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RELIGIOUS EXPRESSION AMONG URBAN HINDU COMMUNITIES IN DENPASAR IN THE MODERN AND DIGITAL ERA

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Abstract

Denpasar City, an urban center in Bali, provides an important context for examining the interaction between Hindu religious traditions, urbanization, modernity, and digitalization. This study examines transformations in religious expression, changes in ritual practices, the role of the nuclear family, intergenerational dynamics, and the use of digital media among urban Hindu communities. It employs a descriptive qualitative approach through library research, drawing on sociological and anthropological perspectives on religion. Literature was selected according to its relevance to Balinese Hinduism, urban religious practices, modernization, intergenerational relations, and digital religion. Selection criteria included identifiable authorship, credible publication sources, and sufficient conceptual or empirical evidence. The analysis followed three interconnected procedures: data reduction, thematic presentation, and conclusion drawing with verification, informed by Miles and Huberman's analytical framework. The reviewed literature documents adjustments in Hindu marriage rituals in Denpasar associated with globalization, consumer culture, media, and individualism (Lazuardi et al., 2025). Research on digital Hinduism in Bali also identifies social media as a space for representing sacred practices and negotiating religious authority (Putra, 2026). The synthesis indicates that religious expression is better understood as a process of adaptation and negotiation than as a uniform decline in religiosity. Digital media may expand access to religious information and new forms of religious representation, although their effects on spiritual engagement and communal participation require further empirical investigation. This study contributes a contextual synthesis connecting urban transformation, ritual adaptation, intergenerational continuity, and digital mediation in understanding Hindu religious expression in contemporary Bali.

Keywords: Religious Expression; Digital Religion; Urban Hindu Communities; Religious Transformation; Denpasar City

I. INTRODUCTION

Religion constitutes a fundamental component of social life, functioning as a source of values, moral guidance, and a means for constructing meaning in human existence. From a sociological perspective, religion is understood not only as a system of belief but also as a social practice that continuously interacts with cultural contexts and the social structures in which it exists (Durkheim, 2011). Consequently, social changes occurring within society, whether directly or indirectly, inevitably influence the ways religion is expressed and practiced.

Modernity has brought profound changes to social structures, characterized by rationalization, differentiation of social roles, and increased mobility and individual autonomy. These conditions affect how individuals construct their identities and relate to religion. In modern societies, religious practices are no longer entirely determined by collective traditions but are increasingly shaped by individual choice and reflexive interpretation (Weber, 2013).

The development of digital technology has further accelerated these processes of social transformation. Digitalization has created new spaces for social interaction and the dissemination of knowledge, including religious knowledge. Digital media enable religion to be present in virtual spaces through various platforms, such as social media, religious applications, and online services, significantly transforming patterns of religious communication and participation (Elvinaro & Syarif, 2022).

Within this context, religious expression is no longer confined to physical spaces and formal institutions but extends into private and virtual realms. This phenomenon has generated new forms of religiosity that are more flexible, personal, and contextual. Religiosity in the digital era is marked by increased access to religious information, alongside emerging challenges in maintaining the depth of spiritual meaning (Giddens, 2010).

Denpasar City, as the administrative and economic center of Bali Province, represents a clear example of an urban society experiencing the dynamics of modernity and digitalization in an intensive manner. Denpasar has developed into a city characterized by high population mobility, dense economic activity, and complex social heterogeneity. These conditions position Denpasar as a strategic site for examining transformations in the religious expressions of urban communities (Paramita & Astiti, 2023).

As a center of Balinese Hindu culture, Denpasar possesses a strong religious character deeply rooted in customary traditions. However, urban development and the demands of modern life present challenges in maintaining traditional religious practices in their entirety. Limitations of time, space, and resources encourage communities to make adjustments in the implementation of religious rituals (Surya Pradnya, 2020).

