

Representation Mechanism of Genealogic Primordial Ties at Pasek Communities in Strengthening of Economic Capital in Mataram City

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Abstract

This study aims to conduct a study of the representation mechanism of primordial genealogical ties at Pasek community in the strengthening of economic capital in Mataram city, West Nusa Tenggara. This study was designed in an interpretative descriptive type in order to find the answers to the problem, namely the representation mechanism of primordial ties based on genealogy as a vehicle for strengthening economic capital at Pasek community in Mataram city. The results of this study found that genealogy-based social ties to the Pasek community developed an economic investment strategy in order to achieve the welfare of the Pasek community that was gathered in MahagotraPasekSanakSaptaRsi (abbreviated as MPSSR). In this regard, the Pasek community empowers the factors of production, namely both human and natural resources. The economic investment strategy adopted by the Pasek community in Mataram city is closely linked to efforts to build a stronger economic order both individually and collectively. From the external perspective, the strategy of investment economic capital adopted has a tendency to build a solid economic system which is then used as a tool to improve the quality of Hindu religious practices.

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1. Introduction

Modernization as a part that is closely related to the development of science and technology provides a significant contribution to changes in the order of social life. With regard to efforts to realize development success often uses economic growth indicators. From a macro perspective, a country seeks to build an economic system through sustainable economic growth. Achieve autonomous and sustainable economic growth according to W.W. Rostow (in So, 1994), that the conditions that must be met are to have a certain economic structure. In the macro-context, a country must be able to mobilize all its capital and natural resource capabilities so as to achieve a productive investment level of 10% of its national income. If not, as stated by Rostow that economic growth to be achieved will not be able to offset population growth.

Starting from the statement of Rostow above, if drawn into the realm of meso namely in the life of a particular community the use of resources, both human resources and natural resources owned is an effort that can be done in order to pursue economic growth to build prosperity. Economic capital is the foundation in an effort to realize the improvement of the quality of human life in its community. Economic capital in addition to being a concentration of power in improving the standard of life of human beings, both individually and collectively concerning their community in other dimensions, is also a power that is used as

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a tool to realize the power. In this context through the accumulation of economic capital opens opportunities for their owners to reach a certain level of power.

In synergy with the above phenomenon, economic capital as stated by Bourdieu (1990), is closely linked to the reproductive mechanism of the relation of domination. In this context, economic capital is able to explain the occurrence of power relations in the social field. The reproduction of the relation of dominance reveals the existence of ideological practices that sneak in it. The accumulation of economic capital can be converted into symbolic capital. Symbolic capital as conceptualized by Bourdieu according to Haryatmoko (2003), is inseparable from symbolic power, that is, the power that allows getting equivalent to what is obtained through physical and economic power, thanks to the special consequences of mobilization.

Mobility of capital as in the conversion of economic capital to symbolic capital or vice versa was appropriated by Rusdiarti (2003), that economic capital is capital that is most easily converted into other forms of capital. Almost all social fields, economic capital is definitely needed and can not be denied its presence. However, compared to other capital, the highest conversion level of power is the conversion of various capital to symbolic capital. Symbolic capital in its different forms is perceived and recognized as legitimate, which has legitimacy, gained recognition and is widely accepted by the public (Ritzer & Goodman, 2004; Dwipayana, 2001).

The mechanism for converting economic capital and symbolic capital in the meso domain in practice is verified by the Pasek community who lives in Mataram city, West Nusa Tenggara Province. The Pasek community that was gathered in the association of MahagotraPasekSanakSaptaRsi (hereinafter abbreviated as MPSSR) actualized the social-religious movement in an effort to build awareness in understanding religious teachings implemented in Hindu religious practices. The movement uses economic capital tools as a very helpful aspect of realizing its success. In an effort to build economic capital, MPSSR applies an economic investment strategy through the empowerment of human resources and the natural resources they have. Empowerment of human resources empirically is done by utilizing the skills possessed by the Pasek community in accordance with their field of expertise to build economic power both in individual and collective orientation. Increased economic capital is done through the use of natural resources, namely managing the factors of production such as the management of springs that appear in PuraPasek (Hindu holy temple built by the Pasek community) as a source of clean springs that can be consumed both within the Pasek community itself and for the general public (Peursen, 1988; Dwipayana & Putra, 2004).

