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## The retention of Hindu religion in the cultural village of Kuta

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### Abstract

#### Keywords

Retention,  
Hinduism,  
Cultural Village of  
Kuta,  
the culture of Bali.

The discussion about the cultural village of Kuta as Global Village, cannot escape the discourse of Bali as the Global Island, it is because Bali Island has long been a global discourse so that it becomes an interesting place to be visited by tourists from all over the world. This raises a variety of concerns, particularly regarding the survival of Hinduism. To address that concern, Cultural village of Kuta felt the need to do something to Hinduism who stay in Bali. Likewise, Hinduism that permeates the culture of Bali that has been the main reason foreigners come to Bali. Thus, planting *Sraddha* and *Bhakti* becomes important to the community and remain as a top priority. On that basis, this work will show the factors that cause the retention of Hinduism in the cultural village of Kuta, the form of retention and the impact as well as the significance of the preservation.

### I. Introduction

Cultural village of Kuta is the area that includes the area or yard (*Palemahan*), Hindus or *Krama* (*Pawongan*) who live together harmoniously on a regular basis and pillar which is taken by *Prajuru* based on *awig-awig*, and they are responsible (*Nyungsung*) against *Parhyangan* which is owned by the village (*Kahyangan Desa* or *Kahyangan Tiga*). Cultural village of Kuta is located in Kuta Village, sub district of Kuta, Badung Regency.

Due to the increasing tourism sector, it led to the high densities' mobility because of the citizens' activities in Kuta including huge numbers of *Krama* village and workers (employees) as well as job-seekers who come to Kuta. It is recorded that the mobility of population in Kuta in 2010 including seasonal residents are more than 29,000 people, this includes the *Krama* of village, *Krama Tamiu* (Hindus workers, but not *Krama* of village), *Tamiu* (Non-Hindus workers living in Kuta), the workers/ employees worked in Kuta but do not live in the cultural village of Kuta and including seasonal

residents. From the mobility of the population (over 29,000 inhabitants) then the village of Kuta which covers 7.23 km<sup>2</sup> (723 hectares) have a population density over 2,300 people every km<sup>2</sup> during the day, which means the density and heterogeneity of residents in the area (*Palemahan*) of the cultural village of Kuta are just the same (LPM Kuta, 2010: 21).

In December 2014, it is recorded that *Krama* of the cultural village of Kuta is 7,688 people (64%) out of the population of Kuta Village, the *Krama Tamiu* and *Tamiu* are 4,367 (36%) out of employees and traders who only worked and did not settle in Kuta, plus seasonal residents and tourists amounted to more than 17,000 people. If it is calculated in terms of percentage between the *Krama* of the Village and the *Krama Tamiu* as well as *tamia* and settlers / workers, seasonal residents, and tourists who do not live in Kuta on the other hand, each year occur comparison percentage of 26% versus 74% or 1:3 (one is *Krama* of cultural village and three is *Tamiu*, *Krama Tamiu*, businessmen and tourists).

Noting the comparison, it is clear that the activities of *Krama* of cultural village, including activities of religious traditions, are dominated by the activity of *Krama Tamiu* and *Tamiu*, workers as well as tourists. The density and heterogeneous population of Kuta which is an aspect of *Pawongan* the cultural village of Kuta due to the high level of immigrants who make a living in Kuta, may be able to bring out the complexity of problems in people's lives. The density of the population with a variety of interests that not infrequently lead to mutual increasing competition in the business, the tightness of the use of time, the limited space, noise and congestion. It gives psychological pressure to *Krama Tamiu*, and *Tamiu* that can impact to the declining of solidarity and social sensitivity.

All of the above conditions provide an opportunity to the parties who are not responsible for the act in the form of a criminal offense such as pickpocketing / mugging, theft, or robbery with violence and even unheard of murders committed by *Tamiu* against *Tamiu*. Those conditions and the reality become a challenge for the cultural village of Kuta along with the entire *Krama* village to still be able to exist with all of their life is based on the concept of *Tri Hita Karana* which is imbued with Hinduism.

Based on the belief, Kuta Village residents who are also *Krama* of the cultural village of Kuta consists of Hindus called *Krama* and *Krama Tamiu* and non-Hindus called *Tamiu* (Islam, Buddhism, Christianity and Catholic), as 6.5 (six point five) versus 3.5 (three point five). If it is calculated the supporter or *Krama* of cultural village and people who are just making a living or enjoying the traditional Hindu religious life and work or having business in Kuta, the ratio is 1:3, it means that one as the main perpetrators of the Hindu religion and religious traditions, while three are simply enjoying.

In terms of the number of occupants and residents as well as the comparison mentioned above, it is not strange if Kuta is known as the hometown of an international (global village) or occupancy village because all the time has always been and remains as there are tourists who stay in Kuta with a residence time variability, and 60% of the population of Kuta own livelihood or engaged in tourism, continue to communicate and get along with foreign tourists (LPM Kuta, 2010).

