

*Balinese Young Organization as Building of National Character to Counter
Asymmetric Warfare in Indonesia*

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The Asian Conference on Education 2019
Official Conference Proceedings

Abstract

Bali is an Island that has a diversity of cultures and traditions which is the reason for the rapid development of tourism on the Island. However, one of the negative impacts was the penetration of foreign culture into Bali. In an effort to ward off foreign penetration in Bali, the community uses a youth organization called "Sekaa Teruna". This study aims to analysis how youth organizations build the character of young people through regional culture to counter asymmetric warfare through foreign penetration that can change the ideology of the nation. The data analysis technique used in this study is descriptive qualitative. This study was examined using the theory of organizational culture, concept of national character, and asymmetric warfare. The results of the study explain that youth organizations in Bali are able to create a national character to counter asymmetric warfare in Indonesia through conducting art training; training in Balinese and Indonesian languages; Ngayah and community service; Sangkep; and carry out socialization to Primary Schools regarding the importance of tolerance and Tri Hita Karana in community life. For the government of Bali and the Government of Indonesia, the existence of youth organizations in Bali has a positive impact to stem the foreign penetration that has occurred.

Keywords: Sekaa Teruna, Balinese Young Organization, Asymmetric Warfare, National Character, Defense, Indonesia

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Introduction

Bali is an island that has a diversity of cultures and traditions which is the reason for the rapid development of tourism on the island. According to data from the Central Statistics Agency of Bali, arrivals of local and foreign tourists to Bali Province in October 2018 were recorded at 517,889 tourists (Badan Pusat Statistik, 2018). Tourism has an impact on socio-cultural changes in society both positive and negative impacts. The positive impact is the increased economic income of the community because of the opening of many new jobs, the population is able to master foreign languages, opening access for local communities to a wider network, and Bali can improve Indonesia's image in the international world through its natural and cultural beauty.

Meanwhile, the negative impact caused by one of them is the penetration of foreign culture into Bali. Cultural penetration is the entry of the influence of one culture into another culture. There are two ways of cultural penetration, namely passivity penetration and violent penetration. passivity penetration is the entry of a culture without causing conflict. This type of penetration enriches the culture of the local community and does not eliminate the original elements of the community's culture. This type of penetration will result in acculturation (the formation of new cultures without eliminating the element of native culture), and assimilation (the formation of new cultures that are different from the original culture). While violation penetration is the inclusion of a culture by force and damage to native culture which causes instability and imbalance in society.

In an effort to ward off foreign penetration in Bali, people use a youth organization called "Sekaa Teruna". Based on the definition, Sekaa Teruna comes from two words namely Sekaa and Teruna. Sekaa is an organization that is formed voluntarily based on certain professions and goals, both permanent and temporary. Then, Teruna comes from the word Taruna which means youth. So Sekaa Teruna means a container or collection of social development organizations for young people who grow and develop on the basis of social awareness and responsibility from the community, especially the young generation in rural or urban areas (Sutama, 2015).

According to Sukarma (2013), Collectivism, togetherness, kinship, and mutual cooperation that characterize Balinese traditions that have been transformed by Western culture are identified as constructs of modern culture. Modern culture stands on the principles of ratio, subject, identity, ego, totality, absolute ideas, and objectivity. Without the deep culture possessed by the Balinese, modernization will only wash the nation away from dependence on the outside world. Therefore, Balinese culture which is flexible, dynamic, adoptive and creative should be the foundation in facing foreign cultural penetration and modernization (Mantra, 1996).

Methodology

This research is included in the type of descriptive qualitative research. In qualitative research methods, researchers submit research questions to be answered through understanding, not by hypothesis, because the essence of qualitative research is understanding a phenomenon, not proving a phenomenon (Herdiansyah, 2010). The source of the data used in this study, namely secondary data sources. Sugiyono (2007)

explains, secondary data sources do not provide information directly to researchers. Secondary data is processed from primary data presented from other people. By using secondary data sources, this research uses literature study, namely by obtaining data from the literature that supports research.

