**DECONSTRUCTING THE IDEOLOGY OF RESISTANCE**

**SHOWN BY THE PEOPLE LIVING AT CANDIKUNING VILLAGE**

**TO THE MANAGEMENT OF *EKA KARYA BALI* BOTANICAL GARDEN**

**I Wayan Sujana**

**AA Bagus Wirawan**

**I Nyoman Sirtha**

**I Nyoman Dhana**

Mahasaraswati University, Denpasar

email: sujanaiwayan@yamail.com

ABSTRACT

 The people living at Candikuning Village are not involved in the management of the *Eka Karya* *Bali* Botanical Garden; however, they intend to enjoy the retribution which is received by the Botanical Garden, for which they show their resistance to the management. This article is intended to understand the ideology which has inspired the local people to argue that they are entitled to the retribution received by the *Eka Karya Bali* Botanical Garden. The data were collected through in-depth interview, observation, and documentation techniques. The data were critically analyzed using the deconstruction method.

 Based on the analysis of the facts which had inspired the resistance shown by the local people living at Candi Kuning Village to the management of the Bali *Eka Karya* Botanical Garden, it could be understood that the geopolitical ideology was used as the basis of the resistance. Therefore, the management of the Bali *Eka Karya* Botanical Garden should give some of the retribution they received to the local people. The Botanical garden is located at Candikuning Village or part of the area of Candikuning Village. However, the village had never received any retribution from the Botanical Garden. The management should remember the proverb “di mana bumi dipijak di situ langit dijunjung” (we should adjust ourselves to the environment where we stay), based on the philosophy of *Tri Hita Karana*, meaning that the management should give retribution to the temple located at the area of the Botanical Garden.

Keywords: geopolitical ideology, resistance, share of distribution.

INTRODUCTION

Basically, this article discusses the answer to the question why the people living at Candikuning Village show their resistance to the management of the *Bali Eka Karya* Botanical Garden. Such a question was inspired by an action, that is, the resistance which was shown by the people living at Candikuning Village to the management of the *Bali Eka Karya* Botanical Garden that they were entitled to the retribution which was received by the Botanical Garden. In this case, the term *resistance* is adopted from what is stated by Scott (1993), who states that resistance is “… every action taken by the members of a group of people to show disagreement with what is claimed … or to show what they claim …”

 The resistance shown by the people at Candikuning Village to the management of the *Bali Eka Karya* Botanical Garden is interesting to explore. The reason is that they are not involved in the management of the Botanical Garden. Based on the assumption that an action is usually related to a certain ideology which is adhered to by its followers, this article is intended to deconstruct the ideology of the resistance shown by the people living at Candikuning Village to the management of the *Bali Eka Karya* Botanical Garden. The term *ideology* in this article refers to the concept proposed by Jones and Wareing (in Atmadja and Atmadja, 2008: 240), who state that “now the word *ideology* is more widely used to refer to the faiths which are felt to be logical and ‘reasonable’ by those who adhere to it.

 In relation to what was described above, this article is intended to understand the ideology of the argument given by the people living at Candikuning Village for the resistance they show to the management of the *Bali Eka Karya* Botanical Garden. Therefore, in practice, it is expected that the result of the study will enrich the knowledge of the ideology which has caused the people living at Candi Kuning Village to show resistance. Furthermore, in practice, it is also expected that the result of the study will make the related parties to be aware that there has been an ideology which has caused the people living at Candikuning Village to show their resistance to the management of the botanical garden. Therefore, it is expected that the related parties can collectively find a solution to such a resistance without inflicting any parties.

RESEARCH METHOD

 The data in the present study were fully taken from the facts written in the form of a dissertation written by I Wayan Sujana, Doctorate Program of Cultural Studies, School of Postgraduate Studies, Udayana University entitled “The Resistance Shown by the Community of Candi Kuning Village, Baturiti, Tabanan, Bali to the Management of Bali Eka Karya Botanical Garden Tourist Destionation”. The qualitative, descriptive, and interpretative methods were used in the study.

 The data were collected using the in-depth interview, observation, and documentary methods. The facts which appeared from the argument used by the local people to show their resistance to the management of the Bali Eka Karya Botanical Garden were critically analyzed using the deconstruction method.

DISCUSSION

As far as the resistance shown by the people living at Candi Kuning Village to the management of the Bali Eka Karya Botanical Garden is concerned, the informants informed that “the Botanical Garden is located in the area of Candikuning Village”. They further stated that “although the Botanical Garden is part of Candikuning Village, no retribution has been given to the village yet”. … The villages which are located close to tourist destinations usually share the retribution they receive” …”The management of the Botanical Garden should remember that it should adjust itself to the environment where it is located … in accordance with what is taught in the philosophy of *Tri Hita Karana* … the management should give retribution for the renovation of the temple which is located at the area of the Botanical Garden”.

 Based on the information given by the informants, it is identified that the Bali Eka Karya Botanical Garden is located in the area of Candikuning Village; therefore, it is advisable for the Botanical Garden to give retribution to the village. If this can be realized, then the management will be regarded as being able to adjust itself to the local condition as stated in the philosophy of *Tri Hita Karana*. It is an ideology which emphasizes that the relation between human beings and God, the relation between human beings and their fellow beings, and the relation between human beings and environment should be importantly in harmony. That means that the geopolitical ideology is used as the reference by the local people, namely, an ideology which emphasizes the geopolitical position-based policy.