The economic investment strategy adopted by the Pasek community living in the city of Mataram is inseparable from the image projection aspect of trying to build legitimacy through building a positive image that is spread into the public memory space to gain recognition. In practice, this legitimacy is done by justifying a strategy that is actualized by cooperating with religious jargon. In this context often use the Vedic scriptures and their sacred literature as tools to build legitimacy. The implementation of economic capital investment strategies carried out by the Pasek community that is compiled in MPSSR is inseparable from the socio-religious aspect, which involves collective activities to build economic power in order to strengthen the infrastructure foundation in realizing Hindu teachings in social life (Kumbara, 2004; Kaplan & Manners, 2003).

The urgency of this research is to analyze the socio-cultural phenomena regarding the primordial genealogical bond as a cultural capital that can be used as a vehicle to build an investment strategy for economic capital in the Pasek community that is collected in the MPSSR. This phenomenon is in the framework of improving the quality of diversity through the utilization of factors of production, both concerning human resources and the natural resources they have. The findings obtained from the results of this study are expected to be made recommendations in order to build a stronger economic order. The strength in the economic system that was pioneered from the meso realm that is from the community environment based on primordial genealogical ties became the foundation of the economic development of Hindus at the macro level. Economic stability among the community is an indicator of improving the quality of welfare and further implicates the ability to realize gradations of religious quality in the lives of Hindus in the future. In this regard, the focus of this research is to formulate the research focus, namely the mechanism of representation of primordial genealogical ties in strengthening economic capital in the Pasek community in Mataram city (Denzin, 2009).

2. Research Method

This research was designed in the type of interpretive descriptive research using a case study model. Referring to Kartono (1996), this research was categorized as field research. The data presented was obtained from social phenomena in the Hindu community in West Nusa Tenggara, especially with regard to the event of the mechanism of representation of primordial genealogical ties as a vehicle to strengthen economic capital in the Pasek community. This research applies a descriptive case study strategy. According to Yin (2004), case studies provide opportunities for researchers to maintain the holistic and meaningful

characteristics of real-life events. Starting from this phenomenon, the implementation of this research seeks to uncover contemporary events that emerge in the socio-religious domain, especially those related to the empowerment of primordial genealogical ties as the power to build economic capital in Hindu religious practices at the research location (Budiman, 1995).

The data presented are mostly in the form of qualitative data in the form of narrative texts obtained from data sources in accordance with data collection techniques. The data collected is grouped according to analysis needs. Data grouping aims to systematize and simplify data so that it makes it easier to do the analysis. This study also uses numeric data as supporting data for qualitative data. In order to analyze the occurrence of economic investment strategies based on primordial genealogical ties in the Hindu community in the city of Mataram, West Nusa Tenggara requires the type of qualitative data. Qualitative data in the form of expressions, words, ideas or ideas, opinions, and notes relating to the problem under study. Qualitative data sources as emphasized by Suprayogo&Tobroni (2001), place the data source as a subject that has an important position. Consequently, the accuracy of choosing and determining the source of data will determine the wealth of data obtained (Anderson, 2006).

