
LITERATURE STUDY OF HINDU RELIGIOUS LIFE IN THE REFORM ERA

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ABSTRACT

KEYWORDS

Reformation, Balinese Culture, Hindus

The rapid development of the times accompanied by the currents of globalization has caused a process of change in culture in Indonesia. One of the changes felt by the community is the change in Hindu religious life. The changes that occurred in Hindu religious life along with the development and pace of globalization caused a cultural shift. This cultural shift certainly has an influence on the pattern of Hindu life in people's lives. Cultural shifts in Hindu religious life such as dress codes, lack of participation of the younger generation in religious activities such as ngayah, furniture, mekidung and the fading of traditions that develop in society. In addition, the changes that have occurred in Hindu religious life have occurred due to the development of tourism. This is due to technological advances that make it easier for people to make Bali a cultural-based world tourist destination. Currently, the existing cultural system is packaged by keeping up with the times. The purpose of this study is to find out how the development of Hindu religious life in the revolutionary era. This research method uses a literature review approach

INTRODUCTION

Along with the rapid development of the times in line with the currents of globalization, there has been a shift in the existence of local budata in Indonesia (Steimer-Herbet, 2018). Almost everyone in different regions has been affected by cultural changes especially in Hindu religious life. Given that change is the only thing that remains in this world, then the changes that occur in various aspects of life are indisputable. However, not all developments resulted in favorable circumstances for Hindu religious life. Changes that often appear are often out of control so as to interfere with social interaction in society (Sukarniti, 2019).

Hindus must have a deeper understanding of the fundamentals of culture and religion to deal with the changes taking place in Hindu religious life. It can give us a way to connect with Sang Hyang Widhi, with ourselves (spirituality), and with the environment of other living beings and the nature around us through cultural and religious (ethical or moral) fundamentals. Religion as a belief system can be a driver or controller for people's behavior to continue to run in accordance with cultural values and religious teachings. It can also be a component of the fundamental value system that exists in the culture of the society in question (Permana, 2021).

Balinese culture has changed as a result of the rapid pace of change in Hinduism. This cultural change in Balinese civilization has had an impact on how Hindus live in contemporary society. Hindus in Bali have undergone changes in their cultural values, and these changes include human values such as the erosion of social traditions, temple dress requirements, the lack of interest of the younger generation and mutual aid in

religious activities, as well as their influence on the implementation of yadnya ceremonies (Sutana & Palguna, 2020).

The changes that have occurred are a result of the growth of globalization as well as the growth of tourism. This has helped people earn money while allowing Bali to become a popular tourist destination thanks to the development of advanced technology. In addition to the current growth of the tourism industry, many foreign cultural influences have invaded Bali and are actively looking for a platform to showcase its traditions and culture (Atmadja, 2010).

The current cultural system is undergoing changes that are packaged according to the times. Aspects of traditional Balinese culture have been packaged in a more contemporary way to keep up with technological advances (I Nyoman, 2020). Therefore, Bali always experiences changes periodically, even daily. Many people are concerned about culture and religion because of the ongoing changes. This issue goes beyond discourse, as modernization in Bali today has had a significant impact on the social, economic, and religious structures that govern the way people live their lives (Subawa & Widhiasthini, 2018).

RESEARCH METHODS

This research was written using a literature review strategy. A literature review is, by definition, a unique work that compiles and synthesizes previous studies of a particular subject (Thorne, Vlachos, Cocarascu, Christodouloupoulos, & Mittal, 2019). Reviewing a variety of international and national documents, including academic publications, government publications, journals, books, media news, and other forms of records relevant to the topic at hand, literature review research includes reviews, summaries, and thoughts of authors (Massaro, Handley, Bagnoli, & Dumay, 2016) (O'connor, 2017) (Yuhertiana, Patrioty, & Mohamed, 2019). To get a comprehensive picture of whatever other individuals or scholars have done before is the ultimate goal of the literature review approach (Nag, Alahi, Feng, & Mukhopadhyay, 2019) (Suryanarayana & Mistry, 2016).

