

THE DYNAMICS OF THE NGAYAH TRADITION BASED ON TRI HITA KARANA IN BATUBULAN CUSTOMARY VILLAGE, GIANJAR REGENCY

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ABSTRACT

This study was conducted to analyze the dynamics of the ngayah tradition based on Tri Hita Karana in Batubulan Customary Village. The changing times and modernization have caused a shift in values in the implementation of ngayah. This study focuses its discussion on the factors causing these dynamics, understanding the process of change, and identifying its implications for the socio-cultural, economic, and religious life of the Batubulan Customary Village community. This type of research is qualitative with an interpretative approach based on phenomenology, social change, and reception theories. Data collection utilized observation, in-depth interviews, and document studies. Qualitative data was analyzed using interactive analysis consisting of three main activities: data presentation, data reduction, and drawing conclusions or verification. The results of this study indicate that: (1) The factors causing the dynamics of the Tri Hita Karana-based ngayah tradition include: (a) External factors, namely: globalization and modernization, urbanization, and the shift from an agrarian culture to a service culture; furthermore, (b) Internal factors consisting of: education levels and professional demands, as well as living patterns and lifestyles. (2) The process of the dynamics of ngayah based on Tri Hita Karana involves: (a) The occurrence of the dynamics of the ngayah tradition in the Parhyangan aspect, (b) The occurrence of the dynamics of the ngayah tradition in the Pawongan aspect, (c) The occurrence of the dynamics of the ngayah tradition in the Palemahan aspect. (3) The implications of the dynamics of the Tri Hita Karana-based ngayah tradition affect: (a) Socio-cultural life, which consists of changes in ngayah values, the shift from agrarian to service culture, urbanization, and interactions with migrant populations, (b) Economic life, (c) Religious life.

Keywords: Dynamics, Ngayah Tradition, Tri Hita Karana, Batubulan Customary Village.

I. Introduction

Balinese culture inherently upholds the values of balance and harmonization regarding human relations with God (Parhyangan), relations among humans (Pawongan), and human relations with the environment (Palemahan), which are reflected in the teachings of Tri Hita Karana (the three causes of happiness) (Kaler, 2018). This analogy fosters a belief that heavily influences the communities of customary villages (Desa Pakraman) in Bali, particularly in Batubulan Village. One of the implementations of this is the religious behavior of the community in conducting religious ceremonies, which is a highly prominent activity. This condition exists because Hinduism has three fundamental frameworks that are inseparable and mutually supportive, namely: Tattwa (knowledge), Susila (ethics/behavior), and Acara (religious rituals) (Wijayananda, 2004).

In the life of the customary community in Batubulan Village, various customary and religious activities are certainly carried out. This activity is called ngayah, which is a tangible manifestation of fostering harmonious relationships (menyame braya, paras paros, sagilik saguluk, salunglung sabayantaka), so that the previously explained concept of Tri Hita Karana can be achieved. However, along with the increasingly modern times where culture as an adaptive system develops from an evolutionary

understanding that humans always strive to adapt to their natural surroundings, both genetically and culturally. In carrying out customary activities in Batubulan Customary Village, there are certainly specific obstacles, such as: banjar members unable to participate in customary activities due to work, illness, or having their own ceremonies at home. In addition, the growing influence of modernization in Batubulan Customary Village has caused changes in the community's economic sector. For instance, in the past, residents of Batubulan were predominantly farmers, sculptors, and traditional Barong dance artists (Batubulan is famous for Barong dance performances). Today, many have shifted professions to civil servants, private employees (office and tourism sectors), and entrepreneurs. While this has improved the economic standard of living, on the other hand, it has created obstacles in participating in customary activities. Consequently, banjar members ask for help from other members to take their place for ngayah at the temple/banjar so that customary activities can continue smoothly. In this practice, the ngayah tradition, which was initially based on sincerity, began to shift into an act of returning favors for past help. Often, this request for help is accompanied by a sum of money as compensation for their services. The amount of money requested has also increased and varied, causing difficulties for the lower-middle-class community in terms of finances.

