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**SOCIAL ETHICS POLITICAL BUZZER IN THE LIVING RELIGIONS (QUR'AN AND HADITH)**  
Agung Danarta

PROGRAM STUDI SOSIOLOGI AGAMA  
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## COLLECTIVE HABITUATION TO ATTACH BELIEFS OF INDIGENOUS COMMUNITIES IN VILLAGE-OWNED ENTERPRISE (BUMDes) ROUTINES

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### Abstrak

Artikel ini menyajikan perspektif yang berbeda tentang Badan Usaha Milik Desa (BUMDes), bahwa BUMDes berkelanjutan membutuhkan sentuhan nilai-nilai struktural dan agama yang melekat pada masyarakat. Kekuatan BUMDes bukan pada peraturan dari otoritas desa, melainkan kualitas keyakinan agama yang secara kolektif tertanam dalam struktur masyarakat sebagai generator dasar untuk menopang BUMDes. Selanjutnya, nilai-nilai inti keyakinan agama dan struktur masyarakat merenovasi pengetahuan BUMDes yang ditanamkan menjadi pedoman rujukan untuk berperilaku di tengah-tengah masyarakat. Pendekatan penelitian kualitatif diterapkan dalam bentuk studi kasus deskriptif, yang terletak di Desa Kutuh, Kabupaten Badung, Bali Utara. Penelitian menunjukkan bahwa kekuatan Tri Hita Karana menandakan keyakinan dan nilai-nilai leluhur dalam masyarakat adat yang terakumulasi sebagai modal budaya dan simbolis. Selain itu, mereka diaktualisasikan dalam rutinitas sehubungan dengan lingkungan, komunitas dan keilahian. Dalam konteks ini, tiga macam tanah, yaitu, pelabuhan candi, pupun desa, dan tanah desa, sebagai sumber daya dikembangkan oleh agen, terutama pemimpin tradisional dan aparaturnya. Mereka mampu merestrukturisasi hukum adat mengenai kegiatan di delapan fitur pariwisata, memfasilitasi praktik ibadah, dan memimpin Layanan Keuangan Desa (LPD). Selain itu, agen dan struktur juga mampu mengatur perilaku masyarakat adat sebagai akar pembentukan pikiran bagi masyarakat setempat. Inilah alasan mengapa kepercayaan dapat melampirkan struktur pemikiran masyarakat adat sehingga setiap kegiatan di BUMDa (Bagha Usaha Manunggal Desa Adat / Badan Usaha Terpadu Desa Adat) dapat secara kolektif dibiasakan menjadi rutinitas.

*Kata kunci: Habituasi, BUMDa, agen, empat modal (budaya, ekonomi, sosial dan simbolis)*

## Abstract

This article serves to present a different perspective about Village-Owned Enterprise (BUMDes), that sustainable BUMDes needs touches of structural and religious values that adhere to communities. The strength of BUMDes is not on the regulation from the village authority. Further, the core values of religious beliefs and community structure renovate the implanted BUMDes knowledge to a referral guideline to behave amidst the communities. A qualitative research approach was applied in the form of a descriptive case study, located in Kutuh Village, Badung Regency, North Bali. The research indicated that the powerfulness of Tri Hita Karana signified beliefs and ancestral values as cultural and symbolic capitals concerning environment, community, and divinity. In this context, three sorts of lands as resources were developed by agents, especially traditional leaders and their apparatus. They were able to restructure customary laws concerning activities. Furthermore, the agents and structure were also able to regulate the conducts of the indigenous people as the roots of mind-shaping for the local people. This was the reason why beliefs could attach to the structure of thought of the indigenous people so that any activities in BUMDa (Bagha Utsaha Manunggal Desa Adat/Traditional Village Integrated Business Entity) can be collectively habituated as routines.

*Keywords: habituation, BUMDa, agents, four capitals (cultural, economic, social, and symbolic)*



## INTRODUCTION

A village is an area where administrative elements exist and contain typology and active demographic dynamics. Recently, the village governments have put their focus on the village development sector as specified in National Medium-Term Development Plan (RPJMN). As a standard of community development, the village contains creativity and economic development sectors. To grant legal protection and create participatory village governments, Law No. 6 of 2014 concerning the Village was issued, stating that the Village has the right to manage village development. Practically, it can be actualized in two perspectives, i.e., preserving the values of the indigenous communities with democratic management of administrative village governance and giving the customary rights to manage the potentials of existing resources.

