

## Dialectics of Religious Conversion of Air Sanih Community in Singaraja

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### Abstract

Air Sanih community underwent changes after being developed into a tourism destination. The sacred pool (*pertirtan*), converted into a paid tourist attraction. Changing the sacred pool into a paid pool is done for material gain. The emergence of GoMas (*Goa Maria Air Sanih*) has had an impact on religious practices. A number of members of the Air Sanih community turned away, making the Virgin Mary their god of worship. This study aims to determine the dialectic, deviation, and religious conversion of the Air Sanih community, through qualitative methods through primary and secondary data sources, namely information from the Air Sanih community and supporting literature data through a phenomenological approach. The results of the study explain dialectics as the impact of developing a village into a tourism destination. The entry of tourism provides new understanding and experience to the people of Air Sanih. A new understanding in the field of religious patterns has made people turn to certain religious patterns, namely making the Blessed Virgin Mary a *Ista Dewata* (eight existence of God), a deity to worship. This is done by a number of Hindus who have a tradition of using a prayer facility in the form of a *daksina linggih* (Balinese offering which function as a God's chair/seat) in front of the statue of the Virgin Mary. Indirectly making the Virgin Mary a worshiped God, without leaving *Ida Sang Hyang Widhi* as the initial worshipping God, is an internal religious conversion.

**Keywords: Dialectics; Turn Away; Internal Conversion**

### Abstrak

Masyarakat Air Sanih mengalami perubahan setelah dikembangkan menjadi destinasi pariwisata. Kolam suci (*pertirtan*), diubah menjadi objek wisata berbayar. Perubahan kolam suci menjadi kolam berbayar dilakukan untuk kepentingan materi. Kemunculan GoMas (*Goa Maria Air Sanih*) memberi pengaruh di bidang cara beragama. Sejumlah warga masyarakat Air Sanih berpaling, menjadikan Bunda Maria sebagai dewa pujaan. Kajian ini bertujuan untuk mengetahui dialektika, keberpalingan, dan konversi agama masyarakat Air Sanih, melalui metode kualitatif melalui sumber data primer dan skunder yakni informasi dari masyarakat Air Sanih dan data pustaka pendukung melalui pendekatan fenomenologi. Hasil penelitian menjelaskan dialektika sebagai dampak pengembangan desa menjadi destinasi pariwisata. Masuknya pariwisata memberikan pemahaman dan pengalaman baru kepada masyarakat Air Sanih. Pemahaman baru di bidang pola beragama membuat masyarakat berpaling ke pola beragama tertentu, yakni menjadikan Bunda Maria sebagai *Ista Dewata*, sebagai Dewa pujaan. Hal ini dilakukan oleh sejumlah umat Hindu yang memiliki tradisi penggunaan sarana persembahyangan berupa *daksina linggih* ke hadapan patung Bunda Maria. Secara tidak langsung menjadikan Bunda Maria sebagai Dewa pujaan, tanpa meninggalkan *Ida Sang Hyang Widhi* sebagai Dewa pujaan awal merupakan konversi agama secara intern.

**Kata Kunci: Dialektika; Keberpalingan; Konversi Intern**

## Introduction

Air Sanih is a village in Buleleng district with a history closely related to the Kingdom of Buleleng, as a holy place that contains the meaning of Air Sanih from the word *Ersania* means *kaja kangin*. For the Hindu community in Bali, the position of *kaja kangin* is known as a sacred territory. This digestion is found in various literary sources including also in the *Besi Majajar Babad*, in the history of the *Bulian* Kingdom, that *ersania* indicates the location of the park, the site of the *petirtan* (*The sacred pool*), the place of purification, which is in the direction of the sacred *kaja kangin*. In the Great Dictionary of Indonesian, *sani* contains the meanings of noble, high, holy, and beautiful. (*Sani water is noble water, sani water is sacred water, sani water is high water, beautiful water*). Air Sanih region has grown into a tourist destination with its various tourist facilities. Increasing public attention to tourism industry, followed by lowering the public's attention to religious life. The diversity of Air Sanih community in the middle of tourism industry effect makes the society thinking paradigm tends to be more on the tourism field. A religious life that offers spiritual religious attitudes and principles turns to the tourism industry that offers profit and is materially oriented.