Based on this background, the dynamics of the ngayah tradition have become a complex issue that potentially affects the socio-cultural, economic, and religious life of the customary community in Batubulan Customary Village, Gianyar Regency. Therefore, the problems in this research can be formulated as follows: (1) why do the dynamics of the Tri Hita Karana-based ngayah tradition occur in Batubulan Customary Village, Gianyar Regency; (2) how is the process of the dynamics of the Tri Hita Karana-based ngayah tradition in Batubulan Customary Village, Gianyar Regency; and (3) what are the implications of the dynamics of the Tri Hita Karana-based ngayah tradition on the socio-cultural, economic, and religious life of the community in Batubulan Customary Village, Gianyar Regency.

II. Research Methodology

The research method used in this study is a qualitative method with an interpretative approach aimed at deeply understanding the dynamics of the Tri Hita Karana-based ngayah tradition in Batubulan Customary Village, Gianyar Regency. This study uses qualitative data sourced from primary and secondary data, with data collection techniques through observation, in-depth interviews, and document studies. The determination of informants was done using a purposive sampling technique, namely the deliberate selection of informants based on specific considerations relevant to the research

focus. The research instruments were interview guidelines supported by tools such as mobile phones, digital cameras, and field notes. Data analysis was conducted using a descriptive qualitative approach with an interactive analysis model that includes data reduction, data presentation, and continuous conclusion drawing or verification. This approach was chosen because it is capable of revealing the subjective meanings and social experiences of the community in facing changes in the ngayah tradition, as affirmed that qualitative research focuses on the interpretation of meaning within a cultural context (Geertz, 1973), and it is relevant to the use of phenomenology, social change, and reception approaches in understanding the community's socio-cultural dynamics.

III. Discussion

Batubulan Customary Village is a group of people living together in the same area, possessing unique traditions and customs, and conducting social life based on applicable customary norms. The Krama (members) of Batubulan Customary Village consist of: Krama Tuwed (original residents descended from customary village ancestors), Krama Tamiu (migrants who live and/or participate in customary activities, according to awig-awig/customary laws), and Tamiu (people who reside but are not members of the customary village). Geographically, Batubulan Village is located in Sukawati District, Gianyar Regency, Bali Province.

Positioned stretching from south to north with an area of 6.44 km², it is one of the 12 (twelve) villages in Sukawati District with the following boundaries: (1) North: Singapadu Village, (2) East: Celuk Village, Batubulan Kangin Village, and Ketewel Village, (3) South: Badung Strait (sea), (4) West: Penatih Village (Denpasar City) and Jagapati Village (Badung Regency). With a total area of 644 Ha, although the conversion of agricultural land is highly rampant, the expanse of rain-fed agricultural land is still 234.87 ha. This agricultural land is divided into 22 (twenty-two) subaks (the most in Sukawati District).

3.1 The Concept of Ngayah in Bali

Referring to the word ngayah, what usually comes to mind is a person or a group of people carrying out mutual cooperation (gotong royong) in their environment, such as at a holy place (temple) or village hall (banjar). However, when examining the meaning of ngayah in Bali, it is a form of social participation in Balinese society carried out selflessly, with the aim of maintaining harmony and balance in community life, especially in religious and customary ceremonies (Pitana, 1994). Another opinion states that ngayah is a form of voluntary and sincere devotion carried out by the Balinese people as an expression of devotion to God, ancestors, and the community, without expecting material rewards. Ngayah reflects values such as mutual cooperation, solidarity, and dharma (moral obligation). This strengthens social relations within

Balinese society while preserving traditions and culture (Titib, 2003). Another view also states that ngayah is one form of implementing the Tri Hita Karana teachings, which emphasize harmonious relationships between humans and God, fellow humans, and the environment (Bagus, 1980). In line with this, Pidarta (1983) in his book 'Masyarakat dan Kebudayaan Bali' states that ngayah is a form of social devotion reflecting solidarity and mutual cooperation in Balinese society. Thus, the dynamics of the ngayah tradition refer to the changes and interactions that occur in ngayah practices over time, influenced by various social, cultural, and economic factors in society. These dynamics reflect how the community adapts to the changing times without losing the core value of ngayah, namely the spirit of selfless mutual cooperation to maintain harmony and balance in social, customary, and religious life in Batubulan Customary Village.