Both the perspectives must be strictly noted, that fairly preserving the values of indigenous communities requires a proper pattern to maintain village institutions without violating the local structures in the village. Kusuma (Kusuma 2016) asserts that indigenous people have adapted to changes. Moreover, structural and cultural affirmation and legitimacy are needed when the people are given the right to manage and regulate existing resources. By doing so, the actualization of social activities can be done democratically, which represents conventions on beliefs, norms, collaborations, and social attachments in the economic activities. In such conditions, the village communities can grow up in the locally-specified independency.

To affirm the authority for institutional management of village economic system that fits the mandate of Laws and targets of the National Development Plan, the Ministry of Village, Development of Disadvantaged Regions and Transmigration of Republic Indonesia has issued Ministerial

Regulation No. 4 of 2015. The regulation is aimed at improving the economic development in the villages through the establishment of a Village-Owned Enterprise (BUMDes). The existence of BUMDes, moreover, is expected to be effective in facilitating the whole economic activities in the villages, which is not only focused on financial and physical potentials but also social and cultural elements of the communities, such as traditions, local wisdom, art, religions, and other social features. In addition, the framework pronounced in the Law No. 4 of 2015 concerning villages has indirectly provided understanding to the villages about the continuity and interconnectedness in the management of local assets, administrative interests, and massive organization of the people.

Those three elements can be observed in their practices, especially how the village governments (as support systems) respond to the community aspirations in directing the local economic activities. Adding to that, establishing the organization can be done through the reinforcement of local groups. In this context, the village governments play the role in back-making in the procedures of reviewing and supplying budgets to empower the entrepreneurship of local people. Since Law No. 6 of 2014 and Ministerial Regulation No. 4 of 2015 were released, the Central Government has prepared a relatively-huge amount in the Draft State Revenue and Expenditure Budget (RAPBN). The allocation aims to prioritize the initial development from villages as the starting point. Such an endeavor can change the status and productivity of the villages to the data presented by the Minister of Village in 2018 shown in the following chart.

Chart 1. The total Village Revenue and Budget (APBDes) in Indonesia from 2009-to 2018

Alluding to Chart 1, it is shown that the development of disadvantaged villages has grown up from 2014 to 2018, with an amount of 33,592 in 2014 and 27,962 afterward. This indicates that as many as 5,930 villages have leveled up to developed villages. Meanwhile, the status of developing villages in 2014 constituted 22,892 and reached 30,561 in 2018. It means that around 7,669 villages have escalated their status to 'developing villages'.

The allocation draft for BUMDes by the governments is also expanded, indicated by the escalation of Village Fund (DD), especially in East Java as shown in the following data:

- 1) In 2015, the DD was allocated in the amount of 83.89% for development, 4.48% for empowerment, 3.60% for governmental administration, and 3.81% for community training.
- 2) In 2016, the DD was allocated in the amount of 87.70% for development, 6.80% for empowerment, 6.48% for governmental administration, and 1.80% for community training.
- 3) In 2017, the DD was allocated in the amount of 82% for development, 6.50% for empowerment, 4.05% for governmental administration, and 0.96% for community training.
- 4) In 2018, the DD was allocated in the amount of 76% for development, 12% for empowerment, 6% for governmental administration, and 6% for community training

Further, at the provincial level, three regions are performing speedy acceleration in the establishment of BUMDes, namely Aceh, West Java, and East Java. Data obtained in 2017 demonstrate that Aceh had successfully established 6,728 BUMDes, making it nationally top-



ranked. Meanwhile, West Java came to the second position with the achievement of 2,964 BUMDes established, followed by East Java in the third position with 1,424 BUMDes established (The Ministry of Village and Ministry of Development of Disadvantaged Regions, 2018). Regarding the advancement of BUMDes shown by the data, the Central Governments have detected the escalation of draft revenues, and the allocation of village development program has succeeded in elevating the village status to 'Independent Village' due to BUMDes activities with their effective applications all this time, especially in running the system.

Until recently, research on BUMDes remains incomplete, while the polemics of dynamics at the village level keep on developing by the existing situations. More extremely, there are even found some villages that are in fear of managing the Village Fund due to the potential of corruption or any technical faults. Besides, there are also some others achieving success in developing BUMDes as they succeed in reaching out to National and International levels, e.g., Kutuh Village in Bali, Wonosobo Village in Central Java, and Ponggok Village in Central Java. According to data from the Ministry of Village (PDTT), it is shown that there is a total of 74,957 villages that have been running the BUMDes program. It means that the Governments have reached 70% of the whole target defined between 2017 to 2018 (Detik Finance, 2019).

