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PITULIKUR VILLAGE: THE SOCIAL STRUCTURE OF THE COMMUNITY OF ANCIENT BALI IN THE TRADITIONAL VILLAGE OF DUDA, SELAT SUB-DISTRICT, KARANGASEM DISTRICT

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Abstract

Pitulikur Village is an ancient community social structure thought to have existed since the mid-17th century. The implementation of *aci* by *Pitulikur* Village experienced disharmony and was not satisfactory to the community of *Desa Adat Duda*. The method of writing is a qualitative description with primary and secondary data sources. The theories used are Structuration Theory and Functional Structural Theory. Factors causing disharmony are internal and external factors that disrupt the balance of energy in *sekala* and *niskala*. The role of *Pitulikur* Village based on *Awig-Awig Desa Adat Duda* is to organize *Aci Usaba Emping*, *Usaba Kapat*, *Usaba Bangket*, *Aci Mendak* at *Ulun Siwi Temple*, *Metabuhin*, and *Aci Usaba Dalem*. *Pitulikur* Village functions according to the concept of *Catur Lawa* and *Prasadam Bangun Urip*; namely, *Pasek* functions as a mass mobilizer in *prasadam* getting *puspusan* / feet. *Kebayan* functions to organize, manage resources. In *prasadam* get *polo/brain*. *Penyarikan* functions as secretary, in *prasadam* gets *ikuh/tail*. Members/Jro *Desa* get *prasadam* in addition to feet, brain, and tail. This research found that the existence of *Pitulikur* Village strengthens the organization of *aci* in *Desa Adat Duda*, because it gets the legality of authority both in *sekala* and *niskala* through the existence of sacred buildings of *Pasek*, *Kebayan*, and *Penyarikan* in the main mandala of *Pura Puseh* and *Pura Desa (Bale Agung)*. The organization of *aci* can be harmonious with the functioning of *agil*.

Keywords: *aci* organization, ancient Balinese community structure, *Pitulikur* village

I. INTRODUCTION

The organization of religious ceremonies in Desa Adat Duda is inseparable from a series of *aci* and *upakara*. The agreement to form a customary village is an agreement of the Duda Customary Village community, which has a *council* or area in the form of twenty-seven *banjar patus* or *customary banjars* and is included in two official villages, with an area of 1.301 hectares, including 612.49 hectares of moorland, 442.95 hectares of paddy fields, 240.96 hectares of yard/area of temple/road, 4.60 hectares of *setra/tunon/grave land*, a total of 1,301 hectares (Pararem Desa Adat Duda No. 16 of 2020), has diverse traditions, and manners of community life for generations in the bond of the holy place in the form of *Kahyangan Tiga* and *Kahyangan Desa*.

Desa Adat Duda has a population of 11,887 people or 3,907 households. Based on the population, Duda Traditional Village is categorized as a traditional village with a large population, with the category of a village with a large *wiwidangan* (area) as well. The vast area and large population need to be managed properly, especially in organizing religious ceremonies concerning *Kahyangan Tiga* and *Kahyangan Desa*. This is following the *Awig-Awig of Duda Traditional Village in Sargah V, Palet 2, Paos 44 wiwit (1)*:

Pitulikur Village, the head of the village, is responsible for implementing the pamargin aci following Article 41, paragraph (1) to paragraph (6).

Meaning:

Pitulikur Village as the organizer of all aci/upakara/yadnya ceremonies following paragraph 41 wiwit (1) to wiwit (6).

The organization of *yadnya ceremonies at Kahyangan Tiga Temple (Puseh Temple, Village Temple, and Dalem Temple) and several Kahyangan Desa* is carried out by the Duda Traditional Village social group called *Desa Pitulikur*. *Pitulikur Village* is led by a *Pasek*, *Kebayan* (as juru raksa), *Penyarikan* (as a clerk or secretary), then twenty-four other people as

members of *Pitulikur Village* who are usually called *Jro Desa*. In its journey, the implementation of *aci* both in *Kahyangan Tiga* and in *Kahyangan Desa* in Desa Adat Duda has experienced things that are less harmonious so that it cannot be held properly and is less satisfying for the villagers. Based on this, it is necessary to analyze the causal factors, roles, and functions of *Pitulikur Village* in Desa Adat Duda.

