



Interpretation Struggles on Holy Place for Pura Uluwatu in Desa Adat Pecatu, South Kuta, Badung



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Abstract

The present study was intended to learn about the interpretation struggles that occurred around Bhisama Kesucian Pura that were established into Bali Provincial Regulation No. 16, in 2009 on Spatial Planning of Bali Province 2009-2029 (hereinafter referred to as Regional Regulation of RTRW Bali Provincial 16/2009) specifically for Pura Uluwatu area. This regulation raised the pros and cons between the society components. Interpretation struggles occurred due to there was no support and reject radius Area of holy place for Pura Uluwatu. There were two issues to be discussed in this paper, the first the cause of the struggle over the interpretation of the Holy Places Area at Pura Uluwatu, secondly the implications of interpretations struggle itself on the religious life, social and cultural.

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1. Introduction

Pura Uluwatu (Pura Uluwatu) as one of Hindu holy places located at Desa Adat Pecatu, South Kuta subdistrict, Badung regency. Pura Uluwatu is Pura *Sad Kahyangan*, glorify *Ida Hyang Widhi* with God manifestation as *Dewa Rudra*. In order to preserve the temple sanctity, Parisada established *Bhisama Kesucian Pura* No. 11 / Kep / I / PHDI / 1994, January 25th (hereinafter called *Bhisama Kesucian Pura*). Regarding Bhisama substance the temples area purity of *apeneleng*, *apenimpug*, and *apenyengker*. *Bhisama* furthermore is represented into Bali Provincial Regulation No. 16 in 2009 on Spatial Planning of Bali Province 2009-2029 (hereinafter referred to as Regional Regulation of RTRW Bali Province 16/2009).

The regulation finally raises the pros and cons among the society components and the struggle continues with interpretation. The interpretation struggles occurred due to there is no support and reject radius of Area Holy for Pura Uluwatu. It has status as Pura *Sad Kahyangan* radius is *apeneleng agung*, which is equivalent to five kilometers outer side wall of the temple.

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Bhisama Parisada regarding Temple Purity stated in Regional Regulation of RTRW Bali Province 16/2009 aims to uphold the values and norms associated with *ajeg* (keep exist) the temple sanctity. However, there are in reality who supports and there is no denying *Bhisama* Parisada established about the temple sanctity, causing interpretation struggles.

The highest Hindus institution namely Parisada established *Bhisama Kesucian Pura*, in order to maintain the sanctity of the temple by arranging buildings profane. *Bhisama Kesucian Pura* is established by the Central Hindu Association Indonesia No.11/Kep/I/PHDIP/1994. *Bhisama Kesucian Pura* is established based on the consideration "for the sake of ensuring the purity of the temples with the holy area on the one hand, and the persistence of national development on the other hand" (section "Considering" Parisada Decree 11/1994 Centre). This is the values that underlie *Bhisama Kesucian Pura* stipulation. The regulation of holy area in Regional Regulation of RTRW Bali Province 16/2009 is stated as below.

"The holy zones, unlike mountains, lakes, *Campuhan* (confluence of two rivers or more), beach, ocean, springs, etc., that are recognized to have the sanctity values, used by the society as a place to hold religious ceremonies, which are scattered throughout area" (Bureau of Justice and Human Rights of the Bali Provincial Secretariat, 2009: 217 up to 267).

Regarding *Bhisama Kesucian Pura* context on the temple sanctity for Pura Uluwatu, as already stated in the Regional Regulation of RTRW Bali Province 16/2009, it leads the interpretation struggles. It is an interaction of two or more interpreters are each fighting to be accepted interactions. It occurs due to the differences in understanding of the temple sanctity that is established by Parisada then established in Regional Regulation of RTRW Bali Province 16/2009. The interpretation struggle between two camps that supports the temple sanctity radius, and who refused *Bhisama Kesucian Pura* already made in Regional Regulation of RTRW Bali Province 16/2009. *Bhisama Kesucian Pura* refusal on Area Pura Uluwatu Sanctuaries conducted by Desa Adat Pecatu, South Kuta subdistrict, Badung regency.

Bali Post, May 9, 2008 reported that hundreds of *krama* (societies) Desa Adat Pecatu went to the Regional Representatives Council (DPRD) and Parisada Bali that demands reduction and adjustment radius of Area Holy Place for Pura Uluwatu based on their tradition namely *alas kekeran* or *karang kekeran* (forest that serves as a boundary) with a large of less than five kilometers.

The resistance as well as comes from a number of figures, unlike the Chairman of BPD (Village Consultative Council), Kelihan Adat Pecatu, the Chairman of the Institute for Society Empowerment (LPM) Desa Pecatu, and Perbekel (head) Desa Pecatu establish in a decree statement. The statement contents (Bali Post, May 9, 2008) is as follows.

The temple sanctity could not be clearly measured by distance. As *pengemong* (boards) Pura Uluwatu, it has always been limited sanctity called *alas kekeran*. It is amazing without the knowledge society, Parisada established *Bhisama Kesucian Pura* on January 25, 1994, as outlined in the Regional Regulation of RTRW Bali Province 16/2009, namely i.e. *apeneleng agung* (5 kilometers) to Pura Sad Kahyangan and *apeneleng alit* (2 kilometers) to Pura Dang Kahyangan, *apenimpug* or *apenyengker* for Pura Kahyangan Tiga and other temples. The establishment of the radius is certainly seizing land residents.