3.2 The Concept of Tri Hita Karana

The term Tri Hita Karana first appeared on November 11, 1966, during the First Regional Conference of the Balinese Hindu Struggle Body held at Perguruan Dwijendra Denpasar. This conference was based on the awareness of Hindus of their Dharma to participate in nation-building towards a just and prosperous society based on Pancasila. According to Wiana (2007), Tri Hita Karana should be understood as a life philosophy aimed at manifesting a balanced and consistent attitude towards life, namely believing and being devoted

to God, serving others, and maintaining the welfare of nature and the environment. Tri Hita Karana needs to be fully understood because it is a comprehensive, synergistic, and consistent unity as a universal life philosophy. A happy life in the meaning of Tri Hita Karana is not a life merely for having fun, because behind that pleasure lies responsibility and moral standing. This is as stated in the Bhagavad Gita II.15.

Yam hi na vyathayanty ete puruṣaṁ
puruṣarṣabha,
sama-duḥkha-sukhaṁ dhīraṁ so
mṛtatvāya kalpate.

Translation:

One who is not affected by these things,
O foremost among men (Arjuna), who
remains the same in both joy and sorrow,
who is wise, will be worthy of
forgiveness (Pudja, 2013:128).

3.3 Factors Causing the Dynamics of the Ngayah Tradition

1. External Factors

According to the Indonesia and Modernization module published by the Ministry of Education and Culture (2020), globalization is the process of globalization, enabling people to communicate, interact, exchange information, and absorb cultural values without the constraints of national boundaries. Globalization has led to the world becoming increasingly connected without clear geographic boundaries, enabling the rapid exchange of goods,

services, information, and ideas. Meanwhile, modernization is the process of social, economic, and cultural change that leads to more advanced, technology-based lifestyles.

External factors contributing to the dynamics of the ngayah tradition in Batubulan Traditional Village include: (1) Globalization and modernization; (2) Globalization and modernization; and (3) the influence of globalization and modernization on the ngayah tradition in Batubulan Traditional Village, Gianyar Regency. Ngayah, as a tradition of voluntary mutual cooperation reflecting devotion to God, has undergone significant changes due to the shift in the population's livelihoods from agrarian to modern, time-demanding jobs, thus reducing involvement in traditional activities. Nevertheless, the community has adapted by scheduling ngayah on specific days and using digital technologies such as WhatsApp for coordination. This change is analyzed through the concept of Tri Hita Karana which includes three aspects: Parahyangan (relationship with God) which has experienced schedule adjustments in order to continue to carry out spiritual obligations; Pawongan (relationships between humans) which utilize technology to maintain the value of togetherness amidst increasing individualism; and Palemahan (relationship with the environment) which maintains the principle of ngayah in preserving sacred places and public spaces despite the commercialization of culture, with all of these phenomena

being understood through the perspective of Edmund Husserl's phenomenology as a collective consciousness that is constantly changing. (2) Urbanization, the impact of urbanization on the ngayah tradition in Batubulan Traditional Village, Gianyar Regency. Urbanization, namely the movement of people from villages to cities due to economic factors and modernization, has changed the social structure of society with many young generations migrating, thus reducing their involvement in ngayah activities (voluntary work as a service to God and society).

