

RELIGIOUS CONVERSION AND SOCIAL CHANGE THE STORY OF PAN LOTING FROM BALI IN 1931

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ABSTRACT

The island of Bali is famous for its unique people and culture in daily life. They realized through religion, customs, culture, and society's order, inseparable from one another. Several missionary envoys carried out gospel preaching in Bali from the Portuguese era to the Dutch colonial period - experienced internal and external obstacles. Internally, there was a prohibition on the part of the colonizers who did not allow the spread of Christianity on the island of Bali. And external obstacles: in Balinese society that clings to the teachings of Hinduism, the conditions of various rules, attachment to the ancestors of the ancestors, and the customs that are inherent in the order of life of the people. This study, explained the cause of a person's conversion to religion, and the primary role is a prominent wizard in the Buduk area named Pan Loting. The study aimed analyze the background of religious conversion and social changes in society in 1931 in the field of religion. The research method used is the historical research method. The conclusion of this study is the strength of religious conversion experienced through supernatural powers.

Keywords: Bali, Religion, Social, Culture, Mission, Pan Loting.

1. INTRODUCTION

The island of Bali is one of the areas in Indonesia that is famous as a tourist attraction, visited by foreign tourists from various parts of the world. An island with very beautiful scenery and fertile soil, partly composed of high land with hill curves that add to the beautiful view of the island of Bali. The expanse of rice fields is partly flat, but there are also rice fields on hilly marbles known as terraced rice fields. The island is surrounded by beautiful beaches, some with white sand that add to the lively beauty.

The inhabitants of the island of Bali adhere to the Pagan religion. Most of them adore the sun and the moon. Some of them also worship various birds, but more often they worship whatever they first encounter in the morning, considering it to be God. Some of them seemed to have special rocks that were very large and quadrangular in shape, where they placed offerings.¹ The first is with the island of Bali for the first time, experiencing the process of cultural interaction with Hindu culture since the beginning of the century AD, and the second is with western culture. The process of interaction of Balinese culture with Western culture – which has been intensively going on since the 1920s – is an important part of the cultural history of this area.² Balinese culture, which amazes tourists and scholars, is actually the result of a fairly long historical development, starting from pre-Hindu culture as an uninterrupted continuation until today.³ The basis of culture is the inner virtue or nobleness of mind,⁴ which is inherent in the life of the Balinese people. That view of life resides

1 Adrian Vickers, *Bali Old Times*, (Jakarta: Bamboo Community, 2012), 109.

2 I. B. Mantra, *Bali's Socio-Cultural Issues and Modernization*, (Denpasar: PT Upada Sastra, 1993), 5.

3 I Made Suasthawa Darmayuda, *Balinese Culture of Hindus, Hindu and Post-Hindu Times*, (Denpasar: Kayu Mas, 1995), 26.

4 I Ketut Artadi, *The Cultural Boundaries of Religion and Virtue*, (Denpasar: Ninay, 2003), 39.

in the soul of a person who is a principle for daily behavior.⁵ The island of Bali is conditioned by culture and customs that blend with religion, in addition to the beauty of the panorama. In the island of Bali, which has a specificity in the development of its cultural values, people's views on their environment are very attached to religion, so that it affects their social. The view of life of his people was heavily influenced by the teachings of Hinduism that he adhered to, as did most of the Balinese population.⁶ Bali is a unique island with various awesome nicknames such as: the morning of the world, the last paradise, the world's best island, the island of God, the island of tolerance, the island of love.

Arrival of Europeans and Missionary Movements

First, the failure of the missions that came to the island of Bali. which began in Portuguese times with a noble purpose. Therefore, Father Manuel De Azevedo SJ and Father Carvalho SJ were sent to Bali on March 11, 1635.⁷ But not a single Balinese who converted to religion accepted the gospel. The failure of the Portuguese mission meant that they were unable to make an approach that was acceptable to the Balinese people. Because it is difficult to penetrate the culture, customs, and religions that become one with the order of people's daily lives.