RESULTS AND DISCUSSION

1. Analysis of the Development of the *Ber-yadnya Tradition* in the Life of the Balinese Hindu Community

Balinese Hindu society is a circle that upholds religious values and traditions. This can be seen from the daily activities of Hindus who always apply *the yadnya* element. *Yadnya* is a law of the universe that must be implemented by all human Hindus. As a living being, man must perform three obligations as a Hindu called *Tri Rna*. *Tri Rna* which comes from Sanskrit is "*Tri*" and "*Rna*" where *tri* means three and *rna* means debt. So, it can be concluded that *Tri Rna* are the three debts that humans have had since birth in this world. The parts of *Tri Rna* are as follows.

1. *Dewa Rna*

Lord Rna is a human debt to Ida Sang Hyang Widhi Wasa as the giver of atman or small spark of brahman. In addition, this debt is a form of human gratitude for his grace that created the universe and its contents.

2. *Rsi Rna*

The debt that people have to those who have imparted knowledge, such as sages, teachers, and pastors, is known as *rsirna*. formerly referred to as "*Wipra*." *Wipra* was a wise man who was given the title of *Maharesi* by Ida Sang Hyang Widhi and received revelations directly from him, including sacred mantras from Vedic

literature. What is meant by "Rsi" is a priest, bhagawan priest, or other religious leader who has not received the first revelation from Ida Sang Hyang Widhi. Pitra Rna

3. *Pitra Rna*

People's concern for their ancestors. The Sanskrit root of the term *pitra* is "*Pitr*", which means grandfather or father; "*Pitara*", which means ancestor or ancestor, is the plural. Therefore, the debt talked about here is a debt that comes from within the womb, is managed there, and develops into a super child.

Therefore, *Tri Rna* became the basis for the implementation of *yadnya* in Hinduism which is referred to as *Panca Yadnya* with the following sections.

1. *Lord Yadnya*, is his *yadnya* intended for Ida Sang Hyang Widhi.
2. *Rsi Yadnya*, is a *yadnya* intended for rsi/gurus.
3. *Pitra Yadnya*, is a *yadnya* addressed to parents and ancestors.
4. *Manusa Yadnya*, is a *yadnya* addressed to fellow human beings.
5. *Bhuta Yadnya*, is a *yadnya* addressed to the bhutas so that life of scale and scale can run harmoniously.

Through the implementation of *yadnya* carried out by Hindus paying the debt carried since birth, namely *Tri Rna*, caused the emergence of various traditions in Bali to support the implementation of *yadnya* which he did. Tradition is a custom in the form of material objects, principles, or ideas that have been passed down for generations. Traditions have merged with the life of the Hindu community. On every religious process is certain. carried out on the basis of already inherited traditions. Some examples of forms of tradition in *yadnya* Bali and its development.

1. *Mejejaitan*

Mejejaitan is an activity to assemble materials that have been cut in such a way as to form a complete unity. The material needed when *cooking* is generally coconut leaves. *Mejejaitan* is carried out to make complementary means of *banten* that will be used in *upakara*. *Upakara* itself is one part of the three basic frameworks of hindus. The arrangement must be done based on religious rules and tends to be complicated because each *banten* has a different meaning and purpose.

When a religious ceremony will be held, the people in the surrounding environment will work hand in hand to make *banten upakara* that makes social interactions in the environment can be formed. This has become a hereditary tradition in the community in carrying out *yadnya*. However, with the development of the times, many people prefer to buy *banten* so as not to take time. This condition has resulted in *fading* activities in the community. In addition, teenagers also feel the impact of this change. Many Balinese Hindu teenagers do not know the *jejaitan* required for *upakara*. Teenagers cannot engage in learning if they are purchased. Therefore, the tradition of *mejejaitan* must be preserved because there are many social moral values that will be obtained in its creation. The components will be more accurate if they buy because they are done by experts, but the value of tradition and togetherness will be more difficult to maintain.

