

The Articulation of the Lifestyle in Community After People Sold Their Lands at Kutuh Village, South Kuta County

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The purpose of the study is to know the articulation of lifestyle in community after people sold their lands at Kutuh village, South Kuta County. This research began with to do investigation into village inventory people who sold their lands and then classified into several subsequent of the lifestyle according to this data. After that, the information was examined from view of the articulation of lifestyle in community after people sold lands ground. This research was carried out with the method of survey and observations on the field about the lifestyle in community after people sold lands. The researcher used the method of purposive samplings that were specified key informants and continued in the method of snowball in the purpose to get much data and information from another sources. And this research used interviews as tool of investigation of an interview. From the results of interviews with interviewers, researcher examined these informations and the form of change to descriptive. From the results of the study, researcher can conclude that the articulation of lifestyle in community has been described that the traditional lifestyle changes to modern lifestyle, for examples, clothing patterns, the pattern of food, recreational patterns, the ownership of the means of transport, the condition of the dwelling house architecture, and places of worship.

Keywords: articulation, lifestyle community, post sale of land

Introduction

Notes notary (2016) indicated that between 2011 and 2015, there were 95 residents in Kutuh sold their lands. Relating to this, Bali Post (February 5, 2008) reported that with the rapid development of tourism in Kutuh village and because of the presence of famous Pandawa coast, many investors has come to purchase lands in Kutuh village. In same reason, community lands in Kutuh village were sold to investors with relatively cheap price in 1990, so approximately 3.000.000 rupiah per is. Now land price in Kutuh village has reached about 175.000.000 rupiah per.

Originally, these lands were used about dry agricultural lands and land owner farmed secondary crops of nuts, corn, and tubers as fermented cassava trees and fermented cassava creeper. Thus, it can be seen that socio-economic status of residents in Kutuh before selling their lands are farmers, namely farmers in Kutuh village. Of course their aims for selling lands were to obtain money and the money was used to purchase many things in market which were needed to fashionable lifestyle.

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So there are two possibilities, which do not only differ but also conflict on another lifestyle of people in traditional Kutuh village. Based on these situations, so important problems must be researched and examined. It is the lack of knowledge about their lifestyle as residents in the community of Kutuh village which was originally farmers, but now they live in modern lifestyle even the era of postmodern. This problem must be researched and examined, not just to increase knowledge about various things relating to these problems but also must be thought which can be useful, good theoretically, and practical.

As people have more convenient lifestyle in farmers' village or former farmers' village, former farmer village, so community of Kutuh village, South Kuta could become mix or hybrids. This means that their lifestyle not only shows typically their tradisional community, but also has modern characteristics. That modernity is tradisional and tradisional is modernity. The levels of the lifestyle traditionality and modernity seemed to closely relate with choice of each party which concerned that might change according to era development. This is in line with the idea of Ibrahim (2004, pp. 12-13) as follows:

..... It turns out to choice lifestyle, and we make many choice in model life style which were offered in society, and the result struggle from ourselves in search identity and sensibility us with environment in which we live. (Ibrahim, 2004, pp. 12-13)

Along these lines, it can be said that mixed or hybrid lifestyle can be resulted from effort of person or group which concerned with two elements lifestyle, namely traditional and modern. In this context, the term of articulation was known that science study is one key term. In the term articulation of cultural study, the importance of re-put in these terms was as the part of glossary and Chris Barker (2013, p. 68) has called it was as cultural studies, which was loaded on the dictionary of cultural study also written by Barker (2014, p. 12). Simply said, in this, the term articulation can be defined as an effort to unite two different things and that has necessarily not connection. Hence, based on allegor above, one problem which needs to be focused of this study is the way of community in Kutuh village articulating their lifestyle. This is important to know that weight of diminished traditionality and modernity in the lifestyle in community of Kutuh village.

Based on these reasons, it has been mentioned to exposure on the background above, so we want to examine the formulation of problems in this research and how the people articulate lifestyle after selling their lands in Kutuh village.

Research Object

(1) To know articulation of people's lifestyle after selling their lands in Kutuh village and governmental care policies;

(2) And to know how to make governmental and/or village regulations concerning in selling lands in Kutuh villagers to avoid luxury lifestyles, especially in society members who still own their lands.

