

The Role of Indigenous People in Maintaining Cultural Existence in the Era of Modernization

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Abstract: The concern of indigenous people as cultural creators is required to maintain the existence of local culture in their area. The purpose of this study was to see the cultural phenomenon and the role of indigenous people in maintaining their cultural existence in the era of modernization. The research employed mixed method with the approach of qualitative and quantitative. The data were collected through observation, questionnaires, interviews to 20 respondent from Indigenous People of Panglipuran Village, Ubud Bali. The result showed that Indigenous People in Panglipuran Village, Ubud Bali still run their culture although they open to modernization; The strategy of customary leader in maintaining their culture are open up with modernization, conserving their culture with making culture event, and also social control; indigenous people said that their culture relevant with modern life; The Indigenous people still run their religion and art as the strong culture and the fading culture are their original livelihood, caste, and burn herself (for a woman when her husband died); Globalization and modernization are challenge for the indigenous people in maintaining their culture.

1 INTRODUCTION

Indonesia has diversity of tribes, religions, mores, and languages. There are 1331 tribes category and 742 languages in Indonesia (www.bps.go.id). This cultural richness of Indonesia makes many tourist from all in the world come to Indonesia as holiday destination. The number of tourist to Indonesia in January-April 2017 was 4,2 million (www.bps.go.id). There are increase 19,34 percent than 2016. Tourist interested not only to beautiful view but cultural life in Indonesia.

Cultural life in Indonesia stay until this period because role of indigenous people. Indigenous people refers are recognized as having unique social, cultural, and health needs, often within larger mainstream societies to which they are expected to adapt (Kuhnlein, 2016). There are four type of indigenous people : First, Kanekes Type and To Kajang; Second, Kasepuhan Banten Kidul and Suku Naga; Third, Indigenous people depend in nature; and last indigenous people who dissapear from nature resource management as effect of colonialism. All indigenous people are protected by law. They have

teritority, customary law, and especially have important role as save nature balance.

One of tribes which famous by their indigenous people is Bali. Almost Bali society still run their culture in daily life, and they still have existence indegenous people who live at traditional village. They are indigenous people in Tenganan Village, Trunyan Village, and Panglipuran Village. They are very obdient to customary law but opened to outside world.

This article observe indigenous people in Panglipuran Village, Bali. The reason is most foreign tourist come to this village than domestic tourist and it makes interaction between both. The interaction can be positive affect and negative affect to their culture, positively will be income to them and negatively will be social change.

2 METHODOLOGY

This study followed by qualitative approach and descriptive study method. Descriptive study method is observe society group, an object, a condition system, a system idea, or phenomonom nowadays

(Nazir, 2005). The purpose of this study are make systematic description, factual, accurate, about facts, characteristic, and characteristic between phenomenoms observed. The site was in Panglipuran Village, Ubud Bali. Research subject choose by are indegenous people and their customary leader. Research instrument using observation, interview, literature study,and documentation study.

3 THEORITICAL STUDY

3.1 Indigenous People

In Indonesia, indigenous vocabulary became popular since the last 10 years. Non-profit (obvious) have a huge contribution in the popularization of this term as the equivalent of, especially since the meetings were organized by the Indonesia (WALHI) in Tana Toraja in 1993. From the meeting that the term indigenous peoples later agreed that indigenous peoples are ancestors (hereditary) in a specific geographic area, and has a value system, ideology, economic, political, cultural, social and the region itself (Muhammad Mulyadi, 2013). The notion of indigenous peoples cannot be released from the lacking customary law. According to Hazairin in Soekanto (2005) that the customary law Community is a viable unity have completeness to able stand on its own, namely has the unity, the unity of legal authority and unity of the environment life based on shared rights over land and water for all its members, legal forms families (matrilineal, patrilineal people, or bilateral) affects the system his administration mainly based upon agriculture, livestock, fisheries and the voting results of the forest and the water, and also small poaching wild animals, mining and handicrafts.

Indigenous peoples have the wisdom that height, depth of knowledge of life which was awesome as well as the socio-economic system resilient. However, in reality it happens a contradiction between the cultures of indigenous peoples that is based on the balance of nature and the system of production that put more emphasis on subsistence economy (tillage, hunting, gathering, gardening etc.), with the policy Governments that exploitative to natural resources. Indonesia's economy expanded macro with emphasis on large scale plantations, mining, logging, and others as a primary source of national development. The Government, the media and private parties build on indigenous culture as the backward, ancient, primitive, uncivilized and a variety of other negative stamp. According to Abdurrahman (1997) that

"indigenous peoples living with civic life patterns where the law is working and at the same time also is the result of a process of development which is the source of the law." The life of indigenous peoples always grew out of a need of a real life, a way of life and Outlook on life, which is the whole culture of the community.