The refusal of the individuals, groups, and customary law society unit Desa Pecatu (Pecatu Village) the right to apply for judicial objection on the Regional Regulation of RTRW Bali Province 16/2009 to the Supreme Court of the Republic of Indonesia (hereinafter referred as MA). The refusal consists of the temple sanctity could not be clearly measured by the distance that long ago Pura Uluwatu already has the sanctity called *alas kekeran* or *karang kekeran*. In term of this is caused by an understanding or society interpretation is not the same as *Bhisama Kesucian Pura*.

On the one hand, to supporting and rejecting the establishment of *Bhisama Kesucian Pura* stated into Bali Provincial RTRW regional regulation 16/2009 also there are differences in interpretation between the interests or struggle of Badung regency government (called Regency Government) and the Bali Provincial Government. On the other hand, Bali Provincial Government wants to secure the Holly Place Area Pura Uluwatu stated into Regional Regulation of RTRW Bali Province 16/2009.

Badung instead saw the Holy Place Area for Pura Uluwatu as the land is commercialized. It is established into the RTRW regional government 16/2009 of Bali province has different interpretations, the *Krama* of Desa Adat Pecatu considers Bali Provincial Government want to control their land. As the result, the ownership land rights has no economic value, the burden of life continues to increase so that *Krama* Desa Adat Pecatu increasingly helpless, like land ownership rights on behalf by I Made Deg residing in Banjar Adat Kangin, Desa Adat Pecatu.

The establishment of *Bhisama Kesucian Pura* is rejected by some parties. Rejection is done by applying the right test material objection to MA by a letter of application No. 32 P / HUM / 2010, June 23, 2010, under the name by I Wayan Pudja residing in Banjar, Desa Pecatu, South Kuta, Badung regency.

MA rejected the petition of objection rights set forth in the material testing MA Decision Number 30 P / HUM / MA 2010 and Decision Number 32 P / HUM / 2010. In MA Decision Number 32 P / HUM / 2010, MA rejected the objections set of test material rights of the applicant. MA argues that Regional Regulation of RTRW Bali Province 16/2009 legislation does not conflict with the higher law by the following considerations.

- a) The respondent has the authority to organize spatial arrangement pursuant to Article 10 of Law No. 26 in 2007 on Spatial.
- b) The content of law can load characteristics of the area (vide article 12 of Law No. 10 in 2004) in the case set shrine area as one of the local protected area, which is respect for local knowledge, which is constitutionally protected article 18b clause in conjunction with article 28, paragraph 3 in 1945 Constitution.
- c) It is parallel with supported by No. 26 in 2007 regulation, which authorizes the wider local government in organizing spatial sake of harmony and cohesion between areas and centers that do not cause disparities in the areas (preamble weighing the letter c of No. 26, in 2007 regulation.
- d) Bali Province with branding "cultural tourism" the caused of the local government should make the arrangement of space based on cultural preservation, as well as the spirit of regional regulation RTRW Bali Province 16/2009.

Bhisama Kesucian Pura establishment stated into Regional Regulation of RTRW Bali Province 16/2009 should not be interpreted society has removed the opportunity for doing business in the tourism field. However, in order to organize social activities that can be done in the area of the Holy Place of Pura Uluwatu in accordance with the zoning is the main purpose of keeping and preserving the Balinese culture.

The description itself shows that legally there is no problem regarding the temple sanctity, as outlined in the Bali provincial of RTRW regional regulation 16/2009 due to the MA has the lead by the decisions number. The important issue to be discussed in the cognitive or understanding of the society and not a matter of normative longer or lawfulness of the contents *Bhisama* in Regional Regulation of RTRW Bali Province 16/2009.

Another thing that triggered the struggles interpretation of the Holy Places for Pura Uluwatu is due to the movement of people to the culture. It was conducted by Appadurai namely five global currents i.e. *ethnoscapes*, *financescapes*, *technoscapes*, *financescapes*, and *ideoscapes* (Ritzer, 2007: 598). Those flows significantly affect the Holy Places for Pura Uluwatu of the tourists arrival (*ethnoscape*) to the area, it is provided by the area in various media (*mediascape*), a technology that was taken or that can be seen (*technoscape*), in the flow of capital ownership (*financescapes*) in the development of the area and ideologies (*ideoscapes*) both of which were taken, informed, and that can be adopted is seen as one of the triggers of the struggle over the interpretation of the Holy Places for Pura Uluwatu.

Based on the above article description will be discussed about the interpretation struggle over the Holy Places Area for Pura Uluwatu in Desa Adat Pecatu, South Kuta subdistrict, Badung regency. There are two issues to be caused by the struggle over the interpretation of Holy Places Area for Pura Uluwatu and *Bhisama Parisada* towards its implications for the interpretation struggle against religious life, social and cultures in Desa Adat Pecatu.

