

UTILIZATION PROFANIZATION HERITAGE OF PETITENGET PURA CULTURE IN THE TRADITIONAL VILLAGE OF KEROBOKAN, KECAMATAN KUTA UTARA, BADUNG

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ABSTRACT

The study discusses the profanation of the utilization of cultural heritage of Petitenget Temple in the traditional village of Kerobokan, Sub-district of Kuta Utara, Regency of Badung, amid the rapid development of the tourism sector. The problems under study in this research pertaining to (1) the form of profanation of utilization of cultural heritage of Petitenget Temple in Kerobokan, (2) the factors that led to the profanation of the utilization of cultural heritage of Petitenget Temple in Kerobokan, (3) the impact and meaning of profanation of the utilization of cultural heritage of Petitenget Temple in Kerobokan. The research uses descriptive qualitative method of analysis, using several theories namely (1) theory of practice, (2) theory of deconstruction, (3) theory of commodification. Data collection in this study was conducted by using observation, interviews, and document research. The research results show that Petitenget Temple as the cultural heritage has undergone profanation over its use as a cultural attraction in the traditional village of Kerobokan. The problems are due to several factors including (1) the appeal factor of Petitenget Temple as the heritage attractions, (2) the development of the tourism industry factors, with increasingly famous beaches around Petitenget Temple, (3) the factors of economic necessity in the management of Petitenget Temple. While the impact included (1) economic impact, (2) environmental impact, (3) social impact, (4) the impact of culture. While the meaning of profanation including (1) the meaning of sanctity of the temple, (2) the meaning of the ritual, (3) the meaning of moral, (4) the meaning of welfare.

Keywords: profanation, cultural heritage, Petitenget Temple, and cultural tourism.

INTRODUCTION

Tourism and global cultural phenomena tend to continue to develop, affecting the economic, social and cultural life of local communities (Ardika, 2007: 29). The development

of the tourism industry has a positive effect and can also have a negative impact that the community needs to be aware of (Sirtha, 2007: 62). Foreign tourists who come to Bali tend to seek experiences about something authentic or authentic, including cultural heritage objects. Bali as a tourist destination has a relatively large number of cultural heritage, namely cultural heritage objects / buildings from the classical Hindu and Buddhist periods. One of them is "Pura Petitenget" which is located in Banjar Batu Belig, in front of Petitenget beach, in Kerobokan Traditional Village, North Kuta District, Badung. Petitenget Temple is one of the sacred dang heavenly temples. Dang Khayangan Temple is a place of worship for the services of a pandita or holy teacher who has provided religious teachings to his people (Suadnyana, 2010: vi).

At this time in the area around Pura Petitenget, many have been built and surrounded by facilities and infrastructure to support tourism, and tourists visiting Petitenget Temple can freely enter the holiest courtyard area (offal) of this temple, which should only be used as a place. prayers, and the radius of the sacredness of Pura Petitenget, both inside and outside the temple, should be maintained and maintained. The profitability of the utilization of the cultural heritage of Pura Petitenget in the Kerobokan Traditional Village has an impact on socio-economic and socio-cultural aspects, slowly but surely the sacredness of the temple is starting to be neglected. All of the above have strong implications in causing a shift in the value and meaning of the main or original function as well as the religiosity of the sanctity of the old temple, in accordance with its long and unique historical history when it was first built. In this case, it is necessary to ask: 1) What is the form of profanization of the utilization of the cultural heritage of Pura Petitenget in Kerobokan Traditional Village? 2) What factors lead to the profanization of the utilization of the cultural heritage of Pura Petitenget in Kerobokan Traditional Village? 3) What is the impact and meaning of the profanization of the utilization of the cultural heritage of Pura Petitenget in Kerobokan Traditional Village?

RESEARCH METHOD

This research was conducted at Petitenget Temple which is located in Banjar Batu Belig, Kerobokan Kelod Village, North Kuta District, Badung Regency. This research uses qualitative methods, using qualitative descriptive analysis. Source of direct data (primary) in this study, namely data obtained directly from the object of research in the form of observations in the field and from informants through interviews and in-depth observation.

Sources of indirect (secondary) data in this study are data obtained indirectly from the object of research obtained from journals, papers, research results, libraries, and government agencies.

RESULT AND DISCUSSION

In this study, found the profanization of the use of offal and jaba tengah of Pura Petitenget. Since it is functioned as a cultural tourism object, foreign tourists visiting Petitenget Temple can freely enter the holiest courtyard area (offal) of this temple, which should only be used as a place of worship for people. This condition causes the sanctity of Petitenget Temple to no longer be sacred in accordance with the historical history of the existence of this temple when it was first built, which should have been preserved and maintained, but is currently experiencing changes in value and meaning as a holy place. In addition, there is also the use of the Petitenget Temple wantilan for the general public. The temple's wantilan which is quite large and clean, which is located in the outer courtyard or Nista Mandala (jaba) temple, is used for things that are usually related to all activities and activities at this temple during religious ceremonies (odalan / piodalan), as well as performance venues in the form of profane arts that entertain and entertain the public, such as the art of Balih-Balihan. Another form of profanization is the use of jaba Pura Petitenget as a vehicle parking area with economic propositions for additional income for the sake of preserving this cultural heritage and increasing the level of welfare.