2. *Ngaben* originally manual now *cremation*

According to hinduism, man lives in the world by borrowing a component of nature referred to as *Panca Mahabhuta*. The component consists of five elements, namely, *Earth* is a solid element (soil), *Apah* is a liquid element (water), *Teja* is a light element (fire), *Bayu* is a wind element (air), *Akasa* is space (ether). When man

dies, the five elements of nature must be returned to nature. The way that can be done is to carry out the combustion process. After passing through the combustion, each element can return to its respective place of origin. The process of returning these five components of nature is called the *ngaben* ceremony. *Ngaben* is intended to cleanse the *atma* from worldly ties so that it can reunite with Brahman.

The *ngaben* ritual is not an easy matter, it takes a large amount of capital to be able to realize it. This happens because the process involves many people as well as material tools. *Ngaben* is synonymous with *bade* (container) used to carry corpses. Even in some circles, it is also mandatory to have *patulangan* which is generally in the form of an animal. There are many other means needed to complete the *ngaben* procession. Along with the times, Parisada Hindu Dharma Indonesia (PHDI) carries a simplification of *ngaben* which uses *crematorium*. *Crematorium* is seen as an alternative to *ngaben* to make it more practical and efficient. In addition, this method can also help people with low economies to complete the purification of *atman* for their deceased families. This *crematorium*, also helps people whose bodies are not accepted by indigenous people because some conditions. For indeed every man has the right that his soul may leave the mundane in peace.

Many debates arose from the procurement of *ngaben* at the *crematorium*. The practice of *cremation* was deemed unworthy by some circles of saints. Even this activity is considered to be able to damage the value of mutual cooperation in the traditional environment and can erode the value of Balinese culture. However, controversy is a natural thing to go towards adjustment. This is proven by the fact that over time the number of crematorium-cremated bodies in Bali has increased every year. This is in accordance with the data provided by Maha Gotra Pasek Sanak Sapta Rsi (MGPSSR). This condition is proof that along with the development of the times, traditions and culture in *yadnya* have also undergone modernization. But with a note that it does not deviate from its original meaning.

3. Ancestor Worship

As a representation of the mountain, the practice of ancestor worship in Bali has given birth to a number of worship buildings in the form of *punden* or multi-storey *menhirs*. Later, this building became a *prasada*, a temple, a *meru* which is said to be the stana of ancestral spirits and holy spirits who have done good deeds. The growth of Hindu culture in Indonesia which undergoes a process of acculturation and enculturation in accordance with the cultural environment of the archipelago, in line with ancestor worship. Elements of Hindu culture that regard mountains, especially Mount Mahameru as a sacred place, are relevant to the belief that the mountain is the abode of spirits. This gave rise to the idea that the mountain was also considered the home of the gods, in addition to the abode of the spirits. *Atmasiddhadewata* refers to an additional method by which ancestral holy spirits can gather in one location and be worshipped with each other through a certain level of religious rites. In places of worship such as *sangah* or *merajan*, *dadya* or *paibon* temples, temple orphanages, and *pedharman*, there is a tradition of ancestor worship known as Lord Pitra.

Kamulan, which was once a one-rong building, developed into a two-rong building as a result of the progress of a civilization, as well as the significant influence of Hinduism. Finally turned into a *rong telu*. The definition of *Tri Murti* Brahma, Vishnu, and Iswara as the embodiment of Ida Sang Hyang Widhi, creator, preserver, and melter is adjusted to *rong telu*. *Tri Murti* is the name for the union of the three gods. The *rong telu* building functions both as a place of worship of ancestral spirits and as a place of

worship of Sang Hyang Tri Murti due to the influence of the Tri Murti concept. Thus, the notion of *kamulan* has also developed, not only as an ancestral spirit stana but also as a stana of the gods, called *Bhatara Guru Kamulan* which is believed to be the origin and return of all living things.

