

THE BACKGROUND OF MARKET IDEOLOGY IN THE DEVELOPMENT OF *BELADIRI AIKIDO* IN BALI

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ABSTRACT

Quite a lot of Balinese people nowadays are pursuing different martial arts coming from other nations, among others is *Aikido*. *Aikido* as one of the martial arts of Japan can be accepted and is growing well in Bali which has the background of market ideology as one of the impacts of globalization. The development process of *Aikido* in Bali both in addition to the number of training venues (*Dojo*) and improving the quality of the participants' techniques (*Aikidoka*) under the supervision of Bali *Aikido* Master Organization (*Bari Aikikai*) which has been established since 1997. By questioning what kind of ideology is working in the development of *Aikido* Martial Arts in Bali, this research is a qualitative research which applies the Hypereality theory of Jean Baudrillard.

Result of the research shows that the development of *aikido* martial arts in Bali both in the development of the *dojo* and the *aikidoka* are in the process to reach certain levels. In order to reach both, the allocation of time and funds are required. *Bari aikikai* is a Japan subordinate of *aikido* martial arts organization (Nihon Aikikai). Everything related to the development of *aikido* martial art in Bali is done through Bari Aikikai. The Japanese as the cultural owner and discourse producer play an important role in relation to the market ideology in it. This condition and reality can be seen in the development process of *aikido* martial art in Bali. Both the *dojo* and *aikidoka* managers spend a lot of money in terms of training in the form of compulsory dues and other dues payment. This research also found a new paradigm that behind the acceptance and development of *aikido* martial arts as the globalization of culture, there is market ideology behind the discourse.

Keywords: *ideology, market, development, martial arts, aikido.*

INTRODUCTION

The existence of globalization on the one hand and the development of global tourism business on the other hand, one of Japan *aikido* martial arts was born, accepted, grow and develop in Bali. The intensity of entry and development of *aikido* in Bali cannot be separated

from the issue of globalization, the power and domination of Japan in the world constellation, both politically, economically, and culturally.

In order to maintain and clarify its identity, Indonesian people with the Balinese among others should still preserve their traditional martial arts because it can also be used as instruments or tools to develop identity for both local and national societies (Koentjaraningrat, 1985: 115). Meanwhile, many Balinese now receive and develop several of martial arts that come from other nations including one of the martial arts of Japan named Aikido. Aikido martial arts established in Bali since 1995 and up to this time (2017) has spread in Badung and Gianyar regencies also in the city of Denpasar and has had the number of members as many as 348 people.

In the reality, all activities in developing *aikido* martial arts in Bali including the involvement of the mass media, under the supervision of Japanese *aikido* martial arts organization (Nihon Aikikai), will eventually contribute benefit in the form of material to the main *dojo* in Tokyo-Japan either for the coaches assigned to Bali as well as the main organization of Aikido martial arts in Japan (Nihon Aikikai) in the form of member dues around the world including Bali. Actually the fact is interesting to be studied more deeply because the discourse of *aikido* martial development in Bali as one of Japanese cultures, brings market ideology in it. Based on the explanation and information mentioned before, the problem formulated in this research is why there is a market ideology in the development of *aikido* martial arts in Bali.

RESEARCH METHOD

This study applied qualitative method which give emphasize to cultural meaning with ethnographic approach, including among others (1) entering the life of Balinese *aikidoka* both individually and in group; (2) seeing the process of *aikido* martial arts development in Bali both from organizational establishment, *dojo* management, process of level experienced by *aikidoka*, the competing of meaning to clarify the identity and play with ideology, image, power which ultimately compete for the fiscal capital. This research uses four locations of *dojo* *aikido* martial arts in Bali such as: (1) Dojo Samurai at TukadGanggaRenon, (2) Dojo in the village of Sumerta Denpasar, (3) Dojo Aura at Sunset Road-Kuta, and (4)) Dojo Kami at South Jimbaran-Kuta.

The type of data used in this research is qualitative and quantitative data. The data sources used include primary and secondary data sources. The research instrument is the

researcher himself. The technique of determining the informant is using purposive sampling. Data collection techniques consist of observation, in-depth interviews, documentation, and literary study. Data analysis techniques are using descriptive-qualitative and interpretative analysis techniques. The theory used is the Hyperreality Theory of Jean Baudrillard.