2. Materials and Methods

The research on "*Bhisama Parisada* regarding the temple sanctity: The interpretation struggle of the Holy Places Area for Pura Uluwatu, in Desa Adat Pecatu, Badung, Bali" is religious and cultural studies that use an interdisciplinary approach to looking at the factors that influences. The qualitative research is used to presenting the data in the form of a narrative description of the form of text, words, phrases, opinions, and ideas. The data were collected from observation, interviews, and other documents considered relevant to the present study. Then, the data is grouped based on needs with interpretive approaches to the subject then analyzed (Denzin and Lincoln, 2009: 2). The purpose of grouping the data is to create a systematic and simplify a variety of data into a single line with expectations in the analysis steps.

The qualitative methods are the attention focus of the paradigm or interpretive approaches (Nur Kholisoh, 2012: 82). The scope of interpretive qualitative methods, namely as a data collection, interviews, texts that describe the meaning of everyday life. In the context of qualitative methods (Kaelan, 2010: 5; Suprayoga and Tobroni, 2001: 73) includes (1) the area wherein getting the data, (2) data collection techniques, (3) the analysis of the data so that getting a valid data. The data has been collected, analyzed by the hermeneutic approach, can be defined as the practice of analysis and interpretation of language, text, images, thoughts, views, ideas to reveal the meaning presented and emphasize of the scientific rationality right.

Moleong (2008: 278) stated that the hermeneutic approach is the analysis and practice of text interpretation. The hermeneutic approach consists of the skills to understanding the texts related to the time issues, the creator of the text, the subject of interpretation, and interpretation. Suprayogo and Tobroni (2001: 73) mentioned that hermeneutics is derived from the Greek, i.e. the lexicon *hermeneutic* means 'the art of explaining the meaning, art provides interpretation'. The origin of the term hermeneutics is associated with the lexicon "Hermes" the name of a Greek mythology character who acts as a messenger of the god's main duties convey messages to humans. Hermeneutic approach serves as a tool to discover or uncover the text meaning, discourse, and interpret problems of Bhisma Parisada on the Purity Temple. That is, this study seeks to find meaning interwoven in Bhisma sanctity of the temple and its relation to society's understanding. It means the context is associated with the formation and its contextualization.

3. Results and Discussions

3.1 The Causes of Interpretation Struggles towards the Holly Place at Pura Uluwatu

At the beginning of the struggle is their interpretation of *Bhisma Kesucian Pura* as outlined in the Regional Regulation of RTRW Bali Province 16/2009. *Bhisama Kesucian Pura* stems from the social elements, intellectuals, youth, and Balinese are generally concerned with the management of spatial planning in Bali. Bali refused their society development plan from PT. BNR (Bali Nirwana Resort Limited Company) is very close to Pura Tanah Lot, in Kediri subdistrict, Tabanan.

The development planning location is less than two kilometers, even the direct opposite to Pura Tanah Lot. Pura Tanah Lot is applied for the background in the golf course construction due to the temple location and its beauty. The golf course development plan of the public opinions is to interfere with activities undertaken by the society in the round of Pura Tanah Lot. Finally, the society reacted and rejected the development around the Pura Tanah Lot. This problem is like a *snowball* that keeps rolling and getting bigger as well as the Balinese supports including *Sulinggih* and *Parisada*. In term of this is caused by the disruption of the public concerning by Balinese will mock the holy area as well as the need to be protected and preserved (Mudana, 2005: 219).

In order to protect and preserve, and keep pretending that there is in Bali, Parisada does *Pesamuhan Sulinggih*, *Pesamuhan Walaka*, and Parisada daily caretaker discusses *Kekeran* the holly area in Bali. The *paruman* (Balinese meeting) results are then earned *Bhisama Kesucian Pura* that is established by Parisada for *Pura Dang Kahyangan*, *Pura Kahyangan Tiga*, or other temples. The radius of the temples purity to each temple is different. The radius sanctity of *Pura Sad Kahyangan* is established by *apeneleng agung* (at least five kilometers from the outer side *penyengker* (wall) of the temple), for *Pura Dang Kahyangan*, its radius sanctity is *apeneleng alit* (at least two kilometers from the outer side *penyengker* (wall) of the temple), while the sanctity radius of *Kahyangan Tiga* or other temples are *apenimpug* or *apenyengker* (one wall).

The temples on their holy area is a very paramount importance for Hindus society in Bali. This is demonstrated by some observers of the holy place who writes about the importance of *Bhisama Kesucian Pura*. An observer of the holy place is I Gusti Ketut Widana (2009: 6) under the rubric of public debate found *Bhisama Kesucian Pura* serves as a safety regulator and the holy area in the *Pura Sad Kahyangan*, *Dang Kahyangan*, *Kahyangan Tiga*, and other temples in Bali.

Agastia (Bali Post, May 27, 2008) stated that the temple should not be harmed and *Bhisama Kesucian Pura* must be upheld. He repeated the message from Prof. Ida Bagus Mantra while giving a briefing on *Paruman Sulinggih*, *Paruman Walaka*, and an Executive Board of Parisada Center, January 25th, 1994 at the University of Hindu Indonesia, which concludes *Bhisama Kesucian Pura*. "It should be maintained so that the temple does not seem to suffer from the new environment," according to the message. The holy places are to the atmosphere is quiet and calm must be considered. When surrounded by large buildings, unlike hotels and villas, a golf course or a manifestation of the industrialization process can affect the sanctity or may reduce the stability of Hindus in carrying out their doctrines.