The total *Krama* of the cultural village of Kuta is a quarter of the total population of human mobility in the cultural village of Kuta. It is a relatively small amount because the amount was included toddlers, teenagers,

and elderly people. *Krama* who is real as the main perpetrators of religious life and sosio religius-sociocultural estimated 70% more than 7,600, or about 5,300 more people. While connoisseur's sosio religius and sociocultural life that are not the *Krama* of cultural village is 21,000 or more. These conditions occur throughout the year and will continue the difference in the comparison, if tourism is projected to continue moving forward. On one side, it is always promoted and pursued so that tourism continues to exist, along with the number of supporters / actors of sosio religius and sociocultural which relate to Hindu and it will become increasingly smaller in percentage. It became a concern for the *Krama* of the cultural village of Kuta and Bali, as well as the actors of tourism and of concern of the government. If there is no strategic measures implemented by *Krama* of the cultural village of Kuta and the government, of course Kuta (the cultural village of Kuta) are very likely to be a community of "Second Betawi" in the sense of *Krama* of the cultural village of Kuta is no longer exist, which means the cultural capital of tourism Kuta is also disappear (Gusti Ketut Sudira, May 5<sup>th</sup>, 2013).

Such conditions attract scrutiny given by postcolonial theory, if there was a meeting of culture, then the imperior culture is always being hegemony by the superior culture resulting in a change of culture that is great as in the case of Hawaii as well as cases of Betawi people in Jakarta where the Betawi people are relegated to the periphery, and Jakarta is no longer revealing Betawi culture in daily activities. In terms of supporting sociocultural, the cultural village of Kuta, is looking beyond the most dominant cultural actors in Kuta, and it potentially can diminish the cultural and religious traditions of *Krama* of the cultural village of Kuta. Including the preservation of a culture of religious life which does not happen automatically and naturally, but through a business through formal, non-formal and informal way. Similarly, the preservation of a cultural impact that the culture has not only survived, but can also bring ethnocentrism, localism and globalism.

Behind the concerns about the extinction of cultural tourism capital (Hinduism and its religious traditions) there is an assumption that the cultural village of Kuta is able to counteract changes that lead to negative changes. *Krama* of the cultural village of Kuta is also capable to be selective and adaptive to receive the advancement of science, technology, and foreign culture, and it maintains the Hindu religion with religious traditions. Persistence and retention ability was thought to be caused by several factors. Based on this description, then this paper will discuss the factors that cause the *Krama* of the cultural

village of Kuta perform retention of Hinduism, the forms of retention and the impact and meaning of the Hindu Religion retention for the development of The cultural village of Kuta.

The theory which is used to dissect the problems is the identity theory, the theory of deconstruction, and semiotic theory. While the methods used to analyze this problem is a qualitative descriptive approach to Hinduism. The primary data source was the informant, associated with the object, which is associated with the activity of Krama of the cultural village of Kuta, base or form of organizations or local socio-cultural activities, the development of activities and the development of the Krama village as a result of the retention of Hinduism. Sources of secondary data are from written sources or documents which is relevant as the results of research, books, scientific journals, and relevant articles or magazines. Determination of informants is purposive. The data collection techniques which used are: observation, interviews, documents, and literature study.

## **II. Discussion**

### **2.1 The Factors of Retention of Hinduism**

#### **2.1.1 Internal Factors**

A general fear of villager to the condition of religions and cultures can be dimmed and even lost if the supporting and cultural actors and Hindus will no longer be able to exist. It will have an impact on tourism ruination.

#### **a. Confidence factor to Hinduism as the Breath of Bali**

The main and the first factor that causes the Krama of the cultural village of Kuta perform the preservation is the internal factors. Internally, the activities are carried out as a form of devotion to the Gods, ancestors, and all the transcendental. They are the internal factors which naturally cause the Krama of the cultural village of Kuta as Hindus implement the retention efforts. In other words, the values of Hinduism which is practiced by Hindus in the cultural village of Kuta become the factor of the preservation.

#### **b. Factors of the Importance of the Interpretation as Filtration Changes,**

Changes are occurring in Palemahan of the cultural village of Kuta due to land use increasingly effective and stringent. There is nothing eternal in this world than

the change itself. Therefore, no one was able to stem the coming change, as happened to Palemahan in the cultural village of Kuta, especially the cultural village of Kuta as the number one of tourists visiting the area in Indonesia. Thus, protection or interpretation of the implementation of the teachings of Hinduism by the Krama of the cultural village of Kuta appropriates with the development of the era, without neglecting the essence and philosophy of the teaching. The practice of religion should and must be harmonized with the progress mindset of the people and the progress of time.

#### **c. The Awareness Factor to Fortify the Krama of Village**

One factor which becomes the cause of their preservation efforts in the cultural village of Kuta religion is a factor of awareness and concern about the negative effects of global influence. Significant negative impact is a change in attitude and behavior of the public, especially the youth and the community or at the productive age. Newspaper articles, and news on other print media and electronic media tell the world, that the younger generation in Bali has many exposed cases of sex, drugs, and other illicit drugs. The negative effects caused by the presence of the tourism business cannot be hidden, however efforts to hide it, remains to be revealed anyway. Social diseases such as HIV / Aids has been a lot of casualties in Bali, data showed that the spread of HIV / Aids continues to increase every year.

Therefore, the only way to combat the dangers of drugs and the dangers use of promiscuity as a result of tourism activities, is the preservation efforts of Hinduism in the cultural village of Kuta. Hinduism is the religion of activity, meaning that Hindus doesn't merely perform rituals or worship and pray to the holy days and feasts, but all life activities are inspired and revived by religious teachings. This means that any virtue or actions are taken by the Hindus in social activities, political, economic, ritual or other actions in everyday life, everything that has the relation to the implementation of religious teachings. On this basis, various activities involve young people constantly pursued by Prajuru of the cultural village of Kuta and Prajuru Banjar, such as the activities of beating, dance, Pujawali, Melasti, or the contest of jegeg bungan desa of the cultural village of Kuta, follow the activities as participants of Utsawa Dharmagita and Dharmawidya seen as a form of preservation efforts (AA Raka Bawa, December 15th, 2015 interview).