However, technological developments allow for adaptation in the form of more flexible scheduling systems and coordination through social media. From the Tri Hita Karana concept, urbanization affects three aspects of balance: Parahyangan (relationship with God) which has the potential to weaken but is overcome with flexible schedules or material donations; Pawongan (relationships between humans) which are maintained through technological coordination; and Palemahan (relationships with the environment) which are maintained through conservation movements based on local wisdom. This phenomenon can be understood through Edmund Husserl's phenomenological theory as a constantly changing subjective experience, with the older generation interpreting ngayah as sacred devotion while the younger generation experiences a shift in meaning due to the

demands of modern life. and (3) The Shift from Agrarian Culture to Services, a shift from an agrarian culture to the service sector in Batubulan Traditional Village, Gianyar Regency, which has experienced a 57.5% reduction in agricultural land over the past 30 years. This change is driven by the development of the tourism industry, especially Barong and Keris Dance performances, as well as the process of urbanization. Although it has a positive impact in the form of increased income and employment, this shift also threatens local food security and affects the ngayah tradition. Permanent employment in the service sector makes the community less flexible in participating in ngayah activities compared to when the livelihood was agrarian. However, based on the concept of Tri Hita Karana, adaptations are still carried out in three aspects: Parahyangan, where people continue to perform ngayah at the temple as a form of devotion even though working in the service sector; Pawongan, by maintaining the spirit of togetherness within the traditional community; and Palemahan, with efforts to maintain environmental balance amidst changes in land use. This phenomenon, from the perspective of Edmund Husserl's phenomenology, shows how the Batubulan community has not lost its traditional values, but has reinterpreted ngayah in a form that is more relevant to their modern lives.

2. Internal Factors

Internal factors contributing to the dynamics of the ngayah tradition in Batubulan Traditional Village include (1) Education Level and Professional Demands, and (2) Lifestyle and Patterns, as follows: First, Education Level and Professional Demands. This discussion explains the relationship between education, ngayah (a form of devotion in Balinese tradition), and the values of Tri Hita Karana in Batubulan Traditional Village. In this village, there has been an increase in the community's education level, directly proportional to prosperity and changes in professions. However, this presents challenges in carrying out the ngayah tradition due to busy work schedules. Nevertheless, the ngayah tradition, based on the Tri Hita Karana philosophy, remains preserved with adaptations to current developments. Formal education and traditional values reinforce each other, with ngayah teaching discipline, sincerity, and responsibility, while education helps the community manage the ngayah system more efficiently. From Edmund Husserl's phenomenological perspective, socioeconomic change does not eliminate the ngayah tradition but encourages a reinterpretation of traditional values to maintain its relevance.

Second, Lifestyle and Patterns. The Batubulan Traditional Village has undergone significant transformations in the patterns and lifestyles of its people, from a concentric settlement pattern around the Puri Agung Batubulan to a more dispersed pattern with the

conversion of agricultural land into residential and commercial areas. Rapid urbanization has impacted socio-cultural life, creating economic inequality between indigenous and immigrant residents, and threatening environmental sustainability through deforestation and increased building density. The community has adapted by updating traditional practices such as ngayah to be more efficient, while still striving to preserve cultural values. Viewed from the teachings of Tri Hita Karana, this change impacts its three aspects: Parhyangan (adaptation of religious behavior), Pawongan (changing social dynamics), and Palemahan (disturbed environmental balance). This phenomenon, as explained in Edmund Husserl's phenomenological theory, is a subjective experience influenced by social interactions, cultural meanings, and individual interpretations of changing times, reflecting the complex challenge of balancing modernization with the preservation of local traditions.

3.4 The Process of the Dynamics of the Ngayah Tradition

Periods of the Dynamics of the Ngayah Tradition

The dynamics of the ngayah tradition are divided into three periods:

- (1) Agrarian Period: Ngayah was collective, voluntary, full of spiritual value and solidarity without reward. Mandatory attendance of family heads

(mebiug) was a symbol of devotion.