The purity according to Prof. Ida Bagus Mantra is a spiritual vibration that is felt when a person carrying out *Tirtayatra*. Therefore, the required distance or space between the temple and its surroundings, so that the tranquillity awake. The space between the temple and the environment in Balinese society called *karang suwung*, *daerah kekeran* respecting the large of *apeneleng*, *apenyabat*, and *apenyengker*. It is then used as the basis for determining the holy area of the temple for *Pura Sad Kahyangan*, *Pura Dang Kahyangan*, *Pura Kahyangan Tiga*, or other temples.

That is the beginning or the background established of *Bhisama Kesucian Pura* stated in Regional Regulation of RTRW Bali Province 16/2009 of Pura Uluwatu status as *Pura Sad Kahyangan*. In term of this caused is the incident struggle interpretations as there are supportive and there refuses. The group that is supporting *Bhisama Kesucian Pura*, namely Indonesian Youth Hindu Alliance (AHMI) attended the Badung regency government and demanded enforcement of the holy places radius for Pura Uluwatu with a five-kilometer radius (outer side of the temple wall) in accordance with *Bhisama Kesucian Pura*. However, this plan met with resistance from Krama Desa Adat Pecatu, especially the people who own land within its radius (Bali Post, April 23rd, 2008).

The interpretation struggles of the Holy Places for Pura Uluwatu between the support and are refusing to be established *Bhisama Kesucian Pura* led to the conflict. It was stated in Regional Regulation of RTRW Bali Province 16/2009 is the basic conflict. The opinion distinctions occur between Krama Desa Adat Pecatu who have *alas kekeran* or *karang kekeran* for holy place area for Pura Uluwatu supported by the groups of Regional Regulation of RTRW Bali Province 16/2009. They want the rules or this opinion accepted by all Hindus. However, from the Parisada wants *kekeran* a holy place using *apeneleng agung*, i.e. has a radius at least five kilometers. The differences need to be managed or communicated either directly or by using mediation or by taking a middle road before filing a lawsuit to the MA of the Republic of Indonesia.

The conflicts unlike giving rise to protests or demonstrations from both sides (Nurhandratomo, 2004: 29). The conflict marked their rallies or demonstrations by hundreds of Krama Desa Adat Pecatu to the Regional Representatives Council (DPRD) of Bali Province and Parisada Bali. Krama Desa Adat Pecatu demanded that holy place area radius for Pura Uluwatu amended (revised) and adapted to the radius owned by Krama Desa Adat Pecatu form *alas kekeran* or *karang kekeran* (forest that serves as a limit), with a large less than one kilometer (Bali Post, May 9th, 2008).

The refusal of *Bhisama Kesucian Pura* also come from a number of figures, unlike the Chairman of the Village Consultative Board (BPD) Desa Adat Pecatu, Kelian Desa Adat Pecatu, Chairman of the Institute for Society Empowerment (LPM) Desa Pecatu and Perbekel Desa Pecatu stated in a decree statement. It statement consist of as follows.

The temple sanctity could not be clearly measured by distance. As *pengemong* of Pura Uluwatu, it has always been limited sanctity with *alas kekeran* or *karang kekeran*. Amazingly without unknown by Krama Desa Adat Pecatu, Parisada established *Bhisama Kesucian Pura*, January 25th, 1994 and as well as in Regional Regulation of RTRW Bali Province 16/2009 namely *apeneleng agung* (5 km) to Pura *Sad Kahyangan* and *apeneleng alit* (2 km) to Pura *Dang Kahyangan*, dan *apenimpug/apenyengker* for *Kahyangan Tiga* or more temples. The established radius Pura Uluwatu sanctity on seizing land will certainly Krama Desa Adat Pecatu (Bali Post, May 9th, 2008).

The above description defines that the temple sanctity could not be measured by the distance or large for Krama Desa Adat Pecatu already from the first or hereditary have *alas kekeran* or *karang kekeran* is not a decree, however, had not been violated them. The limit used is a tree or a fence from a living tree and sparse. If *apeneleng agung* with a minimum large of five-kilometer radius applied all will be in contact with the temple sanctity, which is on the parking wall of Pura Uluwatu with LPD office in Desa Adat Pecatu.

If *apeneleng agung* is implemented with a minimum large of five kilometres to the Holy Places Area, Krama Desa Adat Pecatu who own land within the radius are not allowed to sell it. This is due to Krama Desa Adat Pecatu not obtain a certificate of the land in the area are not helpful. This is in accordance with Bartos and Wehr (2004: 57) thinking that conflicts related to the goals of a person or group in the society. In the present study is marked with impeccable Krama Desa Adat Pecatu board insisted that the guidelines *alas kekeran* atau *karang kekeran* remained in use in the holy place, within less than a kilometer as has been happening since time immemorial hereditary.

According to Bartos and Wehr (2004), various forms of behaviour created by a person or group to achieve the desired goal, giving rise to hostility. This is in accordance with the existing conflict in Desa Adat Pecatu that is considered an enemy by Krama Desa Adat Pecatu is, Bali Provincial Government and Parisada. A hostility is due to the temple sanctity of *Bhisama Kesucian Pura* is established by Parisada and stated in Bali Province of RTRW Regional regulation 16/2009 and is reinforced by the MA of the Republic of Indonesia.

