

**COMMUNITY LIFE “KAMPUNG BALI”
REVIEW FROM SOCIAL, ECONOMIC AND CULTURAL ASPECTS
(STUDY IN PATOMAN VILLAGE, BLIMBINGSARI DISTRICT,
BANYUWANGI DISTRICT)**

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ABSTRACT

Kampung Bali is an inland area located in Patoman Village, Blimbingsari District, Banyuwangi Regency in the midst of cultural, religious, ethnic and linguistic diversity, but can live side by side with one another. The topics of the problem in this research are: (1) The history of the existence of Kampung Bali in Patoman Village, Blimbingsari District, Banyuwangi Regency, (2) The Social, Economic and Cultural Life of Kampung Bali in Patoman Village, Blimbingsari District, Banyuwangi Regency, (3) Community efforts Kampung Bali in Banyuwangi Regency in preserving Balinese culture. The method used is a qualitative descriptive method with data collection techniques of observation, interviews, and documentation. The theory used in analyzing this research is Talcott Parsons' theory of Structural Functionalism. The results of this study indicate that (1) the history of the existence of the Balinese village is divided into three waves, namely wave I, there was upheaval during the Blambangan kingdom, waves II & III occurred during the eruption of Mount Agung, (2) the Balinese village community was able to adapt to maintain its sustainability both in terms social, economic and cultural. (3) The efforts of the people of Kampung Bali to preserve Balinese culture include the holding of PKB, the existence of a school for Balinese arts and culture, socialization to youth about Balinese customs and culture, the formation of the Youth Union in the Balinese village called Peradah (Indonesian Hindu Dharma Association).

Keywords : *Bali Village, Socio-Economic and Cultural Life*

INTRODUCTION

Indonesia has a diversity of cultures, ranging from languages with distinctive dialects, customary law, traditional ceremonies, kinship systems, arts, technology systems and equipment, beliefs, kinship relationships, social organization, and social interactions between individuals. This diversity gave birth to the motto Unity in Diversity which respects diversity.

Plurality occurs because of interactions that complement or influence each other. Social interaction occurs when humans cannot escape from relationships with other humans. As a result of the relationships that occur

between individuals (humans), social groups (social groups) are born which are based on common interests (Umanailo, 2016: 100). The similarity of interests is the socio-cultural forces that eventually give birth to settlements.

In Banyuwangi Regency there are village areas that have a different historical background, customary characteristics, social life, economy, customs, and behavior compared to other regions. The village in question is "Kampung Bali". The definition of Kampung Bali referred to here is not a settlement in Bali Province. However, Kampung Bali is located in the interior of Patoman Village, Blimbingsari District, Banyuwangi Regency.

The majority of Balinese villages are of Balinese ethnicity and are Hindu. The uniqueness of Kampung Bali is that it has strong kinship ties and continues to preserve its culture. Regarding the history of the existence of Balinese in Patoman village, there are still differences of opinion. It is very interesting to conduct a study related to the existence of Balinese people in Patoman to form Balinese villages. On the other hand, the existence of Balinese ethnicity in Patoman Village is an interesting thing to study, especially the problem of Balinese ethnic identity. This is what distinguishes a group from another group. Where these differences can be seen through customs, language, values, norms, culture, physical characteristics of buildings.

Concept of Society

Society is a human being who is always in touch (interacts) with other humans in group time (Setiadi, 2013: 5) in (Tejokusumo, 2014: 1). Community life which is always changing (dynamic) is something that cannot be avoided. Humans as social creatures always need other humans to fulfill their needs, it is inevitable that humans can live individually in their environment (Tejokusumo, 2014: 1).