4. Analysis of the Development of Kepura Dressing for Balinese Hindu Youth in the Reformation Era.

Almost all ethnic groups in the world use clothing or what is commonly called clothing as a cultural artifact with a significant purpose. Clothing serves as a mask for the wearer, a mark of their identity, and may also indicate rank or status. In particular, the traditional clothing used in Balinese Hindu temples, which constantly changes over time but does not always exert a good influence. The new generation of Balinese Hindus has transformed the order and ethics of their traditional dress into a temple as a result of the demands of the current currents of globalization. Hindus must understand that outward appearance alone is not enough, and in order to better reflect their true selves as commendable Hindus, efforts must also be made to deepen or adopt a spiritual perspective.

In essence, the clothes used during religious events follow the conception of Tri Angga. First, the clothes of Uttama Angga (head), male udeng, and beautifully tied female hair. At the top, also known as Prabu, is the abode of God, reason, and mind. It is also the starting point of all activities consecrated by Hyang Widhi. At first, the Indonesian Hindu Dharma Parisadha (PHDI) decided that the udeng to visit the temple should be white to convey the idea of clarity of mind and peace of mind. As well as the end of the udeng, or the udeng muncuk *must* be straight up because it is a symbol of establishing the wearer thinking straight, worshiping the Hyang Widhi. However, nowadays that important symbol is now beginning to shift with various variations, such as it's tilted to the left or to the right. Secondly, the clothing on the head (main angga) for the general public is udeng (*destar*), as a symbol of *Om Kara* (god), the udeng bond around the head so that it is circular and at the end of the udeng is tied with the tip facing up which means to concentrate the mind on *Hyang Kuasa* (worshiping god). Tradition dictates how udeng should be worn: if you go to the temple, wear white as a sign of cleanliness, which indicates worship of God; otherwise, wear black, which indicates a person is grieving. Third, Madyama Angga's clothing (body) represents the individual as a whole. The clothes are respectable and comfortable. As a result, users may become bored while praying. Fourth, the clothes of the giants who inhabit the underworld or Kanistama Angga (from the waist down), which symbolizes the ugliness that will always be associated with humans. Kamen, or cloth wrapped from waist to foot, is usually worn. It should be noted that the shawl ties that bind the waist, must be strong because the *Bhuta* symbol will not be able to enter the human body to the deity (Asmara, 2019).

However, in the era of globalization that is so rapidly developing in Bali that has brought many changes, where Balinese tend to be more receptive to outside elements that enter even without selection. Nowadays, many younger generations do not understand and do not even care about ethics and courtesy in dressing to the temple. Some of them, especially women who like to wear kebaya clothes or tops that are usually used during kepura / traditional events that are not in accordance with dress ethics and can even be said to be unfit for kepura or other holy places. Basically, dress certainly aims to show our filial love and respect for god by us coming to the temple to do worship, if the temple should be adapted to good and correct ethics and dress so

as to show that we value and respect god, in the way we are polite in dressing.

Adolescent girls often wear kebaya with transparent material and with subordinates or *kamben*, which have a line a few cm below the knee to perform prayers, it obviously looks very impolite when compared to the way people dressed in the past before knowing the name of the times. Ida Pedanda Gede Made Gunung in one of her Dharma Discourses in 2013 that "clothing is a product of human culture, so Hinduism does not uniformize the clothes of its adherents because the holy book of Hinduism is a divine revelation, not a human product it protects, elevates, and interprets the local culture. However, Hinduism teaches morality so that temple clothing prioritizes comfort for both those who wear it and those who see it while encouraging simplicity and chastity (Sukarniti, 2019).