The purpose of the research is to analyze the factors causing the lack of harmony in the implementation of *aci* that has occurred, to increase the *sradha bhakti of the people of Desa Adat Duda*, especially *Pitulikur Village*, analyze the role and function of *Pitulikur Village* in the social structure in Desa Adat Duda.

II. METHOD

The method used in writing is a qualitative description. According to Sugiyono (2018: 213), qualitative research methods are research methods based on the philosophy of *postpositivism* (precisely *phenomenology*), which are used to research scientific conditions where the researcher himself is the instrument, data collection techniques, and qualitative analysis emphasize more on meaning. Descriptive research is a study that describes certain characteristics or characteristics of a phenomenon or problem that occurs (Sugiarto, 2017: 51).

Primary data sources are in the form of interviews and direct observations, while secondary data are obtained from existing documents such as *awig-awig* and other documentation. According to Spradley in Winarni (2018: 163), the object of research in qualitative research that is observed is called a social situation consisting of three components, namely *place* (place), *actor* (actor), and *activity* (activity).

III. RESULTS AND DISCUSSION

The existence of *Pitulikur Village* strengthens the organization of *aci* in Duda Traditional Village. *Pitulikur Village* gets the legality of the

authority to organize *aci*, both *sekala* and *niskala*, through the existence of the sacred buildings of *Pasek*, *Kebayan*, and *Penyarikan* in the *main mandala of Pura Puseh*. The organization of *aci* can be harmonious with the functioning of *agil*. Structuration Theory states that the *constitution of agents* and structures are not two sets of ordinary phenomena that stand alone (*dualism*) but reflect a *duality* (Ritzer and Douglas J. Goodman, 2010: 511). Based on Structuration Theory, the *constitution of the agent (Pitulikur Village)* is the agreement of the *Jro Desa* (a nickname for people who are part of *Pitulikur Village*) in carrying out *ayahan bangket* (*ayahan* = serving sincerely, *bangket* = rice field) in the social structure (*Kebayan* interview, December 7, 2022).

The agreement of twenty-seven people in *Pitulikur Village* to form a social organization structure consisting of *Pasek*, *Kebayan*, *Penyarikan*, and members is a *duality* that is not mutually exclusive or *dualistic* but integrated between the two. These two things build and strengthen each other. The existence of *Pasek*, *Kebayan*, and *Penyarikan* is strengthened by its members, and the existence of its members is strong because of the role of *Pasek*, *Kebayan*, and *Penyarikan*. In this case, there is an active role of actors who move and integrate from within.

Three important elements in Structuration Theory center on the order of social institutions across time and space, changes in social institutions across time and space, and the intervention of other institutions that change social patterns (Ritzer and Douglas J. Goodman, 2010: 512).

The social institution referred to here is *Desa Pitulikur*, which is twenty-seven indigenous residents of *Desa Adat Duda* who have received evidence (in the form of paddy fields/*tegalan/bangkit* or the form of rice or other evidence) from the *penglingsir* or ruler in the past. Through this evidence, they should perform *ayahan bangket* in the form of organizing *aci* at *Kahyangan Tiga* Temple and several *Kahyangan Desa* Temples. *Kebayan* (interviewed on December 7, 2022) does not

know when *Pitulikur Village* existed but has found that *his* parents or *penglingsir* were part of *Pitulikur Village*. The leader in *Pitulikur Village* is called *Prajuru Desa Pitulikur*. In the past, the customary leader in *Desa Adat Duda* was called *Penghulu Desa*, who came from *Pitulikur Village* over time with the rules of the local government in the form of *Pergub*, the term *Desa Adat* from *Pakraman Village* to *Desa Adat* with its highest leader named *Bendesa Adat* while the position of the social structure of *Pitulikur Village* is in the structure of the *Desa Adat Organization* which specifically oversees *Baga Parhyangan* (a working group responsible for *Parhyangan*, namely matters related to religion to worship *Ida Sang Hyang Widhi Wasa*).

The existence of *Pura Puseh lan Pura Desa (Bale Agung) Desa Adat Duda* from historical evidence in the form of writing Balinese letters on the *village kulkul*, which is a drum made of wood located on *Pelinggih Bhatara Manik Suara* located in the direction of *kelod kauh / nariti* or southwest *jaba pisan / madala Pura Puseh lan Pura Desa (Bale Agung)*, shows the number 1569 or 1647 AD or around the middle of the 17th century. The existence of *Kahyangan Tiga* is certainly inseparable from *aci* and religious *upakara*. It is estimated that the social existence of the *Pitulikur Village* community has existed since the implementation of the *aci* because no written evidence has been found about when the social structure of this ancient community was established.

