

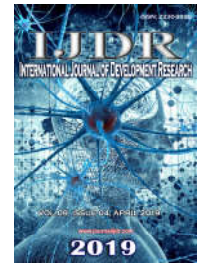


ISSN: 2230-9926

Available online at <http://www.journalijdr.com>

IJDR

International Journal of Development Research
Vol. 09, Issue, 04, pp. 27092-27098, April, 2019



RESEARCH ARTICLE

OPEN ACCESS

THE PURA PETITENGET EXISTENCE AS A SCIENCE AREA REVIEWED FROM CULTURAL PERSPECTIVE

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ARTICLE INFO

Article History:

Received 28th January, 2019
Received in revised form
29th February, 2019
Accepted 17th March, 2019
Published online 29th April, 2019

Key Words:

Existence, Pura Petitenget,
Holy Area, Culture.

ABSTRACT

The existence of the petitenget temple as a form of manifestation or place of worship for the Hindu community in Bali. The existence of Petitenget Temple as a sacred area has undergone a shift not only as a sacred area but used as a tourist destination so that the values of community religiosity lead to economic value. The research objective is to examine the existence of Petitenget Temple as a sacred area seen from a cultural perspective. This study uses qualitative methods, namely research related to the problem of the sacred area that occurs in the temple petitenget by doing several approaches through respondents and direct observation (observation). While for primary and secondary data collection using the instrument method. The results showed that the existence of the Petitenget Temple had experienced a decline in the value of religiosity of Hindus, which led to tourism development involving aspects of religion and culture would be threatened. Because of the strong influence of commercialization in the field of tourism, it will affect the sanctity of the temple, the local social and cultural environment of the local community.

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Citation: I Ketut Gede Harsana. 2019. "The pura petitenget existence as a science area reviewed from cultural perspective", *International Journal of Development Research*, 09, (04), 27092-27098.

INTRODUCTION

Petitenget Temple includes the dang kahyangan temple as a place of worship for Hindus, In addition to the worship place, the Petitenget Temple is also used as a holy place to honor the services of the holy teacher. As a form of respect, a place of worship for the services of the holy teacher was made in his role as Dang Guru on the basis of Hindu teachings called "Rsi Rna". Where the historical meaning of the establishment of the temple dang kahyangan is based on the teachings of Rsi Rna, namely as a manifestation of sincere devotion of the ummah, so as to establish a holy place to worship the holy teacher for his services that have taught religious teachings, and the form of thankfulness manifested on the establishment temple dang kahyangan, and the temple of dang kahyangan was erected in the ashram or the place where the teacher did yoga semadi/bertapa (Darmiati, 2011; Ali, 2012). Based on this, the people should respect the saint as a holy teacher or dang guru who has contributed to giving and teaching religious teachings, and just as Hindu religious people manifest their devotion to God, Gods and parallels. In accordance with what was told by informant A.A. Putu Sutarja (48 years old) as Kerobokan

Traditional Village Bendesa on May 5, 2017, said the history of the establishment of Pura Petitenget began when a holy priest named Dang Hyang Dwijendra on his holy journey left Serangan Temple heading south. In the holy journey, finally he arrived at a place which is now known as an area called Kerobokan Traditional Village. Before continuing his holy journey to Pura Uluwatu, Dhang Hyang Dwijendra took time to mingle with Ida Batara Masceti around the Petitenget area, the current location of the Petitenget Temple. In this place, when Dhang Hyang Dwijendra and Ida Batara Masceti were preoccupied talking about matters relating to religion, his conversation was accidentally heard by Bhuto Ijo and sang the priest saw the presence of Bhuto Ijo (the giant who had a very frightening face in Balinese mythology) who hid behind bushes and forests. Knowing that, Bhuto Ijo was summoned by the priest and asked his intentions and purpose to appear before him, then Bhuto Ijo explained and begged the priest Dhang Hyang Dwijendra to let himself occupy/inhabit the area as his residence, which was finally granted by the priest. Before the holy priest Dhang Hyang Dwijendra left the Kerobokan area, he gave the mandate / duty to Bhuto Ijo, where he left a box as a place to store his shaped betel like a chest. Then the preacher advised and asked Bhuto Ijo to take good care of his chest until he returned from his hermitage, namely, in Uluwatu Temple.

