

Genealogical Information Searches in *Kawitan* Culture on Balinese Hinduism Society: from *Lontar* (palm-leaf manuscript) to Electronic form

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Abstract:

For Balinese Hinduism society, tracking the family genealogy has an important role not only in the religious life, but also in their social-cultural-political life. Kawitan (has meaning: the origin ancestry line of a family) in Bali, act as a foundation of Balinese's social life based on concept of Atma Tattwa and Purnabhawa, believe in reincarnation. People tracking the family genealogy to stabilize the identity which has meaning to strengthen their humanism existence, to see the dynamic meaning within and family or historical development of Bali. This is unique because there will be a lot of aspects that influence in study about Kawitan: historical, biological, religious aspects, and even psychological and political aspects that can potentially started custom conflict that arise agitation and violence. It can happened because of lack information taken. All this time, information tracking about the family genealogy in society only based on nuncupative knowledge and historical record on lontar (palm-leaf manuscripts) which are not integrated. Within the technology advancement, genealogy tracking should be easier, but it rising a dilemma in society, most of them refuse to use technology and choose to use traditional ways. Based on qualitative research, using in depth interview method and participative observation, further will be researched comprehensively about the Kawitan genealogy tracking, backgrounds of Kawitan tracking in Balinese Hinduism society studied from ontology, epistemology, and axiology aspects, regulation and management effort, as well as future planning related to the Kawitan tracking development program which are more inclusive, synergistic and integrative.

Keywords: genealogy, information tracking, tradition.

Introduction

Genealogical information searching activity for the Balinese Hindu society has an important role, not only concerning about genetic inheritance, but also include socio-religious aspects, culture, and political position. The concept of Hindu teaching is so embedded in all aspects of life and social activities of Balinese culture, and people often find difficulties to separate where religion and where traditions, both have an inseparable relationship. Similarly with *Kawitan* tradition, the concept of the Hindu teachings provide soul for *Kawitan* tradition. Hindu teachings on Atma Tattwa and Punarbhawa, giving a sort of confirmation of the existence of *Kawitan* in Balinese life.

Besides the religious aspect, studies on *Kawitan* also provides a wide range of viewing angles that can be used. This is unique because there will be many aspects that affect each other in a study about *kawitan*: besides the aspect of religious, historical aspects, biological aspects, there are also social aspects, cultural, even psychological aspects and politics that can lead to customary conflicts until the upheaval in society. One of them is related to use of the title among the people of Bali. The use of a certain title on the one hand can generate pride or satisfaction for the wearer, but on the other hand give rise to a variety of harsh reaction by the other party (Krepun, 2004). Many people around will scoffs if any members of the society who changed the title, which is often higher than the previous position. So that the person who changed their title, bear all the consequences personally, not infrequently they would be ostracized from society or *kasepekang*.

Kawitan tradition with all its positive and negative sides, will not be abandoned by society, however people still have an interest on it. In the tradition of *Kawitan*, there are activities such as search and documenting genealogy, both of which are an unity and inseparable. Often then, the problems related to *Kawitan* arise due to the lack of information available. During this time, genealogical information search activity in Balinese society is based on nuncupative knowledge and recorded history on the *lontar* (palm-leaf manuscript). This paper provide a detailed overview about *Kawitan* culture, focusing on the history, the background of the *Kawitan* searches, search activity using traditional ways and possible changes in the direction of electronic form.

About *Kawitan*

The word of *Kawitan* in Balinese perspective etymologically derived from the root 'wit' means origin or progenitors (Warna, 1978; Nordholt, 1996). Balinese commonly profess patrilineage, family relationship of which line comes from the father (male) side. However, lately, the more-modern family in Bali has appreciated the humanistic values, viewing both patrilineage and matrilineage as the same point. Even though, some aspects are based on this patrilineage such as family heirloom and wealth inheritance.

To be tracked backwards, it was when Balinese had left the nomadic era and started the folk culture phase, then started to create settlement, by settling down at areas nearby rivers¹.