These adjustments are evident in the simplification of rituals and changes in patterns of community participation in religious activities. Religious ceremonies that were previously conducted communally on a large scale are now often carried out within the nuclear family or in shorter durations. Such changes reflect adaptation to the realities of urban life without completely abandoning spiritual values (Segara, 2022).

At the same time, digitalization offers new alternatives for the people of Denpasar in practicing and expressing their religiosity. Digital media are utilized to disseminate information about ceremonies, provide ritual guidelines, and convey religious teachings. Practices such as live-streaming ceremonies and online prayers have become part of the religious life of urban communities (Antara et al., 2022).

These phenomena indicate that the religious expressions of the Denpasar community have not declined but have instead undergone transformation. Religion remains present in social life, albeit in different forms and media. This transformation marks a shift from communal and institutional religiosity toward forms that are more personal and reflective (Raharjo, 2023).

Nevertheless, changes in religious expression have also generated debate within society. Some view these transformations as threats to the preservation of tradition, while others perceive

them as adaptive strategies to maintain the relevance of religion amid social change. These differing perspectives underscore the need for objective, data-based scholarly inquiry (Bungin, 2020).

The research problem addressed in this study arises from the observable changes in religious expressions among the Denpasar community within the modern and digital context. These changes raise questions concerning the forms of religious expression in urban society, shifts in patterns of religious practice, and the roles of family and digital technology in religious life.

Furthermore, this study examines how the Denpasar community negotiates traditional values in response to the demands of modernity. Intergenerational dynamics, the shift from communal to individual religious practices, and the use of digital media in religious rituals constitute important issues that warrant in-depth analysis (Putra & Wisnumurti, 2023).

The purpose of this research is to describe and analyze the religious expressions of the Denpasar community in the modern and digital era. Specifically, this study aims to identify forms of transformation in religious practices and the social factors influencing these changes. Beyond its descriptive objectives, this research seeks to contribute theoretical insights into the transformation of religiosity in urban societies. Accordingly, the study is expected to enrich the fields of sociology of religion and religious anthropology, particularly within the context of Balinese Hinduism (Geertz, 2017).

Practically, the findings of this study are expected to serve as a reference for religious leaders, customary authorities, and policymakers in formulating adaptive strategies for fostering religious life. A comprehensive understanding of the dynamics of religious expression in Denpasar can support efforts to sustain religious values amid the ongoing forces of modernity and digitalization.

II. METHOD

This study employed a descriptive qualitative approach using library research to examine religious expressions among the Hindu community in Denpasar City in the context of modernization and digitalization. This approach was selected because the study focused on examining, interpreting, and synthesizing existing scholarly literature rather than collecting primary data through interviews or direct field observations. The analysis was guided by sociological and anthropological perspectives on religion, with particular attention to four themes: forms of religious expression, changes in religious practices, the role of the nuclear family, and the use of digital media in religious life.

The literature search focused on academic publications addressing Balinese Hindu religious practices, urban religious expression, modernization, digitalization, family involvement in religious life, and changes in patterns of worship. Search terms included “religious expression,” “Hindu religious practices,” “modernization and religion,” “digital media and religion,” “religious practices in Bali,” and “religious life in Denpasar.” Indonesian-language search terms included “ekspresi keagamaan masyarakat Hindu,” “praktik keagamaan masyarakat Bali,” “modernisasi dan agama,” and “digitalisasi praktik keagamaan.” The proposed search platforms were Google Scholar, GARUDA (Garba Rujukan Digital), and SINTA (Science and Technology Index), supplemented by relevant academic journal portals. The search focused on publications from 2021 to 2026, while earlier theoretical and methodological works were retained when they provided essential conceptual or analytical foundations. The search process involved identifying relevant publications, examining their titles and abstracts, and assessing their full texts against the study’s inclusion criteria.