Research data were collected through observation, interviews, and document studies. In observing socio-economic activities, especially with regard to investment strategies in economic capital based on the primordial genealogical ties of the Pasek community. Researchers before engaging themselves in every important activity at the research location, first identify the activities of the economic investment strategy, especially those relating to strategies for developing human resources and using natural resources. The aim is to facilitate data analysis. This study uses unstructured interview techniques in accordance with those recommended by Fontana & Frey (2009), that unstructured interviews (unstructured interviews) provide more space than other types of interviews. Fontana and Frey cited Malinowski as saying that unstructured interviews were used to understand the complexity of the behavior of community members in the absence of a priori categories that could limit the wealth of data that could be obtained. In an effort to explore the data in this study unstructured interview techniques are very effective in digging in-depth data because they are based on the reason the researcher's relationship with the informant can be maintained. This study uses document studies as a secondary data source. Sources of documents used in this study include documents in the form of archives from various agencies, literature, journals, statistics, and other relevant references. Secondary data obtained from documentary sources are then analyzed according to the data analysis technique used (Bourdieu, 1991; Bourdieu, 1977).

This study uses descriptive interpretative data analysis. The process of data analysis is done by organizing and sorting data into patterns, categories, and units so that it is easy to draw conclusions. The process of descriptive data analysis in this study was carried out with three stages namely classification, reduction and interpretation of data. The data classification in this study is done by grouping data consisting of: (1) data obtained from observations, (2) data obtained from interviews, (3) data obtained from the results of documentation studies. This treatment is very important to facilitate subsequent checking and analysis. This research conducts data reduction at the same time during data mining in the field. Data reduction in this study through the process of selecting, focusing and simplifying rough data taken from the author's notes during data collection in the field. Actually, the reduction is not only carried out after all data is obtained, but continues throughout the study. Interpretation is carried out during the research process starting from data collection which aims to obtain meaning specifically related to symbolic activities. Referring to Geertz (1992), that the view of how theory functions in an interpretive science suggests that the distinction, which is relative in any case, seen in experimental or observational sciences, between description and explanation here appears as distinction, which even more relative between writing and specification, that is, between writing the meaning of specific social actions for the actors whose actions are written, and stated, as explicitly as can be attempted, what is then shown about that knowledge about the community where it is found, and more than that about social life as it is.

3. Results and Analysis

Based on the results of the study it was found that the representation mechanism of primordial genealogical ties in the strengthening of the economic capital of the Pasek community in the City of Mataram involves three events, namely building economic development with group dimension in Pasek community, management of natural resources as a factor in the production of economic capital, and empowerment of cultural capital as a tool accumulate economic capital. These three events are presented in the following discussion.

3.1 Building Economic Development with Group Dimension in Pasek Community

With regard to efforts to analyze the mechanism of economic capital investment strategies based on primordial genealogical ties to the Pasek community in the City of Mataram, West Nusa Tenggara is inseparable from the patterns adopted by the Pasek community that are collected in MahagotraPasekSanakSaptaRsi (hereinafter abbreviated as MPSSR) in order to invest in economic capital. The investment strategy seeks to build an economic order both in an individual perspective and collectively to carry out an agenda of developing the quality of human resources in the internal community, namely in the Pasek community. In this study, the economic capital investment strategies analyzed are those that collectively represent the primordial genealogical ties that characterize the unity of genealogical identities.

The economic capital investment strategy adopted by the Pasek community in the West Nusa Tenggara region is concentrated in Mataram city. This phenomenon is closely linked to the center of all activities that are actualized by the Pasek community, namely in the Pasek Temple environment. Besides being used as a place to do religious activities, Pasek Temple is also used as a place to carry out social, cultural and economic activities. The economic sector developed by the Pasek community seeks to improve the level of the economy communally, especially among fellow Pasek communities in the West Nusa Tenggara region. To facilitate these economic activities, the Pasek community in Mataram city built the Multipurpose Cooperative, namely KoperasiSerba Usaha Sari Sedana hereinafter referred to as the KSU Puspa, which was secretariat in Jalan Guru Bangkol number 7 Mataram.