¹ Proven by a lot of archeological findings found in some places nearby rivers in Bali, such as around Pakerisan and Petanu, which were the center of the government of ancient Bali Kingdom at the time, under The King of Udayana and his queen, Mahendradatta (interview with I Wayan Geria, April 2016). So about *Puri* (court) of which the existence found in places nearby Badung River, Puri Jro Kuta is at the western of the river, Puri Satria is at the eastern, Puri Pemecutan and Puri Alangkadjeng are at the southern of Badung river. (interview with Nyoman Wijaya, April 2016)

Family groups lived in an area, grouped themselves creating neighbourhood, cooperating to overcome nature and enemy disruptions. This is where the *Kawitan* had begun². The social live started with social interaction such as dead ceremony, religion ceremony, etc. It emerged *sekaa patus* (social donation group) that became the embryo of *Banjar* organization in Bali (interview with Nyoman Wijaya, April 2016).

As the number of the family member increased, they built a *Pura* (temple) named *Paibon* or *Pura Panti*, a temple of the bigger family unit relationship in which strain can still be tracked. Moreover, a group of *paibon* in a large number known as *Kawitan*. Here the family consanguinity is difficult to be tracked because the number of the member is too large. Lately, there will be a *banjar* that consists of groups of family from different *kawitan*. The assemblage of *banjar* formed a *desa adat* that is lead by a chief, which comes from Bendesa family, Pasek family, Pande family, etc, and then it was completed with the coming of Aryan from Java who created new *kawitan* (interview with Nyoman Wijaya, April 2016).

Kawitan does not always mean the position of generation or genetics inheritance biologically, either kinship. It describes existence and status, also marks the people status and profession in the court era. In addition, after the colonialism of Netherland, this caste system had been transformed from the konsep of *Catur Wangsa* into a strict hierarchial caste, in order to succeed the sweatshop they had regulated. Besides, *kawitan* also functions as information, both internally and externally. Internally means building understanding in family about identity and existence. Externally it informs the social class in the social live.

Communication pattern in the society is affected by knowledge of which *Kawitan* a person come from. Bali language then becomes a finely graded, hierarchical language which offers endless possibilities for conveying and withholding respect (Howe, 1995). Appear the term *antuk linggih* that usually used to ask an addressee's social level or which social group he is coming from. It will affect the language they use to conversate each other, and it is called *angguh angguhing basa* (regarding high and low in language politeness level). A person who comes from a group of lower family shall speak politely and carefully; and contextually positions himself at a lower level to the a person who considered has higher position. However, the usage of *angguh-ungguhing basa* Balinese language that initially refers to caste configuration, lately grows become an egalitarian language (Krepun, 2004:124). Nowadays, in the modern and globalization era, the usage of *angguh-ungguhing basa* is no longer limited to the caste of family, it slowly shifts for example by the difference position of work life such as between supervisor and staff, between teacher and student. In a modern society, it no longer becomes a big deal.

Background of *Kawitan* Searches

In Hindu Balinese religious belief system, there is an understanding or a concept called *Panca Sradha*. People of Hindu underlie their belief into five things or *Panca Sradha* itself, such as *Brahman—Widhi Tattwa* which is believing and convinced toward the existence of the God, *Atman—Atma Tattwa* which is a belief toward the existence of *Atma* (spirit) which is ensoul every lives, *Karmaphala* believes toward the existence of *karma* law (law of cause and effect or the result of deed), *Purnarbhawa* or the belief toward reincarnation, and *Moksa* or belief toward the unity between *Atman* and *Brahman*.

² See V.E. Korn. (1932). *Het Adatrecht van Bali*. 2nd ed. s'Gravenhage: G. Naeff.

Panca Sradha, with all its five aspects; *Brahman*, *Atman*, *Karmaphala*, *Punarbhawa*, dan *Moksa*, didasari oleh *Sradha* (belief) which is come from *Veda* that broadly explained later on in various *Upanisad* as follows (in brief); *Sang Hyang Widhi* (God) is also mentioned as *Brahman* which was affected by *Maya* and then turn into *Atma* (spirit) which ensoul every human, animal, plant. Specifically for human view, based on the *Karmaphala* law, every thought, saying, and deed are the criterion of value for the holiness of *Atman* that determine whether *Atman* can be united again with *Brahman* or not. If both were united, it is called *Moksa*, but in reverse, it is called *Punarbhawa*.

