

LIFESTYLE IN KUTUH VILLAGE, SOUTH KUTA, BADUNG, BALI AS IMPLICATION OF LAND SALE

Mutria Farhaeni
I Nyoman Suarka
I Nyoman Dhana
Ni Luh Ardjani

STIE Bali International Institute of Tourism Management
email: riafarhaeni@gmail.com

ABSTRACT

The purpose of this research is to find out the life style in the post-land sale in Kutuh Village, South Kuta District, Badung Regency, Bali. This research begins with an inventory of the people who sell the land and then classified into several lifestyles. The data and information reviewed the lifestyle implications of post-land sales people. This research was conducted by survey and observation method toward the lifestyle of the community after the land sale. Data collection techniques used are in the form of interviews.

From the results of the study, it can be concluded that the lifestyle implications of society have been found to describe the existence of lifestyle changes: consumptive society, creative economy society, gender equality in the distribution of land sales and modern household pretext, in addition the people are unable to maintain their ancestral heritage.

Keywords: lifestyle, sale of land, implication, modernity.

INTRODUCTION

The title of this study indicates that what is highlighted is the lifestyle implications of the community in Kutuh Village, especially those who have sold the land. Implicitly this title also reflects the assumption that the proceeds from the sale of the land are accompanied by community actions that show their lifestyle changes.

Originally the land they were selling was dry land farming, which the owners used to grow crops like beans, corn and tubers like cassava and sweet potatoes. Thus, it can be seen that the socio-economic status of Kutuh villagers who sell the land is as a farmer. They are farmers of Kutuh Village. Their goal is to sell the land, of course, to earn money, and the

money it earns is used to buy the goods available in the markets that they need, for example, for the sake of lifestyle.

Concerning the farmers' lifestyles it is known the theory of "The Lifestyle of Village Farmers" by Robert Redfield" which states that what characterizes the lifestyle of village farmers are conservative attitudes and crave for wealth (Danandjaja 1988: 47). With reference to this theory, it can be said that the people of Kutuh Village who are farmers should be conservative and crave for wealth. Based on their attitude, they should always take action to maintain or preserve the patterns of typical actions that have become a tradition in the life of the community farmers of Kutuh Village.

In contrast to the theory that states the lifestyle of village farmers is characterized by conservative attitudes as described above, Chaney (2004: 40) states that lifestyle is a hallmark of a modern world, or commonly also called modernity. This means that in the framework of lifestyle, human beings are always oriented to modernization, so the change of attitude and behavior is considered important, while conservative attitudes and behavior can be considered outdated. Based on such an idea, it is possible that the people of Kutuh village (the farmers) are oriented on modernization.

So there are two possibilities that are not only different but also contradictory about the lifestyle of Kutuh Village community that is traditional and modern, as described above. Based on this matter, the important research problem and need to be studied is the lifestyle implication of Kutuh Village community in their daily life. This needs to be studied, because of the implications expressed in *Kamus Besar Bahasa Indonesia* (Great Dictionary of Indonesia Language, 2008: 529) and also by Keraf (1985: 8), implications are not usually asserted when they exist or are summarized in a phenomenon. So the implications are implicit in a phenomenon but not mentioned, perhaps because it is less realized that it matters. Thus, the formulation of an important problem in the study entitled the lifestyle implications of post-sale communities in Kutuh Village is that questioned the things that are summarized or covered but not affirmed in the lifestyle of the people of Kutuh Village.

RESEARCH METHOD

This research was conducted by survey and observation method in the field to the lifestyle of the community after the land sale. The method used is by determining the key informant then proceed with snowball method with the intention to get data and information as much as possible from other informant. The tool used is in the form of interviews. From the interviews with key informants and other informants then studied and narrated in the form of descriptive.

DISCUSSION

Lifestyle in contemporary culture flows and then bring up two things at once different, differentiation and alternative. Both of these can be essentially the same but different manifestations of existence. Differentiation follows mainstream cultural currents by establishing a different identity than others while alternatives are instead more meaningful in resistance or resistance to mainstream cultural flows. Differentiation is an option to make yourself different from consuming the goods that capital holders offer, whereas the alternative is a form of resistance not to follow the flow of capitalism (Audifax, 2006: 91-92).