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However, when the pastor had not finished his retreat, he was visited by a resident of Kerobokan namely kelian kerobokan and local community leaders to listen to reports from the residents of Kerobokan. Where it tells us that there is a plot of land in the Kerobokan area (the current Petitenget area) that is somewhat haunted, anyone who enters the area will get sick / sick. He said that once a member of the community entered the area with the aim of looking for firewood, picking leaves and so on, but strangely, after returning from that area the person immediately fell ill. The incident often happened repeatedly, and the story became widespread in the kerobokan community which made people feel afraid of entering the area. Apparently by the local people no one knew that it was a haunted area, because it was guarded by Bhutto's supernatural beings Ijo who faithfully guarded the chest of the banquet of the holy priest Dhang Hyang Dwijendra while guarding the area so that it became haunted (Sudiani, 1990; Baker, 2005). Finally the head of the Kerobokan traditional village along with community leaders met the priest Dhang Hyang Dwijendra in Uluwatu to ask for his guidance. The holy priest told the kerobokan citizen envoy that the area was indeed guarded by a supernatural creature named Bhuto Ijo, who had been given a mandate by him to guard his chest of treasure which was entrusted to him. By the priest the instructions were given so that the supernatural beings would no longer disturb or disturb the peace of the surrounding community when entering the haunted area. He advised to do and give offerings to Bhuta Kala in the form of upakara or Lelaban for each Tilem Kawulu, a black cow masalana, complete with upakara, inviting chops. Whereas in Purnama Kasangan, there is an upakara or Lelaban Penangluk Merana, with the means of cow biying (red) and the stems with stripes and the cow which is used as a gift and there is a tompel (black mark) behind the thigh or arm. All these things must be done so that palemahan (agricultural plants) are not attacked by disease pests. The holy priest also asked the people of Kerobokan and its surroundings to build a holy place as a place of worship, and by the local community a sacred place was built in that area according to the priest's orders. After making offerings to Bhuto Ijo according to the pastor's message (Laksmi, 2003; Pujaastawa, 2008).

Then a holy place was established by the local community, so that in the surrounding area it became safe, did not get any more disturbances as before, the locals when entering the area guarded by Bhuto Ijo no longer experienced illness / disease like the previous incident. Finally, the location where the holy place was established by the local community was established a temple associated with the holy journey of the priest Dang Hyang Nirartha or Dang Hyang Dwijendra (Pedanda Sakti Wawu Rauh), the temple by the local community was called "Petitenget Temple", which originated from two the word namely, the chest has the meaning of a real chest, and tenget which means haunted. So "Petitenget" literally means an haunted chest. Since Pura Petitenget was established, the surrounding area became safe and secure, and there were no disturbances or things that caused illness, and local people were free to enter the Petitenget area with security until now. The Crate of the Lord Dhang Hyang Dwijendra's holy priest who was guarded by Bhuto Ijo by the local community was made and placed on a building which was manifested in the form of a pelinggih building "Gedong Petitenget", namely as the holy place of the holy teacher Dhang Hyang Dwijendra, where pelinggih is also storage box Sudiani, 1990; Surbakti, 2008).

Petitenget Temple as a sacred area is currently being invaded by the world of tourism. Not only the sacred area of Petitenget has undergone a shift, but community behavior has undergone a change, which was once a sacred area of Petitenget Temple which was actually used as a sacred area, but since the inclusion of the Petitenget Temple area as a tourist destination, community religiosity values led to economic value. Based on this, the Petitenget Temple is not only a symbol of a holy place, but since the Petitenget Temple became a tourist area, the Petitenget Temple symbol is also an economic symbol. All businesses related to the economy have taken the name petitenget, for example, petitenget restaurants, villa petitenget, artshop petitenget and others. From the study above, it seems interesting how the existence of the Petitenget Temple in the era of globalization, and this will be examined the positive impact and negative impact (Astra, 2013).

RESEARCH METHODS

This study uses qualitative methods. In consideration of the data sources in this research see how the existence of Pura Petitenget in the era of globalization with various obstacles and challenges. The researcher as an instrument in this study directly conducts observations, interviews, and records in the field.