On the other hand, the Hindus also recognize the concept of *Tri Rna* or three debts or duties possessed by people in life, including *Dewa Rna* (debt to God for life), *Pitra Rna* (debt to the ancestors for their services) and *Rsi Rna* (debt to teachers on science and wisdom). If it is linked by the concept of teaching of *Panca Sradha* described previously, we take only one part, that is *Punarbhawa*. It is defined as birth repeated, belief in reincarnation, the spirit of ancestors who have died can be reborn into the world. So the consequence that respect for ancestors can also be achieved or reflected through respect for human (descendants). Because in man is believed the spirits of deceased ancestors were reside (reborn). Comes the holy sacrifice to the ancestors who are in the human body through *Yadnya*³ ceremony, as a form of remuneration for the abundance of the gifts that have been given.

The Balinese are basically afraid to cut off its relationship with the ancestors, considering the actualization of the concept of 'rights and obligations' in the concept of *Tri Rna*, Hindu obligation to provide a form of devotion to the ancestors on present life. Therefore, that is why the Balinese Hindu community who do not know who were their ancestors, certainly will try to search for information on the origins of their *Kawitan*. In the socio-religious condition, community wants to unite feeling with his ancestors, establish connectivity between the current life with previous life. People needs to devote their ancestors through prayer, therefore Hindus build a place to worship them which is known as *Merajan* at the level of each house, in addition to worship the glory of God, Hindus also venerate their ancestors. Ancestor worship is described as a connecting thread between man and God. According to excerpts of the text in *Kakawin Ramayana* “*wruh sira ring Wéda, bhakti ring Déwa, tar malupeng pitra puja*” which means 'He who is adept at studying the Vedas and devoted to the gods, does not forget to devote to his ancestors'. In Bali Hindu cosmology, ancestor is described as a connecting ladder between man and God, with parents who are in the first level. Hindus believe that God in the concrete manifestation is the parents (father and mother), so if we delight both parents, is equal to we please God.

³ *Yadnya* in the Hindu belief understood as a holy sacrifice, a form of offerings to create a state of balance. Something that was presented by the people as a form of obligation, because people feel that they have the right. So it can be said to be a form of "fringe benefits" or "pay the debt", to complete their life in order to create a balance.