Along with the development of trade carried out by the Dutch government and military expansion. In 1597, Bali was conquered by the Dutch and became a slave trading center for the Dutch trade airline VOC.⁸ Under Leader Cornelis de Houtman landed on the beaches of Bali.⁹ The Dutch who traded on the island of Bali were known as the VOC (Verenigde Oost Indische Compagnie) and attempts to preach the gospel were heuristic (1630). However, the Balinese slaves sold to the VOC were considered more important than the gospel preached to them.¹⁰ The interests of the Dutch colonial powers in their efforts to expand the colonies and economic interests alone, however, received little attention, as evidenced by the various military expansions to Bali in 1850.¹¹ But the missionary tried to carry out their missions despite the obstructions on the part of their own people. Therefore, in 1861, Dr. H. Neubronner van der Tuuk was dispatched to Bali, with the main task of translating the Gospels into Balinese.¹² Dr. H. Neubronner van der Tuuk was an eastern linguist who was instrumental in giving language lessons to the Balinese people.¹³ In the end, the mission problem was put aside and prioritized learning Balinese and Old Javanese. In 1863, W. van den Gagt studied Balinese customs and the Balinese language and in 1864, he managed to approach the family of the king of Den Bukit, even given the opportunity to establish a church, school and also be given land.¹⁴ The mission path began to open, so another mission messenger was sent. In May 1866, came R. van Eck, who was later followed by Jacob de Vroom in November 1866. Jacob

5 Agus Joko Manteus, *Basic Culture in Human Life*, (Bandung: Kalam Hidup, 2014), 41.

6 Ida Bagus Mantra, *Puspajali*, (Denpasar: Kayu Mas, 1988), 296.

7 I Gusti Ngurah Bagus Kumara, *The Potpourri of History of the Catholic Church in Tuka*, (Badung:2012), 27.

8 Van den End, *Story Yeast 2*, (Jakarta: BPK Christian Publication Agency, 2000.), 256.

9 I Nyoman Suada, *Bali in the Perspective of History and Tradition in Ist Relevance to the Global Era Towards A Harmonious Balinese Diversity*, (Denpasar: Dewata Foundation, 2013), 38.

10 Müller Kruger, *Indonesian Church History*, (Djakarta: Christian Publishing Agency, 1966), 142.

11 Chusnul Hajati, *History of Indonesia*, (Jakarta: Karine, 1986), 160.

12 Nyoman Wijaya, *Fiber Cross in Crosss Bali*, (Denpasar: Krinon, 2003), 34

13 Ida Bagus Mantra, *The Foundation Balinese Culture*, (Denpasar:Dharma Sastra Foundation, 1966), 49.

14 Agus Joko Manteus, *The History of the Beginning of the Indonesian Gospel Tabernacle Church in Bali Province* (Jogjakarta: Andi Offset, 2018), 34.

de Vroom was an expert physician, while R. van Eck was an Ethnologist.¹⁵ The two missionaries lived in Jagayaraga village, not far from Singaraja city. Through an approach that starts with the housekeeper, whose name is I Goesti Wayan Karangasem, In 1873, I Goesti Wayan Karangasem was baptized by Joacob de Vroom and given the name Nicodemus baptism.¹⁶ Through the first baptism of the Balinese, the news spread throughout the island of Bali. The event of the baptism became the big news, so that R. van Eck proudly wrote in an article with the title: "the firstborn fruit has been reaped".¹⁷ The Christian values he was taught changed his lifestyle in contrast to the extended family of the surrounding community. By abandoning the old belief of no longer worshipping the gods, the spirits of the ancestors Nicodemus was challenged by various parties, both from the family and the community. His actions are considered to have tarnished the spirits of the ancestors and the gods. Pressure after pressure made Nicodemus's faith in the Lord Jesus doubtful, so he became indecisive, and then he contacted a friend of his and stabbed Jacob de Vroom with a sharp knife.¹⁸ When there was a murder of Jacob de Vroom, his co-worker, R. van Eck, was not on the island of Bali. Because of illness, he had to return to Nederland, so he did not know about the bloody events that befell his fellow colleagues. In a later development, Jacob van de Vroom was killed by the order of I Goesti Wayan Karangasem precisely on June 8, 1881.¹⁹ Through a bloody event, the Dutch government issued decree number 177, that the island of Bali was closed to all gospel messengers, both mission institutions and individuals.

Second, the island of Bali is unique in the system of order in its family and social community, which is attached to religious practices and traditional ties of customs. A person is bound by the traditional or religious ceremonies that he/she must perform in relation to his/her family.²⁰ The strong religious institutions that exist in Balinese society and their integration with ceremonial activities in every family and social community pose a problem for those who convert to religion. Starting from birth to death, it is inseparable from ceremonies involving large families.

Third, the Balinese people who have regulations in each village are different. The rules are not written but based on mutual agreement. The regulations concern all aspects of social, economic, cultural, and customary activities. If a person converts to a religion, they will be subject to very severe sanctions, namely being separated from a large family and not getting inheritance rights in any form. In addition to the bonds of ancestral and family relations, as well as social ones, they do not have rights and obligations in the organization of society. It is generally believed that all the implementation of activities in society should not be carried out by Hindus who have converted to Christianity.

15 I Nyoman Suada, *Bali in the Perspective of History and Tradition in Its Relevance to the Global Era Towards A Harmonious Balinese Diversity*, (Denpasar: Dewata Foundation, 2013), 351.

