



SECULARIZATION OF PURA BESAKIH IN BALI

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Abstrak

Pura Besakih sebagai pura terbesar di Bali dan menjadi salah satu Pura Kahyangan Jagat. Pura Kahyangan Jagat merupakan tempat pemujaan Ida Sang Hyang Widhi Wasa beserta segala manifestasi-Nya. Pura Kahyangan Jagat merupakan pura yang bersifat umum, artinya setiap orang dapat bersembahyang di pura tersebut untuk memohon keselamatan/kerahayuan, kesejahteraan, dan keteduhan jagat semesta. Pura Besakih sebagai daya tarik wisata berdampak terjadinya pergeseran nilai dan makna, pada awal berdiri Pura Besakih merupakan pura yang sakral, penuh dengan nilai-nilai religius-magis, namun dilihat dari pemanfaatan Pura Besakih sebagai daya tarik wisata yang telah membuat ketertarikan wisatawan asing untuk berkunjung ke Pura Besakih. Metode yang digunakan adalah metode kualitatif dengan teknik pengumpulan data berupa observasi dan kepustakaan. Terjadi perubahan pandangan dan pola pikir masyarakat dan pemerintah setempat untuk memanfaatkan warisan budaya spiritual Hindu tersebut ke dalam bentuk nilai ekonomi. Pura Besakih sebagai unsur kekayaan budaya spiritual Hindu yang dilestarikan dan diamong oleh masyarakat dikomersialkan untuk kepentingan pariwisata dengan dimanfaatkannya Pura Besakih sebagai daya tarik wisata. Persoalan tersebut telah menyebabkan nilai kesakralan maupun nilai kereligiusan Pura Besakih mengalami sekulerisasi. Budaya global dengan ideologi kebebasannya, mungkin saja tidak mengenal aturan datang bulan (menstruasi) maupun cuncta karena ada kematian (sesuai aturan desa, kala, patra yang berlaku di daerah setempat) untuk memasuki pura karena aturan/awig-awig adat, hal ini dapat menyebabkan rasa ketidaknyamanan umat Hindu dalam melakukan persembahyangan di dalam pura.

Kata Kunci : Bali; Pura Besakih; Sekulerisasi

Abstract

Pura Besakih is the largest temple in Bali and as Pura Kahyangan Jagat. Pura Kahyangan Jagat is a place of worship for Ida Sang Hyang Widhi Wasa and all of His manifestations. Pura Kahyangan Jagat is a general temple, meaning that everyone can pray at the temple to ask for safety/mercy, welfare, and shade in the universe. Pura Pura Besakih as a tourist attraction has an impact on a shift in values and meaning, at the beginning of its establishment, Pura Besakih was a sacred temple, full of religious-magical values, but seen from the use of Pura Besakih as a tourist attraction that has attracted foreign tourists to visit to Pura Besakih. The method used is a qualitative method with data collection techniques in the form of observation and literature. There has been a change in the views and mindsets of the community and local government to take advantage of the Hindu spiritual cultural heritage into the form of economic values. Pura Besakih as an element of the wealth of Hindu spiritual culture that is preserved and observed by the community is commercialized for tourism purposes by utilizing Pura Besakih as a tourist attraction. These problems have caused the sacred and religious values of Pura Besakih to

experience secularization. Global culture with its ideology of freedom, may not recognize the rules for menstruation (menstruation) or cuntaka because there are deaths (according to village regulations, kala, patra that apply in the local area) to enter temples due to customary rules / awig-awig, this can cause Hindus feel uncomfortable when praying in temples.

Keywords: Bali; Pura Besakih; Secularization

Introduction

The mindset of Balinese people began to change because of tourism. Bali has various cultural potentials making Bali a world tourist destination. The uniqueness of Balinese culture and the natural beauty of Bali are the most dominant attractions in the development of tourism in Bali. The influence of the success of the world of tourism has brought the social and cultural life of the Balinese people to experience very rapid changes, making tourism the main commodity in the economy to achieve prosperity, increasing the country's foreign exchange, increasing the income of the Province of Bali, and unwittingly by the Balinese people it has influenced other sectors of need. . Tourism can be said to be a global cultural phenomenon that is seen as a system.