The existence of the KSU Puspa owned by the Pasek community that was gathered in the MPSSR community is relatively young in terms of age. However, in terms of modality development, it is KSU which has very rapid development. The history of the construction of the KSU Puspa as told by MPSSR Chairperson I WayanGdeWanga that at first, the idea came when he attended a meeting invitation with a number of Pasek residents and at that time the idea of making a cooperative was proposed. The idea was approved and at the beginning, the membership was 51 people. The realization of the idea for the construction of the cooperative in collecting capital is by way of debt where each member is assumed to have the same cooperative debt of IDR. 250.000,- (Indonesian currency) every month for 12 months. That's as capital, so technically. It began in June 2007. The annual member meeting KSU Puspa as stated by I WayanGdeWangan is quite healthy. Next came the idea of a number of members, namely planning to take as many as 20 people with a capital of IDR 4,000,000 (Indonesian currency), - then open a workshop, washing motorcycles, washing cars.

Based on the explanation given by the informant above it was revealed that the construction of the Puspa KSU within the Pasek community was a breakthrough program in order to build an economic system internally among Pasek residents. The KSU Puspa, which was built by the Pasek community, is the first place to develop economic capital based on the first primordial genealogical ties in West Nusa Tenggara. Moreover, in the construction of the KSU Puspa, it began with relatively limited capital and a relatively limited number of members and they were able to develop their wings so that from 2007 to 2010 they were able to accumulate capital to hundreds of millions rupiah (Indonesian currency). Behind economic capital in the financial form, there are other capital opportunities such as cultural capital that builds the enthusiasm of KSU Puspa members so that they are able to build strength to always develop. The cultural capital is related to the genealogical similarities that bind them into emotional bonds so that they are able to build achievement motivation

Opening a workshop that was opened by the Pasek community was quite successful. This can be seen from the results of field observations that the workshop that was opened was almost never devoid of customers. Based on the results of interviews with the technicians who worked at the workshop it was revealed that the workshop that was opened by the Pasek community through KSU Puspa had many regular customers. There are a number of reasons for the success of the workshop that was opened by the Pasek community, which was compiled in MPSSR. *First*, customers who come from the Pasek community feel called upon to have (donated) because the money they deposited as a service fee is at the same time interpreted as a contribution given to help build the economic capital of the Pasek community. *Second*, by using the service of the workshop they assumed that they had helped build social solidarity among the Pasek community. *Third*, the workshop location is very strategically located in an urban environment so that customers can easily reach it so it tends to have many customers both from the internal community of Pasek and the community outside the Pasek community.

Synergizing with the workshop, motorbikewash and car wash business provided by KSU Puspa also showed a success. This is indicated by the number of customers who entrust their vehicle washing there. Based on the results of observations made at the servant's place a number of vehicles waited in line to get services. The results of interviews conducted with a number of customers indicate that the public interest in using vehicle washing services is based on a number of reasons. *First*, the services provided are able to satisfy consumers so that consumers who have already come to wash their vehicles wish to use these services

in the next period. *Second*, those who feel that they are Pasek community are called to entrust their vehicle's cleanliness care to the vehicle wash that was opened by KSU Puspa. *Third*, the place chosen to open a vehicle laundering service business is very strategic, which is located in an urban environment and is very easy to reach by the community.

Based on the above phenomenon, the idea of increasing actual economic capital through a motor vehicle repair and washing service business is arguably quite successful. Those who use these services are not limited to people from the Pasek community, but a number of customers also come from outside the Pasek community. Those who come from the Pasek community who use these services in addition to technical considerations are also backed by genealogical considerations. Judging from the genealogical reasons, it can be argued that blood ties greatly influence the building of internal solidarity among fellow communities, especially in the Pasek community. Primordial genealogical ties among fellow Pasek communities have helped to build the economic order through increasing economic capital. This phenomenon is synergized with social identity theory because the Pasek community is a unified genealogical identity represented in building social bonds, especially on the basis of blood ties that are used to build strength concentrations both physical and symbolic.