16 Tsang To Hang, *A History of Pioneering Evangelism in Bali*, (Jakarta), 8.

17 I Nyoman Suada, *Bali in the Perspective of History and Tradition in Ist Relevance to the Global Era Towards A Harmonious Balinese Diversity*, (Denpasar: Dewata Foundation, 2013), 351.

18 Tsang To Hang, *A History of Pioneering Evangelism in Bali*, (Jakarta), 8.

19 I Nyoman Suada, *Bali in the Perspective of History and Tradition in Ist Relevance to the Global Era Towards A Harmonious Balinese Diversity*, (Denpasar: Dewata Foundation, 2013), 351

20 I Gede Pitana, *The Dynamics of Balinese Society and Culture*, (Denpasar: Bali Post, 1994), 102.

2. RESEARCH METHODS

The research method to be used is a historical methodology that will look for things that are unique, only applicable to something, there, and at that time.²¹ As for the approach of such research methods:

The first step, hermeneutics, is: Qualitative history uses hermeneutics in the form of interpretations of thoughts, words, and deeds. Qualitative history data is in the form of descriptions (news), relics (buildings, photos), thoughts, deeds, and words (oral history),²² with a descriptive qualitative format, namely descriptive research aims to make experiences systematically, factually, and accurately regarding the facts and traits of a certain population or region.²³ Qualitative research is a type of research that produces discoveries that cannot be achieved using statistical procedures or by other quantitative means.²⁴ With stages/activities of finding and collecting sources, information, and traces of the past.²⁵ Sources are necessary for the discovery of historical research through primary and secondary sources. Primary sources can be obtained from the activities of collecting descriptive information at the research site, namely in the village of Buduk and its surroundings. By conducting an interview conducted through a Q&A with a third descendant of a sorcerer who had converted to religion in 1931.

The second step is text review and verification, with the aim of determining the authenticity of the source and researching the credibility of the source. This criticized source cannot yet be considered a historical fact.²⁶ Historians must be careful, make choices, and verify in order to examine that jumbled thought.²⁷ Step taken by the researcher is to examine or investigate historical sources to obtain the real facts of events. which is obtained through the substantiation of information from texts and interviews. The way it is done is to compare one source with another.

The third step is interpreting historical facts through documents and oral information. The so-called interpretation stage The stage of interpretation is often considered a source of subjectivity, which must be researched for accuracy. By connecting historical facts from the results of interviews, observations, documents, and various supporting books that are related and arranged chronologically, so that a historical story is produced that is in accordance with the purpose of the study, namely: 1. The background of Pan Loting's repentance; 2. Social change of religion; and 3. Social change of society that has been converted to religion.

3. A SORCERER'S RELIGIOUS CONVERSION

The phenomenon of religious conversion is interesting to study. Departing from the past that has been recorded in history and actual events that still occur everywhere, namely the movement of

21 Kuntowijoyo, *Historical Methodology*, (Jogjakarta: Gadjah Mada University, 2003), 159.

22 *Ibid*, 220.

23 Sumadi Suryabrata, *Research Methodology*, (Jakarta: Raja Grafindo Persada, 2003), 75.

24 Anselm Strauss dan Juliet Corbin, *The Fundamentals of Qualitative Research*, (Jogjakarta: Student Library, 2003),

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25 Nina Herlina, *Historical Methodology*, (West Java: Indonesian Society History Foundation, 2015), 15.

26 *Ibid*, 34.

27 Kuntowijoyo, *Historical Methodology*, (Jogjakarta: Gadjah Mada University, 2003), 191.

individuals or groups within a religion, But for Balinese society, it is not as easy as turning the palm of one's hand. In the 1931s, the entire population of Bali was Hindu. life is deeply embedded in his health activities. They performed prayers at the place of worship three times a day, in addition to the ceremony of the full moon. The moon without shining its light is called tilem. There are temples or temples of worship of idols in each of their houses, in various forms such as humans, stars, birds, and even giants, among many others. In the family, most have three temples in their yards. There is also a temple or temple outside the house in the courtyard. There is also a place of worship in the house called Plangkiran. The Balinese people, in addition to having temples or temples in the homes of each family, as well as ancestral temples, village temples. The gods for the Balinese people are so many that they argue that every activity is related to religion and every place where there are its inhabitants. Social life is governed by strong traditional customs. It is not easy for a person to get out of the rules that are made in a down-and-down manner.

