

ABSTRACT

STATE, DESA ADAT AND VILLAGERS UNDER
LOCAL LEADERSHIP IN BALI
(A. Study of Surveillance and Dialectic of Control in Structuration Perspective)

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The Purpose of this study is to explore the implementation of the state and “desa adat” surveillance to the people as well as the people’s dialectic of control towards the state and “desa adat” in question. Another purpose is to be able to understand the classification of the agencies and the personal motives of the individual in conducting the dialectic of control towards the to levels of surveillance.

In relation to such purposes, observation on and interviews with the agencies were conducted. This method has significant relevance to the double hermeneutic method proposed by Giddens, in which analysis of strategic conducted is applied towards structurasionistic studies. In search for adequate solution to the problems stated above, the study used a double hermeneutic method which a process of predicting social phenomena that in values two steps : first-order understanding and second-order understanding.

The study shows that in present era of reform and autonomy, the state surveillance seems to remain effective on the village-level, though it is not as strong as it was in the era of the new order government. This means that there has been a decrease in the state surveillance to the people on the village level as effected by the weakening for loss legitimacy of the state on the national level at the end of the new order government. The weakening of the state legitimacy is responded by the local authorities and social agencies for the repositioning of their relationship whit the central government. Balinese people establish the repositioning of their relationship with the central government by means of various expressions towards strengthening the identity of Balinese society.

In line with the argument stated above, the study found that the relationship between the state, the “desa adat” and the villagers at the present time is different from that found by Geertz and Warren. The state, as represented by the “desa dinas”, no longer intervenes in or taken over the task and authority of the “desa adat”. Moreover, the government have even given additional authority to the “desa adat” to be involved is governance, besides economic concession. The addition, authority with the participation of the “pecalang” in all aspect of the villagers life has enabled the “desa adat” to conduct strict surveillance towards the villagers, including those who do not belong to the “krama adat”.

The discourse of Balinese identity with its various expression, is in fact, a form of Balinese people’s revival ideology to recovers Balinese culture, which is considered to be declining or even going to extinction. The revival ideology aims at bringing Balinese society back to the past Balinese cultural romanticism and reestablishing a strong Balinese identity. It is the “desa adat”, which its authority and

access to Balinese culture, that is considered to be the most ideal form through which the revival ideology is to be accomplished.

Its existence as a base of hope on one hand and the decline of its authority and charisma on the others has caused the “desa adat” to take over the instrument of modern governance. When traditional authority is getting weaker, the instrument of modern governance is considered more effective and competitive.

Beside the problems stated above, there have been changes of identities among Balinese villagers, either as individual as or in groups, in the present era of reform. This has influenced their way of thinking as to change their point of view, from homogeneous to heterogeneous, as a result of the influences of the people from other villagers. Further implication of the change of identity is the decline of the role of the “desa adat” to unite the “krama” (members of the “desa adat”). This finding is significantly different from Geertz’s argument, stating that Balinese villagers live in highly connected and cooperative society and that they cooperate in a single pattern of life called “pluralistic collectivism”.

Besides the findings stated above, this study has also made significant contribution to the theory of “structuration”. Structural dualism as a central framework of this research seems to be appropriate to use with regard to the problems on which the study has essentially been focused. However in relation to the problem of surveillance system, which reflects the existence of social classes, the concept of subject-object dualism remains effective. This means that in a social hierarchy both subject-object dualism and structural dualism are applied. Dualism of a particular individual or group may have become dualism of the others.

Key words : surveillance, dialectic of control, state, “desa adat”, villagers, local leadership.