Tourism can create environmental, social, and cultural pressures for local communities to support tourism because tourism is a fast growing industry. Generally, coastal areas are the first areas affected by tourism so that they experience changes due to tourism. The tourism industry in the global era tends to increase and become a catalyst in national development because tourism can support the improvement of the people's economy and foreign exchange. Positive and negative influences in the development of the tourism industry need to be watched out by the community (Sirtha, 2007:62).

Bali as a tourist destination has a relatively large number of cultural heritages in the form of objects/buildings from the Hindu classical period, such as the Pura Besakih located in Besakih Village, Rendang District, Karangasem. Pura Besakih is the largest temple in Bali and is one of the heavenly temples in the world. Kahyangan Jagat Temple is a place of worship for Ida Sang Hyang Widhi Wasa and all of His manifestations. Pura Kahyangan Jagat, according to its literal meaning, is a universal or general temple, meaning that all people of God's creation in the universe can pray at this temple to ask for safety / mercy, welfare, and shade in the universe (Suadnyana, 2011:vii).

The use of cultural tourism can have both positive and negative impacts. The natural environment and the community environment are one of the most influential factors in the development of the global tourism industry which is growing out of control and very fast. Supported by an environment like this will have a positive and negative impact on the objects/buildings of cultural heritage, and can be a very dangerous threat, especially if there is an acculturation process between the culture of the local community and the culture of tourists as a result of the misuse and management of cultural tourism (Ardika, 2007:48).

There has been a commercialization of cultural values and a shift in cultural values from sacred to secular in cultural aspects. Society will lose its personality if cultural values have degenerated. Even the decline in cultural values in society will cause the development of cultural tourism to be threatened. The extent of the influence of globalization in tourism, will affect the natural environment and the social and cultural environment, so tourism development policies should not only benefit from the economic aspect but also there must be efforts to develop and preserve the environment (tangible) as well as the social and cultural environment (intangible) for the sake of creating a sustainable environment (Sirtha, 2007:63).

He made Pura Besakih as a tourist attraction, made a shift in values and meanings, at the beginning of its establishment, Pura Besakih was a sacred temple and filled with religious-magical values. Pura Besakih has experienced a shift in the values and meanings contained in

it. This can be seen from the use of Pura Besakih as a tourist attraction which has attracted foreign tourists to visit the temple.

This problem causes the sacredness of Pura Besakih to shift towards the secularization of the meaning contained in it. The commercialization of a holy place can result in a decrease in religious values in that place. Hindus in Bali as heirs and cultural owners often do not understand the meaning contained in their culture. The sacredness of a temple must be preserved and maintained for the sanctity of the temple. The secularization which affects the existence and main function of temples as holy places is due to the industrialization of global tourism, so as to reduce the solemnity of Hindus when carrying out prayers.

Secularization causes a shift in the value, form and meaning of the sacredness of Pura Besakih as a holy place due to the development of tourism. Pura Besakih as a holy place for Hindus is no longer a sacred temple as its original value, meaning and function when it was built, has now shifted because it is used as a tourist attraction visited by tourists.

The secularization of the use of Pura Besakih may occur due to the indecisiveness of implementing customary rules, weak supervision, and implementation of local regulations in the field regarding the radius of the sanctity of the temple, as well as changes in the mindset and views of local communities that have started to become modern due to the impact of global tourism and advances in science and technology in all fields. The use of Pura Besakih has an impact on economic, social and cultural aspects, slowly but surely the sanctity of the temple begins to fade. All of these things can cause a shift in the values and meanings contained therein towards its main function, as well as the religiosity of the sanctity of the temple. Based on the description above, this paper will discuss the secularization of the use of Pura Besakih in the context of tourism in Bali.

Method

Secularization of Pura Besakih in Bali uses qualitative research methods. (Moleong, 2014:6) stated that qualitative research is research that intends to understand the phenomena experienced by research subjects such as behavior, perception, motivation, action, holistically, and by means of descriptions in the form of words and language, in a context special nature and by making use of various natural methods.

The data collection techniques used were document study and literature study. Literature study looks for sources for tracing texts, texts, books related to the research being researched from various places. Moleong (2014:217-219) argues that documents have long been used in research as a data source because in many ways documents as data sources are used to test, interpret, and even predict. The data analysis techniques used are data reduction, data classification, data display, and conclusion drawing.