Religious and social life are fused, inseparable from rituals related to the power of darkness. Because a priest, who leads the worship of their gods, has the supernatural power to treat the sick and heal the demon-possessed. In addition to those wizards who work as rain stoppers, It is no wonder if the island of Bali has a lot of sorcerers. A powerful shaman and a sorcerer among the Balinese people are very numerous in number. They have a degree of supernatural powers. There are low, medium, and high levels. Sorcerers who have low knowledge usually just scare people. Meanwhile, the sorcerer, who has a medium level, is able to change his shape with various forms of animals, so that he can disguise himself when entering the house of someone who will be injured. The sorcerer, who has a high level, is able to attack from a long distance without revealing himself. The sorcerer, who has a high level of knowledge, is seen as a god by most people. Sorcerers not only scare but also attack a person so that they can die suddenly. The power attack is dark and frightening, and it usually occurs at night. Wars between dark powers can occur to show their greatness. They usually attack each other to pit the power of knowledge against the form of a fireball. A sorcerer who loses will be disabled or die a few days later. On the island of Bali, sorcerers are very numerous. They have a terrifying intelligence of black magic and can make people afraid or even make them die instantly. People who can't afford to be hurt without knowing how to treat them so that they will let the person who is hurt to death.²⁸

At night, a missionary named Tsang To Hang experienced an oddity that he had never experienced before. Tsang To Hang, relayed that: One night, I was alone in the bed and hadn't slept yet. Just now, I was lying on the bed and hadn't slept yet. Suddenly, there was a creepy sound. I felt attacked by a magical item. That thing attacked me from different directions. I held an exciting resistance and in a loud voice I asked for help from the Lord. In that very terrible state, I simultaneously jumped down from the bed, heart throbbing and breathless, all over my body spitting out cold sweat.²⁹ The dark power struck during the first night and failed in its goal of destroying. With God's protection, Tsang To Hang, in the morning, woke up as usual and carried out ministry activities, preaching the gospel in the village of Untal-untal and its surroundings. During the day, there was no suspicion of any attacks by dark powers. Every night, Tsang To Hang always prayed for the souls to be saved, without thinking about himself. On the second night, there was an

28 I Wayan Kardji, *Black Magic from Bali*, (Denpasar: Bali Media, 1999), 121.

29 Tsang To Hang, *A History of Pioneering Evangelism in Bali*, (Jakarta), 60.

attack of dark power, as experienced the night before. The dark power attacks Tsang every night. On the seventh night of the attack by the dark power, it is more sinister, but Tsang To Hang has understood that it is all the work of the dark power. Not long after, Pan Loting's brother, who became a powerful shaman, came to Tsang To Hang's house in the morning. and asked, "How about my state of health in a few days?" I replied, "Lord be upon me." He overshadowed me so that I remained in good health. Every day I can go out to work for the Lord.³⁰ Since the encounter that morning, between Tsang To Hang and his brother Pan Loting, there has been a very drastic change. Pan Loting looked respectful, and there was a sense of fear and nervousness when he spoke. The next night, there was no more interference from the dark powers. A sorcerer who loses to his opponent will submit to the victor.

Every Sunday, a household service is held in Untal-untal, specifically at the home of I Made Risin. At that time, there was a new man after the service, none other than Pan Loting. Pan Loting comes from Buduk village, which is not far from Untal-untal village. The name Pan Loting is very famous because he is a sorcerer and also an expert in ballet. Through the spiritual warfare that has taken place, Tsang To Hang, who does not understand Balinese culture and language, visited his home several times. Pan Loting's real name is I Made Gepek. He is a spiritual teacher who lives in Buduk village (about 8 kilometers northwest of Denpasar). He was actually seen as a respected spiritual leader by the people of his village.³¹ Tsang To Hang paid a visit and approached a translator who was familiar with Christian teachings, namely I Made Risin. was done by Tsang To Hang and I Made Risin, in addition to explaining about the Lord Jesus' having power over heaven and earth. Every time he came, he prayed that the Holy Spirit would open his heart and lead him to personally accept Jesus Christ as his Savior. With the help of the Holy Spirit, after the defeat of attacking Tsang To Hang, Pan Loting submitted to the power of the Lord Jesus. The sorcerer finally surrendered completely to the authority of the Lord Jesus, who had power over the visible and the invisible, and had the power to heal the sick and even the resurrected dead, providing a guarantee of salvation. Almost everyone knows Pan Loting as a very respected figure, in addition to being a very powerful sorcerer.