Based on previous research findings, it is also confirmed that BUMDes consists of some key elements to highlight. BUMDes, as mandated in the Laws and Regulations of the Ministry of Village, has provided slots and chances for the communities to succeed in entrepreneurship as they are facilitated to build collective entrepreneurship and innovatively make use of existing potentials. Meanwhile, the ultimate aim of the BUMDes program is to protect the rights of the indigenous communities by empowering the people in the management of any potential that exists. In its practices, the BUMDes program still typifies top-down logic since it serves to trim the chain of the village's local networks that have been institutionalized, which raises new issues about BUMDes in the village political system .

The trend of knowledge that grows up amidst the implementers of BUMDes is the assumption that such a program is the realization of one out of several village programs itemized in the Village Medium-Term Development Plan (RPJMDes). Thus, the role of village governments is relatively dominant in defining the directions and forms of the program to cause delimitation of the community movement due to the existing knowledge (Fajar Sidik 2015). More extremely, those taking charge of BUMDes are those involved on the boards of village governments. The execution of such a practice will certainly limit the community movement to contribute to BUMDes.

Further, the BUMDes program has many times trimmed or vacuumized the chain of village networks that have been institutionalized. This occurrence can be seen from the managerial restructure in the village governments and BUMDes (Dhewanto 2013). There are several changes of village actors, primarily those who have been doing that since many years ago, e.g., the change of '*Jogo Tirta*' role (those responsible for irrigation) to 'Head of Development and Plan.' In addition, the existence of the '*Kamituwo*' role (those assigned to lead at the hamlet level) is substituted with 'Village Secretary' along with the village assistants, which causes the roles of local village actors to get less and less.

The last highlight about BUMDes is that the program is contaminated in the context of village politics. In running the BUMDes, the activities and their impacts are quite blatant. The Head of the Village is involved in that. The only thing to worry about is how the BUMDes program is used to

invest in social services by the Head of Village so that it helps him get high electability. In addition, the monopoly practice by the Head of Village on the fund capital is commonly found. According to the regulation, it has been clearly stated that the BUMDes capital can be obtained from the Village Fund that has been specially allocated from the Draft of Village Revenues and Budgets based on the drafting years (Puskapol UI 2016). Investors are allowed to invest as long as the percentage fits the effective regulation. However, the field practices are still in violation. It is found that the investors are the Heads of the Village themselves, played by other parties. It is sure, that the accumulation of fund capital will only be limited and circulated in the village; or, in other words, monopoly practices exist in running the BUMDes program.

Referring to the background, the author intends to focus on the study of the implementation of the BUMDes program. As abovementioned, BUMDes issues remain unfinished yet, exclusively in terms of maintenance strategy. It is deemed as a centralistic platform of village activities that is separated from the communities rather than a platform for aspiration. In addition, BUMDes serves to benefit the Heads of the Village to maintain their electability, community trust, and monopoly in the village. For those reasons, how to establish a sustainable BUMDes by a locality principle remain mystified.

This article presents a different perspective about BUMDes, that establishing a sustainable BUMDes shall need touches of the community structure and be equipped with religious beliefs. Further, the powerfulness of BUMDes is not only on the village authority in making regulations but also on collectively attaching quality values of religious beliefs and community structure as a basic generator for a sustainable BUMDes. Furthermore, the values generated from such aspects make the BUMDes knowledge that exists a referral guideline for community conducts, which also remarks the novelty of this article.

## **METHODS**

A qualitative research approach was employed to elaborate on the existing phenomenon, involving descriptions of conduct, actors, and process of conduct (Moleong, 2005), in the form of a descriptive case study. A case study is used to nature study, explain, or interpret specific cases based on their contexts without any interventions from outsiders, which will, later on, be analyzed using the pattern matchmaking method (Yin and Djauzi Mudzakir 2006).

Moreover, in-depth interviews, focus group discussions (FGD), observations, and documentation were conducted to collect the data. To set the informants, purposive sampling through snowballing method was used (Sugiyono 2013). In such a method, the researcher positioned himself as a direct participant who attempted to observe how religious beliefs that had been embodied as a cultural capital could be accumulated in the development of economic, social, and symbolic capitals. Adding to that, the primary and secondary data were used to holistically and comprehensively explain the activities in BUMDes and BUMDa in Kutuh Village, Bali.