RESULTS AND DISCUSSION

Local and Global Cultural Struggles: Today the daily social and cultural life of Balinese depends on the tourism sector, and the world of tourism has changed the condition of Bali, as well as the mindset of the local community. Bali as a leading tourist destination in Indonesia because it has various cultural potentials. The uniqueness of Balinese culture and the natural beauty of Bali, also seems to be the most dominant attraction in the development of tourism in Bali (Ardika, 2007). The influence of the success of the world of tourism has brought social and cultural life of the local community to change very rapidly, making it the main commodity in the economy to prosper, increase the country's foreign exchange, increase regional income in Bali, and unwittingly influence other needs sectors. Tourism is one of the phenomena of global culture that is seen as a system, and cultural tourism developed in Bali seems to be in harmony with the tendency of global tourism to continue to influence the economic, social and cultural life of the community local (Ardika, 2007). Globalization is not just a Western hegemony, globalization has caused a struggle between local and global cultural values that are increasingly high in intensity. The local cultural value system that has been used as a reference or role model by the supporting community has often experienced changes because of the global cultural values with the advancement of information technology that have increasingly accelerated the process of change. According to Leiper tourism consists of three components: (1) tourists (tourist), (2) elements of geography (geographical elements), and (3) tourism industry (tourism industry) (Cooper et al, 2007).

Tourism as the largest and fastest growing industry in the world, this will cause pressure on the environment, social and cultural local communities that are usually used to support tourism. Coastal areas are the first areas affected by tourism so that they are rapidly changing due to the style of global tourism. The tourism industry in the global era tends to increase and become a catalyst in national development

because it supports the improvement of the economy of the people and the country's foreign exchange. The development of the tourism industry has a positive effect can also have a negative impact that needs to be watched out by the community (Pitana, 2005). Global tourists tend to look for experiences about something authentic or original, including cultural heritage objects. Cultural heritage objects are the result of human adaptation to the environment that has various values, both historical, archeological, artistic, religious, and economic values (Salazar, 2006). Given the importance of these values and can affect human life, then whatever forms of cultural heritage objects must be preserved to avoid the danger of extinction. The development of global tourism today is an opportunity for cultural heritage objects as a cultural tourist attraction developed in Bali, and the benefits have been felt by the community, however, if management and utilization are not controlled, the tourism industry can be a very dangerous threat to the sustainability of the culture (Salazar, 2006). Bali as a tourist destination has a relatively large heritage of cultural heritage, namely objects/cultural heritage buildings from the days of classical Hinduism and Buddhism. One of them is "Petitenget Temple" which is located in Banjar Batu Belig, in front of Petitenget beach, located in the Kerobokan Traditional Village, in the North Kuta Subdistrict, Badung. This temple has a long history unique, this old and well-maintained temple is not only a place of worship, but also as a preserved and preserved cultural heritage building. Petitenget Temple is one of the sanctified temples of Dang Kahyangan. Dang Kahyangan Temple is a place of worship for the services of a pandita or holy teacher who has given religious teachings to his followers (Wiana, 1994: vi). Pura Dang Kahyangan is included in the classification of general temples, as temples that are classified as general can be worshiped by all Hindus so that they are often called kahyangan jagat. Pura Kahyangan Jagat according to its literal meaning, is a universal or general temple, meaning all God's creation may worship at the temple to ask for the salvation, welfare, and shade of the universe (Wiana, 1994).

The use and management of cultural tourism is like a double-edged knife that has two different sides, can have a positive and negative impact. Positive impact; the preservation of cultural heritage objects, providing economic benefits to local / local communities. While the negative impact; damage / destruction of the values of religiosity, the commercialization of Pura (Ardika, 2007: XI). The most influential factor for the komorsialisasi Pura Petitenget is the condition of the natural environment and the human environment, the development of the global tourism industry is very fast and uncontrolled, supported by environmental conditions like this can have a positive and negative influence on the existence of the Petitenget Temple, as well as a very threatening endanger especially if there is an acculturation process between the culture of local communities and global culture (tourists) as a result of mistakes in the use and management of tourism in the Petitenget temple area (Ardika, 2007).