Religious dialectics means a difference point of view between the tourism industry and the tourism world which is demonstrated increasingly reinforcing the change of paradigm as tourists come to Air Sanih bringing modern society civilization that is notably minimal aspects of religiosity. The tourists come for fun, without being bound by the civilization of holiness. The propanism of tourists is an anti-thesis for the Sanih community. The dialectic of village holiness with tourist propanism gives birth to synthesis, because everything in the universe is the result of an opposition between two things and causes something else (Azis, 2021; Barker, 2004). This research aims to analyze the dialectics, conversion through religious conversion of a number of Air Sanih communities. This goal is important and beneficial for the construction of the Hindu community in the future.

Referring to the opinions of some experts, religious conversion can be understood as a synthesis, a product of dialectics between holiness and tourism. Jalaluddin in (Mulyadi & Mahmud, 2019) explains that conversion comes from the word *conversio* which means *Consciously, move, and change (religion)*. This meaning then spreads to repentance or change the religion, turn the establishment against the teaching of religion or enter into religion. The meaning of the other conversion was proposed by Thouless (2000) that religious conversion is defined as a process that leads to the acceptance of a religious attitude. In contrast to the above-mentioned concept of conversion, Max Heirich understood religious conversion as the action of a person or group of people to enter or move into a system of beliefs or behavior different from their original beliefs (Sudarsana, et al., 2020; Dianto, 2022). This limitation is also slightly different from the previous limitation, that religious conversion as a kind of spiritual growth or development that contains a sufficiently meaningful change of direction in attitude toward religious teachings and actions. Based on this limitation of conversion, the religious conversion that occurs in the Air Sanih means a change of direction or worship of the Virgin Mary that is in Goa Maria in the Air Sanih without leaving *Ida Sang Hyang Widhi* as the *Ista Dewata* initially (Dewi, & Adi, 2014).

This kind of study has been done by previous authors, but on different objects and locations. Hamali (2012) conducted a study of the impact of religious conversion on individual religious attitudes and behavior. His research finds that religious conversion can fundamentally change old attitudes or patterns of behavior or lifestyle to a new

lifestyle. The presence of religious conversions often triggers or affects cognitive, affective, and psychomotor aspects reflected through attitudes, motivations, and behaviors in their religion (Aziz & Hidayat, 2010). Hidayat (2018) conducted a study of religious conversion and its problems in modern life with a psychological approach. The results of his research show that religious conversion brings internal change to one's self. The conversion of religion experienced by each person is generally different because the causes of conversion that occur in each individual are different, both internal and external factors. Both previous studies are a library study, while this study is a field study with a phenomenological approach, especially related to the religious conversion phenomena that occurred in the Air Sanih community. This is the aspect of innovation in this research so it is important to study it more deeply.

## **Methods**

The object of the research is the society of Air Sanih, i.e. the social life of the community in Air Sanih and the presence of Goa Maria as a tourist attraction as a reason for choosing the location of research, the relevant method considered in collecting data is a qualitative research method through primary and secondary data sources is the information from the community of Air Sanih and the supporting library data through the phenomenological approach. Through this method, data is explored based on the theory of globalization, in order to be able to dig all the data regarding diversity in the society. The information from a number of mass media, both printed and electronic as a source of documentation data that starts with observations of the research site used to support the validity of data. Data is analyzed using descriptive interpretative approaches. Through descriptive interpretative techniques, it is hoped to formulate a clear and profound understanding of the diversity in society related to the dialectics of religious conversion that occurs among the people of Air Sanih.