Kampung Bali

The definition of "Kampung Bali" is etymologically divided into two words, namely "village" and "Bali". The meaning of "village" according to the Big Indonesian Dictionary is a group of houses which are part of a village "can also be interpreted as a typical Indonesian traditional environment, which marked by the characteristics of life that occur in close kinship ties. mutual cooperation, help each other, care for each other and work together (Hutapea, 2013: 3-4). Kampung Bali is located in Banyuwangi Regency, where the majority of the population is inhabited by Hindu communities while preserving the customs and culture of the Balinese people. This can be proven by the existence of buildings that resemble Balinese settlements and places of worship for Hindus.

The concept of social life according to (Soleman, 1986: 9) in (Sembiring, 2009: 25) Social life is seen as a social system, which is a whole of the parts or elements that are most connected in a unity. Social life is a life with humans or a human unit that lives in a social setting. Therefore, social life is basically characterized by:

1. The existence of a common life which at the minimum size is two or more people.
2. Humans are social / related and live together for a long time. Therefore, people relate and hang out for a long time and live together, there will be adaptation and organization of behavior and the

emergence of a feeling of being a unit (group).

3. The awareness that they are one unit
4. A life of a common system.

The Concept of Community Economic Life

The economic aspects of the village and job opportunities are closely related to the problems of the welfare of the village community. Adequacy of food and economic needs for the community can only be reached if household income is sufficient to cover household needs and the development of their businesses (Mubyanto: 2001) in (Juariyah, 2010: 64). So, it can be concluded that the socio-economic review of the population includes social, socio-cultural and village aspects related to institutions and work opportunities that have an impact on community welfare.

The concept of AGIL

According to Ritzer George (2002: 256) Parson's Theory of Structural Functionalism begins with four important schemes regarding the function of all systems of action, this scheme is known as the AGIL scheme. According to Parson, there are four important functions that are absolutely necessary for all social systems, including Adaptation (A), Achievement of Goals or goal attainment (G), Integration (I), and Latency (L).

RESEARCH METHOD

This research uses a qualitative approach. According to Tadjoen Ridjal (in Bungin, 2006: 112) a qualitative approach aims to explore or build a proportion or explain the meaning behind reality. The two methods used in this research are Ethnographic and Historical methods. These two methods complement each other in research. The historical method is to describe the history of the existence of Balinese people in Patoman Village while this ethnographic method studies how local people understand their culture according to their perspective. Ethnographic method is a study to describe culture by studying and understanding the views of life and cultural patterns which in detail initiate the ways of thinking, speaking and behaving of indigenous people in space and time (Bihantari, 2013: 7). The historical method aims to describe the history of the existence of Kampung Bali in the village of Patoman.

RESEARCH RESULTS AND DISCUSSION

History The presence of Kampung Bali

Origin of the existence of the Bali Village Patoman District of Blimbingsari Banyuwangi is inseparable from the history of the ancestors of the Balinese, who became the forerunner of the village of Bali which are in Blambangan which began when the pergelokan future kingdom of Blambangan when led by Prince Pati and his younger brother Mas Wilis. At that time, Prince Pati wanted to let go of his relationship with the Mengwi Kingdom of Bali. Hearing this news, the king of Mengwi sent his soldiers to come to Blambangan to solve the

problem. Starting in 1764 the Balinese Mengwi soldiers led by Patih Kaba-kaba landed on the Banyualit beach which is now better known as Blimbingsari. Some of the troops landed at Tanjung jajar or watudodol, north of Banyuwangi, while others landed in Banyualit (Margana, 2012: 39). They came to Blambangan to help the battle with his brother Pangeran Pati which was controlled by the VOC. In this battle, Prince Pati was defeated and then brought to Mengwi and died at Seseh Beach Mengwi. Meanwhile, some of the Mengwi royal soldiers chose to stay in Blambangan. One of them was the Lurah's great-grandmother who was nicknamed Singo Bali.

The great-grandfather of the village or Singo Bali is believed to have passed down the lineage of the first Balinese in Banyuwangi. Previously, the location was on I Gusti Ngurah Rai street, Penganjuran-Banyuwangi until he founded the oldest temple in Banyuwangi Regency which is on Jalan I Gusti Ngurah Rai Penganjuran Banyuwangi. Several years later, some Balinese people transmigrated to Blambangan, such as Buyut Buyut Kirat, Buyut Druning.