Factors of Commercialization: In the cultural aspect there is commercialization of the value of religiosity in the Petitenget Temple. If the religiosity of Hindus around Petitenget Temple has declined, then Hindus around Petitenget Temple will lose their personality. Even the deterioration of the religiosity of Hindus in the Petitenget area has led to the development of tourism concerning aspects of religion and culture will be threatened.



Figure 1. Petitenget Temple

Because of the strong influence of commercialization in tourism, it will affect the sanctity of the temple and the local social and cultural environment of the local community. Tourism development policies should not only benefit the economic aspects but also must have efforts to develop and preserve the environment (tangible) and the social and cultural environment (intangible) for the realization of a sustainable environment (Piliang, 2011). The economic aspect turned out to be one of the factors causing the rapid commercialization of the communities around the Petitenget Temple area. For economic reasons, not only the coastal area in the region of Candi Petitenget has turned into restaurants, villas, hotels, and even farmland residents in the region of Candi Petitenget, switching functions to become a place for massage, lodging, discotheques, tattoo shops and others. The omnipotent Godhead built by the Maha Rsi to preserve the existence of the Petitenget Temple in ancient times, in this era of globalization began to fade. Global power has built a new civilization, which is omnipotent finance. The strong global pressure through the world of tourism on the region of Candi Petitenget led to adjustments from the subculture (Hindus in the Pura Petitenget area) to the dominant culture (tourism world). In Dick Heddige's article, Subculture, The Meaning of Style, subculture is understood as a space of struggle for cultural symbols, signs and practices that are part of mainstream culture. Subculture is part of mainstream culture in the sense that it is subject to and breed from its parent culture. But at the same time it also has relative autonomic space. He can reproduce cultural meanings and symbols electronically without adhering to the parent culture, even these symbols are often resistance to his great culture (Harsana, 2016).

The results of the existing research related to the Petitenget Temple previously only revealed generally about the existence and history of the establishment of the unique Petitenget Temple. In this study, the author found a shift in values and meanings, past and present. At its inception, Petitenget Temple was a sacred temple, full of "religio-magical" because of its long and unique historical history, and this temple penyungung always kept the sanctity of the temple in its sacred values as a temple to beg for salvation and welfare for the surrounding community. At present, as a temple, the existence of the Pura Petitenget has experienced a shift in the values and meanings contained in it. This can be seen from the use of Petitenget Temple as a tourist attraction, which has attracted foreign tourists to visit the temple. Consciously or not, in the end bring various kinds of global cultural issues that are related to enter in it. The problems found in the field, namely, in the area around Petitenget Temple, have now been built and are surrounded by facilities and infrastructure to support tourism, and tourists visiting the Petitenget Temple can freely enter up to the sacred yard area of the temple. This,

which should only be used as a place of worship, and the sanctity radius of the Petitenget Temple, both inside and outside the temple, should be maintained and maintained, but now it has undergone a change due to the impact of Bali's tourism development.



Figure 2. Hotels Near Pura Petitenget

The shift of the religious values of the Petitenget Temple:

The tourism industry was initially viewed as an economic activity, and the main goal of tourism development was to get material/economic benefits, both for the people of the region/country. The contribution of the tourism sector to Bali's regional income continues to increase each year and even outperforms other sectors. It is not excessive if the tourism industry is included in the economic field whose development can improve the welfare of the local community (Astra *et al.*, 2013). The development factor of the tourism industry in Bali has brought the Kerobokan Traditional Village community to change in all its socio-economic activities, so the presence of tourism has elevated the welfare of the surrounding community so that it has significant structural changes from traditional farming communities. The Kerobokan custom is a development area of the tourism industry in Badung Regency. The tourism industry of Bali is first of all the development of a monetary economy, which markets natural landscapes and the results of human culture, transforming world regions and societies into tourism products. The existence of Balinese culture which is the main dish for tourism must be preserved, because culture is something that makes Bali island so attractive to foreign tourists in addition to its natural beauty. But behind marketing the world of tourism, other processes actually take place, which concern the national identity, local culture and new meanings, and the core of the culture itself (Goris, 2012). Influence the development of the tourism industry in the Kerobokan Traditional Village region supported by the beauty of its famous coastal scenery, such as Petitenget beach, this occurs because the tourism industry activities in the area continue to grow with facilities in the tourism sector, as well as the entry of tourism activities globally into the realm of local culture, and this phenomenon shifts slowly but surely into the structure of the socio-economic and socio-cultural life of the local community.

