

Kayoman Millennials: Squirring In The Level Of Modernity (Dynamics Of Environmental Movements In Pedawa Village)

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Abstract. The objectives of this research are: (1) to find out the rationale for the formation of Kayoman millennials seen from the development of the Kayoman movement; (2) to identify the form of Kayoman millennials' activity in the level of modernity; (3) explore the implications of Kayoman millennials' activities. Through the concept of Inkeles-Smith's theory of modernization and Bourdieu's theory of capital, and Weber's formal rationality, Durkheim's mechanical and organic solidarity can be understood as the dynamics of the Kayoman millennials movement. The research method used was a qualitative method. The research subjects consisted of 1 supervisor, 2 Kayoman core administrators, and six members; the methods used: were observation, interviews and documentation; The data analysis was carried out in a qualitative descriptive manner using the Miles and Huberman model. The research findings indicate the background of the formation of the Kayoman millennials: (1) the encouragement of financial, social capital development; (2) strengthening the self-concept of movement that is adaptive to development. The forms of activity are: (1) opening contractual relationships with investors; (2) creating YouTube-based motion content. Emerging implications: (1) novelty of business-oriented plant knowledge; (2) the establishment of a network of relations with government and private organizations; (3) awakening inspiration for the exploration of entrepreneurial diversity.

Keywords: Kayoman, Millennial, Modernity, Network

1. Introduction

Referring to the history of the environmental movement from the beginning, it focused on several environmental cases, namely, deforestation, erosion, forest fires, pollution due to waste, smog, the impact of pesticides on biodiversity. The stress of movement activity is saving the earth [1] (Rex Weyler, 2019). Environmental studies conducted at a macro level that question strategic environmental management policies are popular studies by several authors, namely: Wedanti (2016); KLHS Bengkayang Regency (2019); KHLS Palangkaraya (2018) [2]. The macro study of the Strategic Environment at least provides an illustration that each region has a concern for the importance of preparing a strategic plan in anticipating environmental cases in the region. This kind of study is also an indicator of the awareness of the importance of the regulatory umbrella to formulate sustainable development scenarios.

Meanwhile, environmental studies classified as micro have also been carried out, namely Muzaidil et al (2018); Adack (2013); Pramudiyanto (2014) [3], [4]. The micro studies on the environment that have been carried out provide an illustration that there is data that provides a mapping of the factors behind the occurrence of environmental damage accompanied by recommendations on prevention, mitigation and restoration of damage in an integrated manner. According to WALHI, the environmental conditions in Indonesia are very unfavorable. It notes that every year Indonesia loses 680 thousand hectares of forest, the largest in the Southeast Asia region and river damage is recorded based on the Ministry of Environment and Forestry of 105 rivers, 101 of which are in a moderately-polluted to heavily-polluted condition [4].

In the midst of many discussions and studies on environmental damage at the macro and micro levels, in the village of Pedawa Buleleng, Bali, a group of young people formed a water rescue movement called Kayoman. His presence was originally only an initiative to save water sources which were felt to be starting to dry up as a result of the entry of commercial plants, namely cloves into his village (mid-20th century), but in its development, its movement began to become more dynamic which not only paid attention to saving water, but also turned its attention to on the development of profit-oriented crop cultivation programs. Based on the rational vision and mission of Kayoman which has adapted to the demands of modern life, the Kayoman millennials was finally formed. The importance of conducting a study on the dynamics of the movement cannot be separated from the practical interest in finding the linkage of the dynamics of the movement with the government's economic policy in the field of natural resources and the entry of the penetration of the global capitalist system.

This research has a tendency to: (1) find out the rationale for the formation of Kayoman millennials seen from the development of the Kayoman movement; (2) identify the form of Kayoman millennials activity in the level of modernity; (3) explore the implications of Kayoman millennials activities. The formulation of this problem emerged based on the results of observations and interviews with Kayoman's core management (Putu Yuli Supriandana). In essence, the current Kayoman movement has used a strategy related to the principle of modernity. Modernity theory is a group of thoughts to explain the phenomenon of modernity (modern world) which is a social condition characterized by efficiency, speed, formal rationality, practical, fast, instant, standardized, all-money. Character of modern society, is an industrial and scientific society, based on the philosophy of rationalism and utilitarianism. It rejects the culture of the past, the culture that cannot be understood.

