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 Vol. 4 Issue 1, Month 2017, pages: 28-36
 ISSN: 2395-7492 Impact Factor: 5.462 | Thomson Reuters: K-4291-2016
 : <http://dx.doi.org/10.21744/ijrmis.v0i0.000> <http://orcid.org/0000-0001-9998-6145>

Revealing the Impact and Meaning of Identity Reproduction in Pasek Community of Hindus in Mataram City, West Nusa Tenggara, Indonesia

I Wawan Ardi Wirawan

Article history:
 Received, November 19th, 2017;
 Accepted in revised form, December 15th, 2017;
 Approved, January 10th, 2017;
 Available online, January 15th, 2017.

Abstract
 Contemporarily identity reproduction at Pasek clan's ancestors of Hindus in Mataram, resulting a number of impacts such as Hindu unification based on genealogical similarity, strengthening militancy based on primordial bond called *zoro*, Hindu polarization, conflict in Hindu religious practice, genealogical identity reification, development of critical force, deconstruction of established religious practices, orthodoxy of religious practices, empowering member of the clan, entrance of politic and power into religious practice, priesthood status transformation, opening the opportunity to reproduce symbolic power, and developing economic capital power.

Keywords:
 Impact;
 Hindu;
 Meaning;
 Pasek community;
 Identity reproduction;

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IRJMS ISSN: 2395-7492 Impact Factor: 5.462 29

other is 'I' in another form. Other is exist in 'I' vice versa. 'I' impossible to have consciousness of 'I' identity without the existence of other which admit the existence of 'I', and that is a fundamental precondition of the identity of 'I'.

On this condition, particularly related to building social identity through search process synergized with the socio-religious phenomenon of identity reproduction at Pasek Community united in **Maharaja Pasek Sanak Sapa Rai** (or MPSSR for short) amongst Hindus in **Mataram**, West Nusa Tenggara, Indonesia. **Pasek** Community tries to represent ancestor's identity contemporarily by developing a socio-religious movement. This movement is accompanied with *imagery* that tried to built positive image and spread out to public memory space to gain legitimacy. Monolithically this movement is accumulated in some means to restructuring the priesthood symbol. Historically priesthood symbol in Hindu community of Mataram is constructed *palace center* with *wacana-budhita* concept which gives full authority to the descendants of *pedanda ziva* and descendants of *pedanda Budhita* to be initiated as a religious priest.

Socio-religious movement actualized by MPSSR is trying to *ngedegang* (initiate) *pedanda ngpu* as *pedanda* clan. The achievement of MPSSR to initiate *pedanda ngpu* as *ngeloka pala trapa* (as a people's leader in religious activities) to restructure priesthood symbol constructed in the time of history, set and meaning operate in identity reproduction amongst **Pasek** in hood symbol in Hindu community in Mataram.

meaning related to 'sign' in reproducing identity in MPSSR in socio- id in identity reproduction in MPSSR implicitly contains meaning- hood (1992:165) is as the vehicle of meaning. 'Sign' including that contained symbols to anyone is termed as 'situation-sign' or 'stone-sign' or 'situation-meaning' categorized in three types those In the efforts to discover the answers to questions in philosophy, it y 'signs'.

in 'signs', Fiske (2005:68) forwarded that meaning is the result of dynamic interaction among 'sign', *interpretation*, and *object* that is historically placed meaning and changeable in times. Meaning is not an absolute and static concept that could be found in the package of the message. Meaning is an active process refers to some words according to semiotic such as creating, encouraging, and negotiating. Negotiating is a most useful term because it shows to *and pro*, the *give-and-take* between human and message.

2. Research Method
 Explaining research model, theory, the techniques of collecting the data, the techniques of analyzing the data, hypothesis research chronological, including research design, research procedure (in the form of algorithms, Pseudocode or other), how to test and data acquisition [1]-[3]. The description of the course of research should be supported references, so the explanation can be accepted scientifically [2], [4].
 Tables and Figures are the presented center, as shown below and cited in the manuscript.

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