## **DISCUSSION AND CONTRIBUTION**

### **A. THE HISTORY OF VILLAGE-OWNED ENTERPRISE (BUMDES) ESTABLISHMENT**

The majority of people in Kutuh Village are believing in Hinduism. The religion teaches the believers a life principle that is always highly glorified, especially among the traditional people, *Tri*

**Hita Karana.** According to a former *Bendesa* (leader of the traditional village) of Kutuh Village, I Wayan Suwena, *Tri Hita Karana* is defined as the three basic keys to happiness keeping a good relationship with God, humans, and the environment. It is the principle that has become the cultural capital underlying the conduct of moving communities.

Bourdieu avers that in the higher level of context, the community conducts will be moved and accumulated in a united structure that has been a shared convention. As stated in the module, culture is referred to as an element of knowledge based on religions, cultures, and local awareness of certain fields. Bourdieu (Bourdieu 1988; 2005) reaffirms his explanation about cultural capital, that in some specific conditions, the cultural capital is the potential for a change into various types, e.g., economic capital through its complex or institutionalized transformation. It means that the interpretation of *Tri Hita Karana* will contemplate the dynamics of the community structure in empowering the existing resources.

In this case, Kutuh Village has its structure of regulations, namely: **Parahyangan**, **Pawongan**, and **Palemahan**. *Parahyangan* serves to regulate any related to religious rituals and ceremonies. *Paeonian* is a village structure that governs the relationships that occur among the people in some cases in the village, such as nativity, inheritance, marriage, and so forth. At last, *Pelemahan* is responsible for controlling environmental and land interests that exist in traditional villages so that any related to the development in the traditional villages become the major responsibility of *Pelemahan*. This condition and scheme have been stipulated as routine activities of the traditional people, and they can preserve it well. To some extent, the elements in this kind of structure are interrelated and serve to govern the social activities in the community.

According to the active Head of Traditional Village, Drs. I Made Wena, the principle of *Tri Hita Karana* is sustainable and has been practiced for a long time ago by the traditional people in Bali. Moreover, he adds that Kutuh Village has 15 temples that must be preserved and maintained collectively as a shared responsibility. The temples symbolize the traditional people in the village: three of which are the primary represent symbols of birth, life, and death; eight of which are the symbols of protection from the whole eight sides; and the rest of which is the special located in the coastal area. To manage the 15 temples, big ceremonies are annually held, which costs a huge amount of funds per year, around IDR 400-500 million.

The cultural capital that has been implemented in daily life is accumulated in the form of sacred knowledge. As a consequence, symbolic meanings are raised in the middle of traditional people in Bali. Bourdieu argues that the power of the cultural capital implied in social activities is attached to the conduct patterns of the community. The values from the knowledge are integrated with symbolic ones, which eventually constructs a referral guideline of the community conducts (Bourdieu 2005).

Further, how beliefs and symbolic values have become the foundation to develop Kutuh Village can be observed from the explanation given by Pak Lettre, the one who is responsible for managing Pandawa Beach. It is stated that in terms of asset and land management, the elders and ancestors of traditional villages in Bali are so geni. In Bali, the village temples are commonly possessing *Tanah Pelaba Pura*. It is land owned by a temple that is intentionally provided many years ago for the traditional people so that they can fulfill their needs at low costs to spend. Even one of the temples in Kutuh has acquired a very vast *Tanah Pelaba Pura*, with a surface area of 15 hectares. With all the beliefs and religious values, especially in *Tri Hita Karana*, the endeavor for land asset expansion is enormously successful. The designing of management regulations has been matched with the core



values of the religious teachings.

Furthermore, *Tanah Pelaba Pura* is managed by a certain person who is exclusively assigned by the traditional village. Those who serve to manage the land will commonly be appointed as the leader for worship held in the temple. In addition, there is a traditional rule, stating that whoever is willing to manage the temple, it is a must that he deserves to get the rights over the land named *Tanah Karang Ayahan Desa*. Furthermore, those who are living on the land of *Ayahan Desa* are free from taxation and its other types. However, as mentioned before, they are fully taking charge of *Tanah Pelaba Pura* and are responsible for providing any kinds of needs necessary for ceremonies held there. This practice helps to preserve the continuity of the customary traditions. Such a customary regulation has also become a part of knowledge capital that regulate resource management, especially land. The concern is on how the traditional regulations are engraved in the religious values that have been preserved many years ago and are converted to traditional knowledge that attaches to the believers.

Regarding land management, such regulation also applies to other types of assets. One of the examples is *Karang Puponan Desa*. It is a sort of land used or managed by the traditional functionary, and its outcomes can be used for the traditional management interest. This kind of system is similar to the *Tanah Bengkulu* system implemented in Java. *Pak Bendesa*, as the leader of the village, affirms that any that had been done by the ancestors in the past are so balanced and excellent. They had put a balanced portion that is appropriate to the functions of *Parahyangan*, *Pawongan*, and *Paleman*.