The selection of literature was guided by its relevance to the research objectives and its contribution to understanding religious expression in urban settings. Sources were considered eligible when they addressed at least one of the study’s main themes, provided identifiable bibliographic information, and contained sufficient conceptual, empirical, or documentary evidence for analysis. Eligible sources included academic books, scholarly journal articles, research reports, and relevant institutional publications concerning Balinese Hinduism, urban religious practices,

modernization, and digital religion. Sources were excluded when they were unrelated to the research questions, lacked verifiable authorship or publication information, or provided insufficient information for meaningful interpretation. The final set of sources was determined after the screening and full-text review process. Only publications that met the established criteria were included in the thematic analysis.

The credibility of the selected literature was assessed by examining authorship, publication venue, relevance to the research questions, clarity of arguments and research procedures, and the adequacy of supporting evidence. Scholarly articles and academic books were evaluated according to their theoretical contributions, methodological transparency, and relevance to the study. Documentary publications were assessed in terms of their institutional origin, purpose, and relevance to the research focus. Information from different publications was compared to identify areas of agreement, differences in interpretation, and claims requiring further support. This procedure helped ensure that the analysis was grounded in identifiable scholarly sources rather than unsupported generalizations.

Data were collected through systematic documentary review. Relevant information was extracted from the selected publications and recorded according to bibliographic details, research focus, key arguments or findings, and their relevance to the study's objectives. The extracted information was organized into four thematic categories: forms of religious expression, changes in religious practices, the role of the nuclear family, and the use of digital media in religious activities. These categories provided a consistent framework for comparing findings across publications and identifying relationships between modernization, urbanization, family life, and religious practices in Denpasar. As this study relied on library research, the data consisted of information contained in existing literature and documentary sources rather than interview transcripts or direct field observations.

The data were analyzed using three interconnected activities adapted from the interactive qualitative analysis model of Miles and Huberman (2014): data reduction, data display, and conclusion drawing and verification. Data reduction involved selecting, summarizing, and categorizing information relevant to the research questions while excluding material that did not contribute directly to the analysis. Data display involved organizing the extracted information into thematic descriptions and comparing the arguments and findings presented in different publications. Conclusion drawing and verification involved interpreting recurring patterns, examining differences among sources, and checking whether the interpretations were supported by the reviewed literature. These activities were conducted iteratively to refine the thematic analysis and develop a coherent description of religious expression among the Hindu community in Denpasar in the modern and digital era.

To strengthen analytical credibility, interpretations were checked against the original publications and compared across sources whenever relevant supporting literature was available. Particular attention was given to claims concerning the transformation of religious rituals, the shift between communal and family-based practices, intergenerational differences, and the use of digital media in religious activities. Contrasting explanations were considered before conclusions were formulated. Because the study relied exclusively on existing literature and documentary materials, its conclusions were limited to the patterns and interpretations supported by the selected sources. The findings should therefore be understood as a literature-based analysis rather than direct empirical evidence of the religious practices or experiences of all Hindu residents of Denpasar City.

III. RESULTS AND DISCUSSION

1. RESULTS

a. Forms of Religious Expression among the Urban Community of Denpasar

Religious expression among the urban community of Denpasar exhibits diverse and dynamic forms shaped by the characteristics of urban life. As a metropolitan center in Bali,

Denpasar presents social conditions marked by high mobility, occupational demands, and heterogeneous interactions. These conditions influence how religious practices are expressed and organized in daily life. Religious activities are no longer entirely bound to the traditional structures of desa adat (customary villages), but instead reflect adaptive responses to the temporal and spatial constraints of urban living (Paramita & Astiti, 2023).

Despite these changes, core religious obligations such as daily prayers (sembahyang), piodalan, and yadnya rituals continue to be observed. However, these practices are often conducted in simplified, flexible, and contextualized forms. Rituals that once required extensive communal participation are now frequently adjusted in scale and duration to accommodate the socio-economic realities of urban households. This flexibility allows religious observance to remain integrated into everyday urban life without abandoning its essential spiritual purpose.