- (2) Service Industry Period: The economic shift decreased ngayah involvement. Substitute practices with informal rewards emerged, marking a shift from spiritual to economic awareness.
- (1) Information Technology Period: Digitalization transformed communication. The substitute system became transactional and professional (nyager), marking a shift from spiritual devotion to economic activity.

Parhyangan

This discussion explains the dynamics of the ngayah tradition in the Parhyangan aspect in the Batubulan Traditional Village, Gianyar, which is based on the Tri Hita Karana philosophy (balanced relationships with God, fellow human beings, and the environment). The ngayah tradition, in the form of voluntary participation in traditional and religious activities, has undergone changes due to modernization and globalization that have shifted the economic and social structures of society. Residents who used to work mostly as farmers, sculptors, or dancers have now shifted to become civil servants, tourism workers, and entrepreneurs, thus facing limited time to participate in ngayah. The solution that emerged was the practice of mebayah (paying others to replace ngayah duties) and purchasing

ceremonial equipment, which has the potential to create social inequality. According to Max Weber's theory, this change reflects a shift in the meaning of ngayah from devotion to being more pragmatic and focused on economic efficiency, indicating a rationalization in religious life amidst the challenges of modernization.

Pawongan

The Pawongan aspect of Tri Hita Karana in Batubulan Traditional Village emphasizes harmonious relationships between people through the ngayah tradition. The concept of menyame braya (brotherhood) and the principle of saguluk sagilik salunglung sabayantaka paras paros sarpanaya form the basis of the social system, with residents helping each other in traditional activities and ceremonies. However, modernization has transformed the practice of ngayah from a voluntary activity to a more transactional one, with busy residents choosing to pay others to replace them, creating economic hardship for lower-middle class residents. As a solution, some banjars have implemented a rotation system (nyager) to ensure the tradition continues without overburdening residents. This phenomenon can be explained through Max Weber's theory of social change on the rationalization of social action and Talcott Parsons' theory of modernization on structural

differentiation, showing how communities adapt to modern challenges while maintaining traditional values.

Palemahan

This discussion examines the Palemahan aspect of Tri Hita Karana in Batubulan Traditional Village, which emphasizes the harmonious relationship between humans and the environment through ngayah activities such as cleaning temples and maintaining village areas. Modernization and economic change have led to the conversion of land from areas for sculpture and agricultural production to residential and shopping areas, as well as a shift in community professions from sculptors, silversmiths, and Barong dancers to the formal sector such as civil servants and the tourism industry. According to research by Rupini Ayu (2017), the increasing need for land in Batubulan Village, which is a suburb of Denpasar City and located on the strategic route of the Sanur-Sukawati-Celuk-Ubud tourist route, has led to a narrowing of agricultural land. Time constraints due to permanent jobs with specific working hours pose a challenge for community participation in ngayah, so that temple cleaning activities during ceremonies are assisted by juru sapuh (sweepers), and activities outside the temple are scheduled on weekends. In line with Max Weber's theory of social change, this

transformation reflects a shift from traditional value-oriented actions to rational, economic-oriented actions, although traditional values are still maintained with adjustments.

3.5 Implications of the Dynamics of the Ngayah Tradition Implications for Sociocultural Life

Sociocultural life is the way society interacts, behaves, and develops norms and values that become part of everyday life. According to Koentjaraningrat (2009) in his book **Introduction to Anthropology**, sociocultural life reflects patterns of human interaction within society, influenced by value systems and cultures that have developed over generations. Society interacts through communication and various social activities. These interactions can occur within the family, workplace, school, or community. As social controls, several rules are agreed upon, and these rules are called norms, such as religious norms, laws, and customs. Each community group has a unique culture, such as language, clothing, art, and customs. Culture develops from generation to generation through the process of cultural inheritance. Changes can occur due to technology, globalization and modernization, or historical events. Each region has inherited customs and traditions, such as the ngayah tradition in Batubulan Traditional Village, Gianyar Regency. The implications for

sociocultural life can be described as follows.