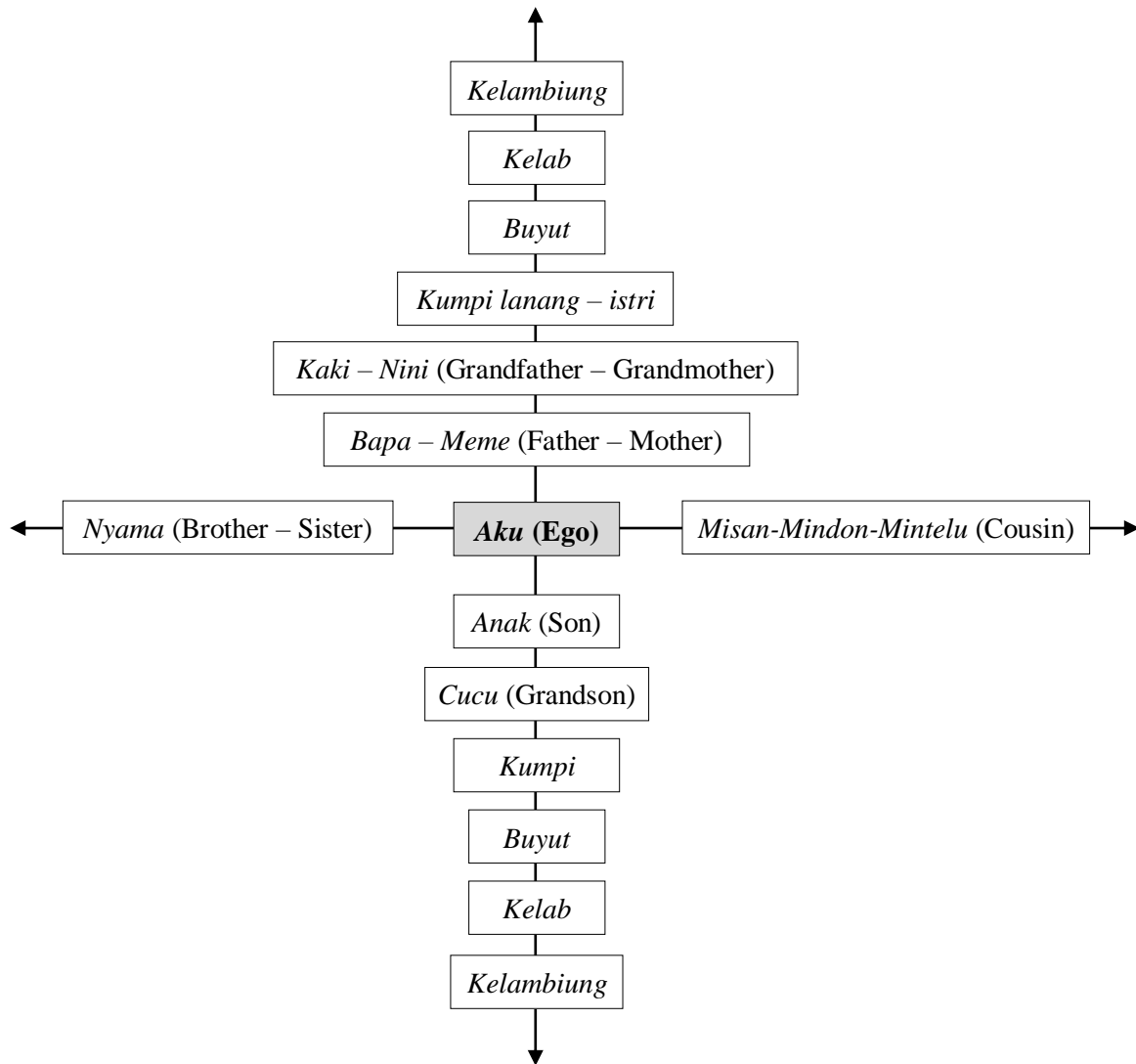


Figure 1. Stages in Balinese Kinship

From the figures above, we can see the level of kinship Balinese, *I* (ego) is the central point with vertical and horizontal connection. Can be seen the difference term in three layers to the top and three down, but on the fourth layer, and so on (*kumpi*; *buyut*; *kelab*) the term used is the same. This means that, Balinese only able to remember the three levels of layers up and down vertically, otherwise they do not know who the great-grandparents (*buyut*), or even their *kelab* and *kelambiung*, considering the average age of human life. In the understanding of the Balinese, vertical kinship is more strict and continual, it is based on the influence concept *Punarbhawa* and *Pitra Rna* earlier, while the horizontal relationship seems more loose and often considered less important.

Because of the limited ability of the Balinese to remember and recognize their ancestors, it is often that the information about their *Kawitan* is incomplete. Therefore, it then encourages Balinese to search their *kawitan*, to fill the information gap, so that it can be reconnected. There are several reasons why many of the Balinese in present are losing track of their ancestors, and this is because the nature of Balinese people who do not like documenting or recording his family tree. In addition, in the kingdom era, frequent social and political conflicts that led to many of the knights who hides their identity and became a commoner, or known as *Nyineb Wangsa* or *Mapatita Wangsa*, this is done to escape, because the occurrence

of war, a king who lost the battle with the whole army will be the spoils of war, to avoid that, the knights fled and did *Nyineb Wangsa*. *Patita Wangsa* was not only done by those who do not want to become the spoils of war, but also for the nobility who disobeyed towards the rules. In today's modern life, there is also *wangsa*⁴ *ksatria* (knight) who takes his title off, as happened to Gusti family who came from Menanga area (Karangasem), when he were asked about the reason to remove his title, the answer is quite simple, he says that he is not in a family which is capable financially, and with being the same as most people, it will be easier for them to accept help from anyone. (Interview with Wayan Westa, April 2016)