## **Result and Discussion**

This discourse refers to the dialectical course of thought developed by Hegel. The three stages of the development of this dialectical concept are thesis-antithesis-synthesis. The thesis is depicted by the situation and religious social conditions of the Air Sanih society, before being influenced by other civilizations. Anti-thesis is depicted by the presence of tourism civilization and Goa Maria as a pilgrimage tourist destination, which provides a new alternative to the religiosity of the Air Sanih community. The presence of the tourism civilization, mosques, and the existence of Goa Maria are examples of the anti-thesis of the Air Sanih society. The exposure of anti-thesis was characterized by the entry of other civilizations, which differed from the early theses of the Air Sanih society. The sanctity dialectics of Air Sanih, with the tourism civilization, and Goa Maria develop a synthesis, the emergence of the belief in the Virgin Mary as the goddess of worship. In detail, the dialectics of the thesis-anti-thesis-synthesis of religious conversion can be presented as follows.

### **1. Dialectics of Religious Conversion**

The dialectic of religious conversion is understood as the act of religion conversion as a result of dialectics. Dialectics is a series of causes resulting from the process of making the sacred pool a tourist object, for material reasons. Picture of the temple in the highest part of the water pool shows that Air Sanih pool is a water pool that was once purified; the *peTirta* pool, which water is often used as a stuff of the entire series of religion ceremonies by the community around Air Sanih area.



Figure 1. Temple of Air Sanih Pool  
(Source: Raka Documentation, 2023)

After established as a tourist attraction, the sanctity of the pool is difficult to control, because it is impossible to control the sanctification of the visitors to the pool. For the material interest, the holiness point was not considered again. This decision was reinforced by the presence of Goa Maria as a pilgrimage tourist attraction. The presence of Goa Maria in Air Sanih adds to the dialectics of holiness by material importance.

Exposure to dialectics that ended in religious conversion, refers to religious concepts developed by Glock and Stark (Glock & Stark, 1988). According to him, there are five dimensions that can be used as a standardization or religious indicator of a society: belief dimension, ritual dimension, intellectual dimension, consequential dimension, and experiential dimension (Wiranata, et al., 2021). These five indicators are used to look at the two communities of Hindu and Christian communities in Air Sanih. Each of these religious dimensions can be expressed as follows.

a. Dialectics on Belief Dimension

Hall (1997) explains that belief is an identity which naturally being and becoming. Faith is being which tend to constant and consistent. Meanwhile, the belief is becoming tend to be always changing, continuing to be unstoppable. Religious conversion occurs in societies that have beliefs of a becoming. The belief in the existence of *Ida Sang Hyang Widhi* is being. However, in some communities it tends becoming. Belief is expressed as being in the practice of traditional rituals in Bali. The belief in the existence of atman (the smallest part of God) is expressed in the form of a ceremony of worship up to *nyekah* (a part of *Ngaben* ceremony), as a process of purifying the spirit that has been purified in the *Sanggah Kemulan* (Family temple in Bali). Belief in the law of causality (*Karma Phala*) is therapeutic in the practice of life based on the teachings of the *Tri Kaya Parisuda*, the teaching of how to purify a person's thoughts, words, and deeds. Believing in the repetitive birth known as the *Punarbawa*, and the belief in the unity of *Atman* and *Ida Sang Hyang Widhi Wasa* which known as *Moksa*.

The presence of Goa Maria as a tourist attraction makes the belief of Air Sanih citizens be becoming. The people who believe in *Ida Sang Hyang Widhi* as the worship God are dialectical and believe in the Virgin Mary as the worship God. The offering of



the *daksina* (Balinese offering which function as a God's chair/seat) in front Virgin Mary statue is a dialectical proof in the field of faith to the Virgin Mary, without leaving *Ida Sang Hyang Widhi* as the God for society. Unlike the transition from one religion to another that often entails conflict (Aryadharma & Donder, 2011), the conversion of relatively religious beliefs takes place in a peaceful atmosphere. This article discusses the dialectics of religious conversion (belief) in Air Sanih Singaraja society.