Krama Desa Adat Pecatu in arranging the holy area for Pura Uluwatu guided by the Decree of the Badung Regent, No. 79, 2000 on the Details Plan of Environmental Restructuring (called RDPL) in Puru Luhur Uluwatu, South Kuta Sub-District, Badung Regency using Ring I, Ring II and Ring III. In this decision does not use a radius or large. In the contrast that established by Regional Regulation of RTRW Bali Province 16/2009 with *apeneleng agung* within five kilometers of the outer side of the temple wall. This has caused dissent or struggle, between Krama Desa Adat Pecatu with supporting parties Regional Regulation of RTRW Bali Province 16/2009.

The distinction of viewing that occurred should be resolved by reference to conflict resolution as proposed by Moore (in Soeharto, 2013: 12), i.e. with avoidance. That is an approach to the conflict resolution management. The approach is informal or avoids conflict with mediation. Avoiding conflict or mediation can be done by people who have influence in Desa Adat Pecatu, as Members of Parliament coming from Desa Adat Pecatu, I Ketut Suiasa, Mr Sudikerta former of Vice Badung Regent who is now the Deputy of Bali Governor, or the former Head of South Kuta and East Denpasar, I Wayan Sudhiarta. These figures may actually provide a briefing on the issue of the Holy Places Area for Pura Uluwatu. However, due to each one has an interest, eventually, conflict ensued until finally sued to the MA.

The establishment of *Bhisama Kesucian Pura* stated in Regional Regulation of RTRW Bali Province 16/2009 and the cause of the interpretation struggle needs solving together either reject or support. Bali Provincial Government expects that the Holy Places Area for Pura Uluwatu has a limit in accordance with the sanctity ideology of *Tri Hita Karana* or with *apeneleng agung* a radius of five kilometers. Instead, Krama Desa Adat Pecatu expects that the sanctity of Pura Uluwatu radius adapted to *Desa Kala Patra* ideology. That is, for propriety land surrounding of Krama Desa Adat Pecatu can be used as supporting tourism unlike building hotels and villas. However, the established of *Bhisama Kesucian Pura* for the sanctity of the temple in Bali area seems to have been final and already stated in Regional Regulation of RTRW Bali Province 16/2009. This means that already has legal and binding provisions for radius area mock the Bali sanctity. That is why the interpretation struggle repellent and supporters *Bhisama Kesucian Pura* need to initiate a dialogue or communicated in order to reach an agreement or consensus.

Based on the above description, it can be concluded that *Bhisama Kesucian Pura* stated in Regional Regulation of RTRW Bali Province 16/2009 is the beginning of the interpretation struggle over the Holy Places Area for Pura Uluwatu. It is established *Bhisama Kesucian Pura* for regional radius purity of the temples in Bali and stated in Regional Regulation of RTRW Bali Province 16/2009 is to regulate the sanctity area of *Pura Sad Kahyangan*, *Dang Kahyangan*, and *Kahyangan Tiga* or more temples. The sanctity radius of *Pura Sad Kahyangan* set with *apeneleng agung* (at least five kilometers from the outer side the temple wall), for *Pura Dang Kahyangan* sanctity radius of *apeneleng alit* (at least two kilometers from the outer side the temple wall), while the radius of the sanctity of *Kahyangan Tiga* and other temples are *apenimpug* or *apenyengker*. *Bhisama Kesucian Pura* owns a legal provision or strengthened by MA and binding the temple sanctity in Bali.

3.2 Interpretation Struggle Implications on the Holy Area for Pura Uluwatu

The social and cultural implications of Desa Adat Pecatu can be seen from the social and humanities. Koentjaraningrat (2004:9) stated that culture means "the whole idea and human creation, which should be familiarised with the study with the whole of the cultivated and their creation". The culture according to (Koentjaraningrat, 2004:10) has three forms, namely (1) the ideal form, (2) behaviour form, and (3) physical form. Those culture form as mentioned Koentjaraningrat (2004:5) consist the following definitions.

- a) A culture ideal form is a culture form as a complex of ideas, values, norms, rules, and so on.
- b) A cultural behaviour form is a cultural form as a complex human activity pattern of behaviour in the society.
- c) A culture physical form is a cultural form as objects of human works.

The social sciences and humanities know the study descriptions of culture itself (Koentjaraningrat, 2004:8). In this paper, it is used as an approach to explaining the interpretation struggle over *Bhisama Kesucian Pura* a holy area for Pura Uluwatu. However, the previous need to be explored further implications in each form in the culture.

The more understanding of the three cultures form can be observed on Koentjaraningrat (2004) opinion as follows. *First*, the ideal form of culture can be called a customary code action. It defines for showing that the ideal culture usually also serves as a code of action that regulates, controls, and provides a direction to the behaviour and actions of human beings in the society (Koentjaraningrat, 2004: 5-6). Regional Regulation of RTRW Bali Province 16/2009, *Bhisama Kesucian Pura*, *awig awig* of Desa Adat Pecatu, including the culture ideal form. *Second*, the behaviour cultural form that is often called the social system of the behaviour pattern of the human their self. The social system is made up of human activities that some interacts, relates, and gets along with each other, which from second to second, from day to day and from year to year is always follow certain patterns based on the traditional code action (Koentjaraningrat, 2004:6). The activities of Krama Desa Adat Pecatu that adapts to *awig awig* Desa Adat Pecatu in conducting or building that does not violate the *alas kekeran* or *karang kekeran*, despite being contrary to the Regional Regulation of RTRW Bali Province 16/2009 and *Bhisama Kesucian Pura* can be placed as a cultural behaviour form.