In relation to the above, the development factor of Bali's tourism industry is an external factor that has contributed large economic value to regional income related to incoming foreign exchange, as well as the inclusion of high economic value for the lives of the Kerobokan Traditional Village community, especially the communities around Pura Petitenget, which is almost most socio-economic life of the community rests on the world of tourism. Besides that, it is supported by the natural beauty of its famous beach, which is one of the attractions for foreign tourists to come to the Petitenget area due to the

development of the tourism industry in the Kerobokan region. These things were corroborated by the narrative of an informant, I Made Wistawan, SE (40 years) as Kerobokan Kelod Village Head. The results of the excerpts of the interview are as follows: "... the people in the Kerobokan Traditional Village area, especially in the Kerobokan Kelod area, most of the social economic life comes from the tourism sector. The community uses what they have for entrepreneurship / business in tourism. Things related to the tourism sector must bring economic value to increase income and the welfare of the surrounding community. Their lives, which were formerly traditional farmers, are now turning to the tourism sector, because of the regeneration of their children who prefer to work in the tourism world. A similar opinion was also conveyed by a local community member I Made Adnyana Putra (35 years old) as an entrepreneur, choosing entrepreneurship by opening a laundry service business and daily necessity shop. The results of the excerpts of the interview are told as follows: "I am as a young generation and people who live in the Petitenget area, with the development of the tourism industry preferring to be self-employed, because it is more promising in the economic field. The income in doing business in the tourism sector has more opportunities. Most of the people here work in the world of tourism. Foreign tourist visits to the Petitenget area have brought a change in our mindset in a modern direction, because of interactions with the international community, besides being supported by technological advancements ". (Interview, Friday 10 May 2017).

From the information of the two informants mentioned above, there is a factor in changing the views and mindset of the local community towards the development of the Bali tourism industry. The understanding of the traditional village community of Kerobokan that was traditionally changed in the global direction due to the influence of modernization that entered the socio-economic and socio-cultural life of local people due to the development of the international tourism industry. The high economic motive value generated by the influence of the Bali tourism industry has provided specific and positive values in the thinking of local communities so that it dominates aspects of its economic life for additional income, increasing welfare and availability of jobs. In the end it influenced the order of the socio-cultural life of the local community as the owner of the culture, but behind that, unconsciously began the process of decreasing the socio-cultural values that influenced the cultural aspects of the local community. Bali tourism is in line with the global tourism industry when the devices and actors directly touch a society due to the influence of global culture, so that various factors are caused by the problems of the community supporting tourism. The study of the cultural consequences of tourism development in a society is often trapped by a normative approach, researchers repeatedly just question whether indigenous cultures are damaged or protected, have been polluted or otherwise reinforced by tourism (Pitana, 2005)

In view of the above, the short development of the tourism industry in the Kerobokan Traditional Village region supported by the natural beauty of the coastal scenery in the surrounding area has become an external force factor that has given concrete economic value in the lives of Kerobokan Traditional Village communities, especially around Petitenget Temple for utilization the environment of Petitenget Temple which functions as a cultural heritage attraction in the context of cultural tourism in Bali. Consciously or not, the

development factor of the tourism industry in this region has provided economic value activities significantly in a more progressive direction, which is used to increase economic growth and income of local people, support and create new jobs, obtain foreign exchange and motives other economies, in addition to causing various factors that arise from the real consequences of a region that deliberately opens up to be visited by foreign tourists due to the development of the global tourism industry in the region. Recognizing the above, the development factors of the tourism industry supported by the natural beauty of the surrounding beaches so that it becomes an attraction for foreign tourists to visit become the dominant factor in the economy in improving the welfare of the Kerobokan Traditional Village community, especially the communities around Petitenget Temple, this is one of the factors that influence the professionalization of the environmental use of Petitenget Temple in the Kerobokan Traditional Village. The environmental utilization factor of Petitenget Temple functions in one direction that positions Petitenget Temple as an objectification of cultural aspects for the sake of economic value, for the maintenance and preservation of cultural resources, in addition to increasing income and income for the welfare of local communities in the development of the Bali tourism industry. Simply put, it can be implemented in real terms the development of the Bali cultural tourism industry that promotes the cultural heritage of Petitenget Temple as a commodity object that brings economic value to the maintenance of these local cultural resources accompanied by the interest of tourists who want to know the cultural heritage. The Kerobokan traditional village community, especially around Pura Petitenget hopes that with the fast-growing tourism industry in the region will take sides with the economic well-being of the local population, and be able to provide benefits for the preservation of cultural resources that are supported by the beautiful coastal scenery in the area around Petitenget, so that evenly and sustainably can be useful without eliminating the cultural religiosity of this local community.

