

# Migrant Participation in The Life of Indigenous Society (A Case Study in Kampial Traditional Village, Bali, Indonesia)

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**Abstract.** In terms of quantity, the number of migrants who live in Kampial Traditional Village is so large compared to the local community. To anticipate the negative things that might arise due to the heterogeneity of society, it is necessary to reveal some aspects of the migrants. This research was conducted to analyze the form of migrant participation in the Kampial Traditional Village in the fields of Parhyangan, Pawongan, and Palemahan. To achieve this goal, this study uses a descriptive design with the research subjects being the awig-awig and migrants (heads of housing) who live in the Kampial traditional village. Data were collected using documentation study techniques and in-depth interviews, which were then analyzed qualitatively. The results of the study indicate that migrants participate in the life of indigenous peoples in various forms of activities. In the Parhyangan sector, only migrants with krama tamiu are involved, such as in Dewa Yadnya and Bhuta Yadnya activities. In the field of Pawongan, all migrants participate in gatherings and mourning activities and participate in building Village Owned Enterprises (BUMDES). In the field of Palemahan, migrants participate in cooperation and community service to maintain the security of the village environment. It is hoped that this form of active participation from migrants can continue to be established so that the village will progress further in a harmonious atmosphere.

**Keywords:** Migrant, Participation, *Parhyangan*, *Pawongan*, *Palemahan*

## 1. Introduction

In Bali, the meaning of village is always identical or better known as *Desa Adat*/Traditional Village (without ignoring the existence of *Desa Dinas*). According to Regional Regulation No. 4 of 2019, a traditional village is a unit of customary law community in Bali which has territory, position, original structure, traditional rights, own assets, traditions, social manners of community life from generation to generation in the bonds of sacred places (*kahyangan tiga* or *kahyangan desa*), duties and authorities as well as the right to regulate and manage their own household. Traditional Villages are a stronghold in maintaining the existence and stability of Balinese culture [1]–[4].

With the rapid development of tourism, it has been able to improve people's lives in the economic sector. The rapid development of tourism, both directly and indirectly, can affect the existence of values that exist in rural communities who uphold values and customary law. Tourism, consciously or unconsciously, brings people trapped between two forces. On the one

hand, the village community must maintain ingrained cultural values in everyday life which have become a major commodity in the tourism industry and on the other hand the village community must adapt to the cultural values brought by the visiting tourists. to their area as well as the culture brought by migrants/migrants who come to Bali take advantage of the sweetness of tourism [5]-[6]. The village community which was originally homogeneous turned into a heterogeneous society in social life. Traditional villages that make customary law as a rule that regulates the lives of their citizens cannot be free from the process of cultural modernization due to the rapid development of tourism [7].

It is undeniable that the Indigenous Village community is contaminated by external influences as a consequence of the development of tourism. However, regardless of the influence, at least the community's customs are expected to remain stable and maintained. If this cannot be maintained, it is feared that Bali will lose its *taksu*, and tourism will begin to fade by itself. For this reason, the role of the Traditional Village is very vital in this situation and condition. Therefore, each Traditional Village in Bali has its own customary law which is called *awig-awig* to regulate everything in their respective territories and is binding on its citizens [8]–[10].

The existence of *awig-awig* must be nurturing, acceptable and implemented by all villagers [11]. However, with the increasingly heterogeneous society today, the *awig-awig* made are increasingly difficult to accept and are often violated, due to the different interests and views of the residents in the village. Kampial, is one of the traditional villages in Bali, precisely in the district of South Kuta, Badung. Geographically, this village is located right in the middle of a row of villages in Bukit Badung, making it flanked by world-class tourist attractions. In the west, stands the majestic statue of Garuda Wisnu Kencana (GWK) and the Uluwatu tourist attraction, in the east there is the Nusa Dua tourist attraction, in the south there is Pandawa Beach, and in the north there is Jimbaran and Kuta. Access to these tourist attractions is so close and very affordable, making Kampial an ideal location to settle for migrants from various regions who work in the tourist attraction areas mentioned.

The latest population data obtained shows the gap between the number of indigenous people/customary manners which is only 1313 people, while the number of migrants/migrants has reached 7550 people or with a ratio of 1:7 [12]. In terms of quantity, the number of immigrants dominates which if not properly and harmoniously regulated, it is feared that it will cause various social problems which could one day explode. The *awig-awig* that is compiled must not ignore the rights of indigenous peoples, and at the same time of course it must not harm the rights of the migrants/migrants [13]. This needs to be explored more deeply, and through this research, some information related to the role of migrants/immigrants in the customary village area can be revealed. This research was conducted with the aim of revealing the forms of migrant participation in traditional village life in the fields of *Parhyangan*, *Pawongan*, and *Palemahan* (relationship with fellow human beings, relationship with nature, relationship with God). The participation carried out by migrants/immigrants in the customary village area will provide an illustration of how the harmony is created in the midst of the existing pluralism.