The ethics of wearing traditional clothes to temples has changed, as have many other things. The traditional dress of the temple has evolved over time, from ancient times to the present. When visiting temples in traditional clothes, especially for prayers, it is important to follow all related protocols. However, modern Hindus, especially teenagers, dress traditionally against morality. Nowadays, many young people wear clothes that are too revealing. This may happen because people's mindsets do not understand the meaning of these traditional clothes. As a result, it is important to educate the public about *tatwa* in traditional clothing. As a result, individuals become more knowledgeable and understand the importance of wearing traditional clothes to the temple. It is anticipated that those who dress for the temple do so in a way that increases comfort both for those who wear it and for those who look upon it, holiness, and simplicity. In addition, it would be better if the color is muted because clothes can cultivate mental chastity.

5. Analysis of The Younger Generation's Participation Interest in Religious Activities.

Along with the development of the times and globalization, moral degradation has also spread. Especially among the youth who are increasingly eroded by the hustle and bustle of modernization. From the reform period to the present, there are many differences in the behavior patterns of the younger generation. According to the Big Indonesian Dictionary (KBBI), Reformation means drastic changes for improvement, such as in the social, political, or religious sphere in a society or state. The reform movement that occurred in Indonesia in 1998 was a movement to make improvements in the political, social, economic, and legal fields. The Reformation presented a change in the old order of life to a new order of life aimed at improvement. The most notable thing about this reform period was the freedom of citizens to express and convey an aspiration, which had a positive and negative impact on religious life.

Bali in particular, if we look together from time to time the participation of the younger generation in religious matters is decreasing. Just as the "*ngayah*" activity, which previously had many participants, is now experiencing a reduction, due to a high sense of individualism. Another complex factor of importance that is, immeasurable modernization is also very important. In addition, the causes of the loss of interest of the younger generation

To religious activities is the excessive use of social media where the younger generation is lulled into worldly pleasures and puts aside the spiritual side.

The declining interest of the younger generation in the participation of religious activities that occur today can lead to a strong fading of Balinese culture. However, on the other hand, some teenagers say that "they actually like to participate in the existing religious activities if the event is not monotonous". Therefore, it is necessary

to innovate new in this regard so that it can increase their interest again in participating in activities. The influence of the magnitude of interest they feel can occur through 2 factors, namely internal factors and external factors.

i. Internal factors:

Internal factors that originate from within indicate that the adolescent's lack of self-awareness and lack of a good understanding of the benefits of his participation in social activities of diversity. This makes teenagers rarely to participate in religious social activities and other activities.

ii. Factor eskternal:

External factors originating from the surrounding environment. Lack of solidarity with others due to exclusive social patterns. When, participating in their activities only with that friend-that's all so they don't want to open or blend in with other friends. If it is connected with psychology, children who have an *introvetous* personality will not like to participate in these activities.

Apart from these factors, various new thoughts that have been influenced by the outside world are also one of the factors that hinder the interest of adolescents to participate in activities. The more developed the country, the more cultures and new things are obtained so that it can affect the habits of teenagers. However, from this problem, there are still many teenagers who are also very fond of participating in religious activities. This arises because he has a good and broad understanding of religious teachings that he realizes is very important to live life. So, it can be concluded that there are actually no people who do not like to participate in religious activities but they just do not understand the importance of these religious activities which can reduce the interest in participating in activities. The younger generation is expected to participate in religious activities so that the religious culture itself does not just disappear.

More emphasis on the ritual elements of religious ceremonies in the development of education and religious activities, which over time are increasingly influenced by the diversity of customs and culture of the local community. As a result, Hindu ideals were lost from generation to generation and eventually replaced by practices that blended with religious teachings and could not be recognized from them. Future generations of Hindus will face challenges related to issues of religious practice or ritual. Inequality is caused by the implementation of religious life which is mainly expressed by intricate and pure rites or ceremonies, without the complement of the religious understanding of sacred texts and their application in society. For one, there is the notion that religion means just having a conversation.