3.2 Management of Natural Resources as Factors of Economic Capital Production

Natural resources owned by the Pasek community that are collected in the MPSSR are potential resources that can be used as a means of producing economic capital. This phenomenon is indicated by the emergence of efforts to empower natural resources that are still potential that is owned by the Pasek community that is collected in MPSSR. The empowerment of natural resources in the form of springs in the middle of the *Mandala* (middle area) Pasek Temple as a source of clean water that is managed as bottled water. Management of these springs through a hygienic process so it is suitable for consumption. Bottled water called refill water is managed with a good managerial system so that it is able to compete with refilled water elsewhere.

Listening to the historical setting, the idea to manage the springs that emerged in the Pasek temple emerged from the thoughts of I Gde Aryana. This informant who works as a doctor produces a lot of bright ideas in an effort to build MPSSR economic capital. Regarding the effort to manage the water hygiene I Gde Aryana in an interview basically revealed that the water in the temple was first drunk directly during the temple construction process. According to him, the water was of good quality, because without being treated, he dared to drink it and no unpleasant symptoms appeared on him after drinking the water. Departing from that experience came the idea to manage the water as healthy drinking water for residents. The idea was the just community by ozonation and marketing through *semeton* (extended family) Pasek. Initially, the *semeton* that takes the water is requested only whatever willingness is placed in the box while there when taking water. Eventually, because there were many *semeton* who were interested, the idea came up to place workers to serve the *semeton* including home delivery services. Until 2009 alone the gross income from the sale of water was up to eight million rupiahs (Indonesian currency). The workforce placed to distribute the water is two people who help serve *semeton* who need water. According to I Gde Aryana, there are a number of benefits obtained by taking water in Pasek Temple, especially for Pasek residents. *First*, Ida Bhatara can get a *nunaspai* (asking for grace) Ida Bhatara Bhatari (gods and goddesses) every day. *Second*, it can have very useful to *medanapunya* (make a donation). *Third*, water can be cheaper than in other places. *Fourth*, hygienists because it is managed by experts. There is a laboratory officer to monitor the health of the water.

Based on the phrase stated by the informant above, the existence of springs in the Pasek temple environment is a very valuable asset for the Pasek community gathered in MPSSR. This is indicated by the success that has been achieved in order to empower natural resources in the form of springs to become valuable goods after proper management has been carried out. The source of water which initially did not provide many benefits for Pasek community, but after getting a touch in the form of proper treatment made the spring valuable, especially used for bottled water that could bring profits. Proper management and accompanied by an appropriate marketing strategy, the source of water in the environment of the Pasek temple is able to accumulate economic capital through the sale of water to people in need. The strategy adopted by the Pasek community is a model of economic capital strategy that helps various activities within the MPSSR and there are also efforts to improve the economy of the citizens even though it is still on a limited scale.

The course manifested through "being able to have a very useful *medanapunya* (make a donation)" implies implicitly that by buying bottled water indirectly Pasek residents have made religious obligations in the form of *danapunya* (sincere offerings). The concept of funds in Hindu teachings is emphasized in several literary sources, both *sruti* and *mrti*. The Book of Bhagavadgita stated that:

*Dātavyam iti yad dānam
Dīyate 'nupakāriṇe,
Deśe kāle ca pātre ca
Tad dānam sātṭvikam smṛtam.*
Bhagavadgita XVII.20

Meaning:

Alms that are given without expecting a return, with confidence as an obligation to give to the right place, time and recipient, are called sātṭvika (Pudja, 2003).

Starting from the above phenomenon, the economic investment strategy adopted by Pasek community is inseparable from imaging, which seeks to build a positive mental picture in an effort to market its production results. The legitimacy done is through the reference of Hindu religious literature sources conveyed through language media which is very effective in arousing religious emotions. This phenomenon is synergistic with the concept of Pierre Bourdieu (in Piliang, 2005) which explains that language is an instrument of power. Bourdieu uses the term competency, which means people who have the skills and authority to speak, interpret, assess, or legitimize language.