Pan Loting was very excited to attend the service and seriously listened to Tsang To Hang deliver the Word of God, which was translated by I Made Risin. Through the work of the Holy Spirit, it made Pan Loting more earnestly follow the teachings of God's words and live in the truth. He left his livelihood as a shaman by treating the sick as well as as a sorcerer to hurt others. Books about his witchcraft were all handed over to Tsang To Hang and burned to the ground. After the books on witchcraft were burned, he diligently read the gospel of Luke and was very happy to study it. The fact that religious values are sacred means that they are not easily changed due to changes in religious concepts and worldly pleasures.³² As a well-known person, so quickly broke about the news of his religious conversion. With the news broke that a powerful sorcerer had abandoned the belief in his ancestors and followed a new path of belief. Through conversion to Christianity, the

30 *Ibid*,

31 I Ketut S. Waspada, *The Dynamics of GKPB in the Course of History*, (Jakarta: Christian Publishing Agency, 2012), 145.

32 Elizabeth K. Nottingham, *Religion and Society An Introduction to the Sociology of Religion*, (Jakarta: Raja Grafindo Persada, 2002), 34.

sorcerer, feared by society, turned completely into a follower of Christ, and further opened up the gospel of the news of salvation.

4. THE INFLUENCE OF CONVERSION TO CHRISTIANITY ON SOCIETY

A social change in the midst of society will occur when someone converts to religion. more so for the people of Bali. The customs and systems of society in Bali are closely related to his beliefs, which are considered to have abandoned his ancestors. For a society that comes out of its religion, it means having violated its customary and social laws. In this case, the influences found in the research in the midst of Balinese society are three: namely, first social religion, second social society, and third influence in the field of mission.

First, consider social religion. A person who experiences religious conversion does not stand still and will definitely look for a religious community that is considered capable of providing answers that ease his mind. Pan Loting, who had previously had a religious community associated with the power of black magic, It has now been converted to Christianity as a great place to build a new life. even a new social role, able to develop its aspirations to change itself and others. If in the new group everything is all right, then there he feels that he has found something of a way of life that he believes to be a new calling.³³ Pan Loting is the figure who brings social change and phenomenal religious conversion to Bali. The history of the emergence of Christianity in the villages of Buduk, Dalung, and Untal-untal is due to the defeat of the powerful (figures, both dialogue and pitting knowledge against missionaries). He considered the gospel to be a higher knowledge, and then he converted to Christianity. After his conversion, he not only became a Christian, he even helped the evangelists spread Christianity in Bali. ³⁴Balinese people had not heard much about Christianity before the 1931s.

With more and more Balinese converting to Christianity, Influencing the social religion, that is, they began to change the ordinances for worshiping the Supreme God. They no longer performed the ritual of worshiping the spirits of the ancestors and began to leave the ceremony to the temple/temple premises as well as the idols they made with their own hands. The most significant change for the Balinese congregation is in their beliefs. All the solemnities, such as the Mekiyis ceremony (bathing the gods on the shore), the worship of his lord, they had abandoned altogether. They destroyed the offerings in their respective homes; some even dismantled their temples and leveled them into fields.³⁵ Through the demolition of the temples, their worship of the spirits of the ancestors, who originally felt that there was a fear of the power of darkness invading them, Before they dismantled the idolatrous poles, families who had converted to Christianity prayed and believed in the power of the Lord Jesus to be greater than the power of the temples they built. What was torn down and demolished was not only the temple outside the house. They are also places of worship made of wood, usually placed in the main chamber. They burn as a sign of victory. The place of offerings that are on the edge of the well, they throw away. They no longer make offerings made from young coconut leaves and filled with flowers, a little rice, and sliced bananas called

33 Hendropuspito, *Sociology of Religion* , (Jogjakarta: Kanisius, 1983), 87.

34 Ni Kadek Surpi Aryadharma, *Dissect the Case of Religious Conversion in Bali*, (Surabaya: Paramita, 2011), 5.

35 Tsang To Hang, *A History of Pioneering Evangelism in Bali*. (Jakarta), 8.

canang. They are no longer preoccupied with time-consuming affairs. The social life of the religion, after conversion to Christianity, in each of their families, in the afternoon, held a communion of prayers and praised God using Balinese. They no longer perform a series of ceremonial activities with a large family of one client. Which is usually in the morning, as is the custom of the Balinese people, men sit while stroking the rooster to be pitted. Cock fight, for Balinese people who are Hindus, is a hereditary tradition that is accompanied by gambling. In the afternoon, some people usually gather at home or in a certain place to drink tuak until they get drunk. Not only were the young men drunk, but the parents also participated in drinking intoxicating tuak. Now, Christians have abandoned that tradition and have begun to work hard, diligently worshiping every Sunday. God's words, which were spoken at Sunday worship, were truly infused and carried out in their lives. Their spirituality grew rapidly in each of their families. Even though at any time they have to exercise restraint because of the ridicule of the family members who still adhere to Hinduism. Families who have converted to Christianity often receive blasphemy or insults from the family or the surrounding community.

