditions. Involvement in every religious activity, including wedding ceremonies, will make it easier for generations to love and understand their role as heirs.

Jero Mangku Nyoman Simpen, a regent of the Agung Jagatnata Temple, Tarakan, North Kalimantan, saw that direct involvement of the younger generation in wedding ceremonies would have an impact on the absorption of the knowledge contained therein, honing the feeling that the culture is theirs and must be maintained, so that they are invited to practice it openly. directly about the essence of the wedding ceremony. Jero Mangku Nyoman Simpen further said that there are several ceremonies other than wedding ceremonies that can be used as a bond for the next generation so that the process of maintaining traditions occurs. The process of maintaining traditions that occur at wedding ceremonies, namely first, the ceremony involves the use of various kinds of rituals and symbolism that are rich with meaning. Through active participation in these rites, future generations can experience and understand the values, norms and expectations contained in the marriage ceremony tradition. For example, exchanging rings, declaring an oath, or giving a dowry can be important moments that carry deep meaning.

Second, marriage ceremonies often involve extended family members and community members. Through interaction with the older generation, the next generation can feel a sense of unity and solidarity in maintaining family and cultural traditions. They can listen to old stories, get advice, and feel part of something bigger than themselves. Third, marriage ceremonies can be an important part of a group's cultural identity. Through the involvement of young people in this ceremony, the younger generation as the next generation will feel the importance of appreciating and celebrating ceremonies that have been passed down as the roots of their culture. This also gives them the opportunity to maintain the cultural heritage they have received from previous generations.

Fourth, marriage ceremonies often teach lessons about commitment, responsibility, cooperation, and other moral values. Through seeing and hearing the involvement of the younger generation as successors, they can learn about how to live life together in a partner who supports and respects each other, adopting values that can be used as an example in their lives in the future. So, it

can be stated that the involvement of young people in carrying out wedding ceremonies is a learning process about the nature of life for the younger generation. Fifth, in the preparation and implementation of wedding ceremonies, the younger generation as the next generation can also learn many things about customs, traditions and processes. This is an opportunity for young people to learn about family and community history, understand roles and responsibilities, and develop skills in organizing and carrying out ceremonies.

Sixth, the wedding ceremony creates unforgettable memories for all involved. Stories about the ceremony and special moments can be passed on from generation to generation, this will pedagogically create an emotional bond with the tradition. Through the process of understanding the deep meaning of values and the importance of marriage ceremonies, the younger generation as the next generation can feel more deeply connected to their cultural traditions. This also helps foster a sense of community, appreciation for cultural heritage, and a commitment to passing on traditions to their children and grandchildren (Jones & Ryan, 2007).

2.4 Arts and Crafts

Things that are part of ancestral traditions can also be arts and crafts. Traditional crafts such as carving, weaving, or textile making often have techniques and motifs that have been around for centuries. Traditional arts and crafts have great potential to invite the younger generation to be involved in and feel connected to ancestral traditions, because they have several important components to that. I Made Sutarno (interview, Thursday 13 July 2023), a teacher at an elementary school in Malinau City, North Kalimantan, stated that in *pasraman* activities held in Malinau City, young people were often invited to learn craft arts.

In Malinau City, flash festivals are often held for the young Hindu generation. Speakers are invited from outside, whether from Samarinda or directly from Bali. Apart from being given in-depth lectures on religious tattva, children are also taught Hindu-based crafts for ceremonial purposes, such as making *canang*, *gebogan*, making *penjor*, and other crafts for decoration or other purposes. Activities like this are important for the younger generation, and perhaps for anyone because in this way Hindus can directly feel close to their ancestral traditions. Through practices like this there are expressions related to personal creativity, practical learning, can be directly or indirectly related to cultural and historical contexts, related to cultural identity, producing high-value goods, and this can even be used as a cultural event. There are many things in it that can be used as a foundation for young people to know their traditions so that they have strong characters.