They are the second descendant. Next is the great-grandmother who lives in Kampung Bali with up to three generations. Around 1819 they moved to Patoman Village, Blimbingsari District as workers during the Dutch colonialism era. Stay until now until they are born.

Then, the next arrival of the Balinese occurred in 1843 which is estimated to have occurred when Mount Agung was erupting for the second time. So that there were some brothers in Bali who then fled to Patoman and Glondong. In the end they moved to Blimbingsari or Banyu Alit. At that time they were also working with the Dutch for corpse work by clearing forests for plantations in the Kabat area owned by the Netherlands. since then the descendants of the Balinese moved to the Patoman village for work reasons. up to 350 family cards.

Balinese people choose to leave their hometown because of natural factors. At the time of the eruption of Mount Agung for the third time in 1963, which resulted in damage to facilities, community land and infrastructure which required them to move to another area that was considered safe. In 1963, there was a massive transmigration from Bali to Patoman Village which made the population in Patoman Village increase. Besides in Patoman, there is also the Sragi Slope of Mount Raung.

Thus, the movement of the Balinese people there were three waves, the first wave due to upheaval during the Blambangan kingdom, the second wave due to natural factors, the second eruption of Mount Agung in 1843, the third wave of the eruption of Mount Agung for the third time in 1963. But that became the forerunner of the village Bali is located in the village of Patoman originating from the Lurah Buyut or Singo Bali who is believed to have passed the first lineage of Balinese people to Banyuwangi Regency.

Social, Economic and Cultural Life of the Balinese Village Community

Socio-economic life is the activity of a person who relates to other people to make ends meet. Social and economic life is included in a system called society. (Koentjaraningrat, 2002: 146-147) states that "society is a unity of human life that interacts according to a certain system of customs which is continuous, and which is bound by a sense of common identity".

The majority of Balinese villagers use their own regional language as a habit when interacting with fellow ethnic Balinese, but when interacting with other ethnic Balinese villagers are able to adjust the language used such as using, Javanese, Madurese, Indonesian. This can be seen from the harmony of religious communities who respect differences and need one another in daily life. This is a function of Adaptation.

The Balinese people in Patoman village are in their social system using the caste system, but the caste system is only used in formal situations and is not as strict as in Bali, for example in the use of a name. There are four castes or dynasty, namely:

- a. Brahmin caste, for example I De Bagus, I De Bagus
- b. Ksatria caste, for example I Gusti, I Dewe
- c. Waisya caste, for example Nakan, Si d. Sudra caste, for example Wayan, Made, Nyoman, Ketut.

This social system is only a differentiator of social status in the field of expertise. But still be a unifier without differentiating one another. In which all the patoman communities are giving, helping and protecting each other. The Balinese people in Central Patoman Village also have local wisdom in terms of protecting the environment. This is in accordance with the teachings of Tri Hita Karana. Where humans are required to maintain a harmonious relationship between humans and creators, humans and nature, and humans and fellow humans. Besides that, the togetherness in the village of Central Patoman is very high. Communities work hand in hand when society carries out development. With the diversity that exists in Patoman Village, it does not divide the community, but instead embrace, respect, help and protect one another regardless of religious, ethnic, custom and cultural backgrounds, because humans are unable to live alone as social beings. Social life cannot be separated from human culture itself.

Culture is a meaning that is intertwined as a whole which includes belief, knowledge, art, religion, customs and morals as well as habits carried out by humans as members of society. culture can be passed down from one generation to the next through a process of communication and learning so that the generations inherited have a strong character in running life. The Hindu community in Kampung Bali in their daily life is always guided by the teachings of Hinduism, the legacy of their ancestors in Bali, especially in the implementation of ritual ceremonies in the relationship between humans and God, human relations with humans and human relations with nature, still based on the teachings of Hinduism.