In the urban context, religious expression increasingly emphasizes symbolic meaning and inner spirituality rather than elaborate ceremonial performance. Many individuals interpret religious practice as a personal resource for maintaining emotional balance and spiritual resilience amid the pressures of urban life. This orientation is reflected in the growing prevalence of personal prayer, meditation, and contemplative religious activities conducted independently or within small family units (Geertz, 2017).

Additionally, urban residents demonstrate a tendency to seek religious understanding through various learning modes, including discussion groups, informal study circles, and digital platforms. These forms of engagement highlight a shift toward more reflective and interpretive modes of religiosity. Religious expression thus becomes not only a ritual obligation but also a conscious effort to internalize religious values and meanings in everyday decision-making.

Overall, these findings indicate that religiosity among the Denpasar urban community has not diminished but has undergone transformation. Religious commitment is no longer measured solely by visible participation in collective rituals, but by the consistency of individuals in maintaining their spiritual relationship with the Divine. This transformation illustrates the community's capacity to negotiate traditional religious values with the demands of modern urban life while preserving a distinct religious identity (Bungin, 2020).

b. Changes in Patterns of Religious Practice in the Modern Era

The modern era has brought substantial changes to the patterns of religious practice among the Denpasar community. Processes of urbanization, increasing work demands, and limited availability of time and space have influenced how religious rituals are organized and performed. Traditional religious ceremonies that once involved broad participation from customary communities are increasingly adapted to fit the practical constraints faced by urban residents (Surya Pradnya, 2020).

One notable change is the simplification of ritual forms. Large-scale ceremonies that required significant financial, temporal, and social resources are now often conducted in smaller, more efficient formats. This adjustment reflects pragmatic considerations rather than a decline in religious commitment. Urban residents strive to balance religious obligations with professional responsibilities, family life, and economic pressures.

These changes demonstrate that religious practice in Denpasar remains resilient and adaptive. Rather than abandoning ritual observance, the community modifies its implementation in accordance with current circumstances. This adaptability highlights the inherent flexibility of Balinese Hindu teachings, which provide space for contextual interpretation without undermining core spiritual principles (Segara, 2022).

Furthermore, the transformation of religious practice has stimulated new reflections on the meaning of rituals themselves. Urban practitioners increasingly emphasize understanding the philosophical foundations and ethical teachings underlying ritual practices. Rituals are valued not merely for their formal execution, but for their capacity to

cultivate moral awareness and spiritual discipline.

As a result, religious practice among the Denpasar urban community reflects a gradual shift from ritual-centered religiosity toward a more reflective orientation. This shift aligns with broader patterns in modern societies, where individuals tend to approach religion through personal interpretation and critical reflection, rather than through unquestioned adherence to traditional forms alone (Raharjo, 2023).

c. The Role of the Nuclear Family in Religious Practice

Within the urban context of Denpasar, the nuclear family has emerged as a central unit in the practice of religion. The decreasing intensity of daily involvement in customary community activities has contributed to the relocation of many religious practices into the domestic sphere. Daily prayers, household piodalan, and religious instruction for children are now predominantly carried out within the family environment (Paramita, 2024).

This shift underscores the growing importance of the family as the primary space for religious socialization. Parents play a decisive role in introducing religious values, rituals, and ethical principles to their children. Through routine practices and everyday interactions, religious teachings are internalized as part of family life rather than external communal obligations.

In this context, women often occupy a particularly strategic position within the household. They are commonly responsible for preparing ritual offerings, organizing domestic religious activities, and guiding family members in fulfilling religious duties. Their role reinforces the continuity of religious traditions within the household while adapting practices to urban realities (Astiti, 2020).

The strengthening of the nuclear family's role does not imply the disappearance of communal religiosity, but rather a reconfiguration of its locus. Religious practice becomes more intimate and personalized, while still maintaining symbolic connections to broader religious traditions. This shift allows families to sustain religious life even when participation in communal rituals is limited.