Figure 2. *Daksina* as an offering in front Virgin Mary Statue  
(Source: Raka Documentation, 2023)

#### b. Dialectics on Ritual Dimension

Dialectics on ritual dimension is found in the use of *Daksina* presented in front of the statue of the Virgin Mary. *Daksina* which at the beginning as a mean of offering to *Ida Sang Hyang Widi Wasa*, now, it is presented to the statue of the Virgin Mary.

There are several reasons as basis considerations of dialectical significance toward the offering of the *Banten Daksina* in front the Virgin Mary statue, namely: 1) the *Banten Daksina* is a mean of offering in Hindu tradition; 2) the use of *Banten Daksina* as an offering to the statue of the Virgin Mary is a form of inconsistency in Hindu religion; 3) the inconsistently offering reflects the citizens' offerings of the community who dismantled against the teachings of Hinduism; and 4) the uniqueness and ritual wealth of the villagers in Air Sanih has not yet given birth to the militancy of its people to Hindu faith.

Here is the uniqueness and richness of the ritual community of Air Sanih village in the field of traditions. The village carries out the tradition of *Penyepian* (Silent Day) twice a year, namely *Nyepi Kesanga* and *Nyepi Adat*. The villagers in Air Sanih have many terms. Some call the *Nyepi Desa*, some call the *Nyepi Adat*, and some also call the *Nyepi Pauyahan*. This *Nyepi* tradition is also often called the *Brata Walining Desa*. According to Jero Made Sutresna, *Bendesa Adat Air Sanih*, *Nyepi* has been implemented since 200 years ago. For the residents of Air Sanih, this slaughter is a ritual inheritance, as a momentum of cleansing the holy place/*petirtan*.



Figure 3. Ceremony of *Pecaruan Nyepi Desa*  
(Source: Raka Documentation, 2021)

As *Nyepi* tradition in general, the celebration of *Nyepi Pauyahan* begins with the *macaru* ceremony (Hindu ceremony to balance the harmonious relationship between human and nature) (see figure 3). They are held in each of T-junction in the village. The unique thing of this ritual is the use of calf called *Godel* in *upakara bulu geles*, and accompanied by other means such as duck, chicken and *suci asoroh*, and 1 *seetan*.

During the execution of the *Pauyahan Pecaruan* Ceremony in the evening, the Hindu community in Bali called the *sandikala*, the transition time from afternoon to evening. The ceremony was led by a man called *Sungguhu* (*Sungguhu* is a type of clan of one religious Hinduism figure). At the stage of *Nyepi Pauyahan*, all the villagers in Air Sanih area, ask for *Tirta Penglukatan* (a holy water for Purification and Cleaning), to be scattered on *Merajan* or *Sanggah*. As a result, the process of scattering the *Tirta* is followed by a sound of riot, like *pengerupukan* (a day before *Nyepi* in Bali), which is marked by the beating bang.

The Villagers of Negak, which is the community of the Air Sanih Village, carries out the installation of *awar-awar* in the border of the village, on the road that can be made the entrance to the village of Air Sanih. *Awar-awar* leaves are also placed on salt processing sites. The installation of the leaves of *awar-awar* is aimed at ensuring that local villagers, as well as residents from outside the village, do not enter places that contain *awar*. The next day, the entire population of Air Sanih carried out the brother's robberies. And the brother of the water-picking town of Sanih, which does not work, does not light the fire, and does not travel, and makes no wonder (Irawan, Citra, & Sarmita, 2019). As for the stage of the ceremonies in the Air Sanih village after the implementation of the *brata walining desa* ceremony of the *Dewa Yadnya*, with the following stages. On the third full moon, a trial was carried out in the village. This *piodalan* was the beginning,