1. Changes in Ngayah Values

The tradition of ngayah, a form of voluntary mutual cooperation (gotong royong) in Bali, has undergone significant changes due to globalization and modernization, as evidenced by five main aspects. (1) There has been a decline in participation as many indigenous people have shifted to formal employment in the tourism, creative industries, banking, and government sectors, limiting their time for ngayah. (2) Communication patterns have shifted from face-to-face to more digital, with the use of technologies such as WhatsApp for coordination. (3) There has been increased flexibility in scheduling ngayah to avoid interfering with personal work. (4) The meaning of ngayah has shifted from a voluntary activity to an economic aspect, particularly in determining the amount of compensation for services. (5) Increasing individualism due to exposure to digital culture and modern lifestyles has reduced direct social interaction and the spirit of mutual cooperation, resulting in the practice of replacing ngayah with wages becoming more common, shifting the meaning of ngayah from sincere devotion to a more pragmatic one, while remaining grounded in the values of Tri Hita Karana.

2. Shift from an Agrarian to a Service-Based Culture

The Batubulan Traditional Village has undergone a significant transformation from an agrarian society to a service-based one. The conversion of agricultural land into residential and business areas has impacted residents' involvement in traditional agrarian activities and the ngayah (ngayah) system. This change has positive implications, including increased community income through the service and tourism sectors and the creation of new jobs in the non-agrarian sector. However, there are also negative implications, such as shrinking agricultural land that threatens local food security, challenges in implementing the ngayah tradition due to the demands of a more structured time in the service sector, and disruptions to the ecological balance caused by changes in village spatial planning. Despite these changes, the Batubulan Traditional Village community strives to maintain a balance between the economy, society, and the environment in accordance with the principles of Tri Hita Karana, reflecting their efforts to adapt traditions to the dynamics of modernization without losing their long-held cultural roots.

3. Urbanization and Interaction with Newcomers

Urbanization in Batubulan Traditional Village has driven various socio-cultural changes, including the influx of new residents who only pay monthly dues without participating in traditional activities such as ngayah. This has created socio-economic inequality while

also enriching cultural interactions. Land conversion from agriculture to residential and business areas threatens ecological balance, yet the community continues to strive to maintain the balance of Tri Hita Karana through the ngayah system of environmental preservation. Increasing educational levels have resulted in a shift in professions to the formal sector and the creative economy, creating challenges for involvement in ngayah due to the priority of work, although ngayah values remain in a more structured form. From a Tri Hita Karana perspective, changes have occurred in the aspects of Pahyangan (more pragmatic spiritual values), Pawongan (social adaptation and integration of newcomers), and Palemahan (efforts to maintain environmental harmony). Hans Robert Jauss's Reception Theory explains the evolution of the meaning of ngayah in line with changing societal expectations, demonstrating that the ngayah tradition has not disappeared but has adapted to become more flexible as a balance between traditional obligations and the demands of modern life.

Implications for Economic Life

Economic life is human activity related to the production, distribution, and consumption of goods and services to meet the necessities of life. Economic life encompasses various aspects, such as trade, agriculture, industry, finance, and economic policies implemented within a society or country. According to Sukirno (2006), in his book

Introduction to Microeconomic Theory, economic life encompasses how individuals, households, and companies make economic decisions based on the limitations of available resources. In relation to the ngayah tradition, economic life in traditional societies is often influenced by cultural values, social norms, and customs that have been passed down from generation to generation. The ngayah tradition in Batubulan Traditional Village, as a form of voluntary service in traditional, social, and religious activities, has undergone significant changes due to modernization and globalization, impacting the community's economic life. The shift in economic structure from predominantly farmers and traditional artists to formal sector workers (banking, government, hospitality) with fixed working hours has limited the flexibility of time for ngayah, giving rise to the "mebayah" (paying a substitute) system that shifts the meaning of ngayah from selfless devotion to an activity of economic value. This monetization creates a financial burden for lower-middle-class communities, encouraging adaptations such as the rotation system (nyager). In the context of Tri Hita Karana, this change affects aspects of Parhyangan (more pragmatic spiritual values with flexible scheduling and coordination technology), Pawongan (decreased togetherness due to individualism but balanced by innovations in the rotation system), and Palemahan (a shift in focus from agriculture to cleaning temple areas and public facilities due to land