Modernity always looks to the future. Modern society is in line with the basic concept of society which is dynamic in character, constantly changing. Fast-paced and instant character combined with all-rational (rationalist) and efficient (utilitarian) supported by technology (including information technology) as an important facility of modern society.

Modernization theory is a development theory which states that development can be achieved through following the development process used by developing countries today. Talcott Parsons' theory of action defines the qualities that distinguish "modern" and "traditional" societies. Education is seen as the key to creating a modern individual. Technology plays a key role in development theory because it is believed that this technology developed and introduced to lower developed countries will spur economic growth. One of the key factors in Modernization Theory is the belief that development requires assistance from developed countries to help developing countries learn from their development.

Hatu (2013) views modernization as a "total" transformation of traditional or pre-modern society into the type of technology and organization. In addition, modernization is a process in which transformation takes place in all fields such as politics, economics, socio-cultural fields and others [5]. Modernization as a non-economic process begins when culture manifests an attitude of probing and questioning about how humans make moral (normative), social (or structural) and personal or behavioral choices. In addition, modernization is seen as very broad, including the process of obtaining images about the direction of change or images about possible developments. Inkeles and Smith view that humans play an important role as a supporter of development. Development is not just a matter of supplying capital and technology. The human aspect is very important as the implementer of technology or the main actor in the ongoing development process. Inkeles and Smith provide the characteristics of modern humans, including openness to new experiences and ideas, oriented to present and future life, having the ability to plan and having the belief that humans can master nature[5]. Inkeles and Smith's thinking is associated with Coleman's (1990) thinking about the involvement of actors in rational choice, meaning that the interaction between actors and resources each has a purpose [6]. Each aims to maximize a manifestation of interest that characterizes the interdependence of their actions.

The dependence between the chairman and members in an organization in running the organization's wheels is very much determined from the capital ownership of its members. In this regard, the concept of capital from Pierre Bourdieu [7]. Sources of capital, for Bourdieu, become an important part in maintaining power, as well as capital as a function of social relations that can be considered for social exchange. Capital here is the most important instrument in relation to preserving or maintaining the power of an actor/agent. The source of capital owned by a social actor will be closely related to the relationship between habitus and arena. With these sources of capital will make an actor seen in society. With a source of capital, it can be used by a social actor for personal and group interests. According to Bourdieu, capital is a collection of sources of power and power that can actually be used. This capital is closely related to the relations of power and power in society itself. Bourdieu divides the sources of capital into four important components or parts, namely sources of social capital, economic capital, cultural capital, and symbolic capital.

Social capital is social capital or social network owned by actors (individuals or groups) in relation to other parties who have power. between people. Economic capital is a resource that can be a means of production and financial means, this capital is a type of capital that is easily converted into other forms of capital. The explanation of cultural capital, the source of cultural capital is the overall intellectual qualifications that can be produced through formal education or family inheritance. Cultural capital implies a learning process so that it cannot be simply given to others. This cultural capital, such as a person's ability to present himself in public, has knowledge, and has certain expertise from the results of both formal and non-formal education, and has a certificate or bachelor's degree. Symbolic capital, the source of this symbolic capital is all forms of accumulated prestige, status, authority, and legitimacy. This type of resource is optimized in achieving symbolic power, which often requires symbols of power such as position, position, title, famous family, possession of luxury goods and objects, and others. Symbolic capital owned by a person is intended as all forms of recognition by the group, either institutionally or non-institutionally.