initiating the series of *Panca* Ceremonies in the village; on the *Purnamaning Sasih Kapat*, which fell in October, the ceremony was carried out in the *Pura Taman Manik Mas*, on the Five-Year-Old *sasih*, which falls in November, the Ceremony was performed in *Pura Segara*, and on the Sixth *sasih Tilem* that fell in December, a ceremony took place at *Pura Dalem*. At the *Purnamaning sasih Kedasa*, which fell in April, a ceremony of *Ngusaba Kedasa* was held. This ceremony was held at the *Pura Bale Agung*. on the *Tileming sasih Kedasa* was performed the *Pecaruan* ceremony at the *Pingit Pura*. This ceremony uses the Calf. The ceremony begins with the cutting of the *Godel*, which is carried out after sunset. This ceremony involves only the village of Negak, which has a total of 16 people. Women are not allowed to participate in this ceremony. The culmination of the ceremony in *Pura Pingit* was held midnight at 00:00 wita. At the *Purnamaning Diesta*, which fell in May, a *Ngikuin* ceremony was held which was the closing of the village *Panca Walining Desa* ceremony. With the end of the *Ngikuin* ceremony, the rotation ceremony of the *Panca Walining Village* in the Air Sanih Village ended. The next *Panca Walining Desa* ceremony was conducted 2 years later which began with the implementation of the slaughter called by the local community with the *Nyepi Pauyahan* ceremony.

Thus, the unique and rigorous implementation of the ritual of the *Penyepian*, has not been able to grow the militancy of Hindu religious people in the Air Sanih. It is hoped that the strictness of tradition does not become a special burden for society so that it ends with religious conversion (Raka & Sudarsana, 2018; Suhardi, 2020).

#### c. Dialectics on Intellectual Dimension

Dialectics in the intellectual dimension occurs as a process of environmental development. The Air Sanih Society, which was originally a farming environment, is likely to develop intellectually as tourism develops. The development of tourism requires some intellectual, both in the form of a way of thinking, and physical skills.

The intellectual development of diversity was initially discovered through several techniques, namely: through the representation of puppet, through the presentation of masks, through *pesantian* (a group who sing for Hindu ceremony) and through the *Dharma Wacana* (the one who give religion speech) (Widarini & Suterji, 2023). The last two techniques, namely the *Dharma wacana* and *pesantian* technique, are rarely used. *Jero Mangku Dalang* Ketut Sudarsana explains that the *dharma wacana* technique has almost never been done lately, while the *pesantian* technique is carried out in seasonal, i.e. at the time of *piodalan*. The society understands expectancy, not more as a complement to religious rituals (Asman & Binawati, 2023). Consciousness to develop the intellectual potential of diversity as a religious claim intellectually, almost nothing is done. This can be clarified because, generally speaking, the Sanih community is formally religious. What is more worrying, lately it is very difficult to invite children here (in Sanih) to be invited to do a reservation, far from the situation and conditions of the past. As tourism progresses, society develops intellectually in the field of tourism. Whatever form of activity is required by tourism is always filled with the existence of Air Sanih society. This can be acknowledged because tourism provides material promises that can help the needs of the community.

The presence of tourism and pilgrimage tourism developed by Goa Maria has raised dialectics in the intellectual field of society. The presence of Goa Maria in Air Sanih brings new understanding and experience to society. Goa Maria, equipped with a complete relief of the Lord Jesus story, becomes a new knowledge for visitors to Goa Mary. In addition to the story of the Lord Jesus journey, Goa Maria also provides the building of a place of meditation. This place of meditation is a small building, standing

within the area of Goa Maria, although the Goa Maria do not have a meditation tradition. The message that can be read from the meditation site in Goa Maria is citizens of a community that has a tradition of meditation, please come to Goa Mary to meditate. When a number of people realized that in Goa Mary there was a place of meditation, there was also the Virgin Mary as the *Ista Dewata*, then some people performed a presentation to Virgin Mary using the means of *Daksina* to become a new knowledge.