The ancestral knowledge that still needs to be learned and explored is how the whole existing traditions can be preserved through economic management in the case of preserving the temple and its land assets owned by a village. Indeed, it is the prospective generations who are responsible for making use of the enormous potentials that have been existing all this time. Beginning from the glory of the ancestral inheritance and nature, Pak Wena, the former *Bendesa* 2014, had designed a portrayal of the integration of the whole economic systems owned by the traditional village into BUMDa.

In such a condition, the theory from Bourdieu seems blatant that in terms of capital, habits and realms will construct social practices (Brown and Szeman 2000). In this context, religion as a part of the cultural values is represented as a guide in life. Its implications are pronounced in the forms of traditional regulations and resource management of traditional lands. The effectiveness of religious values in regulating resources and community conducts is seen from the mechanism of traditional regulations based on the realms.

Bourdieu states that the realm structure adapts to the context in which social practices happen, with capital distribution gaps. It has suppressed the use of specific functions of the capitals – specifically which capitals should be substituted and how to reproduce the capitals. This demonstrates an example of how economy and culture develop dramatically through the time of acquisition (Bourdieu 1988). Uniquely, the implementation of religious beliefs has become the structure in the communities, especially in a traditional structure. *Karang Puponan Desa* is allowed to be developed as a platform for social entrepreneurship expansion, especially in the activities of tourism and religious ceremonies.

BUMDa stands for *Bagha Utsaha Manunggal Desa Adat*, or is defined as the Traditional Village Integrated Business Entity. In the beginning, BUMDa has been in the operation since 2012 at the same time as the launch of Pandawa Beach. At the time, Pak Wena was still officiating Vice Head of the Traditional Village. He also contributed to encouraging *Bendesa* to form a business entity and to legalize its traditional laws as the foundation. Eventually, BUMDa was legalized through the Local

Traditional Laws, or contextually named as *Awig-Awig* at the time. On the same occasion, BUMDa has authority on village Financial Services (LPD) of Kutuh Village and Pandawa Beach.

Further, since 2014, when Pak Wena was still active as the Head of the Traditional Village, BUMDa was developed into 8 branches of business entities and 2 service branches. The business entity branches under the BUMDa authority include Village Financial Services (LPD) to manage and administer credit in the village, and Pandawa Beach to take charge of beach management. Moreover, goods and services are also provided to manage all the logistics and services needed in the coastal and traditional village areas. In addition, *Pirani Yadnya* serves to provide any physical necessities for the whole ceremonies held in the traditional villages, especially the ones held in the 15 primary temples. Moreover, there are also some other business entities found, i.e., tourism transportation, *Timbis* paragliding, art and cultural attractions and exhibitions, *Gunung Payung* cultural park, and other services for health and security.

In the theoretical review of the genetic structure by Pierre Bourdieu, it is shown that the practice of the land management system of *Karang Puponan Desa* constitutes the accumulation of a regulatory structure of religious values that attempt to restructure the existing regulations. In this case, the conversion between economic and cultural capitals results in relative values of the economy that can be exchanged on the market platforms (Bourdieu 1988). The restructure of regulations performed by *Bendesa* as the Head of Traditional Village with his apparatus constitutes the actualization of agents in preserving the traditional regulations and expanding them to entrepreneurship. Moreover, regarding Bourdieu's perspective, it is clarified that the outcomes produced by the materials and symbols assured by the structural qualifications have come to their rarity. The strategy used to convert economic to cultural capital through learning is still dependent on the structure of probability that rises from several types of capital offers (Bourdieu 1988).

In this specific context, the development of economic and cultural capitals is articulated in the development of BUMDa into 8 business units whose principles are inspired by the concept of Pura (temple) management concept. Lands, as the assets of traditional villages, need good and effective management to protect and fulfill the whole needs that exist in the villages. Whilst the elders and ancestors, in the past, used to plant *Palawija* and kinds of tubers, the current situation needs to follow the business trend – which business can make more profits. Further, Pak Lettre asserts that however, the current and future conditions are, people, will not be able to detach the nature of Bali from the tourism context. In addition, any kinds of discussions on the tourism sector must be quite close to the service business sector since the former itself falls into the service business type. For those reasons, *Pak Bendesa* finally decided to develop and make maximum use of any tourism potential that has been existing in Kutuh Village through BUMDa. The description of BUMDa in Kutuh Village is presented as follows.