From the perspective of history of Balinese civilization, there are a variety of reasons behind the activities of searching genealogy information in accordance with the current culture at the moment. History of Bali itself develops in five stages, (1) *Kebudayaan rakyat* (folk culture) live in agrarian society, cultivating land, from BC until the tenth century, the longest phase; (2) *Kebudayaan keraton* (Court culture) begins with Warmadewa - Udayana era about the eleventh century, centre of government was around Tukad Pakerisan Pejeng, the beginning of *Desa Pakraman*, *banjar* and *subak*. Around fifteenth century, entering Waturenggong government, marked with the emergence of the ninth kingdom or *Puri* in Bali; (3) Colonial culture, in 1849 the Dutch colonial government entering Bali via Buleleng, Then followed by the Japanese colonial government for three and a half years; (4) National culture, after the declaration of independence of the Republic of Indonesia in 1945; (5) Modern culture, the presence of Bali at this moment in the movement of modernity.

According to Nyoman Wijaya, the observing activity for *Kawitan* conducted by the first King of Mengwi, I Gusti Made Agung Bima Sakti, with his son, I Gusti Agung Panji did an expedition to Java to get information about their real ancestor. Since now the society, especially the nobleman, trace their ancestor. This activity getting more active during the kolonial period. The Dutch colonial government make a policy of physical construction which is needing many power of laborer and gaffer. There were three board categories of slaves: prisoners of war, debt slaves, and convicts (Nordholt, 1996: 41).

Therefore, when it enters the colonial period, the Balinese trace their family trees to avoid themselves from the forced labor, so they do not get the grunt work (*memata-mematu*). At that time the Dutch colonial government did retraditionalisation toward *Catur Wangsa* concept which is existing in the kingdom as the caste system very strictly, to be used as a guideline in the system of forced labor (Wijaya, 2009). The colonial government reassert boundaries or strata of the caste in Bali. The common resident Neither nobles nor were part of the entourage, they were referred to as *Jaba* or outsiders (Nordholt, 1996). Those who identify themselves as *Jaba*, in the caste system by the colonial government then classified as *Sudrawangsa*, while *Brahmana*, *Ksatria* and *Wesya* classified as *Triwangsa*. The Dutch colonial government is very familiar with the social life of the Balinese when the days of empire, where the people are very trusting and devoted to his king. For ease of control, the colonial government made approaches to the kings, by giving privileges to the nobility of it. So with the grouping and differences in workload, it has resulted the emergence of resistance by certain groups in society, especially by those who feel aggrieved by the rules, embodied by reconstructing their identities.

⁴ It is prohibited when Triwangsa recourse to the Sudrawangsa. It was mentioned in *lontar* Widhi Pepincatan, containing the prohibition for Triwangsa to live in Sudrawangsa's house, given the same food and drink with Sudrawangsa, as well as other restrictions.

see Made Kembar Krepun. (2004). *Benang Kusut Nama Gelar di Bali*. Denpasar: CV. Bali Media Adhikarsa.

During the colonial rule, the *Triwangsa* freed from forced labor, while the *Sudra* required to do so. People of *Wesya* only assigned to carry official papers. While *Brahmana* and *Ksatria* released completely from the forced labor (Krepun, 2004). The colonial government really privileging the *Triwangsa*. So then many members of the nobility and *prebali* which was formerly in the pre-colonial system holds a royalty for granting the King because his services, should suddenly fall into *Sudra* in the new caste created by the colonial government which came into force since 1910. Therefore, a lot of rejection appeared, including the movement of *Pande* from Beng in 1911 who protested that they are not pleased when grouped as *Sudras*, they refused to perform forced labor and demanded their religious social rights (interview with Nyoman Wijaya, April 2016).