Overall, these findings indicate a relocation of religious practice from public and communal spaces to private and domestic settings. Nevertheless, the sacred and spiritual dimensions of religious observance remain intact. The family thus functions as a crucial mediator between individual religiosity and collective religious identity in the urban setting of Denpasar (Putra & Wisnumurti, 2023).

d. The Use of Digital Media in Religious Activities

Digital media has become an increasingly integral component of religious activities among the Denpasar community. The widespread use of information technology—including social media, religious applications, and video-sharing platforms—has transformed how religious information is accessed and disseminated. Urban Hindu adherents now rely on digital media to obtain schedules of ceremonies, ritual instructions, and religious teachings more efficiently than through conventional means (Elvinaro & Syarif, 2022).

Digital platforms have also expanded opportunities for religious learning and engagement. Online sermons, recorded lectures, and digital texts allow individuals to deepen their religious understanding regardless of time and location. This accessibility is particularly beneficial for urban residents whose schedules limit their ability to attend religious gatherings in person.

Beyond information access, digital media serves as a new arena for religious participation. Practices such as live-streamed ceremonies, online prayer sessions, and digital ngayah (voluntary religious service) enable individuals to remain spiritually involved even when physical attendance is not possible. These practices represent innovative responses to the constraints of urban life (Antara et al., 2022).

The integration of digital media into religious life reflects a broader transformation in the modes of religious expression. Participation is no longer exclusively defined by physical presence but can also occur through mediated forms of engagement. This shift expands inclusivity while redefining the boundaries of religious community.

Nevertheless, the findings indicate that the use of digital media requires careful ethical consideration. While technology facilitates access and participation, it also poses challenges related to the depth and authenticity of spiritual experience. Ensuring that digital religious practices remain grounded in religious values and spiritual reflection is essential to preserving the integrity of religiosity in the digital age (Nurhasanah et al., 2021).

2. DISCUSSION

a. Religious Transformation in the Context of Urbanization

Urbanization has reshaped the social environment in which Hindu religious practices are maintained and negotiated in Denpasar, Bali. Population mobility, occupational demands, and the increasing complexity of urban life create circumstances in which religious obligations intersect with work schedules, residential mobility, and changing patterns of social interaction. However, these developments should not automatically be interpreted as evidence of religious decline. Rather, they provide a context for examining how religious practices are reorganized, accommodated, and sustained within contemporary urban society. In this respect, religious transformation involves not only changes in the performance of rituals but also the ways in which religious communities negotiate their customary obligations alongside the demands of modern life (Dwipayana & Utama, 2020).

Research on Hindu religious life in Denpasar provides a concrete illustration of this process. Dwipayana and Utama (2020), in their study of the sacralization of *pralingga* at Pura Dalem Pakerisan in Desa Pedungan, describe adjustments in ritual practices in response to the circumstances of an urban community. Their findings indicate that institutional arrangements and adaptations in ritual procedures can help Hindu adherents reconcile their religious responsibilities with their employment commitments and customary obligations. The study also identifies the revitalization of religious values alongside urban development. These findings suggest that adaptation does not necessarily eliminate established religious practices; it may instead involve modifications to the ways in which those practices are organized and performed.

This evidence requires a distinction between ritual adaptation and ritual simplification. Ritual adaptation refers to adjustments in the organization, scheduling, or implementation of religious activities, whereas ritual simplification implies a reduction in ritual components, procedures, or ceremonial requirements. Although these processes may overlap, they are not identical. The study by Dwipayana and Utama (2020) supports the interpretation that ritual practices in Denpasar can undergo organizational and procedural adjustments. Nevertheless, this evidence alone does not establish that Hindu rituals in the city have generally become simpler or that communal participation has declined. Such conclusions would require additional empirical evidence documenting specific changes in ritual procedures, participation rates, or community involvement over time.