#### **d. The Belief of the Truth of Tattwa Religion**

The belief factors of the truth of Tattwa or the core teachings of the religion can be one means of preservation which is very effective, because each adherent of a religion wants a religion that believes it still exist throughout the ages, and they also believe that the teachings of their religion can help himself in overcoming the problems all at once in his life.

That is why every religious community which has been aware of and appreciate the teachings of his religion wants to keep his faith with the practice of religion in his entire life. Similarly, Hindus in the cultural village of Kuta continue to perform religious instruction to be able to overcome the various problems of life to realize a prosperous life physically and spiritually, in harmony and peace. One of the teachings of religion to vacate his life is to believe in the omnipotence of God (Acintya) and Bhatara.

#### **e. Flexible Practice of Hinduism**

Krama of the cultural village of Kuta performs preservation of religion (belief) for the practice of the teachings of their religion (Hindu) which is very flexible since it can be carried by people in all space and time and is able to be implemented by anyone and under any circumstances. On the basis of the provisions of the Krama of Desa-Kala-Patra of the cultural village of Kuta already feels comfortable carrying out the teachings of the religion according to time and space in which they are located, and the corresponding ability of the people concerned, though the form of religious practice which is different in accordance chess clans, and the material form an offering that is different from the offering material beings elsewhere. In relation kala (time), the exercise of religious teachings by Krama of the cultural village of Kuta, whether individuals, families, as well as on the activities of the cultural village adjusted to the time of the best and most appropriate time, either on the basis of the calculation of Wariga or time adjusted to the bustle related to the implementation of Krama Swadharma.

Accordingly, Krama of the cultural village of Kuta, though the ceremony by Desa and Kala according to religious literature, but all the practice should not be with anyone, especially not in accordance with the provisions implicit in the Awig-Awig of Village. Religious literature provides an opportunity or choice to the people to carry out the religion according to the conditions of each community, each family, or Banjar, or the cultural village.

#### **f. Bhakti to Ancestors**

Krama Hindu of the cultural village of Kuta realizes that they have Rna (debt) to the ancestors that they have to pay by way of devotion to the ancestors. Attitude to life that is not bhakti or do not pay the debt to the ancestors are believed by the Krama of the cultural village of Kuta will result bad effects even can wreak havoc disastrous for life. Therefore the Krama of the cultural village of Kuta always strives to do Bhakti to the ancestors respectively. The form of devotion to the ancestors, should be implemented by the Hindus (Adiputra, 2009: 100) includes bhakti or respect for parents, listen to and obey the counsel of parents, caring for the elderly, physically and mentally, do Pitra Yajnya ceremony completely, preserve his legacy as a legacy of religious belief and all supporters of religious beliefs including the temple / Parhyangan and Upakara of ceremony, resume and caring for offspring in order to give birth to Suputra generations.

#### **2.1.2 External Factors**

##### **a. Bali Becomes One Target Issue of Terrorists**

The people of Bali, especially Krama of the cultural village of Kuta has dominant activity in tourism activities. This causes rapid economic growth so that the positive impact on the field of general development, both in Bali and in the cultural village of Kuta. On the other hand the negative impact also cannot be avoided as a result of population growth and urbanization of job seekers, uncontrollable workers, traffic density, the use of land, crime, drugs, violence and so on.

The arrival of foreign tourists to Bali is not only to bring the "fortune", but also carry the burden for the people of Bali. Nudity clothes of the traveler with a piece of very short pants and dress shirts have been replicated into fashion garments for some people of Bali. Most of Krama of Bali is also Hindus and the Krama of the cultural village of Kuta can indeed receive such clothes, but others cannot accept foreign tourists models with sexy underwear. There was also a certain group simply did not justify dressed like that instead assume that sexy mini dress that should be eradicated. Bali bombing tragedy, 1 and 2 may have a reason for hatred against the background of letting foreign tourists wandering in Bali using unethical clothing culture according to Indonesian culture. Read and see the arguments of the Bali bombers, it could be the use of a not sexy models clothes worn by the tourists who come to Bali incite hatred or terrorist background besides other hate.



## **b. Bali as a Target of Drug Trafficking, which Destructive the Generation**

Related to the drug trafficking, the leader of the cultural village of Kuta Wayan Swarsa stated that so far the involvement of the young generation as well as Krama in general in the cultural village of Kuta, no one has proven severe cases involved with drugs or other social ills. Yet prevention and rescue of the Krama of good kids, teens, Sekaa Truna and Krama, continue to be pursued through the strengthening of Sraddha Bhakti to God Almighty and Bhatara by implementing Dharma religion like activity of Yajnya (ritual and social) and implement Dharma countries such as maintaining security, order, environmental hygiene, etc. (interview, March 11th, 2015).

The reality of drug trafficking in the region of the cultural village of Kuta and its surroundings evoke the spirit and consciousness of Krama of the cultural village of Kuta to continue to fortify Krama of the Traditional Village through understanding, appreciation and practice of religion, which consciously or unconsciously make Krama of the cultural village of Kuta action retention religion which Hinduism, Hinduism teaches that birth and life on earth is an opportunity to improve themselves at the same time enjoy and live according to previous phalakarma. Dissolve all things negative from previous karma, that is the task of life in the world.