2. Methods

The approach used in this research was qualitative with the steps of determining informants, determining data sources and analyzing data [8]. This research involved 10 resource persons consisting of 1 supervisor, 3 core administrators and 6 Kayoman members. This selection takes into account the completeness of data from all components involved in Kayoman. The sources of data are obtained through interviews, observation and documentation [10]. Interviews were carried out using in-depth interview technique [5]. For data deepening, observations were carried out by looking at aspects of location, activities and objects that support movement. Various documentation in the form of photos and symbols of movement. Data analysis was carried out using the Miles and Huberman [9] model through data reduction steps. The data obtained in the field were formed in a complete description. The data were reduced, summarized, selected the main thing, and focused on the things that are important, especially those related to the problem. Data reductions can help code the required aspects. The next step is the presentation and interpretation of the data. In an effort to find the meaning of the studied reality, the interpretation activities in presenting this data cannot be ignored. When referring to Geertz [6] that in the interpretation used a qualitative interpretative approach, namely the interpretation that uses knowledge, ideas, and concepts that exist in the community being studied.

3. Results and Discussion

3.1 Portrait of Kayoman Millennials: Wandering from Concern to Success

Pemuda Kayoman is the name of a youth community organization that saves water sources in Pedawa Village. The term Kayoman means sustainable, and it was founded in Pedawa around 2016 independently by several youths; Putu Yuli Supriyandana, Komang Adi Prastiya, and Swisen. It started with chatting and drinking coffee together at the house of one of the residents in Pedawa Village. The conversation revolved around the state of his village. Through critical thinking about village problems, the conversation finally dove into the problem of water scarcity felt by the village community. In this case, Swisen (29 years old) told the story:

In the last few years (before 2016) I saw near my house, mothers lined up very long near a water source located near where I live. For me this is a sight that bothers my mind, because when I was a child, this scene I did not find. What is this? Not to mention I think about the time that mothers spend so much time getting buckets of water. This kind of portrait in my opinion cannot be allowed to continue. This is where we started to discuss about the condition of the water sources in our village. The three chats were not held only once, but through several conversations, discussions, they finally agreed to establish an association that seriously worked to save water sources in Pedawa Village.

According to Putu Yuli Supriandana (28 years old):

Actually, when the three of us talked about the problems in Pedawa Village, we didn't just focus on the water issue, but more broadly we expressed concern about the waning understanding of our village's local wisdom among the younger generation. We are concerned about this condition. We want to pay attention to the local wisdom of the

village inherited by our ancestors. We have the determination that the Pedawa ancestral heritage must be saved. Our thinking arose long before the establishment of Pedawa as a Tourist Destination Area. However, it turns out that our initial activities focused on handling water problems. There is also a story that comes from a personal story. I have a grandfather who owns land located on the banks of a river. He really takes care of this place, he said his goal is to make people happy to be in that place. The information that really impressed me was when he confirmed to me (by cutting bamboo) that bamboo is a very good water storage tree. More importantly, during religious ceremonies in Pedawa, bamboo is needed to store water in it. From this, my belief was formed that the unwritten knowledge possessed by the traditional elders in my village is a cultural asset that the younger generation should not forget.

The idea, which was originally came in a middle of casual conversation, was finally realized and received support from traditional elders. In 2017, the group which was initially considered not formally organized finally received legal encouragement and support from the *Desa Adat* and the Pedawa Village Office. The number of existing members is 30 people. Putu Yuli Supriyandana, S.Pd was appointed as Chairman of Kayoman, and the supervisor was entrusted to a traditional leader, Mr. Wayan Sukrata, S.Pd.



Figure 1. Kayoman Millennials during Planting Activities
Source: Documentation by Supriandana, March 2022

The story of the formation of the Kayoman group, whose initial movement focused on saving Pedawa water sources through planting water storage trees in accordance with the Pedawa nature, namely banyan, bamboo and *jaka/enau* and *lateng*. Slowly but surely, members of the movement began to get acquainted with the symbols of modernity, namely films. Since 2015 the Kino Media Foundation, which is located on Madura Island No. 5 Denpasar, Bali, has started to collaborate with the Kayoman group to produce short films. In 2016 the Kayoman millennials under the command of Made Saja or known as *Ibong* succeeded in producing 2 short films entitled *Tangtu Kepunaan* and *Seletin Luun Pagan*, both

of which used the Pedawa language. Both represent Kayoman's concern for the importance of humans relating to the contents of nature in harmony (Made Saja, Kayoman, 2022)

Minikino's presence in Pedawa is loyal to introducing short film shows to the Pedawa community through collaboration with Kayoman [10]. The following is the documentation when Minikino showed a short film at the Pedawa village wantilan on October 6, 2019 with filmmakers at home and abroad, including Ursula (Jakarta), Jukka (Finland), Roger Gonin (France), Raul Gonzo (America), Sanchai (Thailand), Kristof & Lore (Belgium), Yumi & friends (Japan), and 6 filmmakers from Bali, including Buleleng [10].