#### d. Dialectics on Consequential Religion Dimension

Hindu religion clearly defines the purpose of religious life, namely, building well-being to happiness, *mokhsartham jagad hitaya ca iti dharma*. This is a consequence of religion as a Hindu. To the purpose of religion, detail what things can be done by religious people and what abstentions do. *Sapta timira*, *sad atatayi*, and *sad ripu* are things that are absent, and deserves to be avoided by the Hindu people. This is the consequence of religion as a Hindu religion. Thus, in the process of realization, the achievement of well-being, and happiness as a Hindu, of course, cannot be without rules, prosperity and joy must be achieved through the *Dharma* justified by Hindu religion. Hindu religious consequences, therefore, do not only concern the problem of achieving religious goals, but also concern the process of reaching the purpose of religious life.

When a number of people understand the goal of achieving the offering, and the process of performing the offering correctly, every form of the object of presentation is offered to them. The knowledge of society like this makes the dialectics occur in the intellectual field on the dimension of the presentation so that it leads to the action of the offering of the *daksina* to the presence of the Virgin Mary statue.

The religious consequences of the Air Sanih society are good. This is supported by the statement of a number of communities that this time Air Sanih community belonged safely. Even if there are a number of problems that emerge in the environment of the Air Sanih community, everything can be done and end well. Building security and peace in the community is the consequence of becoming a Hindu. It is impossible to ignore the problems of a community of 500 heads of family. So, the consequence of diversity is to overcome problems in order to well-being and end up happy. In addition, based on the statements of the community, the consequences of society's diversity are also reflected in the practice of society in the conduct of *brata penyepian*. Jero Made Sukresna as Kelian (the head of the village) stated, until now there is no Air Sanih society that violates the village *Brata Penyepian Desa* of the displacement called by him. In the surroundings of Singaraja Road – Karangasem there are cars and motorcycles, but neither is a citizen of the Sanih community.

The religious consequences of attitudes and actions that move away from prohibitions and teachings, dialectic with the presence of tourism times. Tourism is capital-based and for material purposes, while material-based tourism is for spiritual purpose. The management of natural swimming pools for tourist purposes is the management of materials for the purpose of the development and development of religions. However, it is still found that less relevant is that while the development of tourism in the form of a *kresek* form for kama purposes. *Kama* as part of the *sad ripu* must be controlled for the purpose of achieving the goal of *mokhsartham jagad hitaya ca iti dharma*. Signalling the development of tourism support toward kama development, is a consequence of religion that must get the attention of the Hindu community in Sanih.

#### e. Dialectics on Experiential Religion Dimension

Experiential Dimension of the Air Sanih community, experienced by a citizen of the Air Sanih named Mangku Ketut Sudarsana (interview, 27 April 2023) says as follows:



On one day, he came with a lot of mice and went into the house. At first he wondered in his heart, what was there? Why many rats? Then, he realized, would this be a sign? When he answered his intention, asking for masks blessing of his sidakarya to the Dalem temple Sidakarya located in the village of the Sidakarya South Denpasar, then slowly the rats disappeared and vanished until now.

Jero Mangku Dalang belief, the presence of rats in the house is a sign that, because it has been so long to perform the Sidakarya mask performance of his work, but has not been able to go to Dalem Sidakarya Temple. Therefore, in order to support the perfection of his work as the sacral artist of his masks, he felt called to go to Dalem Sidakarya temple for the blessing. Such a religious experience can strengthen the desire of a Jero Dalang.

Other religious experiences are experienced by a number of citizens of the Air Sanih community. Through belief in the reward of the services received as a Goa Maria officer, they are able to do whatever is their responsibility as an officer. Because of their Hindu beliefs but working in a Christian religious environment, they practice religious practice in accordance with Christian tradition. For him, it is not necessary to looking for a temple to pray to the God, it is enough to make an offering to the Virgin Mary has also done an offering. The weakness of the Hindu theological concepts and the strength of the influence that spreads self-reliance, as well as practicality in religious matters, give a unique religious experience to a number of Air Sanih societies.