Second, social society. A person who converts to Christianity feels very severe sanctions are given to them. They did not get water to irrigate their fields, were deprived of their right to inherit land, and were not given land to bury deceased Christians.³⁶ For Balinese who converted religiously, they lost the right to inheritance (land, irrigation water, banjar associations, tomb land, expulsion from the family, were not allowed to communicate with neighbors/were excluded, did not get a job, etc.).³⁷ Getting irrigation water is not easy because Bali has a rice field water distribution system called Subak. Subak is a traditional organization that regulates the rice field irrigation system that exists in Bali and has been passed down for generations by the Balinese people. It contains matters related to irrigation knowledge and technology (concerning planting patterns, agricultural equipment, irrigation and ritual activities).³⁸ The social order of society and religion are closely related in all aspects of their activities. Agriculture, as their livelihood, is inseparable from various religious ceremonial activities. Religious activities are regulated based on the regulations of the villages in which the community resides. For example, irrigation of rice fields is coordinated by members of Subak. Balinese people believe that paddy fields are protected by a deity called Sri, and there is also a supernatural being called Bhutakala, occupying the rice fields in question.³⁹ They held offering ceremonies in the form of certain offerings to the goddess Sri and to Bhutakala. They performed holy sacrifices regularly and periodically according to the circulation of time based on the Balinese dating system. The farmers of the Balinese community believe that they will receive physical and spiritual well-being. If they can maintain their balance and relationship with the natural nature of their environment, Moreover, he was in a relationship with the goddesses Sri and

36 Rodger Lewis, *The Work of Christ in Indonesia the History of the Indonesian Gospel Tabernacle Church Since 1930*, (Bandung: Kalam Hidup, 1995), 244.

37 Agus Joko Manteus, *The History of the Beginning of the Indonesian Gospel Tabernacle Church in Bali Province*. (Jogjakarta: Andi Offset, 2018), 34.

38 I Putu Gelgel, *Synergy of Basic Agrarian Law and Local Wisdom to Strengthen Subak in Bali*. Paper Submitted at the Bali Arts Festival Workshop XXXVI-3 Juli 2014, 1.

39 I Nyoman Dhana, *The Form, Meaning, and Function of the Peaks of Old and Original Culture for the Balinese People*. Denpasar: Departement of Education and Culture. Directorate General of Culture. Directorate of History and Traditional Values Part of the Project for the Study and Development of Balinese Culture Values, 1997), 41.

Bhutakala. A person who has converted to another religion is certainly not included in the membership, because water belongs to the god. Of course, it was experienced by a former sorcerer, named Pan Loting, who owned rice fields and gardens. Pan Loting handed over his wealth to a family that still adhered to Hinduism. Pan Loting was full of confidence that the Lord Jesus, who had saved him, would not allow flaws, even if he had to leave his inheritance. Christians, experiencing great difficulties, are removed, not spoken to, do not get a job. Their rice fields do not get irrigation, so they can no longer grow rice. If they have money, they can't buy rice in the store because they have become Christians. Many Christians were blocked, beaten, and even excluded from the banjars (part of a village in Bali). Not only was Made Soma kicked out of his house, even the soles of his feet were wiped out. Soma and other friends of the same fate were forced to evacuate.⁴⁰

With faith in the Lord Jesus, a small group of Christians prayed for rain to be brought down. They do not get irrigation water due to the customary rule that a person who has converted to religion is automatically excluded from membership. With full confidence among them, there are those who make rice seedbeds. The hope is that if the rice seeds are strong enough, they can be planted in the fields. With God's help, the rain also drenched the rice fields until the eve of harvest. It was surprising that the rice, which had been awaited for almost five months and the next morning was about to be harvested, had been burned by people who were unhappy with the Christians at night. They faced difficulties one after the other, but they remained steadfast in their devotion to the Lord Jesus. Those who were once rough and violent in character, but after the conversion to Christianity, underwent drastic changes. Even though their rice was burned to the ground, they still prayed and loved.

The tolerant social structure of Balinese society became disturbed when the order of life was disrupted that did not conform to their traditions. A very heartbreaking event in the village of Pelambingan is the presence of a small child who has died. Christians' difficulties did not result in tomb land. Tsang To Hang advocates following the traditions of the Balinese people by burning corpses. After conferring with the Church of God, they agreed to carry out the burning of the corpse. Because in that way, it does not require a burial place. After preparing everything, a short service was held and carried out, culminating in the burning of the corpse. A corpse was on top of a fire that had just been lit in a furnace made of banana trees. And even though the corpse hadn't been burned out, suddenly a swarm of people came to splash water in the corpse-burning furnace, so that the fire was extinguished. They came with sharp weapons and were full of anger. They rummaged through the furnace of burning corpses, and charred corpses were thrown into the congregation's homes. Their hearts were not satisfied with digging up the grave of a member of the congregation who had been buried six months ago. The bodies had not been completely destroyed; the bones, to which some of the flesh was still attached, were carried and thrown into the homes of members of the congregation.⁴¹ Because the bones are still wrapped around the flesh, it makes the stench very

40 Rodger Lewis, *The Work of Christ in Indonesian the History of the Indonesian Gospel Tabernacle Church Since 1930*, (Bandung: Kalam Hidup, 1995), 244.