Figure 2. Short Film Screening by Minikino at *Wantilan* of Pedawa Village
Source: Documentation by Supriandana, 2019

The portrait of the current movement of the Pedawa millennials can be seen when they begin to move to profit-oriented plant-growing activities, namely elephant ginger. The planting of elephant ginger is carried out on the lands of members who have capital which currently (2022) is estimated to have planted 5 ha. The following is a documentation of ginger garden from a member of Kayoman.



Figure 3. Elephant Ginger Plants in Kayoman Member's Land
Source: Documentation by Sadnyana, October 2022

Ginger is a spice plant that is often used to complement kitchen spices and is often processed into various kinds of herbal drinks. In addition to its delicious taste, ginger has various uses for the health of the body, namely relieving flu, sore throat, colds to reduce nausea [12]. In addition to its usefulness, the elephant ginger market. It has broad market prospects not only domestically but has penetrated the markets of Singapore, Japan, Germany, the United States, Canada, Morocco, France, Hong Kong and the Netherlands. The wide market for ginger is the main attraction and opens up space for the Kayoman group to expand their network and earn profits.

3.2 Rationale for Kayoman Millennials

3.2.1 Financial and Social Capital Development

From the beginning, Kayoman's establishment was not driven by the ownership of financial capital. Only armed with the idealism of the founders of Kayoman in the early days through the solidarity of their members, they mapped the water sources in Pedawa. With their enthusiasm and mutual cooperation, they managed to identify water sources that needed to be saved. Planting begins by making an agreement, each member is required to bring at least 1 banyan plant seed. Furthermore, after they were known by many people, they began to get seed assistance from the Buleleng Regency Plantation Service or other communities who were interested in helping the Kayoman program.

Along with the demands for growth, they began intensive discussions between the management and the members. The point of contact in the discussion led to the idea of the need for Kayoman to develop a movement that not only cares about the nature of Pedawa, but also opens itself to developing productive plants which will have an impact on the welfare of members. This consideration is considered rational because if Kayoman does not open up, it is feared that the members will get bored because there is no creative and productive effort as a member of Kayoman. Kayoman members, most of whom did not

continue their education to higher education, hoped that their participation in the community would at the same time provide added value from their involvement. Their acceptance of the entry of ginger investors is seen as opening new hope to improve their welfare in the future. Currently, Kayoman members have various economic activities, from garden farmers, ranchers to mobile food vendors. Their hope as ginger farmers will succeed in getting additional financial from just being clove or sweet potato farmers. In fact, according to Kayoman's supervisor, in the future, the durian plant project will begin to be considered, which is currently the prima donna plant in Pedawa.

In addition, the presence of outsiders as investors will automatically expand their social capital, which is not only engaged in agriculture but also in other fields, namely film producers who are seen as being able to inspire Kayoman youth to be more productive in their work. It is hoped that the works of Kayoman millennials in the field of technology will also open up space for the development of financial capital [11].

3.2.2 Self-Concept Development

Kayoman's core supervisors and administrators are concerned that labeling trauma for the Pedawa community with a strong character and the trauma of conflicts between parties that have ever existed will make Kayoman millennials mentally fragile and easily conflict with fellow members whose parents or extended family are involved in the conflict. party in the past. According to them, this concern needs to be dispelled by giving Kayoman members space to develop social capital, improve various skills which will have an impact on their quality of life. They are taught to open up to progress. The invitation that was echoed was; "De Kemu, Mai Kemu" (Don't go there, let's go there).

They maintain their identity to the Pedawean by enforcing the Pedawa language in the form of films, poems and creating a greeting identity, namely: "*Salam Mamula*". Through the jargon "*Salam Mamula*" as a representation of the identity of the movement, it is used as an arena to show their identity in the public as an organization that has a spirit of harmony with nature. Harmonization with nature is an added value for them to be used as a means of struggle to be present as a millennial generation that is adaptive to change but remains in harmony with nature [12].

