



THE ROLE OF TRADITIONAL VILLAGES IN MANAGING HUMAN RESOURCES MANAGEMENT BASED ON THE AWIG-AWIG OF BEBETIN VILLAGE

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ABSTRACT

This research aims to determine the role of Pat Likur Village in the Human Resources Management management process and to determine the role of customs, traditions, and awig-awig in the Human Resources Management management process in Pakraman Bebetin Village. This research method uses qualitative or non-positivist with an interpretive paradigm. Data collection techniques include observation, interviews, and documentation. The data analysis techniques used are data collection, data reduction, and data presentation. The results of this research show that the role of Pat Likur Village greatly influences the management of Human Resources Management in Pakraman Bebetin Village. Pat Likur Village is a custom that has been passed down from generation to generation which sacredly and specifically has a very dominating role in the management of the Traditional Village, especially the management of its human resources. Awig-awig which is formed through data through deliberation and consensus is carried out with full responsibility by traditional village communities and provides management of their human resources in a more effective and efficient direction. The human resources of the Bebetin Traditional Village greatly influence the management of the village which is regulated in the form of awig-awig.

1. INTRODUCTION

The administration of Regional Government should always refer to the principles of efficiency and effectiveness to maintain harmony in maintaining relations between provincial governments and between regional governments with various regional potentials and diversity, opportunities, and challenges of global competition by giving the broadest possible authority to regions accompanied by the granting of rights. and the obligation to implement regional autonomy within the unity of the state government administration system. By granting the broadest possible autonomy to regions, regions must be able to explore the resources or potential they have to the maximum, whether it concerns natural resources, customs, culture, or others. Bali is one of the regions in Indonesia that has its cultural style and has long paid special attention to preserving its culture (Arifin, 2018; Sukaaro, 2017) .

In Bali, there are two concepts of understanding villages. First, the Service Village is a village in the sense of national law, by the definition contained in Law Number 32 of 2004 concerning Regional Government, namely a village or what is called by another name, hereinafter referred to as a village, is a legal community unit that has boundaries. territorial boundaries that have the authority to regulate and manage the interests of local communities, based on local origins and customs that are recognized and respected in the Government system of the Unitary State of the Republic of Indonesia. The second definition of a village is a traditional village, which is a traditional legal community association that has grown and developed for hundreds of years. Traditional Villages in Bali Province have a unity of traditions and community life arrangements which are regulated in a wig-a wig (customary regulations or laws that regulate the lives of community members) and a regional environment that usually regulates non-formal matters. Along with the reform and changes to the Law on Regional Government, there have been changes regarding regional regulations governing Pakraman Village in Bali, namely with the revision of Bali Provincial Regulation Number 6 of 1986 concerning the Position, Function, and Role of

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Traditional Villages, hence the term Traditional Village is used to this day. The wealth owned by Pakraman village can be used for the benefit of the Pakraman village community (P. S. Kurniawan, 2016) says that development will be more successful if it includes natural resource capital (SDA), human aid capital, human resource capital (HR), and capital. social. Based on this, the Pakraman village as a traditional institution that also manages human resources in its community activities is an interesting thing to study. This is related to how the Pakraman village community manages the human resources of the Pakraman village itself based on their customs and traditions.

Pakraman Bebetin Village is one of the Pakraman villages in Buleleng Regency, Bali Province. Pakraman Bebetin Village is one of the largest Pakraman villages when viewed from its area and number of indigenous people. Pakraman Bebetin village, which is usually called the "Pat Likur" village, has 6 traditional banjars, namely the village customary banjar, the Russia customary banjar, the pandemic customary banjar, the workshop customary banjar, the bang customary banjar, and the manuka customary banjar. In general, the wealth of Pakraman Bebetin Village is in the form of assets owned by Pakraman Bebetin Village. This wealth is in the form of land owned by Pakraman village and Pelaba temple land. Other wealth, such as wealth in the LPD (Village Credit Institution) belongs to Pakraman village residents. Pakraman Bebetin Village also has an asset in the form of a wantilan building which is used as a regular meeting place for the indigenous community.