The presence of Balinese people in Patoman Village, Blimbingsari District, Banyuwangi Regency will have an influence on the socio-cultural life of the local community. This has led to ethnic diversity in society, which of course every society has a different cultural background. Such as the diversity of religions, cultures, customs, languages.

Talking about culture, there are Hindu holidays. The Balinese ethnic community in Kampung Bali still observes all religious holidays and all traditions that have been inherited from their ancestors. Religious activities in Hinduism are exactly the same as in the Hindu community in Bali.

Religious ceremonies are carried out in a simple manner and promote a sense of mutual cooperation and togetherness without eliminating the sacred elements of the ritual itself. Here are some religious holy days that are

always commemorated by Balinese people in Balinese villages, including: Nyepi, Galungan, Kuningan, Saraswati which are usually held at temples.

The Balinese people in the village of Central Patoman cannot be separated from the Ngaben ritual. Ngaben is one of the ceremonies *pitra yadnya*. Ngaben comes from the word *Beya* which means provision. The actions of the Hindu community in Kampung Bali carrying out cultural activities in the form of the Ngaben ceremony are symbolic, where the behavior is based on religious emotions and getting closer to their ancestors by carrying out the Ngaben ceremony. The Hindu community in the Balinese village who implements Ngaben is carried out in a simple way, without any pomp that is presented. However, this does not make the Hindu community in Kampung Bali lose the sacred value contained in the Ngaben ceremony. Because, in the implementation of Ngaben, the most important thing is the prayer from the family that is offered for the spirits of the ancestors who preceded

them for the safety and peace of the spirit. The Ngaben ceremony begins with a procession of families. Each family brings a photo of the mendinga or the body that will be memorialized. The sound of gamelan accompanied the group to the Ngaben location. After the body is *diaben* or burned, the rest of the ashes from the burning of the body are put into ivory coconuts and then floated into the sea or river which is considered sacred.

In this Ngaben ceremony, there is also a social and economic life that is interconnected, including by holding a mass Ngaben ceremony for underprivileged families, so that the bodies of their ancestors can be purified or cleaned according to the teachings of Hinduism. With this mass Ngaben, underprivileged families can carry out the ritual by paying 2.5 million rupiah or even free if they really cannot. This is reflected in the fact that the Balinese village people uphold the value of solidarity in their socio-cultural life. The cultural aspect that can be seen in the Ngaben ceremony is the community's concern for residents who are unable to carry out the Ngaben ritual because of constraints from costs, therefore the Balinese village holds a mass Ngaben. So that it is reflected that the Balinese villagers have high solidarity and care for others.

The Balinese village community also has their own local wisdom in preserving Balinese arts. Art is one of the seven universal cultural elements that are generally found in people's lives, which can be in the form of customs, fine arts social activities, music, movement and drama arts. The art that is still preserved in the village of Central Patoman is the *Dhamarwulan / janger Dharmayasa* Art which is a Drama Gong from Bali acculturated with Javanese and Banyuwangi cultures. The art of *Dhamarwulan / janger Dharmayasa* is an original work of art from Balinese ancestors in Central Patoman in 1921.

Janger is an original Balinese dance that is danced by more than four male and female couples. The art of *janger* is inherent in the daily lives of the Patoman community. because in the village of Central Patoman there is a legendary *janger* group, namely the "Dharma Yasa" *janger* group. This *janger* in Patoman has strong historical ties to his native Bali. The *Janger Dharma yasa* group has its own uniqueness which is indeed living by the Balinese people who live in Banyuwangi Regency.