## 2. Methods

The research design used in this study is descriptive, namely measuring carefully social phenomena (the form of migrant participation in traditional village life) by collecting facts and not testing hypotheses [14]. Sugiyono (2018) [15] states that descriptive research is a research conducted to determine the value of independent variables, either one or more

(independent) variables without making comparisons or connecting with other variables. This means that this study only wants to know how the state of the variable itself is without any influence or relationship to other variables. The data sources in this study were from the *awig-awig* of the Kampial traditional village and all migrants represented by the housing heads in the Kampial Traditional Village. Data were collected by using documentation study techniques and in-depth interviews, the results of which were qualitative analyzed.

### 3 Results and Discussion

#### 3.1 Community Life in the Frame of *Awig-Awig* Traditional Village

The life of indigenous peoples in Bali is never separated from the customary rules that exist in their respective regions which are compiled based on the agreement of the indigenous peoples [8], [16], [17]. This has been done from generation to generation so that community harmony can be realized until now. This also makes Bali an area known for its thick traditional atmosphere with a Hindu religion. The description of the life of indigenous peoples breathing Hinduism, will always talk about the harmony between the three main elements, framed in the *Tri Hita Karana* philosophy, namely *Parhyangan* which means a harmonious relationship between humans and God, *Pawongan* which means a harmonious relationship between fellow humans, and *Palemahan* which means a harmonious relationship between humans and the surrounding environment [18]–[20]. The working of these three elements ultimately creates a harmony and in the end happiness can be realized, in accordance with the basic meaning of the philosophy of *Tri Hita Karana* (Three Causes of Happiness).

In Kampial Traditional Village, as one of the traditional villages in South Bali, the life of the people is always inspired by this philosophy. This is reflected in the *awig-awig* owned, which generally discuss these three elements and are carried out consistently until now by the indigenous peoples. The lives of the people in the Kampial traditional village which are regulated through their *awig-awig* are as follows:

##### ***Parhyangan* Field**

Indigenous people's lives in relation to God are divided into several parts, including:

- a. *Dewa Yadnya*, in it talks about the temples/sacred places in the customary village area, when the rituals are carried out in each temple plus other rituals (*Ngusaba Desa*, *Mamendak*, and *Melasti Tawur Kesanga*), Who is the sponsor/*pangempon*, The existence of people the sacred/stakeholder in each temple includes the procedures for appointing the saint/stakeholder to be assigned to the temple as well as the rights and obligations of the saint/stakeholder, as well as the rules for entering the holy place/temple in the Kampial Traditional Village area.
- b. *Rsi Yadnya*, it talks about the procedure if there are traditional villagers who will purify themselves as *pinandita*
- c. *Pitra Yadnya*, it talks about the procedures for carrying out the death ceremony, the procedures for preparation by a family with a relative or part of the family who died including the duties of the *traditional banjar* where the family is located, the rules for carrying out the death ceremony, indigenous people who are subject to *sebelan/cuntaka*/dirty due to death and other matters (according to Hindu belief), as well as the length of time *sebelan/cuntaka*/dirty
- d. *Manusa Yadnya*, in it talks about all the ceremonies from a person is still in the womb until a person grows up with the ceremony of cutting teeth, getting married, and *mawinten*.

- e. *Bhuta Yadnya*, in it talks about the ceremonies carried out by traditional villages in order to cleanse the territory of the state of the traditional village from negative elements both *Sekala/Real* and *Niskala/Unreal*

#### **Pawongan Field**

Indigenous peoples' lives in relation to their fellow citizens (both indigenous and outsiders/migrants) are regulated as follows:

- a. Clarify the position of the community in the traditional village, whether the person is a resident of a traditional village/*krama desa* or not (*krama tamiu*; migrants who are Hindu, and *tamiu*; migrants who are non-Hindu)
- b. Entry procedures and rules as part of the customary village/village manners, *krama tamiu*, and *tamiu*
- c. More about village manners
- d. Duties and rights of village manners, *krama tamiu*, and *tamiu*
- e. Traditional village structure, election procedures, duties, rights and obligations
- f. *Kukul* along with the procedure for hitting and its meaning
- g. Village Wealth and source of income
- h. The authority of the traditional *banjar* in carrying out all ceremonies
- i. Procedures for marriage and divorce recognized by the customary village
- j. The procedure for adopting a child recognized by the customary village
- k. Procedures related to inheritance and heirs
- l. Procedures for dressing in the implementation of traditional activities

