

# Transformation of Cultural Capital to Economic Capital:

## Review of Patirthan Tirtha Empul Tampaksiring, Bali

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**Abstract**—The place where Hindus take holy water for religious purposes is often referred to as the *Patirthan* Temple. Of the many *Patirthan* temples in Bali, the *Patirthan* Tirta Empul Temple is allegedly built during the reign of Bali Kuno Sri Candra Bhaya Singha Warmadewa who issued the Manukraya inscription on 882 saka (960M) and stated that the King inaugurated two springs called 'tirtha in the water'. Pragmatic, commodification is a phenomenon that is developing today, everything can be sold and traded to get money, with all the needs can be met. With money all new needs created by that need (consumerism) can be bought, to increase the social status symbol. In the current era of globalization, *Patirthan* Temple is dominated by activities that bring money compared to religious activities that have been given a place of the past. Shifting the way people think from spiritual to material becomes more real, the reality has shown that cultural capital has turned into economic capital. This research solves some of the problems outlined as follows: Why is there a transformation from cultural capital to economic capital? Are there any implications for the lives of these people? Theoretical orientation of research uses a cultural study approach through the theory of commodification, deconstruction. The method used in this research is qualitative method, qualitative descriptive and interpretive data analysis. This study found that cultural capital that has been transformed into economic capital is very clearly witnessed at the *Patirthan* Tirta Empul Temple arena. Based on the value study that *Patirthan* can be divided into three, namely, religious values, pragmatic values, and socio-economic values. The three components interact and compete with each other, but today pragmatic values and socio-economic values are more prominent and more dominant.

**Keywords**—cultural capital; economic capital; *Patirthan*

### I. INTRODUCTION

A place where Hindus take holy water for religious purposes is often referred to as *Patirthan* Temple. The word *Patirthan* is also found in various books such as *Negarakertagama*, *Pararaton* and several other books, it is explained that at that place there was water taking and also held religious rituals. There are several places in Java, Lombok and Bali called *Patirthan* Temple such as, *Patirthan Bale Kambang* Temple (Semarang), *Patirthan Kunti* Temple (Bayalali), *Patirthan Sanjaya* Temple (Salatiga), *Patirthan Payak*

(Yogyakarta) Temple, *Patirthan Simbatan Wetan* Temple (Magetan), *Patirthan Sanggariti* Temple (Malang), *Patirthan Jalatunda* Temple (Gunung Pananggungan), *Patirthan Belahan* Temple (Gunung Pananggungan), *Patirthan Tirta Empul* Temple (Tampaksiring), *Patirthan Tirta Gangga* Temple (Karangasem), *Patirthan Suranadi* (Lombok) and others other. Some foreign researchers who pay attention to *Patirthan* are, among others, Bernet Kempers [1], F.D.K. Bosch [2], A. Resink [3] and others.

Of the many *Patirthan* Temples in Bali, the focus of this research is the *Patirthan* Tirta Empul Temple in the Tampaksiring area of Gianyar, Bali. *Patirthan* Tirta Empul Temple is thought to have been built during the reign of Ancient Bali during the reign of Sri Candra Bhaya Singha Warmadewa who issued the Manukraya inscription in 882 saka (960M) and stated that the King inaugurated two springs called 'tirtha in gathering water' [4]. In this place since ancient times Balinese people took holy water for the sake of religious ritual activities carried out in the family sanctuary (*sangghah / pengajian*) and *parhyangan* in their village. In addition, other activities carried out here, among others, *melukat* and *numas tamba* to eliminate various illnesses.

### II. IDENTIFICATION

*Patirthan* Tirta Empul Temple as a living in Bali, one of several interesting ancient relics to be witnessed and known in this village. At the west of the *Patirthan* at an altitude is the Presidential Palace which was built in the government of President Soekarno.

Regarding the name *Patirthan* Temple, it is most likely taken from the name of the spring found in *Patirthan* called Tirta Empul as mentioned above. Etymologically, Tirta Empul means water that spurts out from the ground. Then Tirta Empul means that holy water spurts out from the ground.

Tirta Empul water flows into several rivers including the *Pakerisan* river. Along this river there are several ancient relics. Like the usual holy sites in Bali, *Patirthan* Tirta Empul is divided into three parts which are *jaba* (front page), *jaba Tengah* (middle page) and *jeroan* (inner page).

In the *jaba tengah* there are 2 (two) long rectangular ponds and the pool has 33 showers lined up from East to West facing South. Each of these showers according to tradition has its own name including the *Pengelukatan* shower, *Pebersihan*, *Sudamala* and *Cetik* Shower (Poison) and others.