Most of the Air Sanih community felt the importance of the ceremony to ask for safety in the face of *Ida Sang Hyang Widi Wasa*. This is a sign that the presence of God in every ritual carried out by society is a momentum to ask for salvation before His *Ista Dewata*. Just because the less powerful understanding of theology allowed a number of societies to accept equally every God of worship they worshipped.

For most citizens, there is the impression that the execution of religious ceremonies in Air Sanih became customary and automatic. Through the figures of the community, it is remembered that the timing of the ceremony is calculated, but the concentration of the society is mostly on the material-oriented patterns of modern life. Sometimes, however, it is important to be aware of the danger before doing any activity, including tourism activities. It is consistent with the theory of globalization that the presence of global culture is considered to prevail over local traditions, or local culture will be resilient to global culture; or the existence of global and local cultures is merely an anti-thesis of existing traditions.

## **2. Turning to the Goa Maria Tradition (*Goa Maria Air Sanih*)**

As a pilgrimage and recreational destination, Goa Maria not only provides pilgrim facilities for Catholic Christians, but also provides facilities to other peoples. One of the facilities provided in this place is a meditation place. The very natural environmental atmosphere, which is rich in trees, is perfect for contemplation. Until now, there have been no people who have practiced meditation in this place. Nevertheless, at least the existence of a meditation place in a natural area is sufficient to invite the surrounding community to meditate in the place. It can be interpreted that the construction of a place for meditation in the area of Goa Maria is an intentional act of discrepancy. It is believed that there is a hidden purpose behind the construction of a meditation place in the Goa Maria area, which has been understood as a pilgrimage tourism object.



Figure 4. Place of Meditation in Goa Maria  
(Source: Raka Documentation, 2023)

If this place of meditation is associated with the use of *daksina* as a means of offering in the presence of the statue of the Mother of Mary, it is suspected that there is a possibility that the meditation was performed on a particular day that was later concluded with worship in front of the image of Mary. It is believed that the people who performed the sacrifice by wearing *daksina* in the presence of the statue of the Virgin Mary had turned away from the belief in *Ida Sang Hyang Widhi* to the faith in the Virgin Mary. This is the case of a number of people who worshiped in the presence of *daksina* in front of the statue of Virgin Mary.

### 3. Internal Religious Conversion

Religious conversion is closely related to belief. A very strong belief in religious teachings provides very little opportunity for religious conversion. Conversely, a belief that is not strong enough, rather weak towards the teachings of the religion one adheres to, will provide opportunities for religious conversion to occur. In addition to the strengths and weaknesses of the belief in religious teachings, the welfare factor can also affect religious beliefs. According to Marx (2005), the super structure is determined by the base structure of a society. Weaknesses in society economically, provide opportunities for religious conversions.

The internal religious conversion that occurred in a number of members of the Air Sanih community was a product of dialectics. This dialectic occurs as a result of the encounter between the sanctity of Air Sanih village and tourism civilization. The emergence of the *parisiwata* civilization which was then supported by the presence of religious patterns developed in Goa Maria, provided new insights in the field of implementing religious life in a number of Air Sanih communities.

### Conclusion

There are several things that can be concluded from the discussion of the data collected, namely as follows. 1) Dialectics is the impact of developing a sacred village (Air Sanih) into a material-oriented tourism destination. The presence of tourists, and/or

pilgrimage tourists to Goa Maria provides new insights in the field of religion. 2) New insights in the field of religious patterns were experienced by a number of members of the Air Sanih community. A number of these people 'turn' to a certain pattern of religion. The form of turning away in question is when the Virgin Mary turn into *Ista Dewata* or worship Gods. This is done by a number of Hindus who have a tradition of using a prayer facility in the form of a linggih prayer in front of the statue of the Virgin Mary. 3) Making the Blessed Virgin Mary a worshiped God, without leaving *Ida Sang Hyang Widhi* as the initial worshiping God, is an internal religious conversion. A number of these communities have not yet openly separated from the existing religious system in *Pakraman* Village but already have a new God to worship.

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