The second element is changes in social institutions. Based on interviews with *Pasek*, *Kebayan*, and *Penyarikan* (interview January 30, 2022), the leadership in *Pitulikur Village* can be through three ways, namely from *descendants*, elected from *Pitulikur Village* and *Banjar Adat*, and the third system of election from within *Pitulikur Village*. Along the way, the *prajuru* in the social structure of *Pitulikur Village* experienced the following leadership periods: In the 1950s, *Pitulikur village officials* were hereditary, so they were appointed from generation to generation based on lineage. In 1963-1968, *Pitulikur*

village officials were appointed by *penglingsir banjar adat* (Pitulikur village officials came from outside Pitulikur village). In 1969-1970, Pitulikur village officials came from Pitulikur village itself but also served as village officials (Pitulikur village officials served concurrently as customary officials). From 1971 to the present, Pitulikur village officials were appointed by election from Pitulikur village itself. (Kebayan, interview December 7, 2022).

According to Pasek and Kebayan (interview, January 30, 2022), the Pitulikur Village Council that comes from descendants is less effective because the descendants are not necessarily able to lead the community and understand the implementation of *aci* well in addition to the lack of education. Thus, in the 50s, there were ripples in the indigenous community regarding the leadership of the Pitulikur Village Council. The dissatisfaction and disharmonious implementation of *aci* at that time caused the Pitulikur Village leadership election system to change from *hereditary* to general elections involving all indigenous people so that at that time, those elected to lead the social structure of Pitulikur Village were a mixture of indigenous people outside of Pitulikur Village. The Prajuru of the Panglingsir Banjar Adat, in the leadership of the *aci* at that time, was also considered less effective even though they were willing and able to carry out or lead the organization of the *aci*, but the results were less satisfactory.

The continuity of implementing and organizing a more organized *aci* as an expression of devotion to *Ida Sang Hyang Widhi Wasa* led to another change in the leadership system in Pitulikur Village Prajuru in 1971. Prajuru has been appointed from an internal election system in Pitulikur Village until now. It is considered the most effective system in planning, implementing, and controlling *aci* in Duda Traditional Village. Based on this, leadership in Pitulikur Village is based on elections to members or from Pitulikur Village itself, and increased knowledge/education plays an important role in the harmonious implementation of *aci*.

In scale, the Panghulu of this village, which is now called Prajuru Desa Pitulikur consists of a Pasek, Kebayan, and Penyarikan, which is proven by the existence of *pelelinggih gedong* in the form of sacred buildings in the main mandala or purian Pura Puseh lan Pura Desa (Bale Agung) of Desa Adat Duda located on the *kaja kangin* (northeast) side. The three buildings are *Pelelinggih Pasek*, *Pelelinggih Kebayan*, and *Pelelinggih Penyarikan*. These three temples are in a group of other buildings in one area without a wall. This three *pelelinggih* are a manifestation of Pitulikur Village's function in strengthening the function as a medium for organizing worship to the *ista dewata* supporting the main deity who resides in Pura Puseh lan Pura Desa (Bale Agung) Desa Adat Duda, not a *pelelinggih* for respect or worship of ancestral spirits or certain *soroh*. This is following the concept of *Catur Lawa* (Dukuh, Pasek, Pande, Penyarikan), in research conducted by Raka, et al., 2022: 159, that specifically for *Pelelinggih Pasek* is a *sthana* to worship the *ista gods* who carry out missions in the field of mass mobilization; and *Pelelinggih Penyarikan* carries out functions in the secretarial field. This function is also corroborated by the narrative of *Pangliman Desa Adat Duda* (interview dated November 3, 2021), that the word *Pasek* comes from the word *pacek* or *nail*. Its function is that the *kepakusara* (appointed/getting a mandate) leads the community. *Kebayan* is the *jururaksa* (treasurer) who doubles as someone who can provide *maturity* (good days in carrying out *upakara*). *Penyarikan* is derived from the word *ngurikta/ngurik/nyurik*, a clerk or secretary. Pitulikur Village received *prasadam* from Banten Bangun Urip during the Meajang-ajangan Tradition (*Prasadam* is something or food that has been purified through offerings, for example, through Banten Bangun Urip which is offered to *Ida Sang Hyang Widhi Wasa* or the god as His manifestation so that the food has gone through the process of being purified first), following Bhagawad Gita III-13, states.