The *Cetik* shower and the name Tirta Empul have something to do with mythology, namely the battle of Mayadenawa Raja Batu Anyar (Bedahulu) with Bhatara Indra. In mythology it is told that King Mayadenawa acted arbitrarily and did not allow the people to carry out religious ceremonies to ask for the salvation of God Almighty. After the deed was known by the Gods, the gods headed by Bhatara Indra attacked Mayadenawa. Finally Mayadenawa was defeated and fled to the north of Tampak Siring Village. As a result of his supernatural power, Mayadenawa created a *celetik* spring (poison) which resulted in the loss of Bhatara Indra soldiers due to drinking the water. Seeing this, Bhatara Indra immediately plunged his spear and emitted water out of the ground (Tirta Empul) and this holy water was used to sprinkle the Gods so that it could no longer live as usual.

Tirta Empul is a cool highland region in the middle of the island of Bali, many Hindus *pemedek* visit this place to get holy water, the existence of *tirta* Empul located in Manukaya village, Tampaksiring District, Gianyar Regency. Around this sacred area were also found several water sources such as *tirta Mengening* and also the very famous Pakrisan river flow. The bathing of *tirta* Empul was built on the month / *sasih kapat*, *caka* year 884, around October 960 AD. The existence of a conch-shaped stone meets the *Patirthan* pond and its water is very purified by Hindus. There are about 33 *pancoran* lined up from west to east with each other's efficacy, the name of the shower includes sweating, *sudamala* shower, *celetik* shower, *tirta pengentas*, *tirta palebur* and others. There are around 14 showers that function for cleaning, 2 types of showers for smelters, and there are around 6 showers for religious purposes. this is where Hindu devotees do *pangelukatan*. For Hindus who perform religious ceremonies at the *merajan* and their homes, they often use the new *tirta* at the *Patirthan* Temple, Thirta Empul.

The Yogisastra that has guided Hindus in Bali about the spiritual are also many who have used *tirta* Empul as a place to pour out his creative ideas about the purity of water in this Empul *tirta*. Like for example Dang Hyang Nirartha in his literary work namely, *Kakawin Mayantaka* mentioned about the magical power and efficacy of water in this place. In *Kakawin Mayantaka* there is such a mention: *Airampul pangaranya denku lingnira marapati kateka tekeng helem ika/ Atyan teki pawitrang parama tirta saphala gumawe suka parimita/ Mon sang brahmana yan ksinatrya kuneng mahasahasana lanadyusa sring arahup/ Mukta klesa sarira punya guna labda tinemu nira papapataka hilang//*. Tirta Empul is my name, as Bhatara Indra said, from now until later / truly very sacred and the main condition of the *tirta* is to make happy, there is no match / if the Brahmin ksatriya goes to bathe or wash his face there / his defilements will disappear, virtue and the values of the charismatic will be met, his misery will disappear // (*wirama* 14: 2). *Air hampul wyaktining tatta purana pagawe Sanghyang Indra prasasta / Ngunikala byaitan krethayuga wekasan sampun kalungha /*

*Dwaparekana gatinya wekasan aliwat dura tan wring lawasnya/Mangke rehnyan teka tang Kaliyuga winuwus dus pawretyambek ing rat ///* Tirta Empul is actually according to Purana Tattwa is the work of Hyang Indra, it has been widely known / formerly after the Kretayuga era, then Tretayuga passed / replaced by Dwaraparayuga, it also has been very long and cannot be calculated for long time / now comes what is called Kaliyuga, when the human mind in the world is irregular //.

Tirta Empul is a very sacred place, a gathering place for holy water that is needed by humans in this life. In the Kaliyuga era when the chaos of the human mind was uncontrollable, it was natural that we would preserve this holy water as well as possible for human welfare. *Patirthan* Tirta Empul Temple was built in 960 AD during the Warmadewa dynasty (from the 10th to 14th centuries), in the presence of large springs. On the left side of the temple is a modern villa on a hill, built for President Sukarno's visit in 1954, which is now used as a resting place for important guests.

The next development that Tirta Empul is today is not only limited to a place to take water related to religious rituals, it has also developed into a very popular tourist attraction, especially in the Gianyar area of Bali. A very significant development that has led to profit can no longer be avoided, cultural capital which was originally a characteristic of the *Patirthan* Tirta Empul Temple has been transformed into economic capital. Various media have included the existence of the *Tirta* as a tourist attraction, which has provided comfort for tourists. As a tourist attraction, of course there are also various services which are accompanied by various types of tickets and other fees (attachments).

### III. COMMODIFICATION: ECONOMIC CAPITAL

Humans are created to understand various dimensions of life such as spiritual, intellectual and also have emotional feelings. The process of maturing spirituality, intellectuality and emotional will be passed by humans throughout their lives. So these three learning processes of culture are a basic part of human beings. All kinds of efforts to eliminate and remove the basic parts of humanity, as well as to eliminate the essence of humanity. This kind of effort is impossible. On that basis the benery opposition contained in humans is the potential to make humans into perfect beings. There needs to be good and right direction towards the material and material potential possessed by every human being so that the potential is well realized. The direction of all that potential can be represented by reason and revelation. Combining the direction of reason and revelation in guiding human emotional power will make humans as perfect beings. So with the realization of all these potentials, surely humans will become perfect humans, 'human beings of God'.