Historically, the presence of a wig-a wig in Balinese society was more of a preventive or preventive nature. In other words, prevention efforts are prioritized over efforts to handle or resolve the problem itself. That is why Bali is famous for its harmonious society. However, with the drastic changes in cultural structure occurring in every Pakraman village, the existing deviations may become more complex and difficult to deal with, especially problems surrounding corruption which are considered to be deeply rooted and entrenched in this country. This research will try to explain the role of awig-awig in the context of human resource management in the Pakraman Bebetin Village environment.

Another interesting phenomenon in Pakraman Bebetin Village is that the village community prioritizes education. In other words, it can be assumed that this village has very potential human resources to carry out several management activities, including managing existing resources. However, human resources that have been exposed to modern culture also have the potential to turn into a very consumerist society, while consumptive behavior is one of the causes of criminal acts of corruption or financial abuse. This research also aims to see how the community of Pakraman Bebetin Village participates in the process of managing human resources in Pakraman Village. Community participation is very important because it is one of the control tools in the management process. This is the challenge of Pakraman Bebetin Village which must be alert to the changes occurring in its community. Thus, strengthening and implementing customs and traditions is something important, especially in terms of managing human resources in Pakraman Bebetin Village.

Based on the description of the problem findings that have been explained in the background and the existence of theories that support these variables, the author is interested in conducting further studies regarding the role of traditional villages in managing human resource management based on Awig-Awig in Bebetin Village.

2. METHODS

This research was conducted using qualitative or non-positivist research methods with an interpretive paradigm. Qualitative research methods aim to understand a phenomenon in a social context by prioritizing the interaction process between the researcher and the object of the phenomenon being studied. The interpretive paradigm is a paradigm that views phenomena in accordance with actual reality. This research will look at the opinions and understanding of resource persons regarding the concept of custom, the concept of tradition, and the concept of management in Pakraman Bebetin Village. This research was conducted in Pakraman Bebetin Village in Sawan District, Buleleng Regency, Bali Province. The informants used in searching for data for this research were determined based on criteria. The criteria in this case are the extent to which the informant understands the problem studied in the research problem formulation and also represents interested parties, for example the kelian (chairman) of Pakraman village, prajuru (officer) of Pakraman village, traditional and religious leaders, and representatives of indigenous communities. Other informants can be taken from the district government as the Pakraman village supervisor.

Data collection through observation, interviews and document collection makes researchers and their subjects connected to each other so that the references obtained are relevant to the research focus.

The data analysis techniques used (Sugiyono, 2017) include:

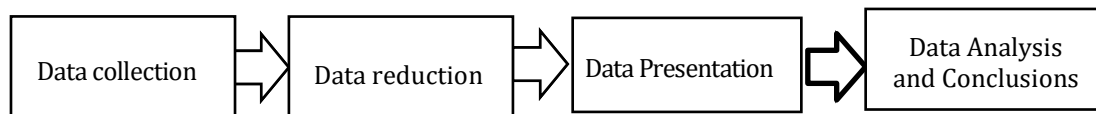


Figure 1. Data Analysis Techniques

3. RESULTS AND DISCUSSIONS

Results

The role of Pat Likur Village in the HR management process in Pakraman Bebetin Village

Human Resources (HR) have a very important role in village development. HR refers to the potential, skills, knowledge and abilities of individuals in a community. The role of human resources in village development includes several main aspects: Creation of superior human resources: Through education, training and development, the quality of human resources in villages can be improved. This will include formal aspects such as education and technical skills, as well as non-formal aspects such as social skills, leadership and entrepreneurship. Driving Economic Development: Skilled and knowledgeable human resources in villages can be a driving force for economic development. They can create business opportunities, become entrepreneurs, or work productively in local economic sectors. Thus, this can increase the income and welfare of the village community as a whole (Utami & Kusumawati, 2021; Wildanu, 2019).