DISCUSSION

Aikido martial arts as one of the Japanese cultures that has spread and cultivated by *aikidoka* in some *dojos* in Bali. In the process of development it requires *dojo* for the training place in order to improve the quality of technique of *aikidoka*. The establishment of *dojos* by the managers (*aikidoka*) that has met the standard according to *bariaikikaki* shows the successful development of *aikido* martial arts in Bali. With this success is actually the successful of the Japanese. The Japanese, in this case *dojo aikido* martial arts center (Honbu *dojo*) has succeeded in developing *aikido* martial arts through hand stands (Bali Aikikai) in Bali.

The development of *dojo* in order to develop *aikido* martial arts in Bali, means that it requires a lot of cost for Bali *aikidoka*. A number of *dojo* managers in Bali do not have their own land which means that they rent the land. It means that the *dojo* managers also have to spend money for buildings, additional funds for other means such as: mattress, exercise equipment such as stick (*jo*), sword (*bokutou*), and wooden knife (*tantou*). There is also fee for promotional purposes.

The emergence of several *dojos* as a proof of the successful development of *aikido* martial arts in Bali. It shows that Bali *aikidoka* also gets benefit especially for managers and coach assistant because with the establishment of new *dojos* means that the managers and coach assistant will get income in the form of material. The material income earned by *dojomanagers* are the rest of expenditure on building leases, training facilities, and expenses for other instructors. This reality shows that in the management of the *dojo* raises the market ideology because the development of *aikido* martial arts in the establishment of *dojo* its ultimate goal is material income.

Aikido martial arts as a product of Japanese culture and Bali *aikidoka* as a consumer. In this case Bali *aikidoka* does not only consume the products (*aikido* martial arts) but also consumes symbols that determine the image to form their identity. This reality shows that consumerism is not merely related to the role model of symbolic value, but relates also to the question of identity. Consumption is not merely the matters of expenditure or acquisition of

objects to be self-owned on the basis of use value, but also the purchase of identity. Through *aikidomartial* training, Bali*aikidoka* as Japanese cultural consumers form their own identity and have authority to compete for the capital in the form of material obtained from other *aikidoka* who are practicing in the *dojo* he leads.

To improve the quality of technique and the increase of level, Bali*aikidoka* needs a long and sustainable time and also a lot of budget. The costs ranging from routine training costs in the form of time tuition, seminar fees, training costs outside the camp *dojo* (training camp) members of *bariAikikai*, and fees for the exam. Other costs such as participating in outdoor activities or seminars and examinations in Japan, all individuals are responsible for this in accordance with their needs of the costs concerned. To follow the training activities in Japan, in addition to transportation, accommodation, and consumption costs are also required to attend the seminar. And if there is Bali *aikidoka* who take the test for the higher level will be charged according to the level. Realizing this fact can be said that it is impossible without sum of material and much time to be able to achieve a higher level in *aikido* martial arts because there are several conditions specified by the *dojo* center of *aikido* martial arts in Tokyo-Japan.

The main requirement of *aikidoka* to have a black belt (and) is to take the test for the Dan higher level that is tested by the Japanese. In the test the Bali *aikidoka* can invite teachers from Japan to come to Bali by facilitating transportation, accommodation, fee to test, donation to the central *dojo* in Tokyo, and transportation or the Bali *aikidoka* are required to come to Tokyo for the test and certainly requires sum of money. From this fact it can be said that for Bali *aikidoka* who wants to improve the quality have to prepare time and sum of Japan currency. All expenses of Bali*aikidoka* paid to Honbudojo in Tokyo in the form of Japanese currency. Thus it can be said that the development of *aikido* martial arts in Bali, both the development of the *dojo* and the improvement of the quality of his *aikidoka* ultimately provide material benefits to the Japanese as the owner of the culture.

CONCLUSION AND SUGGESTION

Based on the description on the discussion there are several things can be concluded as follows. Firstly, the market ideology for the development of *aikido* martial arts in Bali can be seen in terms of the establishment and management of *dojo*. Secondly, for the Bali*aikidoka* in order to improve the quality and the level requires a long and continuous time along with the budget to practice, attend seminars, and other expenses. With the level and the identity

belong to Bali *aikidoka* ultimately they also can get the material income by the profession as a trainer in the *dojo*. The amount of budget spent by Bali *aikidoka* in relation to training and rating of higher level, became the income for the Japanese as a real form of market ideology.

By looking at the reality with regard to market ideology in the development of *aikido* martial arts in Bali, can be put forward to the government in this case the Education Department of Youth and Sport of Bali Province to see or adopt the superiority of the management system in *aikido* martial arts so that it can be applied to native Indonesia martial arts management in Bali.

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