41 Tsang To Hang, *A History of Pioneering Evangelism in Bali*, (Jakarta), 70.

strong. None of God's churches resisted, so it became a testimony to the people who saw it. Through that event, the congregation is further strengthened, and there will definitely be a way out of every problem.

Third in the mission field. Because the famous shaman had many disciples, one of his students was Made Tebing.⁴² Through a new knowledge possessed by Pan Loting, he visited Made Tebing, where he lived. At Made Tebing's house, Pan Loting conveys a new science that saves. On the first visit, made Tebing's neighbors listen to Pan Loting. Some were amazed to hear it. At the next meeting, more and more people came to want to listen to what Pan Loting said. In the meeting, the first day there were 20 people listening to his teaching, and the second day he was witnessed by nearly 200 people, so it came to the wall of his yard.⁴³ At that time, Tsang To Hang only mentioned that this is an excellent opportunity for excellent evangelism and its influence has also brought people from the village of Abianbase to come to hear God's word.⁴⁴ Through Pan Loting, a paranormal figure in Buduk village, a prominent person of descent, Klen Badak, an important mythological figure in the history of Mengwi kingdom power, was able to convert to Christianity.⁴⁵ The visit to meet the students of his college further expanded the news of salvation. His followers, his disciples, were scattered in several surrounding villages in South Bali.⁴⁶ From village to village, such as the villages of Abianbase, Carangsari, and Pelambangan. After receiving guidance from Tsang To Hang, after several times Tsang To Hang reported the beloved news of Jesus to them, Pan Loting and several of his friends negotiated and agreed to accept baptism and become the legitimate accompaniment of Christ.⁴⁷ On November 11, 1931 there was a baptism in Tukad Yeh Poh of Untal-untal village which was followed by Pan Loting, Pan Boengkulan, I Goesti Poetoe (Sanur), Pekak Panggih, Pekak Poeter (Puter), Pan Soepreg (Supreg), and Pekak Rayoe (Rayu).⁴⁸ Eleven men and a woman were baptized diving in a small river west of the village of Untal-Untal, seven kilometers from Denpasar. Baptism in the river Yeh Poh, witnessed by the general public. It became a spectacle for many people, because it was baptized in the open and the location of the river on the side of the road that connects the villages of Abianbase, Buduk, Tuka, Untal-Untal, and the road leading to Denpasar. The baptism ceremony received great attention from the villagers who were crossing the road, because they had never seen anything that was considered strange. After receiving the baptism, Pan Loting, together with Tsang To Hang, became more enthusiastic about preaching the good news, and reached out to the village of Tuka. Not long after, among the inhabitants of the villages of Tuka, Pelambangan, and Carangsari, there began to be some believers in the Lord Jesus, and their faith was quite firm. They were undaunted, although many were subjected to difficulties and oppression.⁴⁹ In a short time, several people from Tuka accepted the Lord Jesus as savior, including: I Mulat (Nang Binder), Nang Kara (Kak Losin), I Wayan Gabrig (Pekak Pia), I Wayan Kepung (Nang Pindah), I Made Bronong (Pan Regig), I Wayan Diblug (Pan Rosa), I Wayan Tabuh

42 K. Suyaga Ayub, *The History of the Balinese Church in its Early Stages*, (Yogyakarta: Duta Wacana Theological School, 1971), 25

43 *Ibid.*

44 Nyoman Wijaya, *Creeping on the Grassroots History of Creative Minority Groups Building Protestant Christian Church in Bali*. (Denpasar: Samaritan Foundation, 2012), 17.