Improving the Quality of Public Services: Quality human resources in the public service sector such as health workers, teachers and administrative officers will have a positive impact on the quality of services in villages. The availability and quality of human resources in the public sector is very important in ensuring that village residents receive good services in various fields. Infrastructure Development and Innovation: Creative and innovative human resources can encourage the development of infrastructure and new initiatives that have a positive impact on the village. They can design local solutions to address village-specific problems and create innovations that are relevant to the village's needs and potential (R. C. Kurniawan, 2017; Mahsyar, 2011). This is in accordance with the results of interviews conducted with the Bebetin traditional village kelian who explained that the role of the traditional village in managing human resources cannot be separated from the role of the Pat Likur village which is divided into each section so that its function and authority plays a very important role in Bebetin village. This statement is also in line with what was made by (Wirantari, 2020) in the Undiknas journal entitled participation of traditional governments and the Tenganan Pegringsingan community in village financial management. In this study, the researcher stated that descriptively the role of human resources or the community greatly influences village financial management. The more people who believe in the involvement of human resources to support village financial management, the higher the village's opinion. Apart from that, it is also stated that human resources or the community have a role in managing village finances in the form of certain organizations.

Pakraman Bebetin Village has qualified human resources in managing Pakraman Village. This is demonstrated by the implementation of the village sabha and kerta in preparing awaig-awig which involves people who have experience and know the origins of Bebetin village as well as the development and changes in the village to date. Utilizing the Pat Likur village in carrying out its duties has become a responsibility based on the duties it carries out. There are twenty-four people who are responsible for each traditional activity in the Bebetin Pakraman village, including Jro Pasek, Jro Bendesa, Kubayan Made, Kubayan Ketut, Jro Mangku Gede, Kubayan Gede, Kubayan Nyoman, Jro Mangku Bukit, Jro Mangku Dalem. , and there are fifteen jro bau people, so the total number is twenty-four, jro pasek is tasked with recording all activities carried out by the Bebetin traditional village, jro bendesa is tasked with leading general activities carried out by the bebetin pakraman village. Apart from that, Kubayan Made served as a necessities collector and as a scavenger in the northern area of the village, Kubayan Ketut served as a necessities collector and as a scavenger in the western area of the village, Kubayan Gede served as a scavenging of necessities and as a scavenger in the eastern area of the village, Kubayan Nyoman served as a scavenging of necessities and as

a Penglingsir of the southern area of the village, Jro Mangku Gede as the person in charge of ceremonial activities that occur at the Bale Agung Temple, Jro Mangku Bukit as the person in charge of the ceremonial activities that occur at the Bukit Temple, Jro Mangku Dalem as the person in charge of the ceremonial activities that occur at the Dalem Temple and fifteen JRO Bau is a supervisor, supervisor and helper in planning and evaluating activities that will be carried out and those that have been completed.

Everyone has duties and roles and responsibilities based on their duties. The use of Human Resources in carrying out duties and responsibilities in the village has been selected based on mapping needs and abilities so that they can carry out and facilitate all members of the community. The tasks carried out are in accordance with the agreed distribution according to the awig-awig accepted by consensus (Handoko, 2014).

The Role of Customs, Traditions and Awig-awig in the Human Resource Management Process in Parkaram Bebetin Village

Strengthening Community Participation: Educated and informed human resources can play a role in increasing community participation in the decision-making process. They can become agents of change who contribute to determining the direction of village development through active participation in local programs and projects. Preservation and Development of Local Culture, human resources who respect and preserve local culture will contribute to preserving the village's cultural heritage. This is important to maintain village identity and prevent excessive cultural homogenization. Improving the Quality of Life, by improving the quality of human resources, the level of health and education in the village can be improved. This contributes to improving the overall quality of life of the village population.