Research Method

This study was conducted with a method of survey and field observation to people's lifestyle after selling their lands. The used methods are purposive samplings, namely by determining key informants and next with the snowball methods, namely to acquire data and much information after research. An instrument used interviews. From the results of interviews, key informants and other informants were analyzed with descriptive form.

Result and Discussion

After people sold lands in the Kutuh village, the lifestyle in community obviously will be explained with eclectic (social practice theory, theory of consumerism, and the theory of modernity). It was described about the clothing patterns, eating patterns, patterns of free time, ownership of transport, means and the condition of the dwelling house architecture, and places of worship.

Modern society is experienced a shift in the distribution of social prestige. The social prestige or prestiges can be manifested in various ways. The social prestige was not only realized in various symbolic physical, for example, how to dress or how to variety of attributes which attached to someone, but also the appointment of individual's status can be seen in the non-physical symbols, for example, the selection of places to eat, shopping, recreational areas, brand clothes which are worn, worship places and homes, as well as mastery of technology and the means of transport means can show the status of a person.

Pattern of Clothes

At the beginning of the research of non-verbal communication, Ruesch and Kees (1956) proposed to examine the messages of objects in everyday life as language objects. In consumer culture, the body expressed means of enjoyment. Consumer culture allows without shame posting the human body. Clothing, according to Featherstone (1992), is designed to celebrate the human body form "natural", a sign with contrast to the 19th century when the clothing designed to hide the body (p. 177). From the interviews conducted with Ketut Karing from Banjar Petangan as follows:

Many member at current community in are using trendy kebaya as which are woman's clothing, these become more fashionable, transparan and wear short sleeves, use cloth with slightly higher or seem. Given the custom in dressing these wears to the temple is the characteristic of Hindus in Bali, gracefully if someone does look to the temple with the clothing in such way and use the Tuck purse in her shawl to save money and mobile. But it's good if someone went to the which intended to present themselves to the Hyang Widi Wasa with clean and polite clothes as well as in accordance with the teachings that were in the order to religion and culture. (Interview, April 16, 2017)



Figure 1. The difference in the patterns of clothing to the temple past and present (Documents: Mutria, April 16, 2017).

From the above statement, it is said that during this time, many customary fashion about how to dress to the temple is not in accordance with existence of standard. And there are irregularities against the dress to the

temple and it is certainly a negative effect. Now the community should follow the development mode of dress, but only implemented in the reception ceremony or attendance of wedding ceremony. To dress them is not fixed rule. However, of course, the prayer in the temple must be dressed decently mode and not transparent. Not only is the dress, but also the arrangement of the hair must be neat. As for the Brocade outfit, it is now experiencing a lot of modifications and it must be only used when the party.

Mantra (1996, pp. 1-2) suggested that globalization is an unavoidable symptom, but Crump also opens an opportunity. Globalization has brought huge advancement and fundamental changes in the life of Balinese people, particularly Hindus, namely the occurrence of clash of cultures.

The Pattern of Food

Packed in traditional societies is simply the activity of chitterlings to life. Or in their hierarchy, Abraham Maslow said about most basic needs of human beings, i.e., physical needs. The actual meaning of eating in any modern society has same with the meaning of traditional society that is to live. But in further development, eating is an activity that is full of meaning. When the fact of eating is not just a tool of subsistence, then packed is a self-actualization tool (Susanto, 2001, pp. 37-38).

About 1980, Kutuh village was the agricultural village where many people were dry land farmers, but with development of tourism around 2011, in Pandawa Beach many people comberted their occupation in tourism places such as hotels, villas, golf course, restaurant, manager of the Pandawa Beach, and selling. And the diet of the people ever changed from the traditional to the modern. In the interview with Mr. I Nyoman Camang as Secretary of Village Kutuh as follows:

Just like other villages in Nusa Dua area, before people knew know tourism, their life were very difficult from now. Used regularly yams, drained then cooked. But around 1980 young. They replacemented for rice, vegetables, unlike now young children follow how westernized food come with the globalization of tourism in particular Kutuh village. (Interview, December 29, 2016).