### **Village Financial Services (LPD)**

It is a kind of institution established in 1990. All this time, the role of LPD is to facilitate the needs of traditional people, exclusively in Kutuh Traditional Village, Bali. The LPD cash is obtained from three kinds of sources; two of which are from the financial aid provided by the Province and the North Kuta Region. Meanwhile, the other is acquired from the community savings, which has been the convention by the instructions from the *Bandera* (Head of Traditional Village). It is regulated that whoever possesses wealth or an excessive amount of money is suggested that he deposit it in LPD.

In its principle, any amounts of money collected from the community will be collectively used for the local people in that community with the due consideration of possible interest for the depositors.

To expand and circulate the cash flow in LPD, some strategies need to be applied; one of which is by giving loans to those who are willing to run their businesses and to those who intend to conduct locally-traditional rituals, like *Ngaben*. The strategy to circulate the LPD cash flow is not only limited to traditional activities but also activities related to BUMDa. As reported in FGD with Pak Wena, as the *Bandesas*, he stated that the Pandawa Beach business project was initially begun in 2012, with the capital of IDR 1 billion. He assumed that a financial deficit would happen if the LPD cash remained vacant. More extremely, LPD would undergo great loss as it would pay for the huge amounts of savings interest for the LPD depositors. For that reason, on the basic principle of *Tri Hita Karana* (as abovementioned) and to protect the village assets with all the cultures, the presence of LPD is deemed as the support for any activities in the traditional community.

In so doing, the LPD cash flow is circulated in the local economic system as an endeavor to attract tourists. With the estimated amount of IDR 120 billion, the *Bandesas* and Head of LPD must be precise in using the LPD cash and traditional assets under their authorities, like *Tanah Puponan Desa*, and *Dwi Pura*, and so forth. The other spirit that encourages the traditional people and *Bandesas* to run business activities in collaboration with LPD is a series of religious ceremonies that require a big amount of budgeting – with an estimated cost of IDR 300 million for each temple wherein there is a total of 14 temples in the village. Therefore, it is clear that more and less IDR 3 billion is spent by the people for a single ceremonial event. As this financial issue is quite burdening to the people, the collective spirit is raised by the elites of traditional government, village government, and traditional people.

### **Pandawa Beach Business Unit**

Since 1998, lands as the village assets had become an intriguing issue. At the time, the status of land ownership was still unclear, which caused a tug-of-war between the Central Government and Regional Government. Structural claims from the Central Government became a restriction to empower the communities. The majority of people were under the control of the Central Government. As time passes by, the people together with the local governments strived hard to get legalization for the land certification and land use rights. Eventually, after 12 years long, precisely in 2010, the people were given the authority to manage the traditional assets. In addition, the traditional people with the *Bandesas* had succeeded to urge limestone land acquisition and made the land new road access to Pandawa Beach.

The naming process of Pandawa Beach had been through lengthy phases. In 1990, the beach was commonly used as a tracking beach spot since the traditional people, at that time, made use of the beach to cleanse the farming products, like cassava and tubers. The people believed that the seawater could rinse the sewage pasted in the products. After doing so, they conducted the other ceremony called *milasty* to express the sense of devotion to Gods. Some the people also call the beach *Milasty Beach*. The traditional people believe that any kind of ceremonies intended for their Gods will be the cause of blessings and peace in life.

At the end of 2008, the beach was set as a cultivation spot for seaweed. Most of the people residing around the beach are working as seaweed farmers. The support from the local government is getting more massive. As a result, in 2010, the farmers there were granted a reward from the Ministry

of Marine due to the best seaweed quality. Though maximum results had been achieved, such a condition is never successful enough to help improve the economic situation of the local people. It is caused by some factors, i.e., the unsustainability of seaweed farming and the dependency of farming activities on the harvest season. Consequently, the seaweed cultivation has not been able enough to fulfill the community demands for family and traditional activities needs.

In 2011, Pandawa Beach was officially open for tourists for the first time. According to the interview result with the *Bandesa*, *Pandawa* means a beach constructed on God's will. The average income from ticketing reach an amount of IDR 15 million in a week, with a ticket worth IDR 3,000. Even in its first launch, as many as 10,000 tickets were sold out in a day.

The cash flow from the ticketing incomes is allocated to the Regional Government (25%) and the traditional people (75%), which has been agreed upon in advance. Since the entry ticketing to the beach is also a part of local government assets, a profit-sharing scheme is implemented. Further, exclusive for business activities, health services, paragliding, art and culture, and other tourism features, the authority is fully on the traditional community, with the division of 40% for traditional cash and 60% for the employee's salary and maintenance. The contribution of Pandawa Beach to the community is so significant. In addition to providing opportunities for jobs, it also helps the community support the budgeting for the needs of ceremonies, temple maintenance, or other social activities, like tax exemption for those who deserve it.