3.3 Kayoman Millennials' Activities at the Level of Modernity

The modernity of the Kayoman group is at least shown from the perspective of their thinking about progress. The spirit to move forward and develop, be open to the presence of outsiders and adapt to technological needs is a hallmark of the entry of elements of modernization into the organization's body. Various activities are carried out as a form of modernity that supports organizational goals, which are:

3.4 Creating Social Media for Kayoman

The determination of Pedawa Village as one of 31 villages in Buleleng as a Tourism Village based on the Decree of the Buleleng Regent Number 430/405/HK2017 has implications for the ways in which the Pedawa community presents its potential through

contemporary information technology. Kayoman members took the initiative to create social media platforms in the form of Facebook, YouTube and Instagram.

<https://www.facebook.com/kayomanpedawa/>

https://www.youtube.com/watch?v=EC_L4i0h-dU

<https://www.instagram.com/p/CjU9ahprTFF/?igshid=YmMyMTA2M2Y=>

The three addresses are examples of social media used by the millennials of Kayoman to show their identity so that they are recognized as “existent” by outsiders. The use of social media characterizes the closeness of the Kayoman millennials in modern life. The introduction of the Kayoman symbol, information on various activities during the rainy season and even the habit of even saying important state days and congratulating interfaith celebrations were also carried out through social media. This is a sign that there has been a process of strengthening self-identity through social media. Through the use of social media, they publish the work of the Kayoman millennials in the form of a short film in collaboration with the Minikino Foundation. Building Cooperation with Formal and Informal Institutions.

The next principle of modernity can be seen from the openness in accepting novelty for the purpose of progress. Several parties who have been invited to work together so far to welcome Kayoman's progress in planting ginger fields include: North Bali Food Cooperative, Wanagiri Village-owned enterprises, and Community Service Program of STAH Mpu Kuturan. Cooperation in environmental affairs with the North Bali Food Cooperative is carried out through tree planting. This was stated by Tobing Crysnojaya as the Chairman of the Cooperative: “tree planting is an effort to conserve water resources and Pedawa's natural preservation with a target of 1,000 ficus trees and 1,000 sugar palm trees (<https://www.nusabali.com/berita/112314/komunitas-kayoman-pedawa-celebrate-valentine-wit-h-planting-tree>, accessed on 15/10/2022).

The attitude of openness as a hallmark of modernization can be seen from the working mechanism of Kayoman when he accepts cooperation through the mechanism of planning, implementing and supervising. All of these mechanisms are presented during meetings with members. This is intended to educate members to understand modern organizational procedures. Efforts to educate members cannot be separated from the ownership of cultural/intellectual capital owned by the supervisors and core management who have scholarly capital. The ability to communicate, instill influence and the image that is owned is used as a medium in expanding social capital [7].

The importance of planning before making a decision, the enthusiasm and responsibility for implementing the decision and the importance of monitoring/supervision are considered important notes. The following is an example of monitoring ginger fields carried out by management and outside parties [13].



Figure 4. Monitoring of Ginger Garden of a Member by the Supervisors
Source: Documentation by Sadnyana, October 2022

The following is the monitoring that has been carried out by various agencies.



Figure 5. Monitoring of Kayoman Ginger Garden by the Director General of Horticulture
Source: Documentation by Sadnyana, October 2022

The monitoring component carried out internally and externally is intended to check the growth of ginger and the accuracy and sincerity of the members in realizing the work program. In this monitoring, the members gain experience from the monitoring officers so that they have knowledge and skills in producing quality ginger harvests [14] [15].

4. Conclusion

The Youth Organization which calls itself Kayoman in Pedawa Village, Buleleng, Bali has grown and developed into an organization that has an initial movement which only focused on the spirit of saving water sources in Pedawa, and finally developing its movement towards modernization through planting productive plants, namely ginger. The goal is to have

a room for improvement in increasing the acquisition of financial capital and social capital. The methods taken are utilizing social media and collaborating with various formal and informal institutions.

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