conversion). Referring to Hans Robert Jauss's reception theory, the meaning of ngayah has undergone a reinterpretation from purely spiritual and social values to become more flexible and contextual, reflecting the efforts of the Batubulan Traditional Village community to maintain harmony between tradition and economic development amidst the challenges of globalization.

Implications for Religious Life

Religious life is an aspect of human life related to belief, worship, morality, and religious practices in daily life. This life encompasses an individual's relationship with God, relationships with fellow believers, and how religious values are applied in various aspects of social, cultural, and political life. According to Koentjaraningrat (1990), in his book **Culture, Mentality, and Development**, religious life is part of a cultural system that reflects the beliefs, rituals, and norms adopted by a society in practicing its faith. Furthermore, Clifford Geertz's book **The Religion of Java** (1973) explains that religious life is not only about worship, but also about how religious values play a role in shaping behavioral patterns and the social structure of society. Therefore, it can be concluded that religious life is part of a cultural system that reflects the beliefs, rituals, and norms of society, which play a role in shaping behavioral patterns and the social structure of society. The tradition of ngayah in Batubulan Traditional Village as a form of sincere devotion to Ida Sang Hyang Widhi Wasa

and the indigenous community has shifted due to social dynamics such as globalization, modernization, education, and economic changes that have impacted the religious life of the community. Changes in the socio-economic structure from predominantly farmers and artists to formal sector workers with fixed working hours have reduced participation in ngayah, while technological developments have shifted coordination from the Kesiroman system to social media and WhatsApp groups. The emergence of the practice of "mebayah" (replacing tasks with wages) shifts the meaning of devotion and sincerity to be more pragmatic, which in terms of Tri Hita Karana has an impact on the aspects of Parahyangan (reduced essence of devotion), Pawongan (challenges to the sustainability of mutual cooperation addressed by a rotation system), and Palemahan (scheduling cleaning activities on weekends and the use of juru sapuh). Referring to Hans Robert Jauss's reception theory, the meaning of ngayah is not static but depends on the horizon of community expectations, the older generation still views it as a sacred devotion while the younger generation wants flexibility and efficiency, creating new forms of ngayah systems such as organized scheduling, digital coordination, and nyager systems, as an effort to maintain tradition as an important part of religious identity amidst changing times.

IV. Conclusion

The ngayah tradition in Batubulan Customary Village, Gianyar Regency, has experienced dynamics influenced by external factors such as globalization, urbanization, and the shift from agrarian to service sectors, as well as internal factors including education levels, professional demands, and changes in community lifestyle. These dynamics occur across the three aspects of Tri Hita Karana: Parhyangan, which shows a shift in religious rituals from voluntary to pragmatic; Pawongan, which reveals changes in mutual cooperation to transactional through the mebayah system; and Palemahan, marked by land-use changes and flexibility in environmental activities. The implications of these dynamics are evident in socio-cultural life through shifting ngayah values, in economic aspects with new economic opportunities alongside financial burdens, and in religious aspects via decreased ritual involvement despite ceremonies proceeding smoothly. Factually, modernization, urbanization, and formal service jobs have reduced participation due to work constraints, altering the meaning of ngayah from selfless devotion to pragmatic, economically-oriented practices (mebayah). Theoretically, these findings affirm Edmund Husserl's phenomenology, Max Weber's social change theory, Talcott Parsons' modernization theory, and Hans Robert Jauss's reception theory regarding generational differences in interpreting tradition.

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