Third, the culture physical form is the total physical outcome of events, actions, and the work of all human beings in the society, making its most concrete form of objects or things that can be touched, seen and photographed (Koentjaraningrat, 2004: 6). The buildings were built not by the provisions of the temple sanctity in the Regional Regulation of RTRW Bali Province 16/2009 and *Bhisama Kesucian Pura*. However, the building is based on *alas kekeran* or *karang kekeran* can be placed in a culture physical form.

The analysis of social and humanities using Koentjaraningrat (2004) regarding the three culture states of, the ideal form, a behaviour form, and the physical form of the interpretation struggle implications for *Bhisama Parisada* of the temple sanctity on the Holy Places Area for Pura Uluwatu as follows. *First*, the cultural ideal form of behaviour patterns which regulates control and provide a direction and actions of human behaviour in the society. The interpretation struggle implications of *Bhisama Kesucian Pura* towards the social and cultural life in the ideal form for Desa Adat Pecatu is the Regional Regulation of RTRW Bali Province 16/2009 regulates, controls, and provides direction, however, that was followed by Krama Desa Adat Pecatu is *alas kekeran* or *karang kekeran*. It is stated by Pangliman I Desa Adat Pecatu, Jero Mangku Lasir, as follows.

Krama Desa Adat Pecatu has been married and having a child is given to move from place to stay in the village or in the homes of origin. If the place is already full due to it was given permission by *Prajuru* Desa Adat Pecatu therefore, Krama Desa Adat Pecatu build a house (especially those who own their land) adjacent to the Holy Places Area at Pura Uluwatu (Interviewed, April 28th, 2014).

Second, a cultural behaviour form is called the social system regarding human behaviour is patterned itself. The social system is made up of human activities that interest, relates, and gets along with each other, which from second to second, from day to day and from year to year always follow a certain patterns. The interpretation struggle implications of *Bhisama Kesucian Pura* towards social and cultural life in Desa Adat Pecatu behaviour patterns that radius builds on the Regional Regulation of RTRW Bali Province 16/2009 is not justified. However, in a radius of *alas kekeran* or *karang kekeran* which is approximately 300 meters from the parking area of Pura Uluwatu justified in accordance with on behalf of dwellings and Jero Mangku Made Sutika stalls. *Third*, the culture physical form is the total physical outcome of events, actions, and the works of all human beings in the society so that, its most concrete form of objects or things that can be touched, seen, and photographed. The interpretation struggle implications of *Bhisama Kesucian Pura* towards the social and cultural life in physical form in Desa Adat Pecatu is a building that does not base on Regional Regulation of RTRW Bali Province 16/2009, however, in accordance with *alas kekeran* or *karang kekeran* manifested in physical form, which is building restaurants, cafes, and home stay.

Thus, the buildings that already exist are difficult to renovate to the temple sanctity of *Bhisama* that stated in the Regional Regulation of RTRW Bali Province 16/2009. Based on the above explanation over the interpretation struggle implications of *Bhisama Kesucian Pura* is the social and cultural life in Desa Adat Pecatu as follows:

- a) Regional Regulation of RTRW Bali Province 16/2009 regulates and controls, provides a direction, however, that was followed by Desa Adat Pecatu Krama i.e. *alas kekeran* or *karang kekeran*.
- b) Building on the Bali Provincial radius Regional Regulation of RTRW Bali Province 16/2009 is not justified. However, in a radius of *alas kekeran* atau *karang kekeran* which is approximately 300 meters from the parking.
- c) Buildings that are not based on Regional Regulation of RTRW Bali Province 16/2009, however in accordance with *alas kekeran* atau *karang kekeran* realized in physical form, i.e. is building a stall and I Made Darna living.

Similarly, the interpretation struggle descriptions that has implications of *Bhisama Kesucian Pura* is for the social and cultural life in Desa Adat Pecatu, this was reinforced by Coser (1957) conflict theory. The conflict according to Coser (1957) is a dispute over values or demands with respect to status, power, and the resources that supply is insufficient. Conflict, Coser, may take individually each other, between groups, or between individuals and groups.

According to Coser (1957), there are two types of conflict functions. *First*, external conflict, the conflict that is able to create and reinforce group identity; conflicts make the boundaries between the two groups in the social system by strengthening the awareness and consciousness back upon separation, therefore, to create awareness of group identity in the system. *Second*, the internal conflicts, provide a positive function of the group regarding the identity of their misbehavior. There is a group behaviour that is considered to deviate from the text of group norms that needs to be corrected by the group (Coser, 1957: 377; Susan, 2009: 55-56).

Regarding this essay, it appears the external conflict function in Desa Adat Pecatu able to create and strengthen the identity of Krama Desa Adat Pecatu in keeping radius it has based on *alas kekeran* atau *karang kekeran*. In addition,

it also strengthens the identity that they are Krama Desa Adat Pecatu whose behaviour is governed by *awig awig and perarem*. It appears the interview with the following to Murdana I Ketut Murdana.