Hindu women and youth are one of the key elements in changing people's behavior and religious life. Based on the findings of the study, there is still room for improvement in the level of compliance of Hindu youth association participation in religious events. Youth receive training to carry out religious orders every day and actively participate in religious ceremonies, such as those held on holidays such as Siwaratri and Full Moon-Tilem as well as Galungan, Kuningan, Nyepi, and Pagerwesi. In addition, the social spirit of the Hindu youth community in fostering religious harmony. In the developmental phases of middle and late adolescence, one of the developmental goals that Hindu adolescents must master is to have the social skills to be able to adjust to daily life. Youth must master living capital, including science, and most importantly religious science, which in this case must have good and noble morals, because it is an asset to the future of the nation and will carry

forward the relay of leadership and development. Youth religion is strongly influenced by physical and spiritual growth. (Rosyid, 2016)

Today very few teenagers are willing to participate in religious activities. This can be influenced by several factors, such as the environment and also the development of the times. Now, the development of technology has advanced and many of the impacts produced from the development of technology have a positive impact and there are also negative impacts, especially the impact of technological developments on the interest of the younger generation in participating in religious activities, such as the few teenagers who want to participate in cleaning in temples. Many teenagers prefer to play *gadgets* instead of participating in cleaning at the temple, this happens because many teenagers cannot manage their time and also lack of education about how important it is to participate in religious activities. Lack of understanding of the importance of religion to life. Teenagers who do not understand the importance of religion that makes many teenagers indifferent to religious activities. An important effort to instill religious values into youth is through good activities such as *truna truni* and religious activities whose members include young people. The pattern of education provided and received by teenagers in this activity includes *repressive ngayah* in temples and village environments. Thus the youth obtain the cultivation of moral values and the practice of religion of a *religious* nature.

6. An Analysis of the Influence of Religious Life in the Reformation Era on *Its* Meaning and Sincerity.

The word *Yadnya* comes from sanskrit, "*Yaj*" which means to worship, offer, sacrifice, make holy. The word "*ceremony*" comes from sanskrit meaning "to approach". Meanwhile, *yadnya* means sincerity to sacrifice for a righteous and holy purpose. Thus, the *yadnya* ceremony is a spiritual endeavor with a ritual form with the aim of drawing closer to God on the foundation of *Bhakti*. *Yadnya* is about holy sacrifice, sincerity, sincerity. Fostering self-motivation to develop *sradha bhakti* which is inseparable from cultural dressing, local wisdom. The cultivation of a helpful, selfless, and spiritually inclined culture on both a vertical and horizontal scale. The implementation of *yadnya* is expected to harmonize harmonious relations with nature and its components, develop harmonious relationships with others, and harmonize the relationship between us and *Ida Sang Hyang Widhi Wasa*. As a result, indirectly, *yadnya* benefits the people around him. *Yadnya* can be divided into 2, that is, judging from the quality of *yadnya* can be distinguished into 3 levels and judging from the quality of *yadnya* can be distinguished into 3 levels

1. The level of *yadnya* seen from *kwantitas*, namely
 - a. *Kanista* is a small level consisting of *Kanistaning Nista* (smallest among the small), *Madhyaning Nista* (medium among the small), and *Utamaning Nista* (largest among the small).
 - b. *Madhya* is a medium-level *yadnya* consisting of *Nistaning Madhya* (smallest among medium), *Madhyaning Madhya* (medium among medium), and *Utamaning Madhya* (largest among medium).
 - c. *The Main* is a large level consisting of the *Main Nistaning* (the smallest among the large), the *Main Madhyaning* (medium among the large), and *the Main Utamaning* (the largest).
2. The level of *yadnya* seen from quality, namely
 - a. *Satwika Yadnya* is a *yadnya* performed based on *sradha*, *lascarya*, religious literature, *daksina*, *mantra*, *gita*, *annasewa*, and *nasmita*.

- b. *Rajasika Yadnya* is a *yadnya* that is done with full expectation of the result and is show-off and luxury.
- c. *Tamasika Yadnya* i.e. *yadnya* performed does not heed literary instructions, mantras, sacred songs, *daksina* and *sradha*.