The movement of people of descent

Singo Baliin the patoman, is not just a physical movement. Religion and culture to the arts were carried away. No exception to the art of janger and the accompanying Gamelan music. This art, slowly became the Dharma Yasa Group. If you look closely, this janger in the middle patoman has its own taste. The music from the barong that he performed. All of them have their own peculiarities that are difficult for other janger groups to adapt to. This further confirms the legendary art of Dharma Yasa. With the existence of this Janger Dharmayasa art as a form of efforts to preserve the culture of the Balinese people themselves. This is consistent with the AGIL scheme which addresses the existence of system latency or pattern maintenance.

With the maintenance of patterns, the Balinese village has the identity of the Balinese ethnic community. Identity is a feature inherent in a group that has its own uniqueness so that it differentiates it from other ethnicities. Based on the results of the research and analysis that has been done, it is known that the identity of the Balinese village community is still related or still takes the values of the life of the Balinese ethnic community as a form of ancestral heritage. Identity that is still pure can be seen in the belief system and the system

namings Balinese Hindu society. Standard identities exist in community life in the fields of temple systems, calendar systems, clothing and grooming, banjar, offerings, pasraman, mutual cooperation, Balinese language, and music.

The efforts of the Balinese Kampung Community in Preserving Balinese Culture

Preservation of a culture that is owned by the community is a must so that the culture can continue to be known and be passed on to the next generation. Efforts to preserve Balinese culture found in Dusun Patoman Tengah can be preserved through many ways, including:

1. The holding of PKB (Balinese art party) as a forum for artists and cultural observers to show cultural art creations in their respective regions so that they are recognized by the wider community as a form culture tour.
2. The existence of an art school and the establishment of art studios as a cultural arts training center, which can teach the younger generation to practice traditional Balinese dance. It is located in the gong hall of the Balinese village.
3. Introductions made by parents to children about systems traditional cultural, both from the use of language, life patterns, and ritual systems.

Cultural preservation demands the active role of the younger generation. In Kampung Bali a Youth Association was formed in a Balinese village called Peradah (Indonesian Hindu Dharma Association) which still preserves and enlivens Balinese culture and arts.

These efforts are carried out by the Balinese village community as a forum for the creation of cultural arts held by the government so that the cultural elements remain sustainable and provide educational value and inculcation of noble cultural values to the Balinese people. Thus the introduction of cultural elements through cultural arts performances is indirectly can build sustainability of the culture of Kampung Bali. there are activities

such as prasaman. This activity is usually used to teach youth about the culture in Kampung Bali, such as learning tetabuhan, making facilities and infrastructure in ceremonies that will always be there in every traditional ceremony, especially in temples.

These efforts were made by the Balinese village community as a forum for the creation of cultural arts held by the government so that the cultural elements remain sustainable and provide educational value and inculcation of noble cultural values to the Balinese people. Thus the introduction of cultural elements through cultural arts performances can indirectly build the preservation of the culture of Kampung Bali. Therefore, the awareness of the people of Kampung Bali in Dusun Patoman Tengah of the values of local wisdom in its culture can be used as the identity of Kampung Bali, which is well preserved and can be passed on to the next generation.

AGIL Theory Analysis

According to Ritzer George (2002: 256) Parson's Structural Functionalism Theory discussion begins with four important schemes regarding the function of all systems of action, this scheme is known as the AGIL scheme. According to Parson, there are four important functions that are absolutely necessary for all social systems, including

a. Adaptation.

Adaptation to the Balinese ethnic community in Kampung Bali can be seen in their livelihoods or the community's economic system. The main source of livelihood for the people of Kampung Bali is as farmers seeing the geographical location of Kampung Bali which is very strategic. When the Balinese village community wants to carry out several religious rituals that need a lot of funds, in this case the Balinese village people make dues together among fellow Balinese villagers such as buying offerings or offerings and repairing temples. In addition, Balinese villagers are able to adapt to languages other than Balinese.

b. Achievement of goals or goal attainment

Achievement of goals is a functional requirement that arises from actions directed at the goal goals. the priority concern here is not the individual's personal goal, but the common goal of its members in a social system. From the research results, it is known that the Balinese village people are very democratic in making decisions. Everything will be discussed together, where the decision will be discussed in the banjar which is a meeting place for residents. Every religious community in Patoman Village is expected to always foster harmony and cooperation between religious communities

c. Integration The

integration that we can see in the life of Balinese villagers is seen in the social system. As in the system banjar . Within the banjar itself, other residents are tied to a social solidarity, differences of opinion, views, or thoughts will be united by a decision made by the Kelian banjar. Solidarity bonds are built in order to work together in the religious and other social fields for the common interest.