The aesthetic value possessed by the cultural resources of Petitenget Temple is often a contributing factor to the commercialization of sacred buildings, where the commercialization process occurs when this temple becomes a commodity that is promoted to bring economic motives so that foreign tourists come to Petitenget Temple. This happened because the development of the tourism industry in the Kerobokan Customary Village caused frequent foreign tourists to visit the Petitenget Temple because they were in the North Kuta tourism area. In addition, Petitenget Temple is located in front of the beautiful and famous Petitenget beach in the eyes of foreign tourists, and foreign tourists often enjoy the beautiful views of Petitenget beach with sunset in the afternoon. Slowly but surely, supported by technological advances in all fields, the process of commercializing the cultural heritage of Petitenget Temple in the Kerobokan Traditional Village continues as a cultural heritage attraction in Badung Regency. Supported by tourism facilities that are growing rapidly in the area around Pura Petitenget has provided more open access to external factors, thus giving a greater opportunity for the professionalization of the utilization of the Petitenget Temple's cultural heritage as a result of commercialization of sanctuaries that function as cultural heritage attractions in the context of cultural tourism in Bali (Picard, 2006).



Figure 3. Tourist Visits

Economic Needs in Management of Petitenget Temple: The community as one of the supporting components of tourism must also be involved and benefit from tourism, not only to be enjoyed by capitalists as owners of capital without being able to be enjoyed by the community, but local people as owners of cultural resources and tourism activities must also enjoy the advantage of the tourism industry by maximizing the proportion of locally managed economic income along with other benefits to local communities to improve the welfare of local communities (Ardika, 2007). Based on the results of the research in the field, it was shown that one of the factors that led to the professionalization of the cultural heritage of Petitenget Temple in the Kerobokan Traditional Village, North Kuta District, Badung, was to give freedom to local communities to develop cultural heritage assets. In the form of heritage monuments, in this case Pura Petitenget itself. In addition to functioning as a holy place, it also functions as a cultural heritage attraction with its appeal as a cultural tourist attraction that attracts foreign tourists to visit the Petitenget Temple as a result of the influence of the global tourism industry. The existence of economic value factors always influences the mindset of the local community that seeks to improve socio-economic life to increase the income and welfare of the people of the Kerobokan Traditional Village, especially the people in the area around the Petitenget Temple. Occurrence of space and time opportunities, which correlate with the development of sustainable cultural tourism in Bali, which relies on three basic foundations, namely quality, continuity, and continuous (balancy), will give birth to the motivation and creativity of local communities as owners of culture to promote cultural heritage inheritance as a commodity, which provides economic benefits to local communities (Hoed, 2011).

Oriented to the conception above, also related to the opinion expressed by the management of Petitenget Temple about the economic needs in managing the Petitenget Temple's cultural heritage is to maintain temple maintenance and improve the welfare of the local community. Based on the results of interviews with Pemangku Pemucuk informants (main) Petitenget Jero Mangku Temple Made Widra (62 years), the results of the excerpts of the interview are as follows: "Every fund that comes in for the purposes of the Petitenget Temple, and the administrators/caretakers of the temple (the jero mangku) who take turns keeping their daily life in the