The relationship between urbanization and religious participation must also be examined in relation to the institutional role of *desa adat* (customary villages). In Bali, customary institutions provide an important framework for organizing collective activities, maintaining customary obligations, and sustaining relationships between religious life and community membership. Sridana et al. (2024) demonstrate that interactions between customary villages and the provincial government involve the regulation of customary institutions, participation in religious rituals and cultural activities, and the management of institutional resources. Their analysis illustrates that the continuity of customary religious life is shaped not only by individual beliefs but also by institutional arrangements and negotiations over customary authority. Consequently, urbanization should be understood in relation to the continuing role of customary institutions rather than as a force that necessarily displaces traditional religious structures.

The experience of internal migrants provides a further perspective on the relationship between mobility and customary participation. Sarmita,

Pitoyo, and Giyarsih (2025), in their study of Jimbaran and Pecatu in South Kuta, identify differences in how migrants adjust to traditional village life. Their findings indicate that shared religious values can facilitate adaptation, while participation in customary and spiritual activities may be more difficult for some migrant groups. The authors also identify differences between the more adaptive urban village context of Jimbaran and the more conservative orientation of Pecatu. Although these findings concern South Kuta rather than Denpasar itself, they offer a relevant comparative perspective for understanding how migration, community membership, and local institutional arrangements can shape participation in Balinese customary life. They should not, however, be treated as direct evidence of participation patterns among Hindu communities throughout Denpasar.

Taken together, these studies suggest that religious transformation in an urban Balinese context is better understood as a negotiated process than as a linear movement from tradition toward secularization. Urban economic activities and population mobility may create practical challenges for participation in communal rituals, while customary institutions and shared religious values can continue to provide mechanisms for maintaining collective religious life. This interpretation highlights the importance of examining both structural pressures and community responses. It also avoids assuming that changes in the frequency, timing, or organization of rituals necessarily indicate a weakening of religious commitment.

In the context of Denpasar, therefore, the central analytical question is not simply whether urbanization reduces religious participation, but how Hindu communities negotiate religious obligations, customary membership, and urban responsibilities under changing social conditions. The available literature demonstrates that ritual adaptation and institutional negotiation are important dimensions of this process. However, the extent to which these changes involve ritual simplification, reduced communal participation, or the emergence of new forms of religious engagement remains a question requiring specific empirical verification. This distinction provides a more cautious and evidence-based understanding of religious transformation while recognizing the continuing significance of *desa adat* and local cultural practices in contemporary urban Bali.

b. Digitalization and the Reconstruction of Religious Expression

Digitalization has reconstructed the ways in which communities express their religiosity. The presence of digital media allows religious practices to transcend physical spaces. Religious information, ritual guidelines, and spiritual teachings can now be accessed through various digital platforms, thereby expanding the space for religious expression among Denpasar's urban population (Elvinaro & Syarif, 2022).

The reconstruction of religious expression through digitalization is also reflected in changes in the meaning of religious participation. Physical presence in rituals is no longer the sole indicator of religious involvement. Through live-streamed ceremonies, online religious discussions, and virtual collective prayers, adherents are able to maintain spiritual connections despite not being physically present. This phenomenon illustrates a redefinition of communal engagement within religious practice (Antara et al., 2022).

Nevertheless, digitalization also introduces new challenges to religious life. Religious practices mediated by technology risk experiencing a dilution of meaning if they are not accompanied by a deep understanding of spiritual values. Therefore, the reconstruction of religious expression in the digital era must be balanced with the strengthening of religious literacy, ensuring that technology serves as a supportive medium rather than a substitute for the essence of religiosity (Nurhasanah et al., 2021).

c. The Shift from Communal to Individual Religious Practices

One of the primary implications of modernity and urbanization is the shift from communal religious practices toward more individualized forms of religiosity. Work-related busyness, time constraints, and urban lifestyles have reduced community involvement in collective

rituals. Personal religious practices, such as individual prayer and spiritual reflection, have become increasingly dominant in the daily lives of Denpasar's urban community (Raharjo, 2023).