The goal of cultural imperialism is to make the people of Desa Kutuh a follower of consumerism. The characteristic is to prioritize the happiness of the individual rather than the group, and also encourage the openness of a new product continuously (Haryatmoko, 2006: 18). The measure of novelty is a fully adopted American culture that forms Americanization (Stager, 2005). The scope of Americanization is vast, in the areas of food, drink, clothing, lifestyle, intellectual capital, and the spread of mass media. Therefore, Americanization ensnares almost all aspects of life including mind and consciousness, so that the emergence of a hegemonic relationship between Indonesia and America is inevitable (Ibrahim, 2004). Whatever global product is consumed in the framework of Americanization or to make ourselves as a global civilized man absolutely requires money.

The interviews conducted with Bendesa Adat Kutuh are as follows: In the village of Kutuh there are seven categories of people who sell the land, among others: (1) the proceeds from the sale of land used to build houses and places of worship, there are families who spend up to billions of money to build a place of worship until the end of the ceremony; (2)

Ngaben (traditional cremation) ceremony that spent money up to hundreds of millions of Rupiah; (3) have more than one car; (4) spree to fulfill his lifestyle including living the life of other woman since the existence of tourism in Kutuh Village, there are some people who have more than one wife and usually husband repair the house of his young wife both in-laws home in Bali and outside Bali while in his house alone with his first wife is not repaired; (5) the drug was initially tried for free and then hooked after that had to buy because no money was forced to ask to his family to sell family land, this family has 4 brothers two of them do not want to sell the land and others want to sell the land (which one to pay off debts and one is a drug addict) they say rather than fuss with the family forced to sell the land and the distribution of the proceeds of his land is not sufficient to pay the debt and the drug addicts enter the prison forced 2 other relatives to help one's family help to pay the debt and that one helps to provide free guarantees of imprisonment for the image of his family. And finally the money from the sale of the land runs out; (6) buying land (*sawah*) elsewhere such as in Jembrana and Tabanan it is also a *penyakap* (people who work on the land on the basis of profit sharing) always says crop failure; (7) the proceeds from the sale of land used for business capital when viewed from 10 people who sell the land only 2 people who are entrepreneurship and 8 people consumptive (interview, January 17, 2017).

Based on the above information the proceeds from the sale of the land are more widely used for the consumptive of the seven criteria above the most consumptive is to spree such as to fulfill his lifestyle (buying cars, clothes, food, recreation, houses and places of worship) and including living the life of other woman after which it is used to buy land elsewhere and sell the land used for venture capital but few use it for entrepreneurship. Of the seven criteria mentioned above it can be concluded that most of the people of Kutuh Village are not able to maintain their ancestral land heritage but there are also used for business capital and for entrepreneurship.

Consumerism is not solely related to the value of symbolic values, but also to the issue of identity. This is in line with Clammer's idea (Liestyasari, 2005: 84) that consumption is not merely the matters of expenditure or the acquisition of objects to be self-owned on the basis of use value, but also the purchase of identity. Consumption, therefore, becomes a symbolic tool between one person and another, creating and producing their identity and being a means of understanding themselves in relation to other individuals and groups. People no longer only consume the material of a product, but also the symbolic effects

produced by the product, so it is precisely the idea of Simmel (Liestyasari, 2005: 91) that the consumed product is not seen from its function, but from symbols relating to identity status.

Expressive culture, soft culture, or whatever the term is, does not concern the life of the present. The global atmosphere naturally requires humans with professionalism that is not half-hearted. This means that if the Small and Medium Enterprises (SMEs) of Bali only engage in a narrow and non-vision orientation around their cultural and historical existence as canang, cendol, laklak or lawar traders, without ever realizing to learn to develop themselves with product-oriented and / or a wider, prospective, effective and efficient market and how to form a mutually beneficial network, do not expect the Balinese to be masters in their own region (Bagus, 2004: 76).

The important task, especially in the entry of globalization in Kutuh Village, is how to manage the cultural issues in the human resources of the powerful Kutuh community through the mastery of two important things: corporate culture and entrepreneurship. Without a corporate culture and entrepreneurship, local people will be easily marginalized in the harsh free market. Currently, the structural changes in the economy are not smooth because it is not followed by the process of culture, namely the preparation of human resources. Evidently, agricultural lands have been widely sold to be used as tourism facilities, especially for big investors from outside since the New Order era, while local human resources are not expert enough to jump in the new sector.