### **Goods and Services**

Goods and services are the forms of BUMDa activities owned by the traditional community. The activities are performed in Pandawa Beach attraction, which is referred to as a unit responsible for providing supportive goods for tourism, like foods, beverages, and other types of services. The stipulated regulations in the business activities include that: (1) the sellers must be member of the traditional community; and (2) each booths costs IDR 350,000 for rent. In addition, the sellers are not required to spend an amount of capital for purchasing the goods to sell, i.e., young coconut water, Fanta, instant noodle, and Aqua. They only need to take the products out of the center for the business unit. After all, are sold, the sellers are to deposit the amounts of money. The number of goods sold determines the amount of money deposited to the business unit.

Somehow, some kinds of goods are not provided in the center for the business unit, like clothes, caps, and other similar properties; they are allowed to buy at the other vendors as long as they have confirmed it to the coordinator of unit for goods and services. It is applied to avoid manipulation in determining the prices amidst the sellers. Meanwhile, investors who would like to supply goods have to fulfil the regulatory criteria determined by the Head of Traditional Village in advance; one of which is that the market price shall be lower than the standard price, or at the very least of <IDR 100. For instance, suppose that Aqua cost IDR 500/pc, it would be redeemed for IDR 400. The reason is that the Head of Traditional Village will never sell any products from the outsiders with a big profit because such a condition has been agreed and become the shared commitment. In addition, the package of the bottled water has to be labelled with the symbolic icon of Pandawa Beach. The terms and conditions have been effective since the beach launching, e.g., *Pandawa Fresh Water* as a result of agreement between the management team, a drinking water company in Bali, Le Minerale company, and Aqua company. This partnership is also led to social activities, like helping out a grieving family, and giving some packages of drinking water to the family. In terms of eggs and young coconut supply,



the majority of the people still rely on the local products. In other words, they seek the suppliers from Kutuh Village as well.

The service business is held in a form of educational tourism service. It is a kind of activity to facilitate various parties who intend to travel while learning about BUMDa management. This service facility offers several activities, such as comparative studies, field orientation, field work lectures, and field work practices. Those who use the services are immediately provided with some service features, such as the management of BUMDa and BUMDes, governance in the contexts of traditional governments and central governments, APBDes, RPJMDes, and outbound activities. All this time, there have been some visitors from different regions making use of these services, i.e., visitors from UNDAYANA, visitors from UNMER, the Governments of Pasuruan City, and the Governments of Papua. Moreover, the service activity also provides the visitors with a Canoe ride, especially for those yearning for the charm of the sea water and the beautiful sight-view of Pandawa Beach from the surface. To enjoy the Canoe, the tourist will be charged for about IDR 60,000 for three hours.

### **Piranti Yadnya**

It is a specific institution that serves to be responsible for handling the community needs for routine and/or *Ngaben* ceremonies. *Piranti Yadnya* contributes to help those who intend to carry out *Ngaben* procession cover the financial burden since the procession really need a huge amount of money to spend. Based on the interview result, the family who carried out *Ngaben* procession spent around IDR 50 million. To help people not to purchase any from the outsiders, the traditional governments provide this kind of service.

Families who intend to conduct *Ngaben* procession must provide some equipment such as flowers, *sanur*, sticky rice, and other materials. They need, at least, IDR 15 million to supply the equipment. In fact, they still need to prepare the goods for succeeding in the procession at the cemetery and the sea. Special in Kutuh Village, *Ngaben* does not mean burning the corpses. Instead, it purifies the ashes from the graves symbolically. After the purification and prayers from the *Djuro Pura* (Head of Temple), the sand is brought to the beach for the second purification, and returned to its origins. Families who would like to conduct *Ngaben* have to keep in mind that the procession only applies in five years after the funeral. The other activity of *Piranti Yadnya* is to provide any equipment needed for traditional ceremonies at 14 temples in Kutuh Village. At last, it also contributes to helping the grieving families.

### **Regional Health and Security**

The primary activity of this type of BUMDa is to provide tourists with a service facility in response to unexpected things that may happen, especially related to physical issues. This kind of service is so responsive to things that may cause fatal consequences, e.g., giving information about disasters or even threats from outsiders. To use the health services, BUMDa has collaborated with Surya Husada Hospital in Nusa Dua that can be reached approximately 10 minutes from Pandawa Beach.

