



# Changes in Balinese Behavior in Preparing Means of Making *Banten* Religious Rituals

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**Abstract.** This research aims to describe the causal factors and the impact of changes in the behavior of Balinese people in preparing *banten* for religious rituals. This research method is descriptive qualitative, using interviews and observation data collection techniques and supported by literature study. The results of this study are the causes of changes in people's behavior in preparing *banten* for religious rituals due to the desire for an easy, fast, and practical life. The activities of Balinese people, especially Balinese women who work outside the home, have an impact on the lack of time to prepare materials to make religious ritual *banten*, so ready-made *banten* materials are needed. In addition, normalization from the general public regarding the use of ready-made *banten* materials supports this behavior change. The impact of this change in behavior is the emergence of new businesses making ready-made *banten* materials such as the dried *tumpang* business.

**Keywords:** Balinese Women, Behavioral Changes in Balinese Society, Religious Ritual Material Business

## 1 Introduction

Culture is the result of human work that is not absolute because it tends to continue to develop along with the development of human life. As living beings created by God, humans have feelings, emotions, and thoughts that are different from other living things. These feelings, emotions, and thoughts shape behavior and form human habits to form culture. Humans are living creatures that have the potential to bring greater changes than any other creature on earth. Suharta (2022) stated that humans affect changes in social structures and values, besides that humans cause changes in behavior and culture. Wartayasa (2018) stated that culture is dynamic, not static, so it is vulnerable to change. Malik (2016) declared that culture in Balinese society correlates with the religion embraced by the Balinese people, namely Hinduism. Hinduism and culture in Balinese society are fused in the religious practices of the Balinese people.

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The Tri-frame of Hinduism Hindu is the concept of the basic foundation for Hindu society in carrying out the teachings of Hinduism which consists of *tattwa*, ethics, and rituals. The existence of the teachings of the Tri basic framework of Hinduism causes Hindu society to have different religious rituals according to the culture of the community. Adhikang (2019) declared that rituals in Hinduism are religious rituals that require a means of a ceremony called *upakara*. The *upakara* in Balinese society is called *banten*. Mulyani (2018) stated that *banten* is a symbol of expression of gratitude, and respect for Hindu society to God. Wardana & Pramaswati (2015) stated that there are many components of trinkets in making *banten*, one of these components is *tumpeng*.

In the past, *tumpeng* making was done traditionally by steaming and then molding and made one day before. Nowadays some people still maintain the traditional process of making *tumpeng*, but most people start not making *tumpeng* but buying *tumpeng*. Changes in Balinese behavior towards meeting the needs of religious ritual facilities from making their turn to buying behavior is one of the causes of the development of the production business of religious ritual infrastructure. Damayana (2011) stated that the phenomenon of selling *upakara* products is increasingly mushrooming among the community. This is due to the high demand due to the activities of Balinese people, especially Balinese women who work outside the home. In this modern and practical era, Balinese women prefer to buy ready-made *upakara* equipment. Wulandari et al. (2022) declared that if studied economically, the increased supply of *tumpeng* products provides new business opportunities for the Balinese people. This research will discuss the factors that cause changes in Balinese people's behavior toward meeting the needs of religious ritual facilities and infrastructure and the impact of changes in Balinese people's behavior towards meeting the needs of making religious ritual *banten*.

## 2 Methodology

This research uses a case study approach in the production business group of religious ritual facilities in Kubu Village, Bangli Regency. This research will discuss the causes of changes in consumer behavior towards the needs of religious ritual facilities and infrastructure in Balinese society and the impact of changes in Balinese behavior on meeting the needs of consumers of religious ritual facilities and infrastructure. The criteria for respondents in this study are business actors who sell religious ritual facilities and infrastructure and consumers who buy religious ritual facilities and infrastructure products. Data collection techniques are observation, interviews, and also supported by a literature study.

## 3 Result and Discussion

Humans will experience changes in behavior following their knowledge and experience. A person's knowledge and experience are formed and influenced by the environment and the human learning process will be adjusted to the conditions and

needs of the human being. Permadi et al. (2023) stated that attribution theory states that humans will prepare themselves (behave) through a process of effort in dealing with every condition that exists in the environment. There are external and internal factors in the formation of human behavior caused by 3 factors forced, imitating, and living. Nasrah et al. (2020) said that behavior change according to Kurt Lewin's theory (1970) is an imbalance between stimulus and human response so that a strong the stimulus will affect the human response. In this study, changes in community behavior towards meeting the needs of religious ritual facilities and infrastructure products *tumpeng* will be examined from the factors that cause changes in community behavior and the impact of changes in community behavior.

### 3.1 Factors Causing Behavioral Change in Balinese Society

Changes in Balinese behavior are influenced by modern lifestyles that form a practical lifestyle and want things quickly. The activities of Balinese women who work outside the home have led to the emergence of the habit of buying *banten* facilities so that they are more practical. The existence of *upakara* products sold freely in the community makes it easier for Balinese people to prepare religious ritual *banten*. Another factor is the influence of the surrounding environment, some people normalize the behavior of using dried *tumpeng* as a material for making *banten*, so that other people will follow this behavior to be applied in their lives.