## **c. Population Heterogeneity in Kuta Village**

The cultural village of Kuta is a part of the area of Kuta Village, which has Krama, Krama Tamiu and Tamiu causing racial and ethnic diversity of religious beliefs and culture. This happens not only because the population of Kuta, since its inception diverse religious beliefs, according to a report Lekkerkerker (1923) which states that in 1830 Kuta also had a heterogeneous ethnic population, but because it is also a result of the urbanization of the various regions and even from different countries. Besides Indonesian citizens from various regions who brought culture and embrace other Hindu religions, foreign nationals may settle down and have a place in Kuta.

Various religious activities, culture, and customs of Bali that blend frequent and carried out by people or Krama village in Kuta, which inevitably, intentionally or unintentionally by the domestic and foreign tourists, it is always interesting to be discussed and questioned by the tourists. That causes Krama of the cultural village of Kuta's always working to make them understand the teachings of once familiar with the practice of religious

life which they did as in ceremonial activities performed by Panca Yajnya good manners in the family and carried out by a Banjar or the Village.

The Krama of the cultural village of Kuta attempts to understand and explain to the tourists about the processions and the meaning of religious activity which does trigger the Village People's manners to study religion as well as the causes of Krama of the cultural village of Kuta perform religious preservation.

## **2.2 The Form of Retention of Hinduism by the Cultural Village of Kuta**

### **2.2.1 Retention of Hinduism as Needs**

The retention of Hinduism in Bali in general and in the cultural village of Kuta particular became an absolute thing that must do as soon as possible, because the Hindu religion is the breadth of Balinese culture. If the Hindu religion in Bali faded and no longer able to live the culture of Bali, the Bali culture will fade and even disappear and then be followed by the loss of the tourism industry of Bali. Conceivably, if the tourists are no longer visiting Bali, the economic slowdown is not only felt by the people of Bali, some people outside Bali will also feel the same. This was proven by the Bali bombings in 2002.

The practice of Hinduism by Hindus in Bali is a magnet that attracts domestic and foreign tourists to come to Bali. Some claimed that the nature of Bali is beautiful as towing rating, but there are still various parts of Indonesia consist of many beaches and the beautiful nature and interesting, it's just the soul that gives spirit there in Bali, it is the spirit given by the Hindu religion in Bali so tourists like to visit Bali. Hindu religion which contains elements of truth, virtue and beauty (satyam, siwam sundaram) (Siwananda, said, 2003) has been crystallized and implemented into Balinese culture and the breath of life and life for everyone who lives in Bali whether conscious or not.

### **2.2.2 Internal Form of Retention**

The cultural village of Kuta takes the shape retention of Hinduism through the development of culture-based religion. This policy was taken because these two aspects are the religious and cultural position as the coin in which both sides inseparably fused. Hinduism in Bali really has "a culture", habit or tradition, so is the culture or the culture of Bali is nothing but a concrete manifestation of the Hindu community behavior in his daily life as Hindus and as a citizen. Culture of Krama

Bali (Hindu) is none other than Hindu religious practice in everyday life. That is what causes the formation of religious for Hindus in Bali using the themes of culture, such as religion through art of percussion, dance, voice and language and literature, sculpture, art uparengga, including the art of building (Asta Kosala-Kosali) are now supported with advanced technology.

The form of retention of Hinduism is conducted by the cultural village of Kuta manifested in a variety of activities aimed at increasing the quality of Sraddha devotional Hindu religion. The activities include training in the arts, Upakara, Uparengga and so forth. To improve the quality of understanding of Krama against the Hindu doctrine pursued by way of discussion or Dharmatula in small groups between Krama, nor Dharmawacana Dharmatula lectures or in large groups with keynote speakers who really understand the teachings of Hinduism to give enlightenment to the Krama of the Village. Other than that retention is accomplished by such religious practices of Panca Yajnya ceremony, both in the banjar, village and within the family, Penyungsungan Pura Presanak, and social service activities inspired by the values of Hinduism.

### **2.2.3 External Form of Retention**

Bali Provincial Government and District through the Department of Culture and the Council of Trustees of Peoples (MPLA) and the Board of Trustees of Indigenous Institute (BPLA) in an effort to preserve the religion, customs and culture of Bali which has taken steps since the preservation. 1970 in the form of competitions, village, and good race of Traditional Village (Pakraman) and Sekaa Truna, as well as race and race village offices Subak. In the Badung regency until the study was conducted, customs and cultural preservation program are still implemented consistently carried out by the Department of Culture by way of guidance through the race Traditional Village, Sekaa Teruna and Subak in Badung regency. In addition, the company contribution is in the form of material and immaterial to care for culture, security, order and cleanliness of the area / palemahan Desa Adat Kuta.

