

The Use of Traditional and Modern Media in Conveying Information in Penglipuran Village

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Abstract. The existence of *pengarah* has begun to be streamlined by the use of social media in its implementation. The method used by *pengarah* in conveying information has become more modern. In contrast to the implementation of the *pengarah* in Penglipuran Village, still maintains traditional methods amid the influence of globalization. This study aims to examine the existence of *pengarah* in Penglipuran Village, examine the application of the use of traditional methods that are still carried out today by *pengarah* in Penglipuran Village. The research method used is a qualitative descriptive method carried out by making observations, as well as conducting interviews. The results showed that the *pengarah* in Penglipuran Village are actually inseparable from the influence of globalization, the use of traditional methods is still carried out because it has the meaning of certainty of information that must be obeyed by the community or as a form of unifying krama.

Keywords: Conveying Information, Globalization, Pengarah

1. Introduction

Penglipuran Village is one of the traditional villages located administratively in Bangli Regency, at a distance of approximately 15 km from the city center. Its strategic location provides many conveniences for local and foreign tourists to be able to travel to Penglipuran village. Actually, the charm of Penglipuran village lies in the cleanliness and beauty of its environment. However, Penglipuran village is also famous for the culture and traditions that it has preserved since long ago in everyday life. One of these traditions is the *mepengarah* activity carried out by *pengarah* or *sinoman* before any traditional activities or religious ceremonies in Penglipuran village. When understood, *mepengarah* is an activity carried out by someone to convey messages from the customary board to the people in the village, while *pengarah* is the person appointed by the customary board to convey the information. The purpose of *mepengarah* is to facilitate the role of customary administrators in informing every activity that will be carried out in the village itself. Therefore, in simple terms, *pengarah* can also be understood as a person who conveys information or messages from customary administrators

that must be conveyed to the community as a whole in the village.

In essence, every village or traditional village in Bali must have a *pengarah*, although with different names. In the implementation of *mepengarah*, it is usually done by coming directly to the community's home area to inform them of all the needs in the village itself. However, in the current era of globalization, the existence of the *pengarah* has also begun to be streamlined with the use of social media. So that in conveying information, the *pengarah* no longer has to come to every community house or can be said to be more modern. Along with the rapid development of the times, the influence of globalization cannot be separated from everyday life, whether it is used to fill spare time or as a demand for community activities. For example, in carrying out a job or socializing with other people, the use of social media cannot be separated. This underlies the paradigm shift in the role of *pengarah* itself, because with the use of social media, the delivery of information can also be more practical and efficient without reducing the essence of *pengarah*.

In contrast, the *pengarah* in Penglipuran Village still persists with his traditional methods or still uses the usual methods used by the *pengarah* in general. However, the traditional method used by the *pengarah* in Penglipuran village is also unique. The uniqueness can be seen in the way the information is delivered, whether it is delivered loudly from the street or only from the front gate of the community's house. Reflecting on this, the author is enthusiastic to study how the existence of the *pengarah* Penglipuran village still survives as part of the culture and traditions inherent in the community in the midst of globalization.

2. Method

In this research, the type of research method used is a descriptive qualitative method conducted by making observations as well as conducting interviews. This research was conducted because the researcher wanted to provide an overview of the existence of the *pengarah* in Penglipuran Village, who still survives with traditional methods in the midst of globalization. The place where this research was conducted was Penglipuran Village, which is located on Jalan Rambutan, Gang III A1, No. 6, Bangli District, Bangli Regency, Bali. The subjects taken to support this research are the general public of Penglipuran Village, people who have carried out the role of the *pengarah*, as well as people who understand the role of the *pengarah* in Penglipuran Village. While the data analysis technique used is the Miles and Huberman model, which includes data collection, data reduction, and data withdrawal (Sugiyono, 2009: 91), Meanwhile, to convince readers that the data obtained can be trusted or accounted for, this research will use triangulation, or checking data from various sources in various ways and times.