Since the 1950s, as can be read in *Redefining Culture: Perspectives across Disciplines* (2006) edited by John R. Baldwin et al., Social scientists and humanities already formulating more than 300 definitions of culture. One of the latest definition of culture, which was formulated by R. Maxwell and published in 2001, describes it as follows Culture is 'the sum of stories we tell ourselves about who we are and want to be, individually and Collectively. Culture also works as the staging ground of Reviews these narratives identity and of our daily routines. Culture comprises and constitutes the places where we live; it is the built environment and the peopled landscape. It also works in the memories that reside in the flesh, from the spark of recognition, an uncanny remembrance, to the dull reflex of Forgetting and the dogged reminders inhabiting bone and muscle of a body once stretched in sport, childbirth, dance, labor, and lovemaking. Culture works in the traditional sense as well, as sources of cultural wealth-the Patrimony of the state, nation, people-commissioned and collected through private and public patronage and stored in museums, galleries, movie archives, corporate offices, or displayed in parks, plazas, and other public spaces. Finally, culture works in the ordinary sense of the work taking place in the factories, studies, warehouses, schoolrooms, and other sites of cultural realization. Culture works building where people work the material fund, or hardware, from which we draw sustenance conceptual and narrative to understand the world. (Baldwin et al., 2006: 194) Indonesian people themselves know about the culture and cultural understanding of at least two sources of knowledge, which is the source of the West, especially Europe through the Dutch and then the English, and the source of the East, especially through Sanskrit. From the sources of knowledge of Europe, people familiar with the word culture in English or in Dutch culture. The term comes from the Latin word, derived from Colere word whose meaning is related to the activities of tilling the soil. Later this sense evolved to include all available sources and human activities to process and manipulate nature. From the sources of knowledge of the region of India, people familiar with the word mind and power, also said cultivation which means love, intention, and flavor. Budhaya word is

the plural form of the word buddhi, which means mind or intellect. Although an understanding of the culture is very broad and diverse, at least there are some things that can be used as a handle in an effort to understand the culture. As categorized by Raymond Williams, it should be noted that in every age and in every society there are three cultures, the culture of the remaining (residual culture), the dominant culture (dominant culture), and the culture is growing (emerging culture). Policies in the field of culture should include all three of these cultures.

Some scientists, other than sociologist Talcott Parson and anthropologist AL Kroeber distinguishes sharply culture form as a system. In this case a form of culture is a series of actions and human activities are patterned. Similarly, JJ Honigmann in his book *The World of Man* (1959) cultural divide into three states, namely ideas, activities, and artifact. In line with the experts thought, Koentjaraningrat argued that culture is divided or classified into three forms, namely: a) Being as the arrangement of ideas, values, norms, and rules. The form is abstract, intangible, held, or photographed, and its place in the minds of citizens where the culture is alive. The ideal culture is also called code of conduct, which indicates that the ideal culture has the function of managing, controlling, and give direction to the actions, behavior, and human behavior in society. The ideal culture can be called custom or custom, which is now being stored in archives, records, and digital media. In short, the ideal culture is a manifestation of a culture that is abstract.

Culture form a patterned arrangement of activities and actions of men in society. The form is called the social system, which involves action and pattern of human behavior itself. This form can be observed, recorded and documented as in the social system, there are activity-related human activities and associate with one another in society. This culture form appears in the form of behavior and language as they interact in everyday social life in the community. In short, the social system is a manifestation of culture that is concrete, in the form of behavior and language. c) Culture form as objects of human work. This form is also called physical culture. This cultural manifestation is almost entirely a physical result. The most concrete nature and the form objects or things that can be touched, seen and documented. An example is the temple of Borobudur, batik cloth, and buttons, building techniques, etc. In short, physical culture is a culture that is a concrete embodiment in the form of materials or artifacts.

As a perfect living beings, humans create a culture of results of creativity, initiative, and work that uses

none other than to meet the needs of human life itself both need physical and spiritual needs. Thus, culture has a role in human life as:

- a. A relationship between human guidance or group.
- b. Containers to channel feelings and other abilities.
- c. As a guide the lives and livelihood, including meeting their needs.
- d. Distinguishing humans from animals.
- e. Instructions for how people should act and behave in socially.
- f. The setting is so that people can understand how it should act, act, determines his attitude when dealing with others.