The visitors do not need to spend money for the treatment since BUMDa has allocated a special budget for health. This kind of service unit serves as a health insurance coverage for the visitors since it is the unit that pays for medical claims at the hospital. Further, the amounts and terms are adjusted with the policies defined by the hospital. According to the results of interview, there had been a



tourist who got heart attack. At that time, he had a visit to Pandawa Beach. After the heart attack, he was sent to Husada Hospital immediately by the Pandawa Beach's team who was responsible without any convoluted delay. In addition, there was once a visitor found died in Pandawa Beach due to diabetes. Soon did the Pandawa Beach's team help the visitor take care of the administration for the corpse return to the funeral home.

In respect of security interest, some security superintendents have been prepared and assigned around the shore. They monitor the visitors who cannot swim, or get pulled out by the sea waves when swimming around the beach. Also, they are also responsible for monitoring any suspicious acts, like thieving and terrorizing.

### **Transportation**

BUMDa's transportation business unit works for transportation services for tourist visitors. The BUMDa management provides some transportation and outbound service packages. The limits of the service depend on the packages ordered by the tourists, whether they order for an airport pick-up service, delivery service to tourist attractions in Kutuh Village, or even tourism education service. The visitors no longer need to fuss over looking for bus or cars to pick them up and drop them off. All they need to do is just calling up the transportation providers and requesting for delivery according to the shared agreements reached.

### **Paragliding**

It is one of the BUMDa business units that provides sport for entertainment. The activities in paragliding are commonly called as paragliding activities as the activities are mostly in the forms of aerial attractions. To ensure the security of the visitors, the boards of management have prepared experienced tandem masters and infrastructures. In addition, the paragliding activities have acquired FASI standard qualifications and has two locations for runways, namely the *Timbis* and *Gunung Payung* Cultural Park.

For those (visitors) who would like to use this kind of service must meet the requirements, such as: having reached 18 years old of age and not suffering from any congenital diseases, i.e., heart disorders or any similar diseases. Further, this kind of activity is adapted to the wind or seasonal conditions, so it is not open for everyday services.

### **Art and Culture**

Art and culture business unit is a kind of activities that generates other business units, such as tourism education service and routine celebrations. The activity may be in the form of traditional Balinese dancing attractions, e.g., *Kecak* Fire Dance. According to the information obtained from the director of BUMDa, the dance attraction is broadcasted every day from 6:00 – 7:00 p.m.

The art and culture exhibitions are also open during the "*Tedung Jagat* Open Stage" event, the most excellent art show of Gunung Payung tourism. There is also provided an open stage, with the sight-view of the open sea, located on the altitude of 600 meters above the sea level. It is able to accommodate up to 2,000 visitors.

The stage provided is very appropriate for art performances, concerts, parties, wedding parks, and other formal activities. In fact, *Tedung Jagat* Stage is a routine stage attraction that is ideal for

collaborations, i.e., art and cultural exhibitions, parties and company's birthday events, gathering nights, or school farewells.

## SCIENTIFIC DEVELOPMENT

As a form of strengthening studies in the sociology of religion, researchers showed that the power of Tri Hita Karana signifies ancestral beliefs and values in indigenous peoples that accumulate as cultural and symbolic capital. In addition, they are actualized in routine with respect to the environment, community and divinity. In this context, three kinds of land, namely, temple ports, village pupun, and village land, as resources are developed by agents, especially traditional leaders and their apparatus. They were able to restructure customary law regarding activities in eight tourism features, facilitate worship practices, and lead Village Financial Services (LPD). In addition, agents and structures are also able to regulate the behavior of indigenous peoples as the root of mind formation for the local community. This is the reason why trust can attach the structure of indigenous people's thinking so that every activity in BUMDa (Bagha Utsaha Manunggal Desa Adat / Integrated Business Entity of Indigenous Villages) can be collectively accustomed as routine.

## CONCLUSION

This article contributes to the thoughts about the activities administered in BUMDes or BUMDa in the context of indigenous/traditional people. The central aspect to highlight is that how the existing resources in the community, e.g., cultural capital, can actually be developed and restructured by means of religious, traditional, and social values. In essence, empowering the community is in no need of so-called normative or top-down rules.

Instead, the rooted and basic local structure that exists in the communities can be identified as the starting point to create the basis for social entrepreneurship effective to result in regulations on economic, social, symbolic, and cultural capitals. BUMDes that contributes to the community empowerment provides not only an economic reciprocal, but also regulations that have indirectly become the shared collective thoughts and ingrained within the communities



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