Meanwhile, according to Miles and Huberman (1994) there are several general stages that are usually carried out in analysing qualitative research data, namely, data reduction, data presentation, and drawing conclusions. The data reduction phase is carried out by exploring the data that requires researchers to be familiar with and master the data as a whole by repeatedly reading the research findings data, then simplifying the data until the data can be clearly detailed. The data that has been obtained will then be presented with narrative techniques and will usually be divided into specific chapters so that the explanation is more structured. After going through these stages, the author can then draw conclusions. The stages of drawing conclusions are carried out to find a match between the problem and the purpose of the study with the data obtained and the concepts or theories used during the study.

Theoretical Review

In discussing the Balinese Young Organization as Building of National Character to Counter Asymmetric Warfare in Indonesia, there are three concepts used, namely the Organizational Culture Theory, the National Character concept, and the asymmetric warfare concept.

Organizational Culture Theory

Yvan Allaire and Mihaela E. Firsirotu in Organization Studies (1984) define organizational culture theory is the idea that organizations may have a certain culture is found scattered in various publications about business strategy and policy, about organizational behaviour and theory. There are three elements of organizational culture:

- a. Sociostructurally system consisting of working on formal structures, strategies, policies and management processes, and all supporting components of the reality and function of the organization (formal goals and objectives, authority and power structures, control mechanisms, rewards and motivations, recruitment processes, selection and education, sundry management processes).
- b. Cultural systems that embody the expressive and affective dimensions of the organization in a system of shared and meaningful symbols manifested in myths, ideologies and values and in various cultural artefacts (rites, rituals and customs, metaphors, glossaries, acronyms, lexicons) and slogans: story, story, legend and organizational knowledge, logo, design, architecture). This cultural system is formed by the surrounding community, the history of the organization and certain contingency factors that afflict it, it changes and develops under the influence of contemporary dominant actors and dynamic interactions between cultural and structural elements. The construction of myths, ideologies, and values each produces extensive literature that contains explanations and definitions that are contradictory and confusing.
- c. Individual actors, the third component of our model, with their special abilities, experiences and personalities, are not only passive recipients of the 'reality' made

before: depending on their leadership status and role, they become contributors and makers of meaning. However, all actors try to build a coherent picture to direct them to progress in the organization. However, because all actors fabricate "their meanings from the same cultural raw material, a sizable level of meaning sharing will tend to develop among actors who interact in the same social context for long periods of time.

National Character

The building of the nation's character formed the great founding of the nation's founders because the nation consisted of various ethnic groups with a strong regionalism, the Indonesian nation needed a holistic view of culture and character as a nation. This is very important because it involves the approval, views and actions to realize the welfare and prosperity of all Indonesian people. The nation's character is a national characteristic in behaving, thinking and acting that distinguishes it from other nations. The Character of the Indonesian Nation was compiled based on Pancasila, the 1945 Constitution, Indonesia, a sense of love and willingness to sacrifice for the sake of the country and the country. Pancasila is a critical and rational reflection as the basis of the state and the challenges of the nation's culture, with the aim of getting its basics. Pancasila is a sublimation of cultural values that unites Indonesian people of diverse ethnicities, races, languages, religions, islands, into a single nation.

Asymmetric Warfare

According to Ryamizard Ryacudu (2018), asymmetric warfare carried out with non-military approaches from developed countries to destroy, dominate, and conquer or control energy and natural resources from targets through several sectors such as ideology, politics, socio-culture, and defence and security. Asymmetrical warfare certainly provides threats that are multidimensional, namely the emergence of new threats such as terrorism, anarchism, rebellion, the development of SARA issues, penetration of foreign cultures to the emergence of cyberwarfare.

Buffaloe (2006) identified asymmetric warfare as a war that must contain four things, namely threats, operations, culture or habits and costs. Furthermore, these four things are described in a formula $AW = AT + AO + CA + AC$. Asymmetric Threat (AT), Asymmetric Operation (AO), Cultural Asymmetric (CA), and Asymmetric Cost (AC).