However, humans cannot escape from the economic aspect, according to Piliang, commodification is a process of making something that was not a commodity before becoming a commodity [5]. Furthermore Baudrillard emphasizes that commodification is a process of fundamental change in a commodity and a sign in the complex relationship between politics, economics and ideology in post-industrial society [6]. In the context of this research, what Piliang said, that the taking

of holy water which was previously an activity of Hindus to come or travel to holy places or water sources to get sacred thoughts and ideas in this life [5], then with the inclusion of economic elements in the object, now the term has been taken over by travel agen (travel agency) to be offered to the public in the sense that it has been bought and sold in order to obtain economic benefits, where the taking of holy water has become a commodity.

Today's commodification does not merely target the problem of material culture but has entered the world of spiritual culture like a holy place. In the development of capitalization, commodification has spread to various aspects of human life. Thus, it is not an exaggeration if Piliang takes lessons from Hegel's dialectics which says that all social realities are processes [5]; that means that everything in this world all contains contradictions and is always in the process of transformation. *Candi patirthan* tirtha Empul as a religious text has been taken over to become a social text especially capitalization, through actor actors engaged in travel agents competing to promote tourist destinations under the guise of holy places from various countries.

The *Patirthan* temple that we purify, where Hindus take holy water for ritual needs and also this place is a place to do *melukat, nunas tamba*. Today with the rapid development of tourism, communication and mobility are increasingly smooth, causing some *Patirthan* temples to be the object of tourist visits. In general, the existing *Patirthan* Temple has received an additional new function, namely as a tourism object that is more dominant than the religious function because we realize that taking water for religion is only at certain times (*rerahinan*) but different from the activities of tourists who can every day. The next development is the occurrence of movement, so that cultural capital with spiritual traits and beliefs into economic capital is very obvious in this *Tirta* Empul object. Ticket collection, donations, parking, shawl leasing, cloth rental for *melukat* and also toilets are the process of movement that leads to economic capital. With this economic capital, a visitor can freely enter the holy place, make a yatanatan casting in the lake, this atmosphere makes the place for taking water for this religion filled with people who have nothing to do with taking water for this ceremony to mingle in one arena.

*Tirta* Empul is increasingly attractive as a tourist attraction with the Presidential Palace being built when the Soekarno government added to the increasingly attractive place. Various advertisements contained in newspapers, websites, and brochures that offer this object can be read clearly about it. Pragmatic, commodification is a phenomenon that is developing today, everything can be sold and traded to get money, with their money can fulfill all the needs that arise in that infinite self. With money they can buy all new needs created by that need (consumerism) to elevate their social status symbols. In the development of the times, *Patirthan* Temple today has been dominated by activities that bring money compared to religious ritual activities that had once had a place. The shift of perspective and way of thinking from the spiritual community to the material has become more real.

Based on the value study that *Patirthan* can be divided into three, namely, religious values, pragmatic values, and socio-economic values. The three components interact and compete with each other, but today pragmatic values and socio-economic values are more prominent and more dominant. Although we realize that the postulate of *Patirthan* is water that is beneficial to human life. Further implication from this perspective, we finally cannot control the arrival of so many tourists and various characters to the place that we purify, the further impact of water being pollution from various waste of human waste visiting the place, as well as place constraints insufficient parking, places to replace replacement clothes for tourists and so on are problems that arise. We strongly believe that if the infrastructure (physical) has become more damaged, it will lead to social structures and ultimately our confidence and trust (superstructure) will be increasingly slack, the process of change is happening. Do we have the willingness that our beliefs are loosened by the way of thinking about pragmatism and also the commodification that we are developing today?

The strategy that can be offered to overcome this problem is how we have begun to design quality tourism, green tourism, spiritual tourism with clear and strong rules to maintain the sanctity of the sanctuary and consequently carry it out. The government and the House of Representatives are tasked with making regulations to make this place maintained in the long term. The local community (*pakraman* village) which has preserved the *Patirthan* Temple with its various religious activities continuously deserves a proper place to maintain and manage this holy place in a sustainable manner.

#### IV. CONCLUSION

- *Patirthan* Tirta Empul Temple is built with the spirit, trust and high confidence about water civilization. Water civilization, which in turn arranges, directs the behavior of Hindus in the village to the existence of trust in the existence of the water. *Patirthan* Temple which was built around 960 AD as a cultural capital for Hindus in general which is still a survival in adult life now
- Cultural capital that has been transformed into economic capital, we clearly see at the arena of the temple *Patirthan* Tirta Empul, Tampaksiring, Bali. Based on the value study that *Patirthan* can be divided into three, namely, religious values, pragmatic values, and socio-economic values. The three components interact and compete with each other, but today pragmatic values and socio-economic values are more prominent and more dominant.
- The local community (*Desa Pakraman*) who have been preserving the *Patirthan* Temple with various activities including religious activities carried out continuously should get a decent place to maintain holiness and manage this holy place in a sustainable manner.

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