Furthermore, *yadnya* can be distinguished by the implementation of *yadnya* in religious life, which is as follows.

1. *Nitya yadnya* is *yadnya* which is carried out daily. *Yadnya* which is carried out every day is to carry out *Puja Trisandya*, carry out *Yajna Sesa*.
2. *Naimittika yadnya* is a *yadnya* performed at certain scheduled times, the basis for calculating *wara*, *wuku*, and *sasih*.
3. *Incidental yadnya* is a *yadnya* that is based on the presence of certain unscheduled events or events, and is considered necessary to make an offering ceremony.

The many treasures and luxuries presented in a *yadnya* are not a 100% guarantee of the success of the *yadnya* carried out by a person, so the quality of the *yadnya* or offering depends entirely on the sincerity of the heart. The concepts of guidelines that must be considered in carrying out *yadnya* must be understood in order to be implemented in religious life, such as:

- a. Conviction or *sradha*
- b. Sincerity of heart.
- c. Chastity.
- d. Guided by religious literature.
- e. Adjustment to the place, time and conditions.
- f. Ceremonies and upakara (*dakṣiṇa*)
- g. The existence of puja mantra and gita and others related to *dharma*.

Sincerity and purity of heart, in addition to the quality of the *yadnya*, play a very important role in determining the success of a *yadnya*. *Yadnya* is a sacred sacrifice based on sincerity, and those who do so will find happiness. The implementation of *yadnya* also embodies noble principles that can help a person live a prosperous life in accordance with the highest ideals of Hinduism. "*Mokṣārtham jagadhita ya ca iti dharma*".

Basically, Hindus in Bali uphold the principles that have emerged in society as a characteristic of sociological life in social life when carrying out *Yadnya*. One of the ways used in Bali to do *yadnya* is the division of duties or obligations that are carried out fully and responsibly. *Yadnya* itself mentioned in the *Bagawad Gita* has the highest meaning, which includes both psychiatric and spiritual meanings. Through *yadnya*, Prajapati creates human beings and connects them so that they can support each other and complement each other and grow and develop in happy relationships. In this modern era, the speed of information in all areas of life also has an impact on religious life. *Yadnya* began to become more direct and practical, the social life of mutual aid became individualistic, and *punia* was given not only on the basis of sincerity but also on the basis of reason or interest.

CONCLUSION

Based on the results of the literature study that has been carried out and the discussion of this paper, the conclusions can be as follows.

The development of the *yadnya* tradition in the life of the Balinese Hindu community continues to develop. such as some Hindu traditions in Bali that have

experienced development including the tradition of mejejaitan which nowadays people prefer to buy rather than make, ngaben which was originally manual now cremation, and ancestor worship which is synonymous with kemulan, which was originally rong tunggal developed into a rong dua to rong telu building.

The development of keputra dress procedures has also developed, especially for Balinese Hindu teenagers in the current reform era. Along with the development of the times, the development of clothing design also continues to develop following the flow of globalization. However, in the era of globalization that is so rapidly developing in Bali that has brought many changes, where Balinese tend to be more receptive to outside elements that enter even without selection. Nowadays, many younger generations do not understand and do not even care about ethics and courtesy in dressing to the temple.

Based on the interest of the younger generation's participation in religious activities at this time continues to decline. Another complex factor of importance that is, immeasurable modernization is also very important. In addition, the cause of the loss of interest of the younger generation in religious activities is the excessive use of social media where the younger generation is lulled into worldly pleasures and puts aside the spiritual side. It is contained in internal and external factors.

In addition, based on the influence of religious life in the reform era on the meaning and sincerity of its yadnya. The current era, with the rapid pace of information in all lines of life, also has an impact on religious life. Yadnya began to shift towards the practical and instantaneous, the social life of "mutual aid" turned into individualism, giving punia not solely on the basis of sincere ikhlas, but having motives or interests

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