According to Payne (2002), asymmetric warfare prefers political methods (soft power) as carried out in the name of an identity (ethnic, religious, ideological, or tribal) in order to gain access to certain countries to achieve the objectives of the war state. The complexity of threats is classified into multidimensional patterns and types of threats in the form of military, non-military and hybrid threats which are categorized as real and unreal threats.

Foreign Penetration as Asymmetric Warfare

The development of the dynamic environment and strategic context always brings changes to the spectrum of threats that are complex and have implications for national defense (Buku Putih Pertahanan, 2015). The complexity of the threat is classified into a multidimensional pattern and type of threat in the form of military, non-military and

hybrid threats that can be categorized as real and unreal threats. Real threats that are and are likely to be experienced by the state include terrorism, radicalism, separatism, natural disasters, cyberattacks and espionage and drug abuse. Meanwhile, the threat is not yet real, namely open conflict or conventional war.

Culture is the whole communication system that is binding, maintained and preserved by the community. In addition to the communication system, culture contains knowledge, beliefs, arts, morals, laws, customs and other abilities that characterize a society (Sidi, 1983). The relationship of cultural penetration that occurs due to tourism is encouraged because tourism involves the movement of individuals who are in different areas from one another, and causes social relations between tourists and the local community. This relationship then gave rise to penetration caused by differences in culture, ethnicity, lifestyle, language, beliefs and welfare level between the two.

For various reasons, local people tend to be weak groups when dealing with the interests of tourists and tour operators. These impacts arise when tourism begins to influence the value system and behavior of local people. Furthermore, these changes tend to occur in the structure of society, relationships between families, traditional collective life patterns, traditional ceremonies and so on. Especially in Bali, foreign penetration can cause the formation of national character and the defense of the State well in the younger generation. Meanwhile, the role of youth is very important in changing the nation. Youth are always expected to be agents of change and have the ability to develop villages.

For example, the presentation of traditional sacred traditional dances or religious ceremonies changes the sacred value of the procession of religious ceremonies to the value of the spectacle. In 1980, the supposedly sacred Barong Dance was actually shown to tourists on a tourist wedding stage. Even before the event began, offerings were made to request permission from Sang Hyang Widhi (Nurdin, 2018). On the other hand, tourists tend to leave negative perceptions with behaviors such as minimal dressing habits, kissing in public or drinking alcohol which young people can emulate.

Foreign penetration gives effect to the erosion of the ideology of the younger generation in Bali. This is one example of asymmetrical warfare. Ideology and socio-culture are part of the focus of the national strategic environment, whose development will determine how national defense strategies are made. Penetration by foreigners can cause the practice of Pancasila to degrade. The loss of Pancasila values emphasizing multiculturalism, diversity, and the value of justice with a narrow tendency of primordialism is an indication of a decreased understanding of the values of Pancasila ideology (Strategi Pertahanan Negara, 2015). Meanwhile in the socio-cultural field, foreign penetration causes changes in mindset, attitude patterns, and action patterns of the nation's next generation to become indifferent in responding to various national problems.

Foreign penetration as a threat that comes from abroad against the State ideology can result in disruption of various aspects of social, national and state life that have implications for the existence of sovereignty, territorial integrity, and national safety. The power of state ideology is directed to shape thought patterns, attitudes, and

patterns of action in the translation of community values. Pancasila as a national ideology is used to unite, guard the stability and the continuation of the nation.

Nation Character and Bela Negara

The nation's character is a national characteristic in behaving, thinking and acting that distinguishes it from other nations. The character of the Indonesian people was formed based on Pancasila, the 1945 Constitution, NKRI, a sense of love and willingness to sacrifice for the sake of the country and the motherland (Rachmah, 2018). Pancasila is a critical and rational reflection as the basis of the state and the reality of the nation's culture, with the aim of obtaining the main points of understanding in a fundamental and comprehensive manner. Pancasila is a sublimation of cultural values that unites Indonesian people of diverse ethnicities, races, languages, religions, islands, into a single nation.