In the race activities the cultural village of Kuta always takes part so that the village of Kuta heterogeneous until appointed to represent the Badung regency in provincial level competition for the cultural village of Kuta won the district level. A contest of Traditional Village and Sekaa Teruna can easily be understood as an effort and form of retention religion by Krama of the village, especially the cultural village of Kuta because in the race that became the focus of assessment is Baga (field) parahyangan (temple), Pawongan (resident) and

Palemahan (region) regarding maintenance, order, security, cleanliness and beauty of the surroundings. On the third baga (fields) that do a very detailed assessment so that all aspects are considered to consist of 40 aspects. Badung regency has an annual program highlights in the form of art in the form of the race gong percussion and Kebyar baleganjur percussion followed by percussion sekaa adult female drummers and musicians including children. In the event the contest shall be performed percussion accompany dances that have been determined by the organizer. Through these competitions a process of training or learning the art of preservation and inheritance to future generations manners of the Village People. Percussion contested such an asset that will serve as a means by the people for the offering (yajnya) and devotion to God with all His manifestations, because percussion gong or gender is always used to accompany the ceremony yajnya conducted by indigenous villages or hamlets in general, nor by the people in each Hindu family, especially in the cultural village of Kuta. As a member sekaa percussion, percussion master must be balanced with understanding the sequence / a ceremonial procession being accompanied by percussion and understand and know well about the function and meaning of a ceremony yajnya they accompanied.

Utsawa Dharmagita conducted every year by the government of Badung regency, in this case the Department of Cultural as organizers. Activities are held at the end of the school year with the intention that can be followed by children and adolescents, including adults. The material in utsawa (contested) include; dharma widya (quiz religious knowledge), read the sloka library scriptures, read the text of the holy book with songs palawakya, chanting the song or songs wirama (sekaar), chanting (sekaar middle), sing the song Sekar alit (geguritan or stanzas), berdharmawacana, language mesatua Bali (Bali stories in the local language), writing Balinese script, make prasi (painting religious symbols on palm leaves), as well as speeches in the language of Bali. The cultural village of Kuta also actively follows this utsawa race.

## **2.3 The Impact and Value of Hinduism Retention**

### **2.3.1 Positive Impact**

#### **a. Shraddha Bhakti of Krama of the Cultural Village of Kuta which Remain Robust**

The cultural village of Kuta along with all Krama of as a Hindu citizen who are in the middle of the vortex global village facing global influence with various effects. Believed by Krama of the cultural village of Kuta that

religion or faith that they profess a belief or religion who are able to live and adaptive with various development era for the teaching of eternal truth (sanatana dharma) so Krama of the cultural village of Kuta as Hindu communities perform religious preservation. It was also driven by the awareness and confidence of Hinduism as a manifestation of moral and spiritual responsibility to the saints who have taught a universal religion, and also the responsibility at the same devotion to the ancestors who have cared for and left very noble teachings.

The sense of responsibility that encourages Krama of the cultural village of Kuta to explore the teachings of his religion which is believed to be the eternal truth (dharma sanatana). Through the deepening of the teachings of Hindu, Krama of the cultural village of Kuta increasingly embrace the teachings of Hindu highly flexible (elastic) in accordance jargon village, Kala, Patra. Based on the consciousness that makes Krama of the cultural village of Kuta nothing that cannot perform the duties of his religion, because the teachings of Hinduism can be implemented by the Hindus from all walks of life and various conditions such as; people who are disabled, sick, illiterate, poor, rich, uneducated, poor people in the economy and a strong economy. Likewise the Hindu religion can be executed by the people of the educated class, lay people, whether they live in cities or villages, live in the mountains or in the hinterland, the people who were sailing on the oceans as well as being a task in space.

#### **b. Behavior of Krama of the Cultural Village of Kuta which Remains Controllable.**

The positive impact of Hinduism preservation efforts can be seen through the daily activities of Krama of the cultural village of Kuta in running the life of Swadharma and position in the society respectively. Business competition, labor, employment opportunities and the limited time move to the Krama of the cultural village of Kuta, it is a "test" on the faith of Krama of the cultural village of Kuta. However, they still can carry out personal activities, family or activities as Krama banjar or Krama of the village without feeling weighed down, depressed or forced. In fact, quite amazing, because, on one side of the Krama of the village have to fulfill their obligations as a person carrying out Swadharma, as family members carrying out the obligations and responsibilities of religion, on the other hand, they also have to fulfill obligations as workers in the workplace and at the same time they also have to duty as Krama banjar or Krama of village.

#### **c. The Existence of Arts and Culture**

Positive impact on retention efforts religion by Hindus in particular by the *Krama* of the cultural village of Kuta make the art of Balinese culture remain stable in *palemahan* of the cultural village of Kuta. This is because the Balinese culture revived and inspired by the teachings of Hinduism. Or it can be said that the behavior of *Krama* (Hindus) in the practice of religion into a culture so that the Hindus seem to practice religion through the local culture. Therefore Balinese culture cannot be separated from the practice of Hinduism. Sources of the Hindu doctrine of art are shaped in the form of poems or mantra, and part of that is Weda Smerti indeed teach about art.

Art is an important part of the Hindu religious system, all art forms in Hindu can be part of an offering to God. Starting from the art of percussion or the sound of gamelan, dance, voice (songs), painting, carving, statues, art of speaking or communication, literary arts, the art of building (architecture) including art makeup and so can be a part of the offerings to God. In the text *Natyashastra* stated that the motion of the universe and the entire contents of the universe called the cosmic dance is nothing but the manifestation of God dance. *Natyashastra* extract meaning from literature that people, especially the Hindus developed the art as an offering to God.