Behavior change theory states that when the stimulus is stronger, it will produce a response. Related to changes in Balinese behavior towards the use of materials for making religious ritual facilities and infrastructure due to a strong internal stimulus to adapt to the routine of life as well as a stimulus from the environment that does the same thing. Sulfayanti et al. (2014) declared that human behavior is a unique characteristic that can distinguish humans from one another, formed from two factors, namely internal factors and external factors. Internal factors are commonly referred to as personal factors that come from oneself such as character, attitudes, personality, motives, perceptions, and external factors that come from family, social, cultural, and religious (belief) environments. Related to changes in Balinese behavior, if examined from the theory of behavior change, the internal factors that influence Balinese people to change their religious behavior are the desire for something fast-paced and practical because of their busy work outside the home, the desire to continue to carry out their obligations to obey religious teachings and the demands to meet the needs of life are also one of the factors causing changes in behavior. While external factors can be seen from the generalization of the use of dried *tumpeng* as a material for making *banten*, so that people normalize this behavior change.

Balinese people are known as a society that realizes religion through customs and culture. Culture and religion are a unity in human life. The existence of religion and culture can shape human identity. A description related to the existence of religion and culture in human life is explained by Nye (2008) in Hermawan & Susilo (2018), that human life as an individual and social being is an implication of religion that shapes cultural aspects. Samiyono (2013) declared in ancient times the Balinese people were an agrarian society, the harvest from agriculture/plantations was very

large, so as a gratitude to God humans offered the agricultural products, and the plantation through religious rituals. The development of the era that synergizes with technological developments does not make Balinese people change their paradigm about the implementation of religion. The implementation of religion in Bali is still running very well even though there are changes in the trinkets of the facilities used. Hinduism is known as a religion that uses many symbols. The meaning of Hinduism is implicit in the symbols used for religious rituals. Widana (2017) declared that symbol as something tangible with various forms and names serves to display the identity of a group and is meaningful to bring humans closer to God. Somawati & Wiraswastini (2021) stated that there were changes in Balinese society in preparing ritual facilities and infrastructure, such as the use of dried *tumpang* in making *banten*.

The results of interviews with informants in the category of women who work outside the home state that facilities and infrastructure such as dried *tumpang* sold by the production of dried *tumpang* are very helpful for Balinese women in saving time and energy. Balinese women who are tired of working are no longer a problem in preparing religious ritual facilities because there are already those who sell, so Balinese women can immediately buy without having to make it first. The demands of life from an economic point of view make Balinese women have no choice but to work to help their husbands to fulfill household needs, so they lack time to prepare *banten* facilities. From the point of view of Balinese men, this phenomenon is not too much of a problem, because Balinese women who wish to have a career, will still be able to carry out their religious obligations because they are assisted by the existence of dried *tumpang* sold in the community. The problems of Balinese women in this regard became an opportunity for local entrepreneurs. Local entrepreneurs began to develop dried *tumpang* production business as a new business field. With the high demand from consumers for dried *tumpang*, the production of dried *tumpang* is increasing, this has an impact on the development of dried *tumpang* production business.

### **3.2 The Impact of Behavioral Change on Balinese Society**

The emergence of new Balinese businesses specializing in selling *banten* making materials supports economic growth in Bali. The high frequency of religious rituals in Balinese Hindu society due to a large number of religious days increases the number of offers related to *banten* making products such as fruit, flowers, dried *tumpang*, *pangkonan*, *canang* and so on. Many Balinese people are starting to venture into the business world of making *banten* making materials such as the dried *tumpang* business. One informant stated that the business has been running for 2 years and is growing very rapidly, the number of offers from consumers is increasing, so it is necessary to increase the amount of production to meet the offers from consumers. The emergence of new businesses will increase employment opportunities for the community and will reduce the number of unemployed.

According to the Balinese people who are consumers, the existence of ready-stock religious ritual materials is very helpful for the community in preparing *banten* for religious rituals, people who are busy working have little time to prepare religious

ritual *banten* so they need ready-to-use *banten* materials. Arwini (2019) declared that the implementation of religious rituals in Balinese society raises and generates businesses such as the business of making *tumpeng*, *jaje gina*, *canang*, and *bokor*. The high activity of Balinese women requires all practicality in everything, such as carrying out religious activities, but this practicality is expected not to reduce the value, meaning, and essence of these religious rituals, besides that the preparation and implementation of religious rituals in Balinese society is usually carried out by women, while many Balinese women work, so they need help to prepare facilities and infrastructure, and buying materials for facilities and infrastructure is the solution.

## 4 Conclusion

Changes in the behavior of the Balinese people in preparing religious rituals are caused by the desire of the community to be practical, fast, and easy, so the existence of businesses in the field of materials for making religious ritual facilities is very helpful to the Balinese people. Besides that, the normalization of the local environment also influences the Balinese people's decision to use ready-made ritual materials. The positive impact of this behavior change is to open up business opportunities for the community which will correlate with a reduction in unemployment. However, it is necessary to conduct more in-depth research related to changes in Balinese behavior studied from a religious philosophical point of view so that changes in behavior do not deviate from religious regulations.

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