*yajña-śiṣṭasinaḥ santo
mucyante sarva-kilbiṣaiḥ,*

*bhujate te tv agham pāpā
ye pacanty ātma-kāraṇṇāt.*

Meaning:

He who eats the remainder of the *yajna* will be free from all sin, (but) He who cooks food only for himself actually eats sin. (Pudja, 2013:87)

Prasadam is distributed to *Pasek* to get *puspusan / pebbles* (meat / ulam *Bangun Urip*, which is the lower leg near the hoof of the animal offered in *yadnya*), *Kebayan* gets *polo* (brain) and *Penyarikan* gets *ikuh* (tail). Other members of *Pitulikur Village* also receive *prasadam* in the form of other parts of *Bangun Urip*. If juxtaposed with the concept of *Catur Lawa* and the concept of *Prasadam Banten Bangun Urip*, the function of a *Pasek* is to carry out a mission in the field of mass mobilization so that he has the mandate or mission to lead the citizens. This requires high energy to move, so in *prasadam* a *Pasek* gets *puspusan / feet*.

Kebayan is the *juru raksa*, whose function is to calculate, organize, manage, and use the resources owned so that in this case a *Kebayan* must use more thinking power so that what is *raksa* can meet the needs of the community. In the *prasadam* distribution, a *Kebayan* gets a share in *polo/brain*. *Penyarikan* has a secretarial function. A *Penyarikan* must be ready to *ngurikta/ngurik/nyurik* as a clerk or secretary to carry out their functions and follow and record matters that must be informed to the community. In *prasadam* a *Penyarikan* gets a share in the form of *ikuh/ekor*. *Pitulikur Village* members called *Jro Desa* to get *prasadam* from other parts besides the legs, brain, and tail.

Based on this concept, the three *Panghulu* of *Pitulikur Village* are the mission bearers in organizing religious events and *upakara* as mass mobilizers and resource managers and in charge of recording in the administration field. *Pitulikur Village* has its own internal rules, most of which contain rules of order and discipline in the context of organizing *aci* in Duda Traditional Village. This is evidenced by the willingness of *Pitulikur Village* to implement *Saya Magati*. *Saya Magati* is an

oath taken by *Pitulikur Village* not to violate the agreed-upon rules. These agreements are rules within the social structure of *Pitulikur Village* in the form of obligations performed and rights obtained. Some of the agreed provisions such as fines (*punishment* in the form of agreed payments), *sangkepan asasih* (meeting every month), *sangkepan* every *puṇami* (meeting the day before the full moon) implementing *sangkalan desa pinandita/saint*, provisions for *nyungklit* (carrying a kris weapon at the waist during the *Pitulikur Village tedunan* (during the implementation of *aci/ceremony*) and armed with a machete at the waist for *Saya* (*Pitulikur Village* special officer). Other provisions are also in the form of rules for the implementation of the *Meajang-ajangan Tradition*, which contains rules for how to sit, how to dress, how to use flowers in the ear, how to pour *sajang* (*arak, berem, tuak*, and water) and the order of carrying out behavioral movements, all of which are carried out in the sacred building *saka roras* (12 poles) which are located both in the *madya mandala Pura Puseh lan Pura Desa* and in *jaba pisan*, which is in the Village (traditional village meeting) and *sangkepan mangku* (meeting with Temple). The rights obtained are the results of *evidence* (the results of processed rice fields, moorlands, or *evidence in the form of rice/money*), getting *prasadam* (fruit, snacks, and other parts of the *upakara* after completion of worship).

The series begins with preparations with the *Pitulikur Village sangkepan* (joint meeting) every month, then a larger meeting with the *traditional village prajuru*, one of which conveys the *aci* calendar in one Gregorian year, *dedunonan aci kapat* (a series or schedule of *Usaba Kapat ceremonies*, which is the largest ceremony in Duda Traditional Village) and the overall *dudonan aci* along with the submission of *aci* financing proposals.