Thus, human life and depends on the culture as a result of his creations. Culture also provides rules for humans in processing environments with technology conjured. Culture is the identity of a region or country. Important their culture because the culture we can fortify themselves in behavior. Local culture is the basis of the formation of national identity. The local culture is a culture that comes from every region in Indonesia which is characteristic of the area. Local culture is maintained to make the cultural identity of the nation, in the sense that the country is a country that has the identity of norms and customs which show that the country character. There are several advantages of local culture, among others:

- a. Local Cultural Diversity diverse Indonesia has its own characteristics compared with other countries. Likewise, the number of locally-owned culture, this makes us proud of the diversity of cultures that exist.
- b. Local culture is rich in values make it have its own characteristics. While the weakness of the local culture that must be changed are:
 - a) Didn't register patent right of local culture Indonesia to the United Nations that is claimed to other countries, such as angklung of Sundanese claimed Malaysia.
 - b) Still tribal or regional high in managing the local culture so the supervision or control is weak.
 - c) Lack of creativity of the younger generation
 - d) Indonesian society, especially rural society is still conservative, maintaining the old culture
 - e) Lack of government promotion in international events so that the understanding of the people of Indonesia to the culture is weak due to the lack of information obtained

- f) The absence of filters from government so that the entry of foreign influence very quickly

3.2 Indigenous Peoples in Bali

The customary law community in Bali is set with customary law that were the Hinduism. Customary law is the law society's legal environment is growing in adat Bali based on the teachings of religion (Hinduism) and grow following the Customs and a sense of propriety in customary law society of Bali itself. So in customary law society of Bali, between customs and religion are inseparable. Cannot separated between religion and customs because it proceeds from the teachings of the religion. According to Wayan Windia and Ketut Sudantra, the Balinese are bound by the legal norms that govern the disconnection of their lives, whether in the form of laws written and unwritten law, written Law that applies is derived from the country in the form of regulations militate-Indonesia Republic's invitation, while not his law (customary law), which applies in the Balinese are sourced from Balinese customs called Dresta.

In the teachings of Hinduism as practiced by the Community customs law, implementation of religion can be run through the ethical, moral, and ceremonial. Third this is used as the norm that regulates life together in society. Ethics, decency, and ceremonies which are reflected in daily life reflects a sense of propriety and balance (harmony) in the life of society. Therefore the principle of law that customary law is concerned with propriety and balance. The existence of the principle of appropriateness and balance, is a guideline to be able to measure and assess the actions and deeds in accordance with norms and regulations or breach has occurred. That factors become affect to the development of customary law. There are four important factors that affect the development of customary law. Those factors are:

- a. Factors magical and animism: the influence of animism and magical are big and not or not yet be hard-pressed by the religions that came later. This can be seen in the form of implementation ceremony were sourced on the belief in the powers or supernatural powers that can please help.
- b. Religious Factors: the presence of the influence of the religions that went to Indonesia and then embraced by the community concerned customary law, such as Buddhism, Hinduism, Islam, and Christianity.

- c. Power Factor higher than customary law Fellowship: the higher Power of the indigenous fellowship this is a power which has a larger area of customary law as an Alliance of the Kingdom and the State.
- d. Relationship with people or foreign powers: this factor is huge influence. Even these foreign powers that caused the customary law is shifting from a few areas of life law. In addition, the Western mind nature brought by foreigners (West) to Indonesia and a foreign power in the association law, strongly influenced the development of the Indonesia people's way of thinking.

3.3 Modernization

Modernization is an attempt to live up to the times and a constellation of the world right now. For the people of Indonesia, it means changing various properties in the psychical that does not match with the present-day life and familiarize with some Western Nations mental attitude in life now (Koentjaraningrat, 2015). We are a nation of Indonesia should develop mental traits, to be more prosperous than at present, to better refine our democracy, to generate more quality works to be proud of. The elements that initially originated from Western culture that can follow, we take over, we are adaptation, we buy, without having to be like Westerners.

The people of Indonesia are trying to adapt a Westernized life style is people are leaning towards westernization. They are not necessarily modern, especially their mentality. He talked to stylistics full phrases Netherlands or United Kingdom but in the other hands, he has feudal mentality. He was not disciplined in his life, did not dare to take responsibility, not quality in his work, then the person is actually the same does not have a mentality necessary for modernization.