Imaging of bottled water production by cooperating with hygienic jargon as stated by informant I Gde Aryana, is carried out through a discourse "managed by experts and there is laboratory personnel to monitor water health". The discourse implicitly implies that the Pasek community that is gathered in MPSSR elites is trying to build a positive image in the context of health in implementing economic investment strategies especially those related to efforts to gain legitimacy regarding the quality of bottled water marketed. Imaging is done by instilling health ideology among MPSSR in this context internally based on organized social relations.

The pattern adopted by the MPSSR elites through hygienic imaging seeks to attract the sympathy of customers both internally within Pasek residents and external outside Pasek residents. The imaging was categorized as successful because in addition to the internal circle of customers, including other residents including ethnic Chinese who were willing to become customers of the bottled water. The success of imaging through social institutions is with the concept of non-physical markets proposed by Sanderson (2003), that socially, or a series of organized social relationships around the process of buying and selling something of value.

In an effort to build trust economically, it is indicated by the idea of marketing competitive prices in the market. As stated by informant I Gde Aryana above, compared to the price of bottled water on the market, the production of bottled water MPSSR is relatively lower in order to be able to compete. Imaging in the economic aspect to seize customers linked to the political economy because there are efforts to master social resources through economic resources. Citing the concept of Barker (2004), that the political economy is related to the power and distribution of economic and social resources. On a temporary basis, this is interpreted by Barker as a problem related to who owns and controls production and distribution mechanisms, along with a number of consequences of patterns of ownership and control for the contours of the cultural landscape.

Religious, hygiene, and economic jargon is an effective way of gaining legitimacy both internally and externally. This success is indicated by a large number of residents who become customers of the bottled water. In accordance with the data obtained, water management in one month on average results in gross sales of eight million rupiahs. Some of the funds even assume that the springs in Pasek temple are temple profits because from their management they earn a substantial income. Based on the above phenomenon, it can be assumed that the economic capital investment strategy implemented by the MPSSR elites is categorized as successful.

On another dimension, the economic investment strategy adopted by the Pasek community that is embedded in the MPSSR community seeks to build an accumulation of economic capital as an important component as a determinant that determines the construction of social religious practices in conjunction with Pierre Bourdieu's theory of praxis. Social practice as formulated by Bourdieu (1990), is produced in a particular domain determined by factors of capital and habitus. Capital in the form of economic capital is thus an important part in determining the success of cultural construction. Analogous to this phenomenon, in a movement that seeks to restructure Hindu practices to position economic capital as support in realizing the success of the cultural construction. Based on this phenomenon there is a conversion from economic capital into cultural capital in the context of building internal solidarity among fellow Pasek communities.

3.3 Empowerment of Cultural Capital as a Tool for Accumulating Economic Capital

Empowerment of cultural capital as a tool to increase economic capital among the Pasek community gathered in MPSSR is closely linked to the conversion of cultural capital to economic capital as stated by Pierre Bourdieu. The conversion of cultural capital into economic capital, especially in the city of Mataram, has

been carried out by constructing a discourse on the greatness of identity that their ancestors built in the past, which is represented in a contemporary way. Through the genealogical identity jargon, they seek to reunify fellow Pasek communities to build symbolic power as a tool to build the concentration of power in the form of modalities such as economic capital, social capital, and symbolic capital.

With regard to efforts to convert between capital, particularly from cultural capital to economic capital among the Pasek community that is gathered in the MPSSR is closely linked to the strategy of exchanging products from cultural capital in order to build the strength of economic capital. Based on the results of observations and interviews conducted during the inter-capital conversion study, it is invisible but its presence is felt. The genealogical identity that unites the Pasek community in a primordial genealogical bond is a cultural capital that can be used as a tool to build the strength of economic capital. The similarity of identity, especially fellow Pasek community as has been summarized in the previous section, is able to arouse the emotion of togetherness so as to realize the formation of Puspa KSU with various supporting business fields such as workshop activities, vehicle washing business, and including the production of bottled water is built from the strength of the Pasek community's identity as cultural capital.