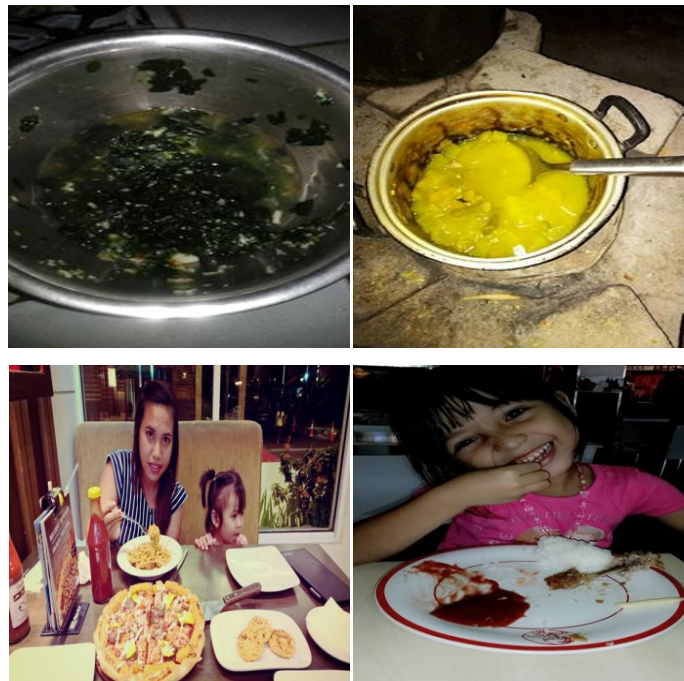


Figure 2. Traditional food and modern food (Documents: Mutria, November 16, 2016).

From the interview above, it can be said that the people in the Kutuh village has undergone modernization of food. Because those traditional patterns changed with the tourism in the Kutuh village and now many people's eating patterns of Western food as shown in Figure 2, they go to buy pizza and McDonald's restaurant.

In the century of globalization, the most fundamental social change a change to the direction of consumer society that creates consumer culture and lifestyle of consumerism. Jean Baudrillard wrote that, in the consumer society characteristic, the shift of logic in consumption occurred, logic needed toward the logic of passion, which is how consumption of food goes beyond mere biological needs fulfillment towards the fulfillment of the need of the signs (Baudrillard, 2015, p. 74). People no longer consume value to products, such as food but the value of his mark.

Pattern of Leisure

In era postmodern society, people generally spend time on more populate variety of hedonistic activities and creat more expenditure funds than producing things or mind skepticism activities. In era of postmodern society, people often spend time with leisure activities and people go out to sight seeing: They go to attractions, malls, clubs, foreign countries, and so on (Simon, 2006, p. xiii). In era of postmodern society, at school holidays or just extended vacation, people undoubtedly always awaite time and at that time it was not surprised if almost all over the trip distinctions are filled with people who want to spend their time with varieties of pelesir activities. With interview Mr. Nyoman Camang as Secretary of Village in Kutuh said that:

Before sold the their lands at the community had not many pelesires at the long holidays or school holidays, they spent their time in the village onlysbut after sold their land it was become they changestaid at the hotels just how it feels, if they staid at the hotels, they shopping, went to sight seeingthey made group tour to Tirtayatra with the their vacation. (Interview, January 23, 2017)



Figure 3. A walk to the mall, to the sightseeing to Tirtayatra and various Temples in Bali (Document: Mutria, January 23, 2017).

From the description above, it can be said that never people had leisure, such as going to the malls or to sights seeing to Tirtayatra in out of region before selling their lands, but after they sold their land, people had leisuress at school holidays or long holidays out of their village.

In this time, it is necessary to show and differentiate them from other social classes. If the lifestyle and behaviour of people develop, their consumption usually becomes more superflous and wasteful as a symbol of their classy status. The excessive consumer behavior performed with magnificent prestige of themselves which want to show that they are in different class. According to Veblen, leisure class spenders to waste money, time, and manpower and enjoy high status and prestige (Veeger, 1985, pp. 105-106).

The Possess of Transport

From the needs of increasingly complex and stylish lifestyle, people want to own vehicles as transport means. The possession of vehicle is no longer merely from reason as supporting tools of daily activities, but also as lifestyle, especially in the possess of two-wheeled vehicle or four-wheeled vehicle, namely motorcycles and cars. The possession of motorcycle or car as trendy lifestyle gives the possess advantage to the dealer or automotive industry. The motivation does not limit to consumer's needs, but also as lifestyle and it is resulted that increase people's demand. The phenomenon like this happened in society of Kutuh village, when village people sold their lands and they used many to buy proceeds vehicles such as motorcycles and cars. Based on interviews conducted with cheaf in district of Kaja Teak I Nyoman Jartha said as follows:

After most people in this village sold their lands, and could bought their cars, and after it's then renovated places of worship, homes, or vice versa. There are the men who possess 3 cars in their house, but (Imaging) simple car Fund is not rented out only for private course. (Interview, November 16, 2016)



Figure 4. Ownership of the means of transport (Documents: Mutria, November 16, 2016).