The implementation of special *upakara* preparations at *Pura Puseh lan Pura Desa* (Bale Agung) (Duda Traditional Village) begins with the *Ketungan Tradition*. This unique and relatively rare tradition is a custom performed by *Pitulikur Village* to start *nangun karya* (start

carrying out work, especially at Pura Puseh) by *Pitulikur Village Wife*). The *Ketungan* tradition is to sound the *elu and lesung*, made of wood, by four women (wives of *Pitulikur Village*) with a distinctive and religious rhythm and sound. This means the readiness of *Pitulikur Village* to start carrying out *yadnya* or *aci* in Duda Traditional Village. The end of a series of large ceremonies, such as *Usaba Kapat* is the *Mesantalan* Tradition. This tradition is held in a sacred building called *Bale Agung* (sacred building *bale saka roras / 12 pillars in madya mandala Pura Puseh lan Pura Desa*). The meaning of the *Mesantalan* Tradition at the end of *Usaba Kapat* is a medium for self-reflection of the *Village Penghulu / Pitulikur Village Council* in leading its citizens.

The implementation of *aci* that must be carried out by *Pitulikur Village*, following the *Awig-Awig of Duda Traditional Village*, which was ratified on *Anggara Kasih Wuku Medangsia Sasih Kedasa Icaka 1916*, knowing and having been recorded by the Regent of the Regional Head of Level II Karangasem on April 26, 1994, at *Sargah V, Palet 2, Paos 41 and 44*, containing *aci* in *Kahyangan Tiga* and *Kahyangan Desa Adat Duda* such as *Usaba Emping, Usaba Kapat, Usaba Bangket, Aci Mendak at Ulun Siwi Temple, Metabuhin, and Aci Usaba Dalem*.

The large number of *aci* that *Pitulikur Village* must carry out requires its management because this responsibility not only involves responsibility to the *Desa Adat*, customary residents and even responsibility to the Creator because the *yadnya* are held to glorify the Creator and his creation based on *Satyam* (truth), *Sivam* (goodness), and *Sundaram* (beauty). These symbols come together in the religious practices of ceremony and *upakara*. Bhagavad Gita III-8 states:

*niyataṁ kuru karma tvaṁ karma
jyāyo hyakarmanah,
śarira-yātrāpi ca ten a
prasiddhyet akarmanah.*

Meaning:

Work as you have been appointed because doing is better than not doing, and even your

body will not be successfully maintained without working. (Pudja, 2013:84)

Susila teachings guide Hindus to behave towards the main path, one of which is *Catur Purusha Artha*. *Moksha* will be achieved when we pass the three paths correctly and well. This is based on the sloka in *Sarasamuccaya* 268, states:

*dharmaccārthacca kāmacca
tritayaṁ jivite phalam, etut
trayamavāptavyamadharmapariv
arjitam.*

*Têlu kta phalaning hurip
ngaranya, awaknya telu, dharma
artha, kâma, nahan tawāknyan
têlu, haywa ta kaslatan adharma.*

Meaning:

It is the three that are the merits of this life, the form of the three, namely *dharma, artha* and *kama*; that is the realization of the three; do not let these three be contaminated by *adharma*. (Kajeng, 2021: 212)

The first form is the *Dharma*. *Dharma* is truth, guidance, law, and instruction. *Dharma* becomes the foundation or initial provision in life before we realize other goals. By always uprightly practicing *swadharma* on the path of *Dharma*, we will gain happiness and always be protected by *Ida Sang Hyang Widhi Wasa* because the law of karma binds everything.

The second form is *Artha*. *Artha* can be said to be provisions or means that can be in the form of property or wealth in any form, *Artha* can also take the form of health, knowledge, a good family, *suputra* children, expertise, wisdom, friends, and even the ability to control oneself is included *Artha*. This provision must be acquired in the right way, acquired based on *dharma* and also used for *dharma*, this can be seen in *Bhagawad Gita*, XVI-23, states:

*yaḥ śāstra-vidhimutsrjya
vartate kâma kârataḥ,
na sa siddhim avāpnoti na
sukhaṁ na param gatim.*

Meaning:

He who abandons the

teachings of the scriptures, being under the influence of craving, will not attain perfection and happiness.