#### **d. Economy Level of *Krama* of the Cultural Village of Kuta which is getting Better**

Balinese people already feel and realize that tourism became one of the foundation Bali's economy, in terms of cultural tourism activities has been able to generate economic activities Balinese. *Lestarynya* Balinese culture and inspired by Hinduism with cultural actors Hindus causing Bali tourism to be sustainable so it will still be able to make a major contribution to the Regional Original Revenue (PAD) seeks to tax hotel and restaurant and other services. Local Government has also channeled PAD indirectly to the community through increased aid in various fields such as in the field of transportation infrastructure, agriculture, handicrafts, trade, labor and employment, development of infrastructure and so on.

Besides direct government assistance has also been provided to the public in this respect to the traditional village *Pakraman* or used directly by indigenous villagers to support the development in indigenous villages like *pasraman* organize and equip facilities in order to preserve the cultural village. Through the

retention of Hinduism as well is a definite cultural preservation society to make sacrifices, and the preservation of cultural causes of cultural tourism to be sustainable. That caused revenue continues to increase, so that assistance to indigenous villages also increased and continued that in the end the economic capacity of *Krama* village indigenous communities has also increased. With the tourists who come to Bali then all the necessities of life in Bali should be met by the people of Bali would not ignore, or taking into account the capacity of Bali as well as preservation and conservation efforts of Hindu Balinese culture. As travelers, they need different media to feel pleasure as entertainment in the form of local arts and culture, food and beverage, comfort, beauty of the building, the beauty and the conservation of nature, including a clean environment and healthy living. All travelers' needs will require the participation of *Krama* village (Hindus) and the government, which indirectly, may open employment or business that can increase people's incomes. Certainly the use of local labor by an existing company must have to be competent qualified or needs of the company.

#### **e. *Krama* of the Cultural Village of Kuta is more Critical in Religion**

Religious life in Bali many based on understanding of the tradition known as *gugontuwon* in the sense of what has been accustomed to be implemented by the community continue to proceed without reviewing whether the behavior and practices of religion as it is based purely literary or local customs. Such practices often associated with the five *dresta* particularly *dresta* village so that the term village *mawa way*. The scope of the larger tradition of religious practice is sometimes called the workshop *dresta* the prevailing custom in such a wide scope of areas of the province.

There are still many people, including *Krama* of the cultural village of Kuta with the older generation on the basis of carrying out the religious life of the village *gugontuwon dresta* and workshops. In the present mindset of religion among the people are not sufficiently oriented to workshops and village *dresta* more so in the era of advanced information transformation which are supported by the technological capabilities. Everyone is trying to deal with the problems of life with common sense, so things are beyond reason and beyond logic is often overlooked. While the perspective of religion is somewhat different, because religion underlies the practice on the basis of faith in the testimony of literature, scriptures and literature of religion, including that contained in many palms in Bali, including ejection

*Tattwa*, said, *Wariga*, architecture, literature, *Usada*, *Upakara*, *Kadiatmikan*, as well as others.

#### **f. The Religiosity of *Krama* of the cultural village of Kuta which is getting True and Effective**

*Krama* of the cultural village of Kuta religion based on the instruction of literature (*Dresta* literature) supported workshops and *dresta* village, the efficiency of various aspects, but it can provide maximum benefit and the efficiency to people's lives for the sake of the development of the constancy of the Village People. For Hindus, *Krama* of the cultural village of Kuta realize that religion is done during the day and night, and implemented in all space and time. The practice of religious life, *Krama* of the cultural village of Kuta do not infrequently practice the dominant culture in the practice of religion in the sense that the cost of implementing cultural practices becomes larger, or at least draw with religious ceremony costs (Pitana, et al., 2000). Examples in *Metatah* ceremonies, customs fees may be larger because it is associated with the cost of consumption, transportation, communication, decoration, and other documentation. On the other hand, there is also a waste of energy and time because it involves the labor of *Krama* village or *Krama banjar* were not selective, effective and efficient. Based on the study and a critical mindset of *Krama* village make the practice of religious life at first seems wasteful to labor time and costs, but today is the use of energy and time can be streamlined gradually towards the ceremony, *yajnya* efficient and effective.

#### **g. The cultural village of Kuta Becoming Global Markets**

The global market is a market or arena in which the sale and purchase transaction occurred between actors from different parts of the world (foreign) with products from around the world, and using different currencies. The cultural village of Kuta blocks, indigenous markets or the art market and its shores into place transactions of various goods or souvenirs for domestic and foreign tourists as well as the arena sells products from various regions of the archipelago, including massage services / *pijet* and hair braids and tattoos.

The world and life are always connected with the life of tourism entertain yourself, enjoy the tranquility and natural beauty and enjoy the art and culture of the object or region visited. Bali with a unique culture and sublime into a tourist destination of Central Indonesia and Kuta in this case the cultural village of Kuta is one ODR (Object Destination Region) in Bali. This means in



particular Kuta, the cultural village of Kuta area visited by domestic tourists from various regions in the archipelago as well as by foreign tourists. Associated with travelers' needs in addition to enjoying the beauty of nature and art and culture, they are also in dire need of daily living such as eating, drinking, sleeping with various amenities, including a souvenir to be taken home to his country.