45 *Ibid.*

46 Wayan S. Jonathan, B.D, *History of the Protestant Church in Bali*, (Denpasar, 7 October 1972), 9.

47 Wayan S. Jonathan, B.D, *History of the Protestant Church in Bali*, (Denpasar, 7 October 1972), 9

48 Nyoman Wijaya, *Fiber Cross In Cross Bali*, (Denpasar: Samaritan Foundation, 2003), 8.

49 Tsang To Hang, *A History of Pioneering Evangelism Bali*, (Jakarta), 45.

(Pan Sekar), and family I Nengah Ngantung (Kak Klara), I Wayan Pendak (Pak Yusuf), I Wayan Sama (Nang Sen), Wayan Gelebug (Nang Reog) Rantih, Muring.⁵⁰ The influence of the lives of people who have just believed is very enthusiastic about preaching, not only in the Badung regency area but also in Singaraja regency. The number of believers is growing. On December 12, 1932, 235 Balinese were baptized; on December 1, 1934, 127 people were baptized; and in October 1933, 100 people were baptized in North Bali.⁵¹ Pan Loting is very passionate about spreading the gospel to North Bali (Singaraja), East Bali (Klungkung), and West Bali (Jembrana). They are proclaiming the gospel to their friends who have not yet believed in Christ.⁵² With the strategy of *menyame braya* (kinship), visiting unbelieving families, still spreading love to families and communities that oppose it. A wise move was made by Pan Loting in delivering the gospel of salvation through his immediate family, in addition to his students. with the aim of avoiding disputes or misunderstandings when someone listens to what Pan Loting said. He went to preach the Good News, on foot to the hilly area of Singaraja. His visits were not just once or twice. but continued to repeatedly encounter his closest family. During his visit to one of the families, there was a neighbor who participated in listening to what Pan Loting said. In the Singaraja area, which is known to be rather rough, They were very happy when they heard Pan Loting was coming, just like Nyoman Suasti's family experienced. Pan Loting was very excited to watch the Lord Jesus everywhere. His faith advanced quickly, and he was the first to preach the gospel to the northern part of Bali, namely Singaraja, Bubunan, and others.⁵³ Pan Loting delivered the words: "Now we have become new people, that is, people in A.D." These simple words build a burning spirit and longing for everyone who hears them. In addition, Pan Loting said that part of his time was used to read the Gospel of Luke. The story he likes most is the story of two men walking into Emmaus, found in Luke 24, which is about the resurrection of the Lord Jesus from the dead. This story gives him a picture that he has never experienced.⁵⁴ The change in himself, as well as the powerful encouragement of the Holy Spirit's power, caused the spirit to convey the work of the Lord Jesus, who saved. visiting his friends who were near and far away. At his advanced age, Pan Loting, with his wife, decided to join the Catholic church in Tuka.

On Easter 1968 Pan Loting was received into the Catholic Church. Pan Loting is famously known as "the first Balinese adult Christian". He was baptized in solemn ceremony in 1932 by Rev. R.A Jaffray pioneer Protestant Ministry on of Bali. Although this man was almost a hundred years old, he insisted that he wanted to die Catholic - - and he had been begging admittance to the Church for some time. Pan Loting is mentioned in many books about Bali, being on of the very first ones to dare to challenge the Dutch-Colonial prohibition against Christianity in Bali. In all his life, he claims never to have been so happy as he fools since he become Catholic, said he: "Now I can live or die - - it is all the same to me, became

50 I Ketut Daniel, *History of the Indonesian Gospel Tabernacle Church Banjar Tuka, Dalung Village, North Kuta District, Badung Regency*. Tuka: 2000), 13.

51 Rodger Lewis, *The Work of Christ in Indonesia the History of the Indonesian Gospel Tabernacle Church Since 1930*, (Bandung: Kalam Hidup, 1995), 244.

52 Tsang To Hang, *A History of Pioneering Evangelism Bali*, (Jakarta), 8.

53 *Ibid*, 45

54 Wajan S. Jonathan, *History of the Protestant Christian Church in Bali*, (Denpasar, 7 October 1972), 9.

now I can die Catholic". Well, Pan Loting died most happily two weeks after receiving the Sacrament of Confirmation, July 16, 1968.⁵⁵

A historical fact to this day, God can easily turn the circumstances that are closed to the gospel of Christ into ones that are open. Through the power of His power, through conversion to Christianity, giving birth, cultivating, and maturing His church, and bringing about a change in religiosity, the order of social life, enlightened thinking from dark to new life.

5. CONCLUSION

The results of this study prove the strong influence of religious conversion experienced by Pan Loting. With the conversion to Christianity, it affects the beliefs, customs, and social communities, both for Christians and for Balinese people who are Hindus. For Christians, no longer worship ancestor spirits; no longer engage in gambling, intoxication, chicken pulling, and so on. Christians suffer severe persecution and suffering and are excluded from their families, communities, lack of inheritance rights, and the right to assemble among the Hindu Balinese people. With a strong enough faith, Christians bear testimony in various regions on the island of Bali, preaching the Good News, so that there is a fellowship of Christian families that are peaceful and increasing in number in various regions.

55 Rev. P. N. Shadeg, *Bali Mission History*. (Tuka), 4

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