Petitenget Temple, are still paid attention and given benefits in accordance with the agreement agreed by all parties with the management / committee of Petitenget Temple this. If there are remaining funds, they will be returned to cash or saved for future use." (Interview, Sunday, May 5, 2017). The same thing was said by two of the Pemangku Pengayuh (stakeholders who are on duty every day) who were serving in the Pura Petitenget when interviewed, namely Mangku Ni Wayan Sumartini (42 years) and Mangku I Putu Ngarta (40 years), they said their opinions the same as what was conveyed by Pemucuk Pemucuk or Pemangku Gede (main) Petitenget Temple. The results of their quotations are as follows: "The finances that came in, both punia funds (sesari), utilization of jaba and Wantilan Pura Petitenget, all included in the cash management committee of Pura Petitenget, then detailed / calculated in accordance with all needs issued for all purposes of the temple Petitenget and the administrators, as well as the management committee. If there are advantages, it will still be entered into the committee's cash and saved for use on subsequent needs ". (Interview, Sunday, May 12, 2017).

Listening from the narrative above is similar to what was conveyed by Anak Agung Putu Sutarja (45 years old) as Indigenous Bendesa Kerobokan and I Nyoman Sunarka (40 years) as Kelian Adat Kerobokan Kelod. The results of their narrative quotations are as follows: All finances that go to the Cash management office of Petitenget Temple are used for the interests/needs of the Petitenget Temple, for temple administrators/managers. Funds issued are in accordance with all existing needs, according to the agreed agreement. If there are remaining funds, they will be returned to the committee cash and saved, used for further purposes " (Interview, Sunday, May 5, 2017). From the speech of several resource persons above, it can be concluded that the economic needs factor in managing Petitenget Temple's cultural resources has led to the professionalization of the Petitenget Temple's cultural heritage in the Kerobokan Traditional Village, North Kuta District, Badung, namely for the preservation and interests of Petitenget Temple. Such as the cost of maintenance of this cultural heritage in order to stay awake and preserved. In addition to increasing revenue by providing economic value for managers/administrators of Pura Petitenget, it is also to improve the welfare of the surrounding community for the use and management of Petitenget Temple as a cultural heritage tourism object in the Bali tourism industry. Seeing the above, and the results of several interviews conducted with several related parties, the economic needs of the management of Petitenget Temple led to the professionalization of the use of the Petitenget Temple heritage in the context of cultural tourism in Bali, opening up space and opportunities for this temple to function as commodity objects, so that the bulkhead of Petitenget Temple as a sacred place that is "ritual-magical" eventually becomes a practical economic interest in obtaining economic benefits in the form of value for money.

If the hope to improve the quality of life and improve economic income is an inspiration to the local community to improve the standard of living welfare by utilizing the internal potential that comes from the community itself, then it will provide a distinct advantage for the local community, especially around Petitenget Temple for utilizing the Petitenget Temple's cultural heritage in Bali tourism development. The development of the Bali tourism industry with formal institutional policies that are more concerned with the benefits of economic value, in which the elements of palemahan

(natural environment), such as mountains, forests, rice fields, rivers, lakes, beaches and holy temples, are considered sacred / saint though, is now disturbed and tarnished by the surrender of the tourism business instinct, where the wisdom of local culture that has been passed down through generations, is now being ignored in the name of improving the welfare of the surrounding community (Pujaastawa, 2008). Oriented to economic values to improve the welfare of the local community, the factor of need the economy in managing Petitenget Temple with its appeal as a local cultural heritage over its use which functions as a cultural heritage tourism object in the context of cultural tourism in Bali is a factor of relevance in the activities of Kerobokan Traditional Village communities to utilize their own abilities in managing local cultural resources it has for the preservation and maintenance of the cultural heritage and the addition of income to improve the economy and welfare level. As the main actor, the local community of the Desa Adat Kerobokan is directly or indirectly involved in making decisions and carrying out policy controls that affect socio-economic life, improving the welfare of the local community, both for the administrators/managers of the Petitenget Temple, and opening the field. new job. So the management of the utilization of the cultural heritage of Petitenget Temple which functions as a cultural heritage attraction in the traditional village of Kerobokan in the development of cultural tourism in Bali is carried out optimally by the local community to make room for the daily activities of local people as owners of the local culture.