Made Sutarno explained the wide scope of learning that the younger generation can learn when practicing making religion-based arts and crafts such as making *canang*, *gebogan*, *penjor*, and others. It can be explained broadly, for example, first, the issue of Creativity and Personal Expression. Traditional arts and crafts often provide room for creativity and personal expression. The younger generation can feel actively involved in the process of creating works of art that combine tradition with new ideas. This allows them to feel the freedom to express themselves while still respecting cultural values.

Second, through the practice of traditional arts and crafts, the younger generation can learn skills that have been passed down from previous generations. This involves learning about the traditional techniques, tools, and materials used in the craft. Third, many traditional arts and crafts have deep roots in the history and culture of a community. When young people are involved in the creation process, they can learn about the origins, symbolic meaning, and stories behind each work of art. This helps them understand the cultural context more deeply. Fourth, many traditional arts and crafts have high artistic and historical value. Through the production of these works, the younger generation can feel proud of their contribution in maintaining and passing on ancestral culture to the next generation.

Fifth, traditional arts and crafts are often symbols of cultural identity. Through involvement in the creation or exhibition of works of art, young people can feel more connected to their cultural roots, feel proud of their heritage, and better understand who they are as part of a group. Sixth, holding traditional art exhibitions or cultural events involving the younger generation can be an effective way to introduce them to traditional arts and crafts. This exhibition can present works of art from previous generations as well as from the younger generation, thereby creating dialogue and mutual appreciation between generations. Through traditional arts and crafts, the younger generation can feel pride, emotional ties, and the desire to continue cultural heritage. It is important to create an environment that supports learning, creativity and sharing knowledge about traditional arts and crafts so that the younger generation feels interested and inspired to maintain ancestral traditions.

2.5 Traditional Language and Literature

Traditional language and literature are also an important part of ancestral traditions. Folk tales, fairy tales, or poetry can play a role in transmitting cultural values. Traditional language and literature is a rich cultural heritage and contains many values, norms and knowledge passed down from generation to generation. I Made Sutarna (interview Thursday, 13 July 2023) while teaching in Malinau City consistently taught children materials sourced from regional languages and Sanskrit which contain noble values. Made Sutarna stated emphatically as follows.

Texts such as epics and puranas originating from Sanskrit literature as well as other wayang stories originating from Java and Bali which speak Juna Javanese are very good to be given to children because they are in the form of stories. Children will easily understand the values that are conveyed because they live in the story. The noble teaching values can be immediately captured by children in the story play and usually these will settle into the child so that they become the child's character.

When this story is given to children, it is not only the cognitive domain that works, but all the potential of the child's mind is explored, especially the imagination and then the logic and feelings that are embedded in the play, as well as the moral values that are automatically imprinted on each actor in the play. the play.

In teaching, Made Sutarno often uses stories originating from itihasa, purana and other local legends from both Java and Bali. Hinduism has a wealth of literature for this so that proper teaching to children will have a tremendous impact on the child's development. They will naturally develop awareness, be strong in character and be resilient in all aspects of life. One main thing is that traditional language and literature reflect the cultural identity of a group or society. By learning and using these languages and literature, young people can feel more connected to their cultural roots, which helps in maintaining their cultural identity and sense of self.

Traditional language and literature often convey the values and norms that apply in a particular society. The younger generation can learn about ethics, morals, and how to interact in accordance with ancestral traditions through stories, poetry, and traditional literary texts. Traditional literature often contains historical stories or myths that tell the origins of a society or culture. Through this literature, the younger generation can understand the history of their ancestors and appreciate the cultural heritage that has existed for a long time. Understanding and using traditional languages can improve the language skills of the younger generation. This can help them become more fluent in communicating with parents, grandparents, or community members who still use the language.

Traditional literature often has creative forms such as poetry, fairy tales, and traditional theater. The younger generation who are involved in studying and producing traditional literary works can develop their creativity and imagination. Through traditional language and literature, the younger generation can interact with older family members or community members who have knowledge of these traditions. This can strengthen intergenerational relationships and community relationships (Titib, 1996).