#### **Palemahan Field**

In the field of *palemahan*, the life of indigenous peoples is regulated in such a way that relates to the surrounding environment. As for the *awig-awig*, it is regulated as follows

- a. Rights and obligations of village manners who occupy customary village land
- b. The procedure for planting trees so as not to harm the people next door
- c. Procedures for raising livestock
- d. How to build a house

Based on the presentation above, it can be conveyed that, all actions of the community, especially indigenous peoples, will be subject to the existing rules. Indigenous people's lives are arranged in such a way. If these rules can be carried out properly and maximally by all elements, then surely harmony and happiness will be realized [21]

### **3.2 Forms of Migrant Participation in the Parhyangan Sector**

Migrants to a destination migrate due to various motives. This is a classic thing and has always been tested in various hypotheses, that migrants will go to a place because the destination has a higher utility value than the area of origin, especially in the economic field. The same thing is interpreted as happening for migrants who live in the area of the Kampial village, because the Kampial village is geographically located right in the middle of a world-class tourist attraction. Of course, these migrants will choose to live in centric areas so that they can reach all places easily. Living in traditional village areas, makes migrants should respect the various customary rules that apply in that place [22]. Especially in the *parhyangan* sector, it is explicitly regulated in *awig-awig* as follows:

*Pawos 23 (3, ha):*

*Krama tamiu inggih punika, krama sane mawit saking dura desa adat Kampial sane magama Hindu nenten mipil sakewanten sareng nyungkemin Kahyangan Tiga lan nganutin dresta Desa Adat Kampial*

*Pawos 23 (3, na):*

*Seosan ring krama inucap, ring desa adat taler wenten kebawos Tamiu, inggih punika kulawarga sane nenten magama Hindu, wantah sareng nyungkemin ring pawongan lan palemahan desa adat Kampial*

Translation :

Article 23 (3.1)

Migrant residents from outside the Kampial traditional village are Hindus who do not serve here but join Kahyangan Tiga and follow the Customs of Kampial Traditional Village.

Article 23 (3.2)

In addition to the residents above, there are also immigrant residents in the traditional village, namely families who are not Hindus. However, they are involved in social and environmental issues in the Kampial traditional village.

Migrants in the Kampial traditional village, in awig-awig are divided into two, namely *krama tamiu*, namely migrants who come from outside the Kampial traditional village and are Hindus, are not registered as traditional citizens but participate/involved in activities at the temple in *Kahyangan Tiga (Desa/Bale Agung, Puseh, and Dalem)*. This is the central point of how migrants with the status of *krama tamiu* should role play in *Parhyangan* sector in terms of human relations with God. It is different with migrants with *tamiu* status, namely a person/family who comes from outside the traditional village and is non-Hindu, they are not involved in *Parhyangan* sector, but are involved in *Pawongan* and *Palemahan* sectors of traditional villages.

Based on the research that has been done, the forms of migrant participation related to the *Parhayangan* sector are as presented in table 1 below.

Table 1. Forms of Migrant Participation in the Parhyangan Sector

No	Form of Participation	Relevance to Awig-Awig
1	Asking for/Nunas holy water/ <i>tirta</i> on the eve of Nyepi Day celebrations	<i>Dewa Yadnya and Bhuta Yadnya</i>
2	Asking for/Nunas holy water/ <i>tirta</i> when <i>Pangerupukan</i>	<i>Dewa Yadnya and Bhuta Yadnya</i>
3	Join the prayer at <i>Kahyangan Tiga</i> Temple	<i>Dewa Yadnya</i>
4	Carrying out <i>mecaru</i> in residential areas, before the <i>Nyepi</i> holiday for the sake of traditional villages, carrying out ceremonies at temples in housing	<i>Dewa Yadnya and Bhuta Yadnya</i>
5	Always participate in religious ceremonies in traditional villages	<i>Dewa Yadnya, Rsi Yadnya, Manusa Yadnya, Pitra Yadnya, and Bhuta Yadnya</i>
6	Always participate in religious ceremonies in traditional villages in <i>Parhyangan</i> sector	<i>Dewa Yadnya, Rsi Yadnya, Manusa Yadnya, Pitra Yadnya, and Bhuta Yadnya</i>
7	Follow well activities in the field of <i>Parhyangan</i>	<i>Dewa Yadnya, Rsi Yadnya, Manusa Yadnya, Pitra Yadnya, and Bhuta Yadnya</i>
8	Because we are only domiciled in the official village, we have never participated in religious activities carried out by	-