Those people who used to be a noble and *prebali* before the colonial period, are trying and struggling to regain the title and position as a noble by submitting an application to the *Raad Kerta* (customary courts) to be established as the nobility again. Therefore, since 1910 *Raad Kerta* in Bali accepting many applications by the term '*perkara title*' (title case), the lucky ones will get the title of nobility and freed from labor. People who then holds nobles because the result of *Raad Kerta*, then be a scorn by the public, therefore there is a well known term like '*Gusti pones*', because of the degree obtained by the verdict (*pones* = judgment) *Raad Kerta*. Those who wish to restore their caste through *Raad Kerta*, conducted by paying a sum of money, other than that they should be able to prove that they were indeed a true noble which is formerly was *Mapatita Wangsa*, by observing their *Kawitan* and get a recognition from their relatives. But there are also many *Sudra* who deceive the process in order to get noble title, by means paying an acquaintance who came from the *Gusti* to be a witness, evidenced by eating food in a plate together, as proof that they are one blood. Because as we all know, it is not justified for the *Triwangsa* eat the same food as *Sudrawangsa*. Therefore, there are more and more people who apply for it to obtain a degree of nobles, to avoid forced labor. So until 1929, finally the Dutch colonial government prohibits the submission for a peerage through *Raad Kerta* verdict. Based on this, we can see that the trend in searching *Kawitan* happened in the colonial period is to seek equal rights, among *Triwangsa* and *Sudrawangsa*, in order to avoid forced labor demands of the colonial government.

Recently when entering the national culture era, the development tendency of Balinese who hunt for the noble title up to the palace in Java, which is not only done by people who never hold the title before, but also by those who have traditionally holds a higher level. Holding the title of nobility is regarded as something more prestigious, in the end the title was also aimed to gain position or high political position. Holding nobility title as a direct descendant of King Majapahit for example, would give pride to the wearer, but not with others who may be argued with it or even look at it cynically.

But in the Balinese life that are more modern nowadays, most people have not focused too much on activities competing for the title of the highest for a specific reason. The leader of warga Pasek, *Pande*, nowadays have a clear agenda for a change. From their socio demographic characteristic we see that these leaders are mostly members of new elites that gained their social economic status trough modern and not through status ascription by birth (Pitana, 1999). They no longer seek or expect to hold the title of *Ida*, *Dewa* or *Gusti*, but rather focused on attempts to develop themselves through scientific quality by winning titles in the fields of science, such as Dr. Ir., or Prof., they have recognize that is the mind and intelligence that is capable of elevating his own people, not because holding the titles of nobility.

Then in the end, the main goal for someone who searching for their *Kawitan* is to search for their identity, to know the origins of where they actually came from (*wit*). They are trying to establish a connection with a previous ancestral life, according to belief of Balinese Hindu community to their ancestors or *Dewa Pitara*. Balinese Hindu community, indeed, tend to avoid errors arising due to forgotten ancestors, or in terms of Bali known as plagues, forgetting their identity. Because it is often, people who have bad luck tend to be stated 'forgetting their *Kawitan*', such as businesses or jobs that always fails, chronic pain that can not be cured, struck down by disaster, and so on. But not infrequently, many Balinese who feel their life is getting better or even become successful after finding their *Kawitan*. There are many examples of Balinese who became successful after finding their *Kawitan*, such as chairman of the Santrian Group and the Prada Group. The Balinese society certainly hope to always get a better life, by building a harmony—*Tri Hita Karana*, a harmonious relationship between the three elements of life: man, God, and the nature.

***Lontar* to Electronic Form**

In the process of their *kawitan* tracking, Balinese oriented to the notes of family tree that was written on *lontar*. A *Lontar* (palm-leaf manuscript) that contains information about family tree is called *Babad*. It documented notes and important events that had been done by the ancestors and also contains sermons to be always doing good and to not doing something endanger others. Moreover, *babad* also contains myths; such as ability of communicating to Goddess, a belief as the descendant of Goddess, a story of marrying angels, given birth from a stone, etc. Those are the characteristics of *Babad*. The weakness of *babad* is, it was often inserted with political elements so the actual family tree becomes disorder. Sometimes what was written are not in accordance with fact because the actual story had been written back and forth. This is backgrounded by the society which was keen on showing their life experience off, and because they overstated the story in *babad*.