In the era of globalization, many local cultures are threatened by the influence of global popular culture. Traditional language and literature can be a means of combating the loss of local traditions and maintaining cultural diversity (Hamaker, John & Weaver 1982). Traditional literature, such as folklore or regional legends, can be an attraction for tourism. By developing local culture as a tourism asset, the younger generation can contribute to local economic empowerment. Traditional language and literature remain relevant and attractive to the younger generation. This can be done by integrating traditional elements into formal and informal education, holding cultural events, and utilizing modern technology to expand the reach and appeal of traditional literature (Vergote, 1996)

Apart from all that, the Traditional Knowledge System also has great potential to become an incentive for the younger generation to remain connected to their ancestral culture. This system includes knowledge, practices, values, and wisdom passed down from generation to generation within a particular community or culture. Traditional Knowledge Systems include information that has been proven relevant and useful in a particular cultural context. Through training, stories, discussions or direct practice, the younger generation can understand this knowledge and continue existing traditions. Kadek Dewi Wahyuni Andari (interview, Wednesday 12 July 2023), one of the lecturers at the University of Borneo Tarakan said:

Traditional knowledge as demonstrated in Bali is also taught in the city of Tarakan, such as *Tri Hita Karana*, *Sad Kertih*, and others, including practical knowledge such as making *banten*, learning to dance and *gambelan*. This knowledge must be provided so that children have the correct understanding and correct practices so that it can have an impact on children's future development, especially on the continuation of traditions passed down from their ancestors. Children must have comprehensive knowledge so that it can be demonstrated both for the surrounding environment, for their own careers and for other purposes.

As stated by Dewi Wahyuni, traditional knowledge systems often involve in-depth knowledge of the natural environment, including how to adapt to the natural surroundings, plants, animals and climate. Through understanding and applying this knowledge, the younger generation can develop a sense of responsibility towards the environment and sustainability. Traditional Knowledge Systems often have unique solutions and perspectives on local problems or challenges faced by society. The younger generation can benefit from this experience and wisdom to overcome existing problems.

Traditional Knowledge Systems often contain historical stories, myths and legends that connect young people to their cultural roots. Through this understanding, the younger generation can feel connected to their ancestors and feel prouder of their culture. Traditional Knowledge Systems can provide guidance regarding the norms and values that are respected in society. This helps the younger generation understand how to function in society and build a strong identity and personality.

Many Traditional Knowledge Systems involve arts, crafts, and other creative practices. Younger generations who engage in traditional arts and crafts can develop their creative skills while preserving ancestral culture. Traditional Knowledge Systems are often found in the context of mutually supportive communities. Young people can feel connected to their communities through participation in traditional practices and social activities. It is important to respect and recognize the value and contribution of Traditional Knowledge Systems in society. The government, educational institutions and society as a whole can play a role in supporting the transmission, development and preservation of traditional knowledge so that the younger generation can experience its value and benefits in preserving ancestral culture.

III. Conclusion

Based on the explanation above, it can be concluded that the practice of inheriting ancestral traditions is a very effective way to defend Hindus in border areas. Their understanding of Hinduism may not be much, but armed with the teachings of their ancestors, obeying their ancestors and carrying out activities as they do, they will continue to maintain that tradition wherever they are. If Hindus were not equipped with ancestral teachings and ancestral wisdom, they might be easily shaken and could change their beliefs at any time. However, they are equipped with their ancestral *bisama* and do not dare to violate this *bisama*, so whatever happens, they will continue to stick to their traditions.

There are many forms of inherited ancestral traditions, some of which were found in this research in the form of religious festivals and rituals, traditional dance and music, marriage and death ceremonies, arts and crafts, and traditional language and literature. Religious festivals and rituals are the essence of ancestral heritage which keeps Hindus everywhere, including those in Indonesia's border regions, busy and involved in them. No less important are marriage ceremonies and death ceremonies. Hindus have unique traditions regarding these two things which causes them to persist in their traditions. Meanwhile, art and language are additional legacies that make their identity as Hindus stronger. This identity is what keeps them going.

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