	traditional villages, only limited to activities around housing and celebrations of religious activities around housing	
9	Asking for/ <i>Nunas</i> holy water/ <i>tirta</i> when <i>Piodalan</i> and <i>Pangerupukan</i>	<i>Dewa Yadnya</i> and <i>Bhuta Yadnya</i>

What is presented in the table above is in accordance with what was stated by the informants of this research. As well as the statement of Mr. Made Sugiantara, who stated that:

"As a newcomer, especially the *krama tamiu* in Kampial village, I always ask for *torta* at Bale Agung Temple before Nyepi, to be used to clean and purify my home from negative elements. In addition, every religious ceremony, I also often pray at the village temple, because after all I live, wander here, to be protected by God who controls this area".

From the data above, it can be revealed that migrants contribute to various activities in the *Parhyangan* sector, such as during Dewa Yadnya and Bhuta Yadnya ceremonies. During religious ceremonies at the *Kahyangan Tiga* Temple (*Desa/Bale Agung, Puseh, and Dalem*), these migrants also come to the temple to offer worship, worshipping the greatness of God in its various manifestations. Likewise, shortly before Nyepi Day (usually one day before or during *Penggrupukan*), holy water/*tirta* can be requested by all villagers (including migrants) to be used in their respective yards so that a positive atmosphere always surrounds the house and all its inhabitants and neutralize the negative things in the yard. This *Tirta* was previously held at Besakih Temple (by the Provincial Level Committee), then distributed to each Regency in Bali, and from the Regency it was then distributed to each traditional village. In this ritual the day before Nyepi, migrants (especially young people) also contribute to enliven the village by taking part in the *ogoh-ogoh* parade. Meanwhile, there are also respondents who do not participate in the *Parhyangan* field at all, this does not mean that the person concerned does not obey the existing rules, but that the person concerned has the status of a *Tamiu*.

### 3.3 Forms of Migrant Participation in the Pawongan Sector

In accordance with the contents of *awig-awig* previously described, for the field of pawongan, all migrants, both with the status of *Krama Tamiu* and *Tamiu*, are expected to carry out their activities by always maintaining harmonious relations between fellow citizens. For the Kampial traditional village, the forms of migrant participation in the pawongan sector are as presented in table 2 below.

Table 2. Forms of Migrant Participation in the *Pawongan* Sector

No	Form of Participation	Relevance to <i>Awig-Awig</i>
1	Friendship	<i>Krama</i> chapter, chapter 26
2	There is no communication, because only official residents enter, not indigenous people. Communication is carried out indirectly through contributions to village development in Village Owned Enterprises ( <i>LPD</i> and Traditional Markets)	Village Wealth and source of income
3	Worship and friendship	<i>Krama</i> chapter, chapter 26
4	Gathering or visiting residents in housing to strengthen and socialize neighborly relations	<i>Krama</i> chapter, chapter 26
5	Communication is carried out indirectly through contributions to village development in Village Owned Enterprises ( <i>LPD</i> and Traditional Markets)	Village Wealth and source of income

6	Worship and friendship	<i>Krama</i> chapter, chapter 26
7	Maintain relationships with neighbors in the residential neighborhood	<i>Krama</i> chapter, chapter 26
8	Participation in the field of pawongan is done as a form of our friendship with the local community/ <i>gegem</i>	<i>Krama</i> chapter, chapter 26
9	Friendship	<i>Krama</i> chapter, chapter 26
10	It's only limited to residents in the residential area, it hasn't even entered the Kampil local community's activity	<i>Krama</i> chapter, chapter 26
11	Attending village-organized activities, vaccines and so on	<i>Krama</i> chapter, chapter 26

The informant's statement, Mr. Gede Widiarja, stated that:

“The form of our participation in the field of pawongan, we do in the form of friendship with local residents. When a mourning event is experienced, one or several of our residents usually pay their respects (perhaps because they already know each other, and the relationship is well established). In addition, we also contribute to the development of traditional villages by being part of village-owned businesses such as LPD and Village Markets”