This shift does not necessarily indicate a weakening of religious social solidarity. In many cases, communal participation continues in alternative forms, such as financial contributions, symbolic support, or involvement during major ritual events. Consequently, communal religious practices have not disappeared entirely but have instead undergone changes in form and intensity (Paramita, 2024). From a theoretical perspective, the shift toward the individualization of religiosity is a characteristic feature of modern societies that emphasize individual autonomy in interpreting religious teachings. Urban communities tend to position religion as a source of personal moral and spiritual values rather than solely as a social obligation. This phenomenon reflects a transformation in religious orientation from collective to reflective-individual forms of religiosity (Geertz, 2017).

d. Intergenerational Dynamics in Interpreting Religious Rituals

Intergenerational dynamics are an important dimension in understanding the continuity and transformation of Hindu religious practices in Bali. However, differences between older and younger generations should not be treated as fixed or uniform patterns. Individual interpretations of religious rituals may vary according to family upbringing, religious education, customary responsibilities, personal experience, and the extent of involvement in community activities. Consequently, age alone cannot adequately explain how individuals understand the significance of religious rituals. A more nuanced analysis should consider the social contexts in which religious knowledge is transmitted, interpreted, and practiced across generations.

Research on the transmission of Balinese traditions demonstrates that intergenerational relationships involve both the preservation of inherited knowledge and adaptation to changing circumstances. Diasana Putra (2020), for example, explains that the traditional Balinese house has historically served as a setting in which younger generations learn cultural practices through observation, participation, and interaction with parents and grandparents. The study also identifies changes in domestic spaces and the time available for customary activities as challenges to the continuity of cultural transmission. These findings suggest that intergenerational differences cannot be understood solely as differences in religious beliefs. They are also shaped by opportunities to learn, participate in, and experience traditional practices within changing social environments.

A complementary perspective emerges from Parmini et al. (2025), who examine the *ogoh-ogoh* festival in Ubud. Their ethnographic study shows that young people's involvement in the festival can sustain Balinese folklore while incorporating contemporary technologies and organizational practices. Consultation with elders and engagement with traditional knowledge remain important in this process. This finding challenges the assumption that innovation among younger participants necessarily indicates a rejection of tradition. Instead, young people may contribute to cultural continuity by developing new ways of representing, organizing, and transmitting inherited knowledge. Nevertheless, the study concerns a specific cultural practice in Ubud and should not be generalized automatically to all Hindu religious rituals or communities in Denpasar.

These findings also indicate that intergenerational negotiation should be understood as a process involving multiple forms of knowledge and authority. Older community members may contribute experience, ritual knowledge, and familiarity with customary expectations, while younger participants may introduce alternative interpretations, organizational strategies, and contemporary forms of communication. These roles are analytical possibilities rather than characteristics that can be attributed to every member of a particular age group. Their significance depends on the ritual involved, the authority of customary and religious institutions, family relationships, and the

opportunities available for different generations to participate in decision-making.

In Balinese Hindu practices, negotiation may occur through family discussions, explanations by religious leaders, collective preparations for ceremonies, participation in customary organizations, and the practical organization of ritual activities. Such interactions can provide opportunities to clarify the meaning of religious obligations, discuss the relationship between ceremonial procedures and religious values, and determine how customary practices can be maintained under changing circumstances. However, negotiation does not necessarily eliminate disagreement. Different participants may attach different levels of importance to ritual procedures, spiritual meanings, social obligations, and practical considerations. Therefore, intergenerational dialogue should not be assumed to produce consensus in every situation.

The relationship between tradition and innovation is consequently better understood as an ongoing process of cultural interpretation rather than a simple opposition between older and younger generations. A change in the organization of a ceremony does not necessarily imply a change in its religious meaning, just as the continued performance of a ritual does not automatically demonstrate that all participants interpret it in the same way. Distinguishing between ritual performance, religious understanding, and customary obligations is essential for examining how traditions are maintained and transformed. This distinction also prevents the analysis from equating visible participation with identical beliefs or interpreting every adaptation as a weakening of religious commitment.