### 2.3.2 Negative Impacts

#### a. Extravagant Life for Caring *Sraddha*.

Outlook (religion) Hindu states that the universe is governed by law of *Rwa Bhineda* like; *Sakala-Niskala*, *Purusa-Predana*, good-bad, day and night, rich, poor, good-bad, right-wrong, healthy-ill, men and women, and so forth. Similarly, in terms of impact of retention of Hinduism in the cultural village of Kuta in addition to a positive impact on the preservation of religion also have a negative impact. Among the negative effects of retention of Hinduism is more extravagant life, which is wasteful of time, energy and costs. Including the increasing burden of life that must be shouldered and carried out by *Krama* of the cultural village of Kuta as a principal and culture, compared with workers who come from outside, who worked only thinking about his job without thinking about how to treat and take action preserving culture which is the breath of tourism in Bali. Wasteful spending time at the cultural village of Kuta can be seen from the many activities undertaken by the *Krama* of religion as a form of devotion to God or His *Prebhawa* along *Bhatara* Ancestors. If the calculated practice of ritual in the lives of Hindus in The cultural village of Kuta associated with the many feasts and holy days and five *Yajnya Nitya* ceremony and *Naimitika* namely; god *Yajnya*, *Manusa Yajnya*, *Pitra Yajnya*, *Bhuta* and receipts *Yajnya* well by the people in *nitya* (always and daily), as well as conducted *Naimitika* (at any time) then you can imagine how much time, effort, thought and costs required and issued by the people as the *Krama* of the cultural village of Kuta.

#### b. The Limited of Time and Power of Doing Business

Defending the faith and carry out (*Sraddha*) and devotion to God (*Ida Acintya*) and ancestor of the Lord requires every Hindu person to be ready to sacrifice (*Beryajnya*) good energy, materials, feelings, thoughts, and time. Hindu religion is not only in the form of daily prayers in the form of *Tri Sandhya Puja* and worship at the feast or holy day, but the Hindus should be able to dedicate all his potential conscious, sincere, responsibility and based on religious instruction. It is

recognized that the implementation of the religious ceremony, ritual (ceremonial-*Upakara*) demanded Hindus to be able to prepare themselves physically and mentally. As for the religious ceremony that should be done by people in private and in the family, including religious activities conducted by Banjar or customary in Kuta village is quite a lot like a saint's day or *Rarahinan* based *Pawukon*, and *Sasih*. *Pawukon* holy days by the arrival of every 210 days as *Pagerwesi*, Galungan, Kuningan, Saraswati and some *tumpek* including; *Tumpek Landep*, *Tumpek Wariga*, *Tumpek Uye*, *Tumpek Krulut*, resulting in a year feast day will be experienced by Hindus each twice. Feast or holy day that is based *Sasih* arrival of every year the day *Siwaratri* coincide with *Purwaning Tilem Sasih Kapitu* which fell in January every year, and the day of *Nyepi* come every linings *Sasih Kadasa* with *Pengerupukan* held on *Tilem Kasanga* which falls around March or April every year. Besides Hindus also execute devotional or *Yajnya* ceremonial in the form of offering cymbals and worship based *Penanggal Panglong* i.e. praying at the full moon or *Tilem*.

All the activities of the religious ceremony were experienced by Hindus and implemented within the family or at the level of the village people. Thus, the Hindus in Bali become a very busy culture as a form of preservation of *Sraddha Bhakti* while preserving culture for sustainable tourism. Something similar happened in the cultural village of Kuta which is conducted by *Krama* of the cultural village of Kuta. Aside from being the perpetrator of the ceremony, the Hindus in particular family *Krama* of the cultural village of Kuta is also involved in the activities of religious ceremonies performed by *Krama* more equally *Krama* of the cultural village of Kuta for the *Yajamana* (people who carry out *Yajnya*), they perform traditional ceremonies (social) custom invitations shaped so that the people who were invited shall present to witness the rituals performed by the *Yajamana*. As a result of the consolidation of *Sraddha Bhakti* Hindus as the form of the ability to preservation of religion (*Sraddha Bhakti*) led *Krama* requires a lot of time to carry out religious ceremonies such as the *Panca Yajnya* so that Hindus sacrifice quite a lot of time and effort, exhausting and mind so that it becomes the faithful less concentration on the job, That is, if the Hindu has *Yajnya* ceremony, automatically they concerned is not able to work at the workplace with full time and labor (Punyatmaja, 1992).

#### c. Urbanization

The number of tourists visiting and holiday in Bali, especially Kuta is causing more and more the existence

of tourism facilities required to be prepared by the government together with employers and the community. This is causing more and more power, even the required power is not able to be obtained fully from the surrounding community. Reality is what drives the demand for labor from outside Kuta even from the outside Bali so that the various backgrounds of the workers coming to Bali especially Kuta. The influx of outside labor to the cultural village of Kuta area is very difficult to be controlled because every adult citizen can seek the employment or livelihood in all regions of Indonesia, including in Kuta. Kuta and the surrounding region, by a fraction of the workforce outside are seen really set up many promising jobs and income that can sustain the life of every person.

#### **d. Palemahan of the Cultural Village, which is polluted.**

The pattern of life rating is very different from the patterns and habits of life, especially the *Krama* of the cultural village of Kuta. Balinese society generally works from early morning until late afternoon, and night is the time for a break, but there are certain activities of religious ceremony or ceremonies, including their social activities such as meetings or *Paruman* Banjar or *Sekaa Teruna*. On the other hand, the tourists would use a lot of time at night to amuse themselves to one's heart's content with a variety of pleasures such as eating and drinking including entertainment through music, dance (dance) that would suit their taste. The uncontrollable entertainment of traveler often disturbs the public peace, because they love to enjoy the songs and music with high sound or tone, while the people want peace and comfort in bed at night. The condition is often not in line with the lifestyle of the local community, where *Krama* of the cultural village of Kuta is resting at night, while the tourists are enjoying the songs with a very high-pitched music. Related to the effort of retention of religion by *Krama* of the cultural village of Kuta which has a negative impact, it felt by the local society, particularly *Krama* of the cultural village of Kuta, while employers are more incentive to try to make more and more travelers come to enjoy the evening entertainment with various types of entertainment, because it has an impact on the more material benefits to be gained by employers (Noviasih, 2009).