The actualization of capital conversion as has been done in forming a gathering of *tukangbanten* (a group of making ritual offerings) in the Pasek community that is collected in MPSSR. This is as narrated by I Gde Aryana which basically states that MPSSR will form a community to make offerings for *upakara*. The formation strategy is to gather talented people in making these ritual facilities. In the future, if there is an order regarding making *banten*, it will easily be served.

Based on the narration delivered by I Gde Aryana, it was revealed that the Pasek community that was gathered in MPSSR empowered cultural capital in the form of genealogical similarities to build skills in making ritual facilities in the form of offerings. Future projections have the opportunity to open up opportunities for the creation of the commodification of ritual facilities, namely by being able to serve the people in providing ritual means, of course, will receive compensation in the form of compensation. The commodification of the ritual facilities, in the beginning, was able to realize an increase in economic capital collectively among the MPSSR. The ability to make ritual facilities as part of cultural capital invisible has been able to be converted into economic capital. Based on this phenomenon there has been a conversion between capital, especially from cultural capital into economic capital. The event has been able to justify the concept of capital conversion proposed by Pierre Bourdieu (in Rusdiarti, 2003) that economic capital is the capital that is most easily converted into other forms of capital. In all social fields, economic capital is definitely needed and cannot be denied. On another dimension, the hope conveyed by I Gde Aryana in an effort to improve the ability of the people, especially among the Pasek community is a logical phenomenon in maintaining human existence, especially related to the concept put forward by Fromm (1996), that humans are "homo esperans" creatures. i.e. always hope. Hope is an absolute requirement for humans. If a man stops all his hopes, man has entered the gates of hell and he has cast aside his own humanity.

The conversion of cultural capital into economic capital as described above indicates how important economic capital is in Hindu religious practice. Economic capital is a very important capital in the effort to improve the welfare of Hindus. Regarding efforts to improve the economic quality of the followers of the former PHDI Chairman I GdeMandia, it is stated that currently what is really needed to be done in order to improve the quality of Hindus in Lombok is to improve the quality of the people's economy. This is an effort to strengthen the economic economy of the people so that they can compete with other people. The most important thing to do is to activate the resident's system so that it is not left behind by other people. Economic capital in a broader sense as conceived by Pierre Bourdieu (in Fashri, 2007) includes the means of production, material, and money that are easily used for all purposes and passed down from one generation to the next.

4. Conclusion

Based on the results of the study it can be concluded that the mechanism of representation of primordial genealogical ties in strengthening economic capital in the Pasek community in Mataram City is generally intertwined with patterns applied by the Pasek community that are collected in the MPSSR in order to carry out an economic capital investment strategy. The investment strategy seeks to build an economic order both in an individual perspective and collectively to carry out an agenda of developing the quality of human resources among the internal, namely among the Pasek clan. From the external perspective, the economic capital investment strategy adopted tends to build a solid economic system that is further utilized as a tool to improve the quality of Hindu religious practices including those outside the Pasek clan who participate in activities that are actualized by the Pasek community.

Economic capital investment strategies that are actualized by the Paske community through natural resource management and human resource empowerment. This strategy through three important events. *First*, building an economic order with a communal dimension in the Pasek community. This strategy is

carried out by developing business fields developed by genealogical based resources, which involve the participation of the Pasek community. *Second*, the management of natural resources as a factor in the production of economic capital. Natural resources owned collectively by the Pasek community are well managed in order to obtain an increase in the quality of the economy, both individually and collectively. *Third*, the empowerment of cultural capital as a tool to accumulate economic capital. In this regard, the cultural capital owned by the Pasek community can be converted into economic capital as a vehicle to improve welfare, both individually and collectively.

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