In the context of Denpasar, these perspectives suggest that intergenerational religious dynamics should be examined through the specific experiences of families, customary communities, religious leaders, and younger participants. The available studies provide useful insights into cultural transmission and adaptation in Bali, but they do not establish that older generations uniformly prioritize ceremonial form while younger generations consistently emphasize philosophical meaning. Such a conclusion would require direct empirical evidence from diverse participants in Denpasar. Accordingly, the central issue is how individuals from different generations interpret religious obligations, exchange knowledge, negotiate customary expectations, and participate in maintaining Hindu religious practices amid changing social conditions. This approach recognizes both continuity and change without reducing intergenerational relationships to a generalized conflict between tradition and modernity.

IV. CONCLUSION

This study contributes to the understanding of religious expression in urban Bali by bringing together three interconnected dimensions: the adaptation of religious practices to urban life, the negotiation of religious traditions across generations, and the emerging role of digital technology in religious communication. Rather than interpreting modernization as a straightforward process of religious decline, the literature examined in this study suggests that religious continuity and social change can occur simultaneously. Religious practices may be reorganized in response to changing social circumstances while retaining their significance within Hindu religious and cultural life. The contribution of this study lies in integrating these dimensions into a contextual understanding of religious expression in Denpasar, while recognizing that the extent and form of these changes may differ across families, customary communities, and individual experiences.

The analysis also highlights the importance of distinguishing changes in the organization of religious practices from changes in religious commitment. Adjustments to ritual schedules, patterns of participation, and the distribution of religious responsibilities do not, by themselves, demonstrate a decline in religiosity. Similarly, the possibility of a shift toward family-based or individualized practices should not be interpreted as evidence that communal rituals have generally declined throughout Denpasar. Such a conclusion requires direct and comparative evidence concerning participation, ritual frequency, and community involvement over time. Accordingly, this study treats the

relationship between urbanization and communal religious participation as a contextual issue that requires further empirical investigation rather than an established citywide trend.

Digital technology represents another dimension of contemporary religious expression. Online platforms can provide opportunities to access religious information, communicate teachings, and maintain connections among community members. Nevertheless, the availability of digital religious content does not necessarily demonstrate increased spiritual engagement or the replacement of face-to-face religious participation. Digital communication is therefore better understood as a potential complement to established religious practices, with its significance depending on how individuals, families, religious leaders, and customary institutions use it. Further research is needed to determine how digital participation relates to actual religious practice, religious literacy, and involvement in communal activities among Hindu communities in Denpasar.

These conclusions have several practical implications. First, families should be encouraged to create regular opportunities for intergenerational discussions about the meanings, purposes, and customary dimensions of religious rituals. Second, *desa adat* and religious leaders should facilitate dialogue that enables younger and older community members to exchange knowledge and discuss practical adjustments without assuming that all members of either generation share the same perspectives. Third, religious institutions should develop digital communication practices that provide reliable religious information, identify credible sources, and direct audiences toward appropriate guidance from qualified religious authorities. Where digital activities are introduced, their effectiveness should be evaluated not only through online engagement but also through participants' understanding and, where relevant, their involvement in community religious life.

Finally, this study has limitations arising from its reliance on the available literature. Its conclusions are therefore dependent on the scope, quality, and geographical coverage of the sources reviewed and should not be interpreted as direct measurements of religious behavior across Denpasar. Future research should combine interviews with different generations, observations of selected religious and customary activities, and analysis of relevant digital platforms. Comparative research across customary communities and age groups would help establish whether patterns of ritual adaptation, intergenerational negotiation, and digital participation vary according to social context. Such research would provide a stronger empirical basis for understanding how Hindu religious expression is maintained and transformed in an increasingly urban and digitally connected society.

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