3. Results and Discussion

3.1 *Pengarah* in Penglipuran Village.

Actually, the existence of *pengarah* or *sinoman* in Penglipuran Village has been carried out since long ago by the community, so that it has become a cultural heritage or tradition from the ancestors. Usually, the person appointed as the *pengarah* must be part of the village

pengayah or *pangarep*. The so-called *pengayah* or *pengarep* village can be understood as a form of representation of families living in one house yard area in the center of the central settlement in Penglipuran Village. Basically, people who live in one house can certainly consist of several families, depending on the number of descendants. However, the one who will be able to carry out the obligations as a representative of the village *pengayah* or *pengarep* in one house yard is a representative of one of the families who live in the central area of Penglipuran village. If one of the families is already a representative of the *pengayah* or *pengarep* village, then the rest of the family is referred to as the Roban village. This also applies to all people living in Penglipuran village.

Basically, being able to carry out the role of *pengarah* in Penglipuran village is also determined based on the status of ulu-apad customary leadership called *kancan roras*. *Kancan roras* is a customary village order used in naming twelve family leaders who have the task of handling traditional and religious ceremonial matters in Penglipuran village. In determining who becomes the *pengarah*, it is usually taken from the order of family representatives who do not get a position in the custom as *kancan roras* or taken from after the order of *kancan roras* itself. In simple terms, if there is a representative of *pengarep* village who gets the position as *kancan roras*, then it is not allowed by custom to carry out the obligations as a *pengarah*. This concept is used by the Penglipuran village community in determining who will carry out the obligations later as a *pengarah*.

In addition to this, the implementation of the *pengarah* also always alternates every month or once a month based on the calculation of the Balinese calendar. Uniquely, if one of the members of the community gets the opportunity to be a *pengarah* in the first month, then for the next month he is given the privilege or allowed to not carry out obligations in the traditional village. For example, if the Penglipuran village community is gathered to carry out gotong royong, the community that was previously the *pengarah* is not allowed to participate in the activity. However, this can only apply for a period of one month. If the specified time has passed, the previously obtained rights also do not apply again, and you must participate in all activities carried out by the custom itself. Interestingly, when people who get the opportunity to be *pengarah* cannot carry out their obligations, they can ask for help from people who are willing to replace them, or what is called *ngupahan*.

For the path used by Penglipuran village guides in conveying information, it is usually done from the north of the village to the south. This is because the delivery of information is intended for people who live in the central area only. For people who are outside the central area of Penglipuran village, they will get information from people who live in the central area of the village. In its implementation, *mepengarah* is usually done before three days of traditional or religious activities. In addition, the time taken is also done in the morning and evening. The rationale, according to the local community, is that during this time most people are already in their homes. In addition, the number of visitors who come is also not as crowded as during the day, so it will not interfere with the delivery of information from the *pengarah*. Therefore, the information conveyed can also be heard clearly by the surrounding community. Meanwhile, the delivery procedure is also carried out by repeating it many times by the *pengarah* every time

there is a downhill road in the central area of Penglipuran Village.

3.2 Pengaruh Of Penglipuran Village In The Middle Of The Effects of Globalization.

Talking about globalization is indeed a unique thing to understand. This is because globalization can also be explained through various interpretations or points of view. In the view of some people, globalization is explained as an effort to unite the world community as a whole in terms of lifestyle, orientation, and culture. In other views, globalization is also interpreted as the progress of the world in all aspects of meeting the needs of its people, supported by the development of technology, information, and communication. When referring to the views expressed by Sri Suneki, the echoes of globalization have also actually begun to be felt since the 20th century, which has forced all aspects of society's needs to be prepared to accept its influence. In addition to this, the development of science and technology has also fundamentally changed people's habits. The needs of the people affected by globalization can certainly be seen from the cultural aspects, in this case the existence of the *pengarah* himself.