Modern society is a society that is characterized as a global community. According to Mahfud Choirul development trend in global era society as follows:

- a. Functional communities, i.e., communities that each of its citizens in touch socially just happen due to usability or functionality.
- b. Technological society, that society that all Affairs and its activities must be carried out according to the engineering departments, respectively, who are likely to already be raw.
- c. Scientific Societies, i.e. societies which in appreciating man is more colored by some distant

thing was worth rational objective, provable (demonstrable in empiric and scientific norms).

- d. Open society, a society that runs entirely regulated by the system.
- e. Transendentalisasi religion, i.e., communities that put religion merely as a problem of the individual.
- f. Society all-round value, i.e. the development of the cultural values of the community incurred due to modernizing itself.

In the face of the challenges of globalization, according to Nils A. Shapiro there were six strategy including:

- a. Careful planning
With good planning, everything can be taken into account previous, and that can be done because the anticipation towards the possibilities would occur.
- b. Practice and experience
Practice and experience will enhance the professionalism of a person in a variety of areas of life.
- c. Willing to learn from others
The lives of others can be a good mirror for anyone willing to display Windows.
- d. Willing to cooperate and work hard
People must have a strong motivation to develop the entire motivation owned in order to achieve the success of life.
- e. Stoic face disappointments and setbacks
Failure is not only have negative side solely because of the failure can be considered as the seed of success.
- f. The ability of being honest
The success of the long-running success was developed on top of a foundation of honesty.

4 RESULTS AND DISCUSSION

4.1 The Culture which Still Embraced by the Indigenous People

The result of interview showed that indigenous people of Panglipuran Village are still embraced their culture. Balinese culture is derived from the Hindu religion. Culture adopted by the indigenous people is still very traditional and adhere to the custom but not apart from the progress of the times. The customary leader invite all elements of society to preserve local culture by cooperating between local government and customary stakeholders. Aims to synergize each other in maintaining culture in Panglipuran, but not violating existing law so that culture will remain

sustainable and the government will keep running without hindering one another.

King of Ubud has defined Ubud as a metropolis village. That is, the village of Panglipuran little much into the flow of modernization. Especially in the area around Puri Ubud, do not see the side of the 'village' in the neighborhood because it already looks modern. Looks many fancy restaurants, cafes, and filled with foreign tourists. However, on the way to the Ubud castle is still visible purity people, like a typical Balinese-motivated house. There is a place of worship in front of the house, as well as expertise in the arts that is extraordinary. Panglipuran area is different from the rest of Bali, giving rise to its distinctive characteristic of the community especially in the arts. Almost every house in Panglipuran has an expertise in art, such as carving and handicrafts. The kingdom of Ubud is told by the King of Ubud has attachment to the Kingdom that existed in Java such as Pajajaran and Majapahit. Culture in Panglipuran is almost the same with other Balinese society, which is culture that coexist with Hindu religion itself. So it is difficult to sort out which native Balinese culture, and which culture results from the lessons on Hinduism. In addition, Ubud became one of the remaining kingdoms and still retains its royal system. Although the kingdom has no power in government, he is the role model.

The people of Bali have the concept of Tri Hita Karana as local wisdom, the concept is a heritage of ancestors based on Hinduism. This concept emphasizes the balance in establishing the relationship between man and God, man with his neighbor and man with the natural environment. Therefore Culture held by the people of Bali can not be separated from religion, every cultural ritual undertaken must have a religious philosophy, not a few religious rituals that are adopted into culture. Not limited to Hinduism, culture in Bali is still much concerned with the culture that exists on the island of Java, especially East Java.

Culture is embedded in the village of Panglipuran is still very thick and still beautiful. One of them is Tri Hita Karana which means: 1. Human Relations with God (Parahyangan), 2. Human with nature environment (Palemahan), and 3. Humans with each other (Pawongan) Tri Hita Karana this society becomes a reference.

4.2 Strategy of Customary Leader in Maintaining Local Culture

The most important thing for customary leader in maintaining local culture is commit to himself

because is not easy. The customary leader is role models of his community. Beside that, make the rules locally, honor the ancestors, and inculcate cultural values to youth. However the cultural values not only to remembered but also reinforcement by rule. They also have the Sekaa Teruna-Teruni which is a social organization exist in Bali society in order to continue the cultural heritage in the form of art.

The way to combine arts and culture is culture packed in an art. In the arts there is a spiritual value that can be used as a tool for the community to maintain their customs and obedience to the norm through art performances namely art performances in which must still uphold the philosophical value and it's not just a show, but also has the defense of the government with the rules that still maintain the customs of society.