The third form is *Kama*. *Kama* is the nature of every living being that it carries with it from birth. *Kama* is what makes them act to live, grow, and develop. Humans do not work without desire. This desire can bring greatness or destruction, so make desires based on *dharma*. Based on the above, desires must be based on *artha*, obtained by *dharma*. *Dharma* can also mean guidance, guidelines, and obligations. Following the *awig-awig* of Duda Traditional Village, the important role of the twenty-seven *lanang* and *wives* in *Pitulikur Village* is the implementation of *aci* at *Usaba Emping*, *Usaba Kapat*, *Usaba Bangket*, *Aci Mendak at Ulun Siwi Temple*, *Metabuhin*, and *Aci Usaba Dalem*. This important role can be carried out if the social structure properly follows Talcott Parsons' opinion, the functioning of a system of action known as AGIL. According to Rocher in Ritzer and Douglas J. Goodman, 2010: 121, *agil* a *function* is "a collection of activities aimed at fulfilling certain needs for the system's needs. Using this definition, Persons believes that all systems require four important functions. If connected to the existence of the function of *Pitulikur Village* in *Desa Adat Duda* then A adaptation, that *Pitulikur Village* as a social community system in *Desa Adat Duda*, which is legalized both in *sekala* and *niskala*, is a mandate in carrying out *aci/upakara*/ceremony as a form of *dharma* embodiment must always be adaptive to change. *Pitulikur Village* must be able to adapt to the demands of the environment and adapt the environment to its needs. The turbulent movement of modernization and high needs must also be adapted through thought and wisdom as a spirit of *ngayah* and *sradha bhakti* to the community, ancestors, and the Creator. A high level of adaptation is also needed to preserve the traditional culture of the ancestors while passing the baton of continuity to the next generation. Understanding the meaning of every gesture and action expressed in the language of symbols, both in the form of

upakara and a series of religious activities must be understood wisely.

The establishment of *Pitulikur Village's* social and *spiritual* organizations is evidenced by the presence of *Pasek*, *Kebayan*, and *Penyarikan temples* in the main mandala of *Pura Puseh lan Pura Desa* (Bale Agung) of *Desa Adat Duda*. Passing a long time with a variety of events and life turmoil requires adapting and adjusting the environment to the needs that must be met. Being in a society with diverse needs requires adaptation both in the ability to master a series of religious rituals and mobilize the community in leading the implementation of *aci*. This adaptation is an important factor in the successful implementation of the *aci*.

Goal Attainment (G),: *Pitulikur Village* must be able to define and achieve its main goal, namely the implementation of *aci* in *Duda Traditional Village* in harmony, and harmony in *parhayangan* will also reflect harmony in *pawongan* and *palemahan*. Achieving this goal certainly requires a strategy in preparation, implementation and *nyinep* or closing.

Pitulikur Village's main goal in organizing the *aci* is the proper execution of the *aci* series, which requires financial support and manpower. In the past, the funding of the *aci* was done by *Pitulikur Village*, but now, the funding of the *aci* is coordinated with the *prajuru* of *Duda Traditional Village*.

Integration (I) is the relationship between indigenous peoples, traditional banjar *officials*, and official village *officials*. Actors in this component must also be integrated in adapting, achieving common goals, and maintaining existing patterns. *Latency (L)* is the maintenance of relationship patterns. Through individual motivation, as well as cultural patterns that create and support motivation as an implementation of *dharma bhakti* based on *dharma/truth*, this relationship pattern creates confidence in the community of *Desa Adat Duda* in determining a good day, especially in the *pitra yadnya* ceremony, always coordinating with *Kebayan*.

IV. CONCLUSION

Local wisdom is the view of the life of the Duda Traditional Village community, especially *Pitulikur Village* as an ancient community structure that still exists in the age of globalization in the form of activities carried out, behavioral attitudes, and joint commitments to carry out or not carry out something in answering various problems in meeting their needs. The disharmony in the implementation of *aci is* caused by internal factors such as the lack of knowledge, formal education, and improvement of personal skills of the *Pitulikur Village Council* in carrying out the mandate of the *panglingsir* or ancestors. The need for harmonious integration of community components as a supporting factor for implementing *aci*. External factors are the presence of other actors who enter the leadership of *Pitulikur Village* so that there is no balance of energy both in *sekala* and *niskala*.

Pitulikur Village is important in organizing *aci* in the *Kahyangan Tiga* Temple and several *Kahyangan Desa* Temples. *Pitulikur Village* is a mass mobilizer manager of existing resources to achieve harmony of *parhyangan*, *pawongan*, and *palemahan*. The function as an information administrator to indigenous people and other functions in the pattern of community relations in the form of community beliefs in carrying out ceremonies asking for permission or good days to *Pitulikur Village*, especially *Kebayan*.

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