This can also be observed in the changes in the implementation of *pengarah* from traditional to more modern. For *pengarah* who currently use modern methods of implementation, they usually get help from social media. With the help of social media such as WhatsApp, it is easier for people to communicate in their daily lives. Moreover, the features available in it can connect people with their fellow users. This will certainly make it easier for people to convey information quickly and accurately, compared to its implementation using traditional methods. The obstacles faced also usually vary, such as constraints on the time of implementation or the delivery of information, which is sometimes not exactly the same in each house.

When reviewing the existence of the implementation of the *pengarah* in Penglipuran Village, they actually still survive on the implementation of the traditional *pengarah*. This is based on their belief in the culture that has been preserved since long ago, making it difficult to separate its existence from that of the community. Based on the narrative of one of the Penglipuran villagers, the existence of the *pengarah* is indeed a legacy from the ancestors and cannot be eliminated in the community or must still be implemented with traditional methods. However, in its implementation, it is also undeniable that the *pengarah* in Penglipuran village also uses social media. The social media platform used to support the delivery of information is WhatsApp. In the view of community leaders who often direct in Penglipuran village, they also explained that the use of WhatsApp is actually intended for the Penglipuran village community, who live far outside the central area, in order to receive information from the *pengarah*.

In essence, *mepengarah* in Penglipuran Village is still carried out in a traditional way and does not switch completely to a more modern way because not all people have social media. When *mepengarah* is fully done through WhatsApp alone, what happens is that people who do not use WhatsApp cannot know what information is conveyed. This is because most people living in the central area of Penglipuran village are not aware of the use of social media. In

addition to this, other problems that arise when *mepengarah* does not use traditional methods will also make people tend to ignore the information provided. When information is provided only through the intermediary of social media, it will affect community participation in every activity carried out. This is because the implementation of direction using traditional methods also implies a form of certainty of information that must be implemented by the community in Penglipuran village. Steering using traditional methods is also not only implemented as a form of preservation of tradition or culture alone. However, it reflects many values of unity for the people of Penglipuran village, which are reflected in mutual cooperation activities. The connection with *mepengarah* is that the implementation of the gotong royong is informed by the role of the *pengarah*. When the implementation of *mepengarah* is not carried out properly by the Penglipuran village community, then the unity of the krama can also not go well. Thus, the *pengarah* has a very important role in ensuring the unity of the community itself.

4. Conclusion

Penglipuran Village is a traditional village located on Jalan Rambutan, Gang III A1, No. 6, Bangli District, Bangli Regency, Bali. The village is famous for the cleanliness and beauty of its environment, as well as the culture and traditions that are well preserved by the local community. One of the traditions that is still preserved in Penglipuran village is the *mepengarah* activity carried out by *pengarah* or *sinoman*. The uniqueness of *pengarah* in Penglipuran village lies in the traditional method they use by speaking loudly and clearly from the street or in front of the gate of the community's house to convey information. The implementation of *pengarah* in Penglipuran village also depends on the order of family representatives in the village who are part of the village *pengayah* or *pangarep*. The so-called *pengayah* or *pangarep* village can be understood as a form of family representation that lives in one house yard area in the center of the central settlement in Penglipuran village.

In conveying information, the Penglipuran village *pengarah* uses a path starting from the north of the village to the south of the village. But in practice, the use of traditional methods carried out by the *pengarah* in Penglipuran Village is also inseparable from the influence of globalization. Basically, the influence of globalization does have a real impact on every aspect of people's lives, for example, through changes in the method of delivering information carried out by *pengarah* in Bali. The impact that can be felt is also very diverse, although it can have a positive and negative influence on people's lives. If we look back at the implementation that the *pengarah* conducted in Penglipuran village, of course the community there has actually utilized the influence of globalization in a positive direction. This can be seen in the methods that are still implemented by the director in a traditional way but can still adapt to the times. The maintenance of the traditional method used by the director in Penglipuran village also has a meaning as a form of unifying *krama* (community) in Penglipuran village because in it there is certainty of information that must be obeyed by the community.

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