Result And Discussion

1. Practice Theory

Bourdieu as a contemporary postmodernist-constructivist sociologist, uses an innovative approach with a transdisciplinary study model. He combines the concepts of sociology, linguistics and philosophy of Bachelard, Weber, Marx, Mauss and Durkheim, into a creative and productive intellectual project. This map of Bourdieu's ideas inherited important concepts that are often borrowed from the social sciences to cultural studies, such as: the habitus, the realm of struggle, symbolic power, and cultural capital which then influenced resource and commodity theory. Harker & Mahar (2005:xxi;9-22) states in relation to these concepts, Bourdieu offers a generative-formulation with the formula (Habitus x Capital) + Domain = Practice. This formula is used to reveal the intensity and orientation of individuals to carry out social practices. This formula replaces the simple relationship between individuals and structures through relations of habitus, capital and realm. Practice Theory is Bourdieu's idea of thinking as a product of the relations of habitus, as a product of history, and a realm which is

also a product of history, in which in the realm there are stakes, powers and people who have a lot of capital, and people who do not have capital. Capital is a concentration of power, a specific force operating in the realm. and a realm that is also a product of history, in which in the realm there are stakes, powers and people who have a lot of capital, and people who do not have capital. Capital is a concentration of strength, a specific force operating in the realm. and a realm that is also a product of history, in which in the realm there are stakes, the powers and people who have a lot of capital, and people who do not have capital. Capital is a concentration of power, a specific force operating in the realm.

Bourdieu in Haryatmoko (2003:9) states that habitus is a skill that becomes practical action which is then translated into an ability that seems natural and develops in a certain social environment.

The concept of the realm used by Bourdieu is seen as a realm of strength, this is because there is a demand to see the realm as dynamic, a realm where various potentials exist. The realm is always defined by the system of objective power relations that exist between social positions that correspond to the system of objective relations that exist between symbolic points (Harker & Mahar, 2005:9-10).

Bourdieu stated capital is a social relationship, meaning that a social energy only exists and produces results in the arena of struggle in which it produces and is produced (Haryatmoko, 2003:11). In relation to the concept of desire and human adaptation strategies to the surrounding environment, Bourdieu emphasizes the involvement of subjects in the process of cultural construction. Bourdieu explained this by saying that between humans and their cultures there is a continuous process of interaction, in which humans try to process and construct cultural symbols for their interests in certain situational social, economic and political conditions. Bourdieu's attempts to construct symbols or cultural values are called practices. All practices have an economic side if those practices involve objects, either material or symbolic objects that represent themselves as something that is rare and worth searching for (Harker & Mahar, 2005:19).

Bourdieu's theory of practice shows that how cultural values are influenced by human experiences in everyday life, not merely cultural values form themselves and influence human behavior, meaning that there is a continuous reciprocal relationship between behavior influenced by the symbol system and vice versa. This reciprocal relationship is called an objective structure that includes culture as a system of conceptions that are inherited or reproduced on the basis of situational interests. The main implication of a cultural concept like this is that the symbols or values contained in culture are always fluid, dynamic and temporary, because their existence depends on the practices of the actors who have certain interests. Other than that, A culture can only be manifested in relation to the subject through its practice and one of its unique practices, namely discourse (discourse), because it is directly capable of constructing culture. Discourse is a form of verbal speech that is closely related to the interests of the speaker (Harker & Mahar, 2005:20).

Thus, practice theory can be used to explain how humans try and try to process and construct cultural symbols for their interests in certain social, economic and political conditions according to their situation. In this case, the theory of practice answers that the desires, practices and discourses that occur in the lives of the people of Besakih Village and the Karangasem Regency government as supporters of local culture in their interests can change due to dynamic situations as an impact of the global tourism industry which has a realistic impact on Pura Besakih, , such as a shift in values from sacred to secular.

2. Pura Besakih as Kahyangan Jagat

Pura Besakih is located in Rendang District, Karangasem Regency, which stands at the foot of Mount Agung. Outside of Padharman Temple and other family temples, Pura Besakih consists of 18 temple complexes which are replicas of the existence of Bhuwana Agung, of

which Penataran Agung Temple is the center. The entire complex of Pura Besakih symbolizes the upper realm (luhuring ambal-ambal) and the lower realm (soring ambal-ambal). Pura Besakih is a visualization of Hindu teachings in the form of sacred architecture in the form of a place of worship (Wiana, 2009:2).