### **2.3.3 The Meaning of Retention of Hinduism**

#### **a. The Meaning of Moral Education, Skills and Efficiency**

In the process of preservation of religion by *Krama* of the cultural village of Kuta is going process of

transferring science and religion and religious life skills among *Krama* of the village. The meaning of moral education in this exposure means is the process of moral education that is good and bad deeds guidance. The link between moralities with religion is very closely related to the teachings of Hinduism because Hinduism teaches about morality that is part basic framework of religious teachings. Vocational education is meant in this connection is the skill with singing, art of percussion, dance, as well as skills *Upakara* field, *Uparengga* and religious ceremonies. The transfer of knowledge and skills can be seen through the exercise in good art gallery art of percussion, dance, sound like *Mekidung* including the literary arts in the *Mababasan Pesantian* activities. Skills other arts are also quite a lot to be educated in an effort retention religions such as organizational skills in *Sekaa Teruna* or Banjar and Village People, skills makes *Uparengga* like making *sanggah beak*, *Klatkat*, *purse burnt*, various kinds of the diamond, making cymbals, *Tamiang*, *Penjor*, offerings *Gebogan* etc.

#### **b. The Meaning of Harmony**

With the establishment of *Sraddha Bhakti* which cause the splendor of moral and religious life, especially the life of *Yajnya* ceremony *Dukaan* between *Krama* are also looking increasingly harmonious, passionate, and dynamic. This is because everyone has realized the limitations that cannot live without the help of another person let alone by himself. Such *Krama* of the cultural village of Kuta when undertaking life activities, both social, economic, cultural and religious they always need people who not only from amongst *Krama* of the cultural village of Kuta, but also the help of other residents of the village and also from fellow children of the nation, even aid directly or indirectly from people abroad.

#### **c. The Meaning of Preservation**

The definition of Preservation in this description is the existence of a condition that became the backbone of community life. The meaning of preservation in the retention of Hindu religious life in Cultural Village of Kuta could be understood by their religious life which is inseparable with the art and culture that includes; the art building (technology), the art of percussion, dance, voice, and organizational skills. Similarly, the practice of Hindu religious life inseparably with the natural environment because there are various facilities required by the Hindus to carry out religious obligations.

For the materials of Upakara Yajnya, that is the ceremony of Panca Yajnya, Hindus need a variety of means such as; fruit, flowers, and leaves of various plants, so that the interests of those means above, Hindus will continue to strive to maintain the plants required for ceremonial purposes. On the other hand, the need for such art; art of sound, art of percussion and dance are essential to support the successful implementation of Yajnya ceremony, causing Hindus to continue working to make all of the elements of art to be sustainable (Sumadi, 2010).

### III. Conclusion

Due to the enormity of the global influence that hit Bali, especially the cultural village of Kuta, it mainly makes Krama of the cultural Village of Kuta always strive to anticipate and adapt themselves to the reality of the matter. Noting the efforts made by them, it is then discovered that the more severe of "onslaught" of globalization on the lives of the cultural Village of Kuta automatically makes the higher spirit of Krama and their efforts to be adaptive and superior. It could be seen at: (a) the stronger the onslaught of globalization in its various forms, especially social culture, the more tips and cultural preservation efforts are undertaken by the cultural Village of Kuta along with its Krama including cultural, social institutions; (b) The limited the time owned by Krama in the cultural village of Kuta on the competition to win the job opportunities and business competition due to perform retention of religion, the more efficient and effective the Krama of cultural Village of Kuta use their time and potential in the religious social activities.

Therefore, the attitude of Krama in the cultural village of Kuta needs to be addressed or controlled carefully, wisely, and prudently to avoid the extreme behavior of preservation of religion that is only based on the efficient principle in terms of time, labor, materials, or funds, which would also weaken the Sraddha bhakti of people, and cultural attitudes in religion, such as: (a) the holy songs, Gamelan Gong percussion or others as an accompanist of Yajnya ceremony are now replaced by chants and gamelan gong percussion through tape; (b) Upakara for offerings for the feast or holy day, Krama village have felt enough just to buy Upakara or facilities that were already finished, without the need to provide religious education or Uparengga skills to the next generation; (C) For the sake of efficient, Hindus as well

Krama village feel better using materials that Mitasi ceremony or the material preserved; (D) The Pujawali ceremony or Piodalan ceremony or Metatah ceremony may be conducted by Pandita, while the Yajmana is enough to just sit quietly as a silent witness to look at and pay attention to the ceremony that is done without understanding the nature, purpose and meaning of the ceremony.

To prevent the occurrence of acts of reflection, the etiquette needs to be controlled in order to avoid the efficiency and simplification that would illuminate the essence of religion implementation, including weakening the Sraddha bhakti of people. The loss of the essence, meaning, and basic functions of Yajnya implementation and function of religion to their lives, will lead not only efficiency that occurs, but also the destruction or "death" will overwrite Bali and culture which in turn the tourism also will disappear.

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