Therefore, investment in human resource development in villages must be a priority in efforts to develop villages that are sustainable and competitive. Human resource development will create a strong foundation to encourage village progress and improve the quality of life of its residents. This is in accordance with the results of an interview conducted with I Gede Sukamara who stated that human resource management cannot be separated from the role of custom as a binding tradition with the existence of awig-awig. Awig-awig will provide recognition or binding regarding the rights and obligations of the Bebetin Traditional Village community as independent human resource managers. This is in line with research conducted by (Gede et al., 2016) in the Bali Polytechnic business and entrepreneurship journal with research entitled Traditional Village Empowerment Model in two tourist destination villages in Bali. In this research, it was explained that traditional villages which are driven by traditional community members or human resources are able to increase the increase in tourist visits and are managed by the village. This management occurs in village-owned enterprises (BumDes) and LPD with the role of HR in managing finances which aims to support village management in the tourism sector. Further research that supports the role of awig is research conducted by (Juliantari et al., 2018) in the accounting scientific journal Undiksha, explaining that human resources in a village will run well if they are regulated by regulations made and agreed upon by custom in the form of awig -awig. This research also focuses on financial management based on the implementation of awig-awig that applies in the village. Financial management in traditional villages will run as expected and will increase due to the implementation of awig-awig which regulates traditional communities.

The role of the community, especially Bebetin Village, in village management cannot be separated from the role of traditional village management as stated in the organizational structure and also the roles in each task and function. Through joint deliberation, it was agreed that the applicable customary rules were in the form of awig-aig which involved special traditions in Bebetin. The awig-awig which was formed through a consensus deliberation process became a guideline in managing human or community resources in Pakraman Bebetin Village. The following is data obtained through interviews and also comparing it with the awig-awig in Pakraman Bebetin Village. Traditional villages have strong ties in carrying out the task of maintaining, guarding and carrying out religious ceremonies in sacred places in traditional areas, namely the Kahyangan Tiga temple. Their traditional village communities have the right to regulate their own traditional territories, with regulations or known as "awig-awig" which are made with the agreement of their residents. So it is not surprising that the regulations relating to traditional rights, obligations, including customary witnesses enforced by the village, will be different from the regulations in other villages.

Traditional villages are formed from local wisdom, such as the Tri Hita Karana philosophy for community harmony, emphasizing that humans maintain good relationships with nature, fellow humans and also God, imbued with Hindu religious teachings and the noble cultural values inherited from their ancestors. Of course, with the existence of this traditional institution, it is hoped that it can play a good role in the development of Indonesian communities, villages and the nation. So that Balinese manners in their position as indigenous peoples can be independent in economic matters, politically sovereign and also have personality in culture.

Traditional villages or Pakraman villages, in carrying out customary government in their territory, can formulate and establish their own rules (awig-awig), so that it becomes a customary law that its citizens should obey. There are several duties and functions of the Bebetin traditional village, such as; a) Regulate the activities of its citizens in the implementation of traditional ceremonies and religious ceremonies; b) Maintaining cultural heritage and traditions in their traditional areas inherited from their ancestors; c) Resolving customary disputes that may occur among village residents and seeking peace between the parties to the dispute; d) Maintaining the noble values of the Hindu religion of Pakraman and Dresta villages which have become an agreement; e) Maintain peace and order in their traditional territory; f) Develop regional culture and arts, and preserve them to enrich national culture; g) Maintaining customs which are inherited from ancestors which are also beneficial for nation building.

The terms in the Bebetin Pakraman traditional village institution:

- a. The traditional village head is the top leader of the traditional administrators. The Bendesa is held or occupied by the Bendesa Pasek family.
- b. Kubayan is the top leader of Patlikur village. Kubayan comes from an elder dadia family as a representative of each elected dadia
- c. The traditional village prajuru is the administrator of the traditional village. Prajuru are selected from members of the community who have abilities in their fields.
- d. Krama is a member of the Balinese Hindi community who is registered as a local indigenous citizen.
- e. Pecalang or known as Jaga Bhaya Desa Ada, is a traditional security task force formed by traditional villages, with the task of maintaining order and security in their traditional areas.
- f. Yowana Desa Adat is an organization of young people in a village or traditional banjar.
- g. Awig-awig is a rule made by a village or traditional banjar.
- h. Dresta, is a traditional custom or custom that is passed down from generation to generation and adhered to by traditional manners.
- i. Perarem is a decision that ultimately takes the form of a rule that is binding on all manners.
- j. Kerta Desa Adat is a partner institution for village prajuru or pakraman which carries out the task of resolving customary cases according to local awig-awig.
- k. Paruman Traditional Village is the highest institution that makes strategic decisions in a traditional village.
- l. Pasangkepan Adat Village, a decision-making institution during village deliberations regarding technical operational issues in the implementation of traditional paruman decisions.
- m. The Traditional Village Sabha has the function of providing consideration and management of traditional villages.

Relationship Between Research Results And The Awig-Awig Of Pakraman Bebetin Village

Based on the results of research that has been carried out, it was found that twenty-four people have responsibility for each traditional activity in the Bebetin Pakraman village, including Jro Pasek, Jro Bendesa, Kubayan Made, Kubayan Ketut, Jro Mangku Gede, Kubayan Gede, Kubayan Nyoman. , Jro Mangku Bukit, Jro Mangku Dalem, and there are fifteen Jro Bau people so the total number is twenty-four, Jro Pasek is in charge of recording all the activities carried out by the Bebetin traditional village and is in charge of leading the Yadnya/ceremony, Jro Bendesa is in charge of leading the activities In general, this is carried out by the Pakraman Bebetin village and is tasked with detailing the budget for yagnya activities, Kubayan Made is tasked with collecting the necessities and as a scavenging agent in the northern area of the village, Kubayan Ketut is tasked with collecting the necessities and as a scavenging agent in the western area of the village, Kubayan Gede is tasked with collecting the necessities and as a scavenging agent. eastern area of the village, kubayan Nyoman served as a collector of necessities and as a scout in the southern area of the village, Jro Mangku Gede was in charge of the ceremonial activities that took place at the Bale Agung Temple, Jro Mangku Bukit was in charge of the ceremonial activities that took place at the Bukit Temple, Jro Mangku Dalem was the person in charge Responsible for ceremonial activities that take place at Pura Dalem, as well as fifteen Jro Bau who are supervisors, supervisors, and help in planning and evaluating activities that will be carried out and those that have been completed.

From the discussion in this research, the conformity that occurs is similar to agency theory which explains that an agency relationship arises when one or more people (principal) employ another person (agent) to provide a service and then delegate decision-making authority to the agent. In this case, from the decision resulting from the village deliberation or the village's forum, the village Kerta will assign people according to the existing awig-awig and carry out their duties and authority in the community. However, it is true that during its implementation, based on the results of research and interviews, there needs to be increased supervision and community involvement in carrying out supervision so that Asymmetric

Information (AI), in other words, interest politics, does not occur. During the process of research and implementation of awig-awig, nothing undesirable has ever happened because all the people who occupy the position of Pat Likur are chosen and the management of Human Resources is carried out consistently and continuously to maintain consistency. Routine Saruman has become a monthly agenda for reflecting and holding discussions to minimize the worst possibilities and solve problems if a problem occurs or plan village activities for example piodalan village work, overcoming financial problems with village income, as well as various problems in the community that require follow-up.

4. CONCLUSION

Bebetin Village informants' involvement in the role of Pat Likur Village greatly influenced the management of Human Resources Management in Pakraman Bebetin Village. Pat Likur Village is a custom that has been passed down from generation to generation which sacredly and specifically has a very dominating role in the management of the Traditional Village, especially the management of its human resources. The role of customs, traditions and awig-awig in the management process of Human Resources Management in Pakraman Bebetin Village is inseparable. Awig-awig which is formed through data through deliberation and consensus is carried out with full responsibility by traditional village communities and provides management of their human resources in a more effective and efficient direction. The human resources of the Bebetin Traditional Village greatly influence the management of the village which is regulated in the form of awig-awig.

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