Based on the above description about cars and motors for the Kutuh village community, the possession of cars and motors is no longer from needs of transport means, but it has more than of it. If we saw the history of the car industry which originally developed at United States and car became as culture for the people, the car was a symbol.

With the development of mass media in society, it influences the development of consumption. The technology becomes symbol of progress, so anyone who utilizes this technology thinks him progressive. Further, it is described that the meaning of technology becomes status of the individual in modern society. Marx also noticed that other than meaning of symbol of progress, technology has also become status symbol for the wearer. This is more of symbolic significance in order to the inherent in the technology. Technology will imply all the symbols or signs of status that can be displayed to wider audience (Martono, 2014, p. 216).

Architectural Style of Home Temples and Houses

At large buildings or traditional architecture in Bali, they are always filled with ornate carvings, equipment, as well as the awarding of colours. The motif contains some sensor expressions of the beautiful of the symbols and the submissional communication. The forms of motive types in fauna also serves as a ritual symbols which shown in sculpture (Harya, 2014). Based on interviews with Ketut Subrata said that:

The houses and home temples in Kutuh village community have undergone the change from traditional to modern or postmodern. These changes happened about 2011 when with the existence of the tourist Pandawa beaches of the some people in Kutuh villagers sold their lands from reasons such as Cremation ceremony, renovating home temples, or to buy the cars. (Interview, December 29, 2016)



Figure 5. Houses and traditional, modern or postmodern (Document: Mutria, December 17, 2016).

If you saw pictures of home temples above, they were Bali houses in this time. It is very different from traditional Balinese houses and these are not used symbols of traditional Balinese house style. Good views of building forms, materials, ornaments of buildings, even the layout of the building are very different from traditional Balinese house.

The result of changing pattern especially influences the development of Bali, where the development of modern era influences Balinese house and becomes more and more modern, so the use of traditional Balinese symbols architecture becomes the hallmark of traditional Balinese house.

From the results of this interview, the interviewr said that they chose luxurious lifestyle at Kutuh village after selling their lands, but most of them followed the modern trend and the social prestige of the luxurious lifestyle due to changes from traditional to modern and even into postmodern. The society change at this time has been presented above. These conditions are very worried, especially for whom sold their lands, but they got little money because they had only narrow lands, and if they want to continue these trends as social prestige and luxury lifestyle, they would be plunged into the abyss of poverty.

Their lifestyle must be needed amount of money which they had and in the tourism environment strong their desire to search their identity and sensibility trend of the times and the social prestige of the luxurious lifestyle without thinking about their future, they shall fall into the abyss of poverty. But for those who have the amount of money because of careful thought about their future, they will be able to follow the times and they still follow the luxury lifestyle because every person has different options at the moment which he has a lot of money. People like this will be spared from the abyss of poverty. When they have a lot of money, human behavior usually defined which they want to live and this is reflected in Kutuh village community which is located in environmental of tourism.

Conclusion

Conclusion

In summary, now five lifestyle patterns are changing from traditional to modern and postmodern. And author in discussion above indicated that the articulation of the lifestyle in community after selling lands in Kutuh village is very different; they follow the trend of this times and luxury as social prestige, otherwise they feel marginalized because their living environment becomes luxury style in communities, it is strongly influenced by the environment of tourism with versatile luxury.

But the impact gave them who have only a little money from the results of selling their lands, they will become into the abyss of poverty. And vice versa for those who have a lot of money and can arrange for his luxurious lifestyle, they will still exist follow the times. In outline, the process of articulation lifestyle in communities after selling their lands in Kutuh village is depended on the weight or dimensions of tradition and modernity, as well as capability of Kutuh villagers to follow the lifestyle of luxury.

Suggestion

It will need more awareness such as government policy, along with making regulations in the form of Local Regulation and/or rule of village about the restriction of lands sale, so that Kutuh villagers spared from luxury lifestyle in the form of socialization in order not to fall into the abyss of poverty especially for people on low incomes including after selling their land in community.

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