Kadek Swariasih said that the beginning of opening a business that until now is growing rapidly.

“The Alfamart building plan was originally used for its own minimart. Gradually I think long if I manage myself later items that I sold not sold will be taken anywhere, then I cancel. And finally I open the website and thought to buy franchise (franchise business). And the deal I bought Alfamart franchise with a fairly large price and profit divided by two with the owner of the franchise. Alfa mart was only running 3 months while 8 homestay and 2 new villa runs 3 months, 4 shops and even then still lose much for pay employee and now I still have debt about 1 billion in LPD (village bank) look just “successful” in fact but still a lot of debt. Although I still have debt we can still cover by paying interest only (interview, January 18, 2017).

Based on the above information it can be seen that the beginning of starting a business by opening a small shop and rent a car that only 1 unit of Avanza after getting the

proceeds from the sale of land used to develop businesses such as adding a car to rent, rent 4 stores each selling gas, selling clothes, hp counters, and playstations. Join the Alfamart franchise that has been running for 6 months and the last 8 homestay and 2 villa umah pandawa which has been running for 3 months and even then still loss to pay employee salary. Of his total efforts, Kadek Suwariasih spent about Rp. 20 billion for villa and its capital homestay is approximately Rp. 7.5 billion, car rental approximately Rp. 5 billion, and Alfamart business and shop less Rp. 7.5 billion. From these four businesses Kadek still has debt in the LPD about 1 billion even so can still be paid interest only.

The family as the smallest group unit in society has a fairly central and important position in the formation of social structure. Often experts say that the condition of society as a whole is a reflection of the conditions of the families in the community. It can even be said that society is essentially a collection of so many families.

Consumer purchases are very diverse and influenced by several things, internally and/or externally from the consumer itself. A family consisting of Father, Mother and Child can influence the consumption of goods and services to be purchased. Each family member influences each other in making purchasing and consumption decisions of a product. Each family member has a role in decision making, and can have more of a role. Kasin says.

“In making the decision of the sale of land I first discuss with the wife concerning what will be done with the money from the sale of land in order to make the money to be more and more. After going through discussions with the wife finally the money is used for the ceremony Ngaben both parents and improve places of worship and the rest I use as business capital that I have mentioned earlier” (interview, December 29, 2016).

The money from the sale of Kasin’s land is discussed with his wife and children concerning what to be done with the money. According to the agreement that the money from the sale of land will be used for ceremonies (Ngaben) and renovate sanggah (house temple) and the rest is used for venture capital.

The below interview was conducted with Komang Wijaya. “Money from the sale of land will be used to open a business of villa and my wife will build a store building. In addition, the money is used to buy land in Tabanan and to renovate the house. I manage the finance and in order to buy goods I conferred with my wife first. And I save the rest of the money left”.

Based on interview with Komang Wijaya's father, the proceeds from the sale of his land were managed by Komang while the purchase of goods was negotiated with his wife and children. Here it is apparent that Komang's financial management is very good to prove that the proceeds from the sale of the land are not used for wasted things but are used to buy land elsewhere and to open a business while the rest is to be saved.

For Bourdieu, an important illustration of this process is presented by the structures of gender relations in general, and its affirmation, particularly in space organization in a traditional Berber household in Algeria (this study is reproduced in Douglas 1973). In mapping out a series of contrasts between the male and female spaces, both within the house and between the exterior and the interior, Bourdieu seems inclined to follow the principles of the structuralists, but in his view, more to see how the inhabited world forms become understandable without many problems for its inhabitants "habitus represents a conceptual framework of various social dispositions which, according to its principal logic, takes into account the cultural classification of the social world" (Lee, 1993: 31).