 Such logic reflects the truth, as, in fact, the map of Candi Kuning Village shows that the Bali Eka Karya Botanical Garden is located in the area of Candikuning Village. What is regarded as being true, in this case, refers to what is stated by “the theory of what is correspondently true” in which it is stated that a statement (knowledge, theory, proposition, hypothesis) is stated to be true if it is adjusted or related to an empirical reality. Apart from that, such logic is seen to be adjusted to Article 6 of *Peraturan Daerah* ‘Perda” (the Regional Regulation) of Bali Province Number 3 of 2001 concerning *Desa Pekraman* (Traditional Village). It is stated that the “traditional village” has the authority to make decisions on the implementation of any regulation based-development in its area related to *Tri Hita Karana*. In Article 10, it is stated that “the earnings of the traditional village are earned from: … e. Any other legal revenues: f. the non-binding donation received from the third party”. These stipulations give opportunity to the local people to express their opinion that they should have been involved in the management of the Botanical Garden, and that they should have received donation from the management. It is not surprising, therefore, that the local people argue that the management of the tourist destination should have received retribution from the management, especially if the donation received will be spent on the activities performed related to *Tri Hita Karana*. If the management is not willing to give any donation to the village, then it will be stated not to do what it should have done, for which it should be warned in a particular way.

 The view with the geopolitical ideology as described above reflects that there is relation of power between Candikuning Village with the management of the Bali Eka Karya Botanical Garden Tourist Destination. In this case, based on the ownership of the area, the local people consider themselves the superordinate party and the management of the Bali Eka Karya Botanical Garden the subordinate party. The reason is that the area where the Botanical Garden is located is included in the area of Candikuning Village. It is in such a relation of power the people living at Candikuning Village are in the opinion that the management of the Eka Karya Botanical Garden should give distribution to them. Such an opinion also reflects the logic that if the management is not willing to give retribution to Candikuning Village, then the resistance shown to the management will be a must and/or will not be wrong.

 The fact that, geographically, the Bali Eka Karya Botanical Garden is located in the era of Candikuning Village may not be properly used as the basis for referring to the village the superordinate party and the Bali Eka Karya Botanical Garden the subordinate party. In relation to this, what is stated by Schermerhorn as quoted by Poerwanto (2005: 8), is importantly used as the reference. He states that the dominating class is made up of two groups; they are the dominating group and the elite group. The number of the dominating group is greater and has more power than the number of the subordinate group. The number of the elite group is smaller but has more power than the subordinate group. In addition, the subordinate group is made up of what is referred to as the mass subject and minority group. The mass subject is the group which has more members but less power than the dominating group. The minority group is the group which has less members and power than the dominating group.

 Viewed from the perspective theory, as far as the dominating group and subordinate group are concerned, it seems that the people living at Candikuning Village cannot be stated as the dominating group within the context of the management of the Bali Eka Karya Botanical Garden. The fact shows that the local is larger in number; however, they have less power than the management of the tourist destination. The reason is that the management of the tourist destination represents the Republic of Indonesia as the tourist destination is under a government’s institution which is referred to as LIPI. Therefore, if viewed from the structure of the government of the Republic Indonesia, the people living at Candikuning Village are the subordinate group (the mass subject group) which has less power than the management of the Bali Eka Karya Botanical Garden. Therefore, it is not surprising that the people living at Candikuning Village is not powerful enough to claim that the management of the botanical garden should give retribution to them. However, the geopolitics is still logically used as the basis for showing resistance to the management of the Bali Eka Karya Botanical Garden.

CONCLUSION AND SUGGESTION

Based on the discussion above, it can be concluded that the resistance shown by the people living at Candikuning Village to the management of the Bali Eka Karya Botanical Garden refers to the geopolitical ideology. Therefore, they are in the opinion that the management should give them retribution.

 It is suggested that the people living at Candikuing Village and the management of the Bali Eka Botanical Garden should negotiate based on the multicultural ideology-based understanding to make the relation between the two parties in harmony.

ACKNOWLEDGEMENT

The completion of this study cannot be separated from the support provided by many parties; therefore, in this opportunity, the writer would like to thank the Rector of Udayana University, the Director of the School of Postgraduate Studies, Head of the Doctorate Program of Cultural Studies, Udayana University, the Rector of Mahasaraswati University Denpasar, and the other parties which cannot be mentioned one by one in this limited opportunity.

BIBLIOGRAPHY

Atmadja, Nengah Bawa dan Anantawikrama Tungga Atmadja. 2008. “Ideologi Tri Hita Karana – Neolibralisme = Vilanisasi Radius Suci Pura (Perspektif Kajian Budaya)” dalam I Wayan Ardika, dkk (ed.) *Dinamika Sosial Masyarakat Bali dalam LIntasan Sejarah*. Denpasar: Fakultas Sastra Universitas Udayana.

Atmadja, Nengah Bawa dan Anantawikrama Tungga Atmadja. 2014. *Filsafat Ilmu Pengetahuan Perspektif Proses dan Produk*. Denpasar : Pustaka Larasan.

Lubis, Akhyar Yusuf. 2014. *Filsafat Ilmu Klasik hingga Kontemporer*. Jakarta : PT. Raja Grafindo Persada. Jakarta : PT. Raja Grafindo Persada.

Poerwanto, Hari, 2005. *Orang Cina Khek dari Singkawang*. Depok : Komunitas Bambu.

Scott, James. C. 1993. *Perlawanan Kaum Tani*. Jakarta: Yayasan Obor Indonesia.