Krama Desa Adat Pecatu and legal society unity Desa Pecatu filed a lawsuit to the MA and judicial rights objection petition to the MA was rejected. Krama Desa Adat Pecatu here is mediocre, this Krama lands and Desa Adat Pecatu Pecatu etiquette people do not care (Interviewed, 24 April 2014).

The similar disclosed by *Kelian Desa Adat Pecatu*, I Ketut Murdana, and *Pangliman I Desa Adat Pecatu*, as follows.

Krama Desa Adat Pecatu newly married when the building is well, due to in the origin house (parents) densely populated them out and build on their own land or in a radius of Holy Place Area around Pura Uluwatu (Interviewed, 28 April 2014). In addition, respecting to the two informants, Perbekel Desa Pecatu Made Karyana Yadnya also mentioned similar things like the following statements. Krama Desa Adat Pecatu filed a lawsuit with the MA against the Regional regulation of RTRW Bali province 16/2009 chose no comment on their support and opposition, or opposition to the lawsuit (Interviewed, June 12, 2014).

In accordance with Perbekel Desa Pecatu Made Karyana Yadnya stated as well was *Pangliman II Desa Adat Pecatu*, I Wayan Sudiarta as follows.

Krama Desa Adat Pecatu takes a sample from Badung Government which uses of Ring I, Ring II and Ring III. However, based on the Regional Regulation of RTRW Bali Province 16/2009, Krama Desa Adat Pecatu objected due to it was stuck in the Provincial Government and in Badung regency. Finally, filling the test material to the MA by using a family card and use a lawyer from Jakarta (Interviewed, April 28th, 2014).

Based on the four informants can be seen that Krama Desa Adat Pecatu has *awig awig* or customary legal with *alas kekeran* or *karang kekeran* since Desa Adat Pecatu ancestors. It had been there for generations and had not been violated by the Krama Desa Adat Pecatu until now. However, Parisada established for *Bhisama Kesucian Pura* radius area's status as Pura *Sad Kahyangan* called *apeneleng agung* with a minimum radius of five kilometers of the outer side of the temple wall. *apeneleng agung* is then stated in the Regional Regulation of RTRW Bali Province 16/2009. Krama Desa Adat Pecatu refused due to it has an *alas kekeran* atau *karang kekeran* with a radius less than one kilometre.

Krama Desa Adat Pecatu and *prajuru* Desa Adat Pecatu discuss radius the holy place area for Pura Uluwatu in meetings or gatherings. However, before an agreement is reached, Krama Desa Adat Pecatu already rallied to DPRD Bali Province and Parisada Hindu Dharma of Bali Province three times. I relating a counter-rally of *Bhisama Kesucian Pura* supporters also appeared. Finally, Krama Desa Adat Pecatu filed a lawsuit to MA. Prior to the MA decision establishes, Krama Desa Adat Pecatu was quite. Similarly, when MA decision on refusal exit or specified Krama Desa Adat Pecatu keeps silence, in the sense not to follow *Bhisama Kesucian Pura* as stated in Regional Regulation of RTRW Bali Province 16/2009. The decision of MA over the rejection as follows.

- a) MA Decision Nomor 30/P/HUM/2010. The decision stated: reject the application for Judicial Review of the applicant's Material by I Made Deg
- b) MA decision Nomor 32/P/HUM/2010. The decision stated that reject the application for Judicial Review of the applicant's material by I Wayan Pudja.
- c) MA Decision Nomor 65/P/HUM/2013. The decision stated rejected the request of the applicant Rights Test Materials I by I Ketut Murdana, II I Ketut Sarma dan III, I Made Kasim Aryana.

Thus, even though MA has decided to request the test material rejection, Krama Desa Adat Pecatu retaining *alas kekeran* or *karang kekeran* as a distance less than one kilometer. Krama Desa Adat Pecatu does not reject the applicability of Regional Regulation of RTRW Bali Province 16/2009, *Bhisama Kesucian Pura*. That is the implication appears on individual action, it can be seen from any appeal to the MA, which questioned the existence of Regional regulation of RTRW Bali Province 16/2009 supporters on Spatial Planning of Bali Province 2009-2029 proposed by some Krama Desa Adat Pecatu. Referring to Sally Falk More theory, it is understood, that customary right may inhibit or support the implementation of state law. That is *awig awig* Desa Adat Pecatu i.e. *alas kekeran* atau *karang kekeran* can inhibit the enactment of state laws that Regional Regulation of RTRW Bali Province 16/2009 in Desa Adat Pecatu, with evidence of building houses and shops in the holy place area in Pura Uluwatu radius.

The above conditions as well as show that "conflict escalation" (Fisher in Novri Susan, 2008), confrontations and tensions reduced between *Bhisama Kesucian Pura* supporters and *alas kekeran* atau *karang kekeran*. Among the supporters of evasion (Moore in Soeharto, 2012) not do a confrontation. However, the condition of "conflict escalation" sometimes can lead to more conflict. Therefore, it is necessary for communicating action between the two sides. A

communicative action taken is action to deliver the message to both sides dissent (Jones, 2010: 25). According to Jurgen Habermas (1981), a communicative action is an action that is not limited in compiling the background, analyze, and discuss for enlightenment.