If it is possible to declare the term 'capital logic' derived from production, it is also possible to express 'consumption logic' which also points to socially structured ways in which objects, must conceal various items consumed or bought when increasingly many aspects of holiday time (including daily routine life activities as well as leisure activities) are characterized by commodity spending. Discussion about the consumption of these objects also conceals the need to distinguish between durable consumable items (ie objects used for living and leisure activities, such as refrigerators, cars, hi-fi, cameras) and consumer objects which are not durable (food, beverages, clothing, body care products) and changes in the proportion of income spent on each sector over time. It should be paid attention to the ways in which some types of objects can move in and out of commodity status, and the length of time they are used by commodities is different when they change from production to consumption. Food and beverages usually have a short duration of use, though not always. The dual symbolic aspect of things in contemporary Western society: symbolism is not only visible in the design and similitude of the production and marketing process, symbolic associations of objects can be utilized and renegotiated to affirm the various lifestyle differences that limit social relations (Leiss 1978: 19).

Based on an interview, Kadek Astridani stated as follows: "I buy exciting new products like rice cooker, refrigerator, gas stove, television, laptop, air conditioner and Iphone

because it is influenced by mass media information or advertisement so I want to have those products” (interview, January 25, 2017).

It can be said that citizens have a tendency to have modern material objects. The tendency is closely related to the influence of advertising which of course seeks to arouse the desire to have the objects or goods advertised. In such circumstances, ads condition people to feel outdated if they do not have the goods advertised, and thus the image of such a person becomes worse (out of date and less modern). Since the ownership of the goods is very modern in nature then it means that the owners are very confident that by possessing the goods they have become modern people.

CONCLUSION AND SUGGESTION

The lifestyle implications of post-sale communities in Kutuh Village are grouped into: (1) the occurrence of consumptive lifestyles; (2) the people of Kutuh Village can improve their welfare through improving the creative economy to support business capital; (3) the people of Kutuh Village are able to create gender equality in the distribution of their land sales through consensus and consensus between husband, wife and children; (4) the people of Kutuh Village are able to have modern household furniture; (5) the people of Kutuh Village are incapable of maintaining the inheritance of their ancestral lands.

The role of Local Government is desirable to draft the Local Regulation on restrictions on selling land in Kutuh Village. It is advisable for the local people who have sold their land to be more careful in managing the money from the sale of the land in order to avoid the consumptive and hedonic lifestyle.

BIBLIOGRAPHY

- Audifax, 2006. “Gaya Hidup: Antara Alternatif dan Deferensiasi” in Alfathri Adlin (ed.), *Resistensi Gaya Hidup: Teori dan Realitas*. Yogyakarta: Jalasutra
- Bagus, I Gusti Ngurah. 2004. *Mengkritisi Peradaban Hegemonik*. Denpasar: Kajian Budaya Books.
- Chaney, David. 2004. *Lifestyle Sebuah Pengantar Komprehensif* (Nuraeni, translator) Yogyakarta: Jalasutra

- Danandjaja, J. (1988). *Antropologi Psikologi, Teori, Metode dan Sejarah, Perkembangannya*. Jakarta: Rajawali Press.
- Haryatmoko. 2003. *Membaca Pikiran Bourdieu*. Cetakan Ketiga. Yogyakarta: Jalasutra
- Ibrahim, Idi Subandy. 2004. "Kata Pengantar" Kamu Bergaya Maka Kamu Ada": Masyarakat Pesolek dan Ladang Persemaian Gaya Hidup" in D. Chaney (ed)., *Lifestyle Sebuah Pengantar Komprehensif*. (Nuraeni, translator). Yogyakarta: Jalasutra.
- Keraf, Gorys. 1985. *Argumentasi dan Narasi*. Jakarta: PT. Gramedia.
- Lee, Martyn J. 2006. *Budaya Konsumen Telah Kembali Arah Baru Modernitas dalam Kajian Modal Konsumsi dan Kebudayaan* (Nurhadi, translator). Yogyakarta: Kreasi Wacana.
- Leiss,W. 1978. *The Limits to Satisfaction*. London: Marion Boyars.
- Liestyasari, Sianny Indria. 2005. *Kaum Muda dan Konsumsi Identitas Yogya dalam Penghibur(an) Masa Lalu dan Budaya Hidup Masa Kini Indonesia* (Budi Susanto, ed). Jakarta: Kanisius.
- Pusat Bahasa. 2011. *Kamus Besar Bahasa Indonesia Online* (<http://pusatbahasa.kemendiknas.go.id/kbbi/>), downloaded 17 October 2017.