Practically, besides using *lontar* as references, people also consulting with *babad* expert that mastering knowledge about history of Bali entirely, especially those regarding Balinese lineage. The lineage investigation was done by using territory or resident approach besides tracking the ancestor's profession function and tasks in the past. Therefore, it could be matched with the *kawitan* that having similarity of history, territory, or profession. Basically, the investigation of *kawitan* is related with feeling and family beliefs. That is why the process of investigation usually takes a long time. Sometimes there is *kawitan* alteration because a person does not feel in to his previous *kawitan*.

The practice of *kawitan* investigation by using traditional ways is often involving *balian* (shaman) in order to collect the information. Balinese calls this activity as *meluasin* (trance channeling). They believe that *balian* is the so-called *jan bangun*, described as stairs that connect human world and the world of the ancestor's soul. Via this mediation, Balinese are able to communicate with their ancestors, questioning how the past was, in order to find out more information supporting those that were written in literatures. The information tracking is a long process and involving trial-and-error within. Therefore a big family meeting needs to be held to decide which *kawitan* to be followed. As stated before, this investigation involving feeling and somebody's belief.

The main problem of Balinese difficulty in finding their *kawitan* is because of lack of documentation. Not to be blamed, most of Balinese social live were backgrounded as agrarian. The activity of documentation in *lontar* was only held inside the palace, and the documentation was in the form of *prasasti*. *Prasasti* is an authentic evidence that confirm the authority and position of the King and his royal family. Another reason Balinese didnot documented their family tree was because their limited access in language and alphabet to *lontar*. The language that is used in *lontar* is Kawi, which was mastered only by limited people.

It continues to today, only small number of the Balinese are able to write on a *lontar* , moreover to read and understand the content because of the language problem Therefore, the proces of *Kawitan* investigation really depends on the ability of a *Babad* master. Viewing the problem, the family tree documentation nowadays is no longer focusing on *lontar*. Many urban and semiurban family in Bali are no longer documenting their family tree on a *lontar*, but is written on paper, being framed, even considered tobe a family hairloom (interview with Wayan Geria). The biggest revolution in writing media in Bali was started with the introduction of paper and typing machine, about in 1950-s, and after that the usage of *lontar* be slowly replaced by paper. The rapid development of technology not only affects the usage of *lontar* to paper, the digital technology also brings effects to Balinese attitude in fulfilling their needs of information, including about *kawitan*. Today information about *kawitan* is easily found in internet. Even a massive project is on going to digitalize the *lontar* script so that the results can be accessible by anyone via archieve.org. It includes the large amount of *lontar babad* which lately can be online read or downloaded to be offline read later.

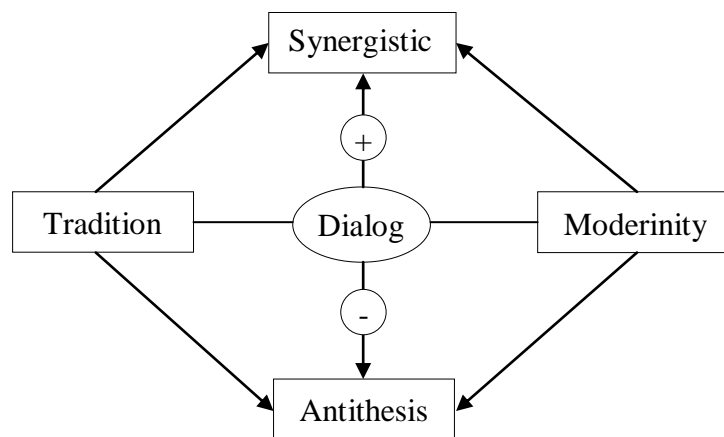


Figure 2. Dialog happens between tradition and modernity.

A state of worry then emerged, questioning whether the traditional values will be replaced by the technology. As shown in figure 2 above, in the development of socio-cultural live of Balinese, there is a dialog between tradition and modernity, and there is a compromise within. Information technology appears with double-sides, one side is the positive and the other is the negative. This is what is called the technology pathology in cultural development. Whenever the positive side dominantly appears in the development of information technology, there will be a synergy. It means the tradition is supported or strengthen by the technology. The tradition will still be existing in the society and it is what we call harmony. However, if modernity in the form of technology brings more negative impacts, it will bring a state of worry. The technology might weaken or destroy even kill the existing tradition in the society, and emerging the so-called antithesis.