In the above exposure communicative action, a different view in this regard is Krama Desa Adat Pecatu and the local governments, with the provincial government in order to construct the return difference the holy place area for Pura Uluwatu radius. The construction of the meaning *alas kekeran* is a distance less than one kilometer obey by Regional Regulation of RTRW Bali Province 16/2009 by *apeneleng agung*, minimum radius is five kilometres or less for enlightenment both sides.

According to Karl Marx, every social consist a form levels (structural) objective and in the end only stay one level to influence and dominate another level called economic factors (Ramly, 2000: 80). Referring to Althusser (2004: 11) the society structure represented by "various levels" or "agency" articulated through established specific: infrastructure or economic base (the unity of the productive forces and relations proxies) and superstructure in it consist of two "levels" or "agency": politico-legal (law and state) and ideology (various different ideologies, religion, ethics, law, and politics, etc.). Basically, (economic base) that ultimately determines the integrity of the building (superstructure) (Althusser, 2004: 12). In another statement, Karl Marx core conception is the power structure in the economic field to determine the structure of political power and ideological (Suseno, 1999: 146).

In the case in Desa Adat Pecatu, an economic factor is not the only factors causing Krama Desa Adat Pecatu attitude that refuses *Bhisama Kesucian Pura*. In accordance with Suseno criticism that the production is important, however, not just forget about the whole the society life basis. One of the bases of life is Desa Adat Pecatu is Desa Kala Patra ideologies affect used *alas kekeran* as the basis for determining the holy place area for Pura Uluwatu radius. Thus, an economic consideration is not the dominant factor underlying Krama Desa Adat Pecatu attitudes in taking a stand against the sanctity radius for Pura Uluwatu. Therefore, Krama Desa Adat Pecatu chooses to use pads instead of using *Bhisama Kesucian Pura* on the holy place area Pura Uluwatu issued by Parisada and stated in the Regional Regulation of RTRW Bali Province 16/2009.

Based on the above descriptions, it can be concluded that the implications for the social and cultural life are relatively invisible, in the social institution's sense unlike *desa adat* (indigenous villages), *banjar Adat*, *tempekan* along with cultural activities that do still remain just as before there is no established Area Holy Sites Uluwatu. Implications looked at the individual's activities, it can be seen from any appeal to the MA, which questioned the supporters existence of Bali Provincial Regulation No. 16 in 2009 on Regional Regulation of Bali Province 2009-2029 proposed by some Krama Desa Adat Pecatu.

4. Conclusion

Regarding the above explorations, it can be concluded as follows: the occurrence of interpretation struggle over the Bhisama Parisada on holy place for Pura Uluwatu is caused by several factors i.e. ideological factors, legal factors, and economic factors, described as follows; (a) ideology factors, their interpretation in terms of ideological struggle between the supporters of the Bali Provincial Regulation No. 16 in 2009 on Regional Regulation of Bali Province from 2009 to 2029 with supporting of *awig awig* Desa Adat Pecatu against holy place radius for Pura Uluwatu.

The supporters of Regulation Regulation of Bali Provincial No. 16 in 2009 on Spatial Planning of Bali Province 2009-2029 adhering to Tri Hita Karana ideologies, while supporting *awig awig* Desa Adat Pecatu adhering to Desa Kala Patra ideologies; (b) legal factors, there is a difference of opinion between supporters of the Regional Regulation of Bali Provincial No. 16 in 2009 on Spatial Planning of Bali Province from 2009 to 2029 with the support *awig awig* Desa Adat Pecatu. The supporters of Regional Regulation of Bali Provincial No. 16 in 2009 on Spatial Planning of Bali Province from 2009 to 2029 argues, the radius of the Holy Places Area for Pura Uluwatu is *apeneleng agung* of five kilometers from the outer side the temple wall, while supporting *awig awig* of Desa Adat Pecatu argues, Pura Uluwatu based on *alas kekeran* or *karang kekeran* is radius less than one kilometer; (c) Economic factors, the regulations are not allowed to build up along *apeneleng agung* with a radius of five kilometers except for activities related to religious life as *dharmasala* and *pasraman* felt very detrimental by Krama Desa Adat Pecatu economically. Krama Desa Adat Pecatu could not optimally utilise the land for economic purposes.

The interpretation struggles of Bhisama Kesucian Pura has implications for the social and cultural life in Desa Adat Pecatu. The implications are for religious life at *pawongan* aspects of the harmonious relationship between Krama Desa Adat Pecatu with outsiders Desa Adat Pecatu, as proponents of the application on Area of *Bhisama Kesucian*

Pura for Pura Uluwatu. It disharmony looked on both sides does not reflect the attitude that is incompatible with Tri Kaya Parisudha doctrines, especially Wacika Parisudha.

The implications are for social and cultural life in Desa Adat Pecatu, relatively invisible, in the social institution's meaning unlike Desa Adat, Banjar Adat, *Tempekan* along with cultural activities that do still remain just as before there is no established Holy Place Area for Pura Uluwatu. It looked at an individual's activities, it can be seen from any appeal to the MA, which questioned the existence of supporters Regional Regulation of Bali Provincial No. 16 in 2009 on Spatial Planning of Bali Province 2009-2029 proposed by some of Krama Desa Adat Pecatu.

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