Pura Besakih is a Kahyangan Jagat Temple which has the most important position on the island of Bali. Kahyangan Jagat is a temple or place of worship for the public with no distinction between family origin, village origin, or profession. This means that all Hindus can use the Kahyangan Jagat Temple as a means of carrying out religious activities, such as praying, holding Hindu religious celebrations and various other religious activities that are justified in being carried out at a Kahyangan Jagat Temple. In Lontar Padma Bhuwana, Pura Besakih is declared as Huluning Bali Rajya, meaning Pura Besakih as the upstream area of Bali. In other words, Pura Besakih is the soul of the island of Bali. This is in accordance with the location of Pura Besakih in the northeast of Bali Island. Northeast is the direction of the mountains and the direction of the rising of the sun with its rays as one of the natural forces created by God which is the source of life on this earth. The mountain is a symbol of a spring and the east is the direction of the rising sun. Without water and sunlight, no plants and other creatures can survive. Meanwhile, plants are a source of food for animals and humans. This means that the direction of Pura Besakih is a symbolism of the source of life, because life on this earth can take place if there is natural fertility as a container for human life and other living things. Pura Besakih was founded to make people in Bali understand that without a mountain with a dense forest there is no water. Even though there is water without sunlight there is also no life. So the direction of the construction of Pura Besakih as a means of worshiping God to build people's awareness so as not to pollute the mountain with its forests and not to block the sun's rays with dirty air because it can damage the ozone layer (Wiana, 2009:20). Furthermore, Wiana (2009:24) also explained that Pura Besakih has five functions, namely as Huluning Bali Rajya, Rwa Bhineda Temple, Sad Winayaka Temple, Padma Bhuwana Temple, as well as symbols of the upper and lower realms.

3. Utilization of Pura Besakih as a Tourist Attraction

The influence of globalization that dominates the tourism industry in Bali as a result of advances in science, technology, information, communication and transportation, has the power to influence one another so that it has implications for all aspects of life for the people of Besakih Village and the Karangasem Regency government. The real manifestation of the impact of globalization is that the existence of Pura Besakih has been influenced by the existence of Pura Besakih as a holy place used by Hindus to worship God, and is a visualization of Hindu religious teachings, so that there has been a change in the views and mindsets of the community and local government to take advantage of the Hindu spiritual cultural heritage into form of economic value.

Pura Besakih, which is used as a tourism object, has provided economic value to increase government revenue and the welfare of the local community. Elements of the richness of Hindu spiritual culture that are preserved and observed by the community are commercialized for the benefit of tourism, thus providing opportunities for foreign and domestic tourists to visit Pura Besakih. With the desire or hope to be achieved from the tourism policies implemented in Bali, as well as the existence of capitalist practices, this has led to the secularization of the use of Pura Besakih in tourism development in Bali.

The real form of secularization of the use of Pura Besakih is that the use of Pura Besakih as a tourist attraction has made a special attraction for foreign and domestic tourists to visit Pura Besakih due to the commercialization of holy places, which in turn will bring various kinds of global cultural issues related to entry. In it, thus affecting the existence of Pura Besakih as a holy place. As a holy place, Pura Besakih was originally sacred to Hindus and only functioned as a form of worship as a form of devotion to God. By paying attention to the system

of constructing holy places, we can conclude that the purpose of worshipping God is not solely to worship, but should be interpreted more to build spiritual strength, because this spiritual power can be used to gradually build moral excellence and mental endurance to face the various problems of life in this mortal world. So worship of God who is very supernatural and most holy is very sacred. However, with the permission of foreign and domestic tourists to visit Pura Besakih, they can freely enter the main area of Pura Besakih, namely Penataran Agung Temple. Pura Penataran Agung is classified as Pura Luhuring Ambal-Ambal which consists of seven mandalas as a symbol of Sapta Loka, where from the beginning to the first mandala of Penataran Agung Temple, there are many statues as symbols of climbing the Veda (Wiana, 2009:36), which should only be a place praying.