Latency

Latency is the maintenance of invisible patterns that exist in a society. If linked with this research, it can be seen in the belief system. Each individual must behave in accordance with religious teachings and norms that have been taught by previous ancestors as a guide for life. When it comes to maintaining Balinese ethnic patterns, latency can be seen in the belief system. Each individual must behave in accordance with their respective teachings and comply with the prevailing norms that have been taught by the ancestors as a guide for life.

CONCLUSION

In accordance with the discussion of the main problems above, the following conclusions can be drawn. The history of the existence of the Balinese village is broadly divided into three waves. The first wave, the upheaval of the Blambangan kingdom during the war of Wong Agung Wilis, starting in 1764 the Balinese Mengwi soldiers led by Patih Kaba-kaba landed on the Banyualit beach which is now better known as Blimbingsari. They came to Blambangan to help battle with his brother Pangeran pati which was controlled by the VOC. In this battle, Prince Pati was defeated and brought to Mengwi and died at Seseh Beach Tabanan. Meanwhile, some of the Mengwi royal soldiers chose to stay in Blambangan. One of them was the Lurah's great-grandmother who was nicknamed Singo Bali. The great-grandfather of the village or Singo Bali is believed to have passed down the lineage of the first Balinese in Banyuwangi. What used to be the location was on Jalan I Gusti Ngurah Rai, an advocate for Banyuwangi Regency until he founded the oldest temple in Banyuwangi Regency which is on Jalan I Gusti Ngurah Rai Penganjuran Banyuwangi. The second wave, the eruption of Mount Agung in 1843. The third wave, the eruption of Mount Agung in 1963 which resulted in massive transmigration.

Aspects of social, economic and cultural life of the people of Kampung Bali create a sense of kinship, strengthen relationships between communities, and build a sense of solidarity among Balinese villagers. So that it can play an active role in existing activities in the Patoman Village community. efforts to preserve culture in Balinese villages by giving directions in the form of socialization and supervision to Balinese village youths about the importance of maintaining and preserving the traditions that have been passed on to them. Apart from being independent from an economic perspective, the Balinese village people are also independent from a social and cultural perspective. This is reflected in the open attitude of the Balinese people to developments in the Balinese village. This openness creates social and kinship ties to the surrounding community.

The culture that is owned by the Balinese people is still preserved and adapted to its environment. The uniqueness of Kampung Bali or Central Patoman is that the people use five languages at the same time in their daily lives, namely Indonesian, Balinese, Javanese, Madura and Using. Its religious activities are also exactly the same as Hinduism in Bali such as the Ngaben funeral ritual and other rituals. In addition, there is the Janger (Dhamarwulan) art which is similar to the Drama Balinese Gongor called ketoprak. Thus, the Balinese village community is able to maintain its sustainability both from a social, economic and cultural perspective.

Villages Bali is one of the villages in Patoman Tengah Hamlet, Blimbingsari District, Banyuwangi Regency which must be preserved. The development of the Balinese village apart from the intention of the people

inside, also hopes for the role of the government in maintaining its development. Development - development from all aspects is expected by the community. The development referred to is the construction of roads, schools and other facilities that support the existence of Balinese villages. In maintaining the preservation of Balinese culture in Kampung Bali, it is hoped that good cooperation between the community and the government is expected. The government provides the means for the development and progress of the Balinese village community. The continuous cooperation will make the Balinese village progress and develop because the Balinese village already has an invaluable historical value.

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