The profitability of Pura Petitenget occurs due to several factors, including: 1) The attractiveness of Pura Petitenget as a cultural heritage tourism object. Pura Petitenget as a local cultural resource that has archaeological value which functions as a cultural heritage tourist attraction. 2) The development of the tourism industry with the increasingly famous beaches around Pura Petitenget. And 3) Economic needs in the management of Pura Petitenget.

Various socio-economic impacts have occurred due to the propanization of Pura Petitenget. Economically, the commercialization of Pura Petitenget provides economic income in the form of a sum of money that goes into the treasury of the Petitenget Temple management committee as a real effort to increase income for the preservation and maintenance of Pura Petitenget's cultural resources for the use of Pura Petitenget jaba as a vehicle parking area for the community and tourists. The use of Pura Petitenget wantilan for

the general public if anyone uses it, as well as community and tourist donations in the form of punia funds (sesari) when visiting Petitenget Temple.

The activities of the tourism industry in Kerobokan Traditional Village, especially around Pura Petitenget, have unwittingly influenced the behavior and emotions of the local community regarding changes in the physical environment and social life of the local community. These changes include changes in the work structure of the Kerobokan Traditional Village community, especially the people around Pura Petitenget, from traditional farmers to the tourism sector due to the increasingly limited agricultural land, changes in the character of the local community due to the emergence of creative enthusiasm for entrepreneurship in the tourism sector, the development of consumptive lifestyles in local communities due to changes in thinking towards a modern direction, the occurrence of displacement or population growth due to new arrivals from outside the area of Bali, as a result, the local Balinese population will be increasingly under pressure. As well as the occurrence of air pollution and traffic jams due to the high frequency of motorized vehicle use. Changes in the mindset of the Kerobokan Traditional Village community that are increasingly modern and actively participate in the tourism sector.

The development of commercial areas for the sake of tourism is inevitable and leads to the conversion of agricultural land. This has an impact on the quality of the environment around the temple, due to the development of facilities and infrastructure for tourism facilities such as the construction of hotels, inns, villas, restaurants, cafes, restaurants, mini markets, and so on, as well as various businesses or businesses related to the world of tourism. It has changed the local environment to beyond the limits of its carrying capacity. For example; construction of swimming pools, excessive groundwater extraction, disposal of waste from the construction of tourism facilities, and pollution caused by the use of technology. Besides the rapid use of land transportation that connects one place to another, it has caused environmental damage.

From a cultural perspective, the commercialization of Pura Petitenget allows cultural exchanges between tourists and local cultures. This raises the excitement of excavating, maintaining, and developing aspects of local culture that will be preserved and sustainable. The phenomenon of the profanization of Pura Petitenget regarding its use in terms of meaning, is not only considered an economic meaning but there are meanings that develop

over time. New meanings that emerge include the meaning of temple sanctity, and the meaning of ritual, the meaning of morality / ethics.

CONCLUSION

The form of profanation of the utilization of the cultural heritage of Pura Petitenget in Kerobokan Traditional Village in the context of cultural tourism in Bali, is to make cultural resources owned by the people of Kerobokan Traditional Village by turning them into cultural heritage tourism objects. Where it gives freedom to tourists visiting Petitenget Temple, freely entering Petitenget Temple up to the temple's holiest courtyard area. The influence factor of the attractiveness of Pura Petitenget as a cultural heritage tourism object, the development factor of the tourism industry with the increasingly famous beaches around Pura Petitenget, the factor of economic needs in the management of Pura Petitenget for the preservation of cultural resources is a factor that dominates the profanization of the utilization of the cultural heritage of Pura Petitenget.

The economic impact is the main impact of the profanization of the utilization of the cultural heritage of Pura Petitenget in Kerobokan Traditional Village in the development of cultural tourism, to bring practical economic resources to improve the welfare of the administrators and administrators of Pura Petitenget, as well as the surrounding community. The environmental impact caused by the development of tourism facilities, has changed the local environment to beyond the limits of its carrying capacity. Social impacts, changes in livelihoods, local communities who were originally farmers, now take an active role in the tourism sector due to the conversion of agricultural land to physical structures. While the cultural impact, the process of decreasing the quality of cultural values, is due to the commercialization of the sacred building of Pura Petitenget itself. The shift in the economic meaning to the meaning of Petitenget as a holy place, the meaning of ritual, the meaning of morality / ethics, and the meaning of welfare for the utilization of the cultural heritage of Pura Petitenget in Kerobokan Traditional Village due to the global culture that is included in it.

SUGGESTION

For local government and tourism actors, to pay more attention to the socio-cultural value aspects of the utilization of the cultural heritage of Pura Petitenget in Kerobokan Traditional Village as a cultural heritage tourism object. To jointly maintain the relationship

between the world of religion and culture with the world of tourism, in order to maintain the sanctity of the temple, in this case the Petitenget Temple, so that it is well preserved and maintained without reducing the sanctity of Pura Petitenget.

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