In Bali, culture is the wall, so the customary leader and the community are looking ways to use the culture for revive the economic cycle of the surrounding community. Meanwhile, the strategy of customary leader in maintaining the culture, namely: (a) Make commitments agreed by The King and community, investors, who want to establish a company. Investors must ask permission first to the King and the people of Ubud. (b) The government should have good control. (c) Creating elements of society that are capable of developing and preserving culture. Among them by providing opportunities for young people to develop a culture by not exploiting it. If greedy it will destroy everything. (d) Uphold "Religion is the way, culture is security". (e) Strengthening filters on culture with The Tri Hita Karana concept. The three causes of happiness (relationship with God, man and nature). Their icon is "ajeg Bali" as the bastion of community life and part of the way of thinking, say and do for the Bali's existence.

Strategy of the customary leader called Bendesa by doing ajeng Bali (an activity that aspires to preserve the identity of Bali peoples, formed by acculturating Bali as a recognized cultural concept as customary and ancestral religion. Traditional village led by Bendesa has the power to establish the rules that bind all citizens (awih-awig). Organized and agreed upon in village meetings (paruman / sangkepan), such as efforts to maintain order, peace and public security in order to create harmonious relationships among fellow citizens, nature and with God Almighty, as the embodiment of Trihita Karana's gospel.

Panglipuran Village is famous as a producer of handicrafts or carvings and even paintings. This is the original culture of the Panglipuran community so

that along the road in Panglipuran there are many art galleries. Aims to maintain and introduce the culture of Panglipuran to tourists as well as to increase local people's income.

4.3 Culture and Modern Life

Indigenous people of Panglipuran said that their culture is relevant with modern life because Balinese culture actually upholds the values of balance and harmonization of human relationships with God (Parahyangan), human relationships (Pawongan), and human relationships with the environment (Palemahan). Reflected in the teaching of Tri Hita Kirana (three causes of welfare). The culture is so relevant in modern time, so that people will always be obedient to their Lord, able to establish good relations with each other and keep nature preserved. They will not be easily influenced by the negative impact of modern times. If human beings are able to maintain relationships with these three aspects then the welfare will be reality. They realized their culture are uniqueness and attraction of tourism so that they didn't leave it.

4.4 Cultural Elements That are Still Strongly Executed and which Have Faded

Strong cultural elements in Panglipuran Village are 1) Art, because there are many galleries, art markets, music and dance performance are held every night, 2) Subak system that regulates irrigation and cultivation of rice fields, 3) Architecture that regulate the layout of the room and building resembles Feng Shui / expression communicative and educative symbols), 4) Religion : Tri Hita Karana.

Fading cultural elements: 1) Language because their tourism demands use Indonesian or other foreign languages but the original Balinese accents are still visible when they speak, 2) Social Organization : a. Marriage the caste system greatly influences the marriage process (formerly) and the customary delivery of dowries/ petuku luh but has now disappeared mainly among families or educated people, 3) Livelihood, where formerly most fishermen, hunting and gathering now the community is engaged in the field of tourism, 4) Burn herself for a woman when her husband died.

4.5 The Challenges Faced by Indigenous People in Maintaining Cultural Existence

Modernization and Globalization become challenge for indigenous people in maintaining their culture, with technology Bali famous as tourist destination. Many foreign tourists coming into Bali making them a bit difficult to run their culture. Both local and foreign tourists who visit Bali bringing each culture that does not same with local culture and it will be influence to indigenous people especially for youth. There are bad influence like western in fashion and lifestyle.

The tourist also influence in religious aspect. When the feast Day Nyepi all activities must be stopped but there are still some tourists who still roam the streets and also light a fire, electricity and so on. Indigenous people who live from tourism as tour guide sometimes didnt follow the religious ritual like sweep away the offerings to the sea as a series of Nyepi Day because they must working.

The entry of foreign culture becomes a challenge for local culture to be maintained. In this case, the role of local culture is needed as a counterweight in the modern era.

5 CONCLUSIONS

Indigenous people in Panglipuran Village still embraced their culture because it relevant with modern era and also as their income. The strategy of customary leader for maintaining their culture is very appropriate because they didnt refuse modernization, but local culture must be adaptation without changing their values.

Colaboration between religion, culture, and economy will be supported their culture existence. The most important thing they must engage youth and always values as priority rather than commercialization.

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