In the process of *kawitan* investigation, antithesis might not appear yet. It is because Balinese track the information about family tree via spoken information and historical documentation in the form of *lontar* by the help of a *babad* master. Even though the information can also be searched in the internet, but it does not provide all they need. Ideally, technology supports the investigation process of *kawitan* and emerges a synergy between tradition and the modernity itself. However, it comes to a dilemma in the society. Most people prefer using traditional ways than technology.

Balinese can not fully depend on internet investigation, because it is impossible to find their *kawitan* just by searching the internet. It has limited information and has no detail. It will only be a supporting information and thus the traditional ways are still priority. Besides, the *kawitan* investigation process contains traditional values that are irreplaceable by electronic form. Balinese who does the family tree investigation feels more comfortable and trust to consult with the *babad* mater directly, or by communicating via media with his ancestors through *meluasin* activity. *Meluasin* is some kind of test, to check whether the collected information via literature and spoken are matched each other. It needs to be remembered, finding the *kawitan* is strongly related with personal feel and belief, because its investigation aims to build a fixed identity that means fixing the existence of Balinese humanity.

Future planning

The main problems encountered in the *Kawitan* searches is a tradition to write the genealogy becoming increasingly scarce, which is the main cause why the Balinese difficult to find their *Kawitan*. If anything, the Balinese people rarely write down his family tree with complete and continuous, genealogical writing should be sustainable as a record of inheritance intact. If you look at the current period, documenting the genealogy is not a culture that is a live and practiced by the entire community. This is a problem not only in the Balinese society, but Indonesia in general. Given the documentation activity is closely associated with genealogical search in the future.

So needed today is held revitalization movement, by reviving the traditions ever existed, including a tradition of writing down the family tree. Especially with the advancement of information technology, will make documentation and information retrieval activities will become easier and more sophisticated. After that will come a proposition, if tradition and technology synergies, it will create a culture that is more sophisticated and informative, penetrate local, national up to global levels. Although currently writing genealogy tends to be written on paper, while on *lontar* is increasingly rare, except by groups who pursue *nyastra*. As long as it is essentially the same, namely efforts to revive the tradition of documenting the genealogy, do it in any way is a good thing. What matters is, firstly, how the idea of writing the genealogy became popular in the community, then after that discussed the more advanced idea. That *nyurat* tradition or write text on *lontar* has also not to be abandoned, for various reasons, one of them because it is a local wisdom (tradition) that should be preserved.

Conclusion

The documenting tradition of genealogical information by the Balinese people are still very weak, so it is necessary to be held revitalization movement. Given the problems of the difficulty of *Kawitan* searching is closely associated with the genealogical documentation process. A state of weak documentation, make many people who are confused or having trouble finding their family origins. Genealogical writing has not become a common

discourse, as well as awareness of the things that are more rooted in *Kawitan* traditions. Not only the people, even in the government situation. There are institutions engaged in the documentation, but it is very 'dry', there is no meaningful work they have done. What needs to be done now is to build public awareness as well as governments through revitalization movement, how to improve the public's understanding of *Kawitan* more comprehensively. The problems and conflicts that occur because an understanding of *Kawitan* are not yet entrenched. *Kawitan* not just about genetic inheritance or kinship, but also about identity, social-religious life, even political position and title. *Kawitan* not limited to genealogical searching process, but also there is the process of genealogical writing, all of which should be part of a whole process in *Kawitan* tradition. With traditional knowledge and the development of the modern world (in construction, description, functional and structural), human can humanize and civilize human, so human is able to find his true identity as a human being. Similarly, the developments in technology that create a discovery program more inclusive and synergistic, with good integration between traditional ways with modern technology. Thus the tradition will be able to embrace modernity and vice versa modernity can collaborate with tradition, which raises their sustainability.

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