In the field of *Pawongan*, most of the respondents have carried out their activities by establishing harmonious relationships in the form of friendship with fellow citizens. Although in this case, migrants interact more only with fellow residents in the housing environment, and communicate very little with indigenous peoples, this does not mean that there is a gap between the two [6]. Good communication will generally be created along with the longer a person is in the migration destination area. The longer a person is in the migration destination area, the characteristics of the community and the area occupied in general are well known, so that from there they will have many relatives which in the end the interaction will be more intense. The real form of participation that has been carried out by almost migrants in the field of *Pawongan* to traditional villages is to contribute in the form of participating in building and raising BUMDES (LPD and Village Markets). Migrants become customers in the Village Credit Institution (LPD) and also act as sellers and buyers in the Market managed by the Traditional Village, which is such a positive contribution from the existence of Migrants. The findings of this study are similar to research by Ittihad (2015) [23], which found that the migrant population made a positive contribution to the development of Belanting village in almost all aspects, one of which was in the economic aspect of the village.

However, the results of this study are slightly different from those found by Ardika et al (2010) [24] regarding the participation of the migrant community in development in Denpasar, which found that the participation of migrants was not so much due to hampered communication with the City Government. There are similarities and differences from the findings of this study, indicating that the presence of migrants will always have a positive impact, as well as a negative impact on the development of a region, depending on the characteristics of each migrant and how the form of management and adaptation of migrants in the destination area.

### 3.4 Forms of Migrant Participation in the Palembang Sector

In the *Palemahan* field, the forms of migrant participation can be seen in table 3 below.

Table 3. Forms of Migrant Participation in the *Palemahan* Sector

No	Form of Participation	Relevance to <i>Awig-Awig</i>
1	Get together	Not presented explicitly
2	Get together	Not presented explicitly
3	Participate in gotong royong activities in the village/housing, be involved in maintaining security/ <i>Jagabaya</i>	Not presented explicitly
4	Get together	Not presented explicitly
5	Get together and security/ <i>Jagabaya</i>	Not presented explicitly
6	Routinely every month or certain days doing environmental service and maintaining environmental security	Not presented explicitly
7	Gotong royong for environmental cleanliness	Not presented explicitly
8	Every 4 months, we hold mutual assistance in cleaning around the housing and the main entrance to the housing. Participate in maintaining housing security and order and coordinate with <i>pecalang</i>	Not presented explicitly
9	Get together	Not presented explicitly
10	Maintain cleanliness and safety around our place of residence because this is our shared responsibility	Not presented explicitly
11	Mutual cooperation in residential areas and public roads	Not presented explicitly

I Gusti Putu Niada, as one of the informants stated that:

“In the field of *palemahan*, we jointly participate in maintaining the cleanliness of the environment where we live which is also part of the traditional village. Usually we work together by involving all residents of a housing complex, at least once every 2 months. In addition to maintaining cleanliness, we also maintain the security of our residence by always coordinating with *pecalang*”

In the field of *Palemahan*, almost all forms of migrant participation are in the form of mutual cooperation, and protecting their respective housing environments. This is not specifically stated in *awig-awig*, but all activities carried out are very relevant in relation to maintaining human harmony with the surrounding environment. By doing mutual cooperation on a regular basis, the housing environment will be clean and orderly, thus directly the traditional village environment will be clean and orderly. Migrants also maintain the security of their respective environments, not forgetting to coordinate with the customary village through the village *pecalang*. Village *pecalang* participate in patrolling existing housing to ensure security in the Kampil Traditional Village area. This is in accordance with its function, that *pecalang* has a responsibility to ensure the security of traditional villages [25]–[27].

## 4. Conclusion

The presence of migrants in an area needs to be maximally empowered for the progress of the region concerned. Within the framework of traditional villages in Bali, migrants directly inhabit customary areas whose customary rules must be followed as optimally as possible. Based on the results of the research presented earlier, it can be revealed how far the contribution of migrants to the lives of indigenous peoples in the Kampil Traditional Village. Migrants



participate in the lives of indigenous peoples in various forms of activities. In the *Parhyangan* sector, only migrants with the status of *krama tamiu* are involved, such as in *Dewa Yadnya* and *Bhuta Yadnya* activities. In the field of *Pawongan*, all migrants both with the status of *krama tamiu* and *tamiu* participate in the form of gatherings, mourning activities, and take part in building Village-Owned Enterprises (BUMDES). In the field of *Palemahan*, migrants participate in the form of mutual assistance and security/*jagabaya* to protect the village environment. This form of active participation from migrants is expected to continue, so that the village will progress further in a harmonious atmosphere.

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