The above problems have caused the sacred and religious values of Pura Besakih to secularize its main value as a holy place due to its use as a tourist attraction. Where the commercialization of a holy place can result in a decrease in the religious values / sacredness of the holy place because it functions as a tourist attraction with a desire for profit, and local people and the government as heirs and owners of this Hindu spiritual cultural heritage often do not understand the meaning contained in in the culture it has. The sacredness of a temple must be maintained and maintained for the existence of the sanctity of the temple, with the conception of the sanctity of the temple which must be maintained and maintained, both inside and outside the temple,

The commercialization of holy places as tourism objects is in line with the use of Pura Besakih as a tourist attraction. The arrival of foreign and domestic tourists who deliberately visit Pura Besakih, and take a look at the condition of the temple freely entering the temple's innards or the main area of the temple has resulted in this temple losing its sacred essence as a holy place which has implications for global culture, namely as an object that is commercialized for the benefit of tourism industry.

The influx of foreign and domestic tourists to the innards of the temple or the main area of the temple has unknowingly brought modern global culture into traditional local culture, where modern global culture characterized by an ethic of dress that is free to open is incompatible with traditional local culture with the characteristics of neat and closed clothes according to the rules and norms of dressing in a temple as a holy place. Global culture with its ideology of freedom, may not recognize the rules for menstruation (menstruation) regarding matters concerning entering holy areas. Unlike the local culture, as a religious community who knows the rules of menstruation (menstruation), they do not allow a person who is menstruating or *cuntaka* because there is a death (according to village regulations, when, *patra* in the local area) to enter the temple due to customary *awig-awig* rules. Global culture with freedom of expression when touching the elements of unique and distinctive traditional culture, will involve the sophistication of technological media when foreign and domestic tourists enter the innards of temples or main temple areas to record ongoing religious activities or document all objects they observe with all symbols art, culture, and religion contained therein. This can lead to the desire of foreign tourists to study, see the way of life and culture of other nations, without realizing that the local community has opened the door wide open to foreign cultures to mingle and enter in it.

Simultaneously, at the same time and place, it allows visiting foreign tourists to meet *pamedek* who are carrying out their prayers. In other words, it might cause discomfort in the worship of the people in the temple. This condition is caused by a change in the original function of the temple as a holy place, since it has been used as a commercialized tourism object. So that it has changed the level of sacredness and religiosity of the original values of the temple as a sacred place that has shifted to become secular.

The things that have been described above can have various consequences because the use of Pura Besakih as a tourism object has resulted in secularization. Local people and the government as *pangempon* or *panyungsung pura* have created a form of secular space that

adapts to the capitalist practice of using Pura Besakih as a tourism object, thereby shifting the sacred and religious values of the temple as a holy place.

Global culture with its freedom of expression in all aspects of life has touched the realm of local culture that is still traditional, thus changing the mindset of local people to a modern direction with an economic ideology pattern to utilize its Hindu spiritual cultural resources which have implications for capitalist culture to generate income with the argument of maintenance, as well as improving the welfare of the local community. This is a logical consequence of the use of temples as commercial tourism objects.

Based on the description above, the rapid development of the tourism industry in Bali has brought capitalism into the spiritual cultural aspects of society and the secularization of the use of Pura Besakih has occurred due to commercialization which treats Hindu spiritual culture as an element of economic value that generates money so that it neglects sacred values and religiosity. Pura Besakih as a holy place. This occurs because of opportunities and opportunities, so that local people and the government are motivated by this, giving birth to a form of creativity characterized by the practice of capitalism in the economic field.

Conclusion

Pura Besakih is a Kahyangan Jagat Temple, which is a temple or place of worship for the public with no distinction between family origin, village origin or profession, which consists of 18 temple complexes which are replicas of the existence of Bhuwana Agung. In Lontar Padma Bhuwana, Pura Besakih is stated as "Huluning Bali Rajya," meaning Pura Besakih as the former area of Bali. Pura Besakih has five functions, namely as Huluning Bali Rajya, Rwa Bhineda Temple, Sad Winayaka Temple, Padma Bhuwana Temple, as well as a symbol of the upper and lower realms.

There has been a change in the views and mindsets of the community and local government to take advantage of the Hindu spiritual cultural heritage into economic values. Pura Besakih as an element of the wealth of Hindu spiritual culture that is preserved and observed by the community is commercialized for tourism purposes by utilizing Pura Besakih as a tourist attraction. This problem has caused the sacred and religious values of Pura Besakih to experience secularization. Global culture with its ideology of freedom, may not recognize the rules for menstruation (menstruation) or cuntaka because there are deaths (according to desa, kala, patra that apply in the local area) to enter temples because of customary rules/awig-awig. In addition, it can cause discomfort in the worship of the people in the temple.

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