The management needs of Petitenget Temple as a cultural resource for its preservation as well as bringing increased welfare in the socio-economic life of the people of the Kerobokan Traditional Village, especially the people in the neighborhood around the Petitenget Temple. Commercialization is often the main issue in the use and management of temples as a tourist attraction, besides being made a holy place, it also functions as a cultural heritage tourism object. This is a fact of the commercialization of culture in the cultural tourism industry in Bali, because of the changing or increasing function of the arts or monuments / objects of cultural heritage (Goris, 2012). Oriented from the conception above, the same thing was experienced by Petitenget Temple as a cultural heritage, besides its main function as a holy place, it also functioned as a cultural heritage attraction for the benefit of cultural tourism in Bali. Related to the above matters according to what was conveyed by A.A. Ngurah Putra (70 years) as Chair of the Petitenget Pura Management Committee and Anak Agung Putu Sutarja (45 years old) as Kerobokan Traditional Village Bendesa, said that the commercialization of Petitenget Temple as a cultural tourist attraction has brought many foreign tourists to visit this temple and provide high economic value utilization and overall use of the Pura Petitenget complex in the development of the Bali tourism industry. This condition was created because the funding from the government and related institutions was very minimal to finance the maintenance and preservation of this local cultural heritage, causing local communities with modern capitalist-oriented thinking to utilize their cultural resources to bring economic motives. This factor shows that even though they are directly involved in tourism activities in their region, local communities are fully aware that the commercialization process will bring up factors that will threaten their local culture. To anticipate these matters consciously the Kerobokan traditional village community exploits the cultural heritage of

Petitenget Temple which functions as a cultural heritage attraction to produce economic value as a result of the commercialization of this sanctuary for maintenance costs for the preservation of these cultural resources. due to the development of the tourism industry in the North Kuta area.

The existence of factors for preservation and improving welfare here, serves as an additional income for maintenance funds, as well as the welfare of the administrators / managers of Petitenget Temple. Where all forms of finance are included, such as voluntary donations from tourists / visitors, temple dues, saricanang (sesari), income from the utilization of Petitenget Pura jaba as a parking area for the public and foreign tourists. Then donations from social activities if there are those using Wantilan pura. All of the above, the money entered is always used for the needs of Petitenget Temple with all the needs of this temple. For example; restoration / conservation of buildings/pelinggih if there is damage / repair, for religious ceremonies related to the holidays, piodalan pura, and various ceremonial needs, assistance/honorarium for temple managers / administrators every month, in addition to the welfare of the community as a whole for utilization and management of the Petitenget Temple's cultural heritage which is functioned as a cultural heritage attraction in the context of cultural tourism in Bali.

The influence of economic needs in Petitenget Temple management above is also related to the reality in the field, that the profanation factor for utilizing the cultural heritage of Petitenget Temple in the Kerobokan Traditional Village, North Kuta Subdistrict, Badung, is seen as an economic motive activity, which brings value for money the increase in the cost of preservation of this cultural heritage, giving an increase in the welfare of the local community by improving the quality of life of local communities, which were originally simple in socio-economic life, is now starting to follow the flow of global tourism developments that change the mindset and behavior of local people, because community involvement in planning and management in the tourist area of the Kerobokan Traditional Village, especially in the area around the Petitenget Temple. So that it creates a sense of security, satisfaction, and can meet the expectations of visitors or tourists. In addition to maintaining the local cultural elements to be maintained and preserved, namely the cultural heritage of Petitenget Temple. Besides giving welfare to the managers/administrators of Pura Petitenget, with the hope that all the people of the Kerobokan Traditional Village can be prospered in their involvement in the rapidly expanding field of the Bali tourism industry.

Conclusion

- Petitenget Temple in the context of cultural tourism in Bali is no longer as it was originally built, but at this time there has been profaneization of the original meaning and value contained in it. Where the commercialization of the holy place can lead to a decrease in the values of the religious / sacredness of the holy place due to the tourism industry of Bali.
- Local people as heirs and cultural owners often do not understand the meaning contained in their cultural resources.
- The sacredness of a temple must be maintained and maintained for the existence of the sanctity of the temple. With the conception of the sanctity of the temple which must be preserved and maintained by its sacredness, both inside and outside the temple, the

Petitenget Temple should remain sacred, both inside and outside the temple itself, and as a holy place for Hindus in carrying out religious teachings.

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