The development of national character can only be done through developing one's individual character. That is, the development of national culture and character can only be done in an educational process that does not release students from the social environment, community culture, and national culture. Culture and national character education are carried out through the education of values or virtues which are the basic values of the nation's culture and character. Therefore, cultural education and national character is basically the development of values derived from the outlook on life or ideology of the Indonesian people, religion, culture, and values formulated in the goals of national education.

While Bela Negara is the rights and obligations of citizens. Based on Indonesia Constitution 1945 article 27 paragraph 3 of the 1945 Constitution (Lembaga Administrasi Negara). At present, defending the country can be adjusted in its application to programs through values that are adaptive to the present. Adjustments are made so that they are more attractive and can foster a state defense attitude for the younger generation.

According to Primayanti (2019), there are five basic values of Bela Negara, which are:

1. Love the motherland.
2. Willing to sacrifice for the nation and state.
3. National and state awareness.
4. Pancasila as the ideology of the State. Pancasila must be practiced by protecting it from foreign threats that want to replace Pancasila.
5. Has the initial ability to defend the country.

Bela Negara is needed in national defense. In the implementation of universal national defense, there are three components of national defense, namely the main component, the reserve component, and supporting components. The main component is the Indonesian National Army which is ready to be used to carry out defense tasks. The reserve component consists of national resources that have been prepared to be mobilized through mobilization to enlarge and strengthen the strength and capability of the main components. While the supporting components are national resources that can be used to increase the strength and capability of reserves. Support and reserve components need to be fostered using state defense education.

Sekaa Teruna as Forming Nation Character and Defending the State in counteracting Asymmetrical Warfare

Understanding of the younger generation in Bali related to the values contained in Pancasila, the 1945 Constitution, Archipelago Insight, and Unity in Diversity will increasingly experience degradation due to heavy foreign penetration that brings new values that are not in accordance with national identity. According to Strategi Pertahanan Negara (2015) this degradation inhibits the spirit and awareness of the defense of the State in Balinese society, especially the younger generation. As for the values influenced by the nature of nationalism, patriotism, and the love of the motherland which is the basic capital in strengthening unity and unity within the Indonesia frame.

The Balinese association of life is guided by awig - awig (regulations) made and approved by the village. Likewise, the Sekuna who carry out their functions is based on the principles set out in the Statutes or By-Laws, the results of meetings and awig awig. Almost every village in Indonesia has a Youth Organization as a youth organization at the village or kelurahan level. Similar to Karang Taruna, villages in Bali have a place specifically as a youth organization based on local wisdom, namely Sekaa Teruna. Sekaa Teruna's membership starts at 16 years old or high school level, students, and also young people who are already working but not married. In its development, the function of Sekuna Teraa has always been in formal and informal education environments. The function of the Sekuna Teruna, which is a medium of learning for the younger generation, enables the provision of learning in the formation of national character and the defense of the State.

According to organizational culture theory, the implementation of Sekaa Teruna included three aspect which are sociostructurally system, cultural system and individual actors. The implementation of Sekaa Teruna is based on the Minister of Social Affairs Regulation (PERMENSOS) Number 83 / HUK / 2005 concerning Youth Organization. Youth organization is a youth organization in every province in Indonesia. But in Bali, Karang Taruna is a youth organization at the village official level. while sekaa teruna is a youth organization that applies in traditional villages.

In carrying out its functions, the cadet group continues to be guided by (PERMENSOS) Number 83 / HUK / 2005, so it has the same function as the youth group. Article 2 states that Youth Organization aims to (a) The realization of growth and development of social responsibility awareness of every young generation of Karang Taruna residents in preventing, preventing, overcoming and anticipating various social problems. (b) The formation of the soul and spirit of the struggle of the younger generation of skilled and knowledgeable Karang Taruna residents. (c) Growing the potential and ability of the young generation in order to develop the empowerment of Karang Taruna citizens (Peraturan Menteri Sosial Nomor 83/HUK/2005 tentang Karang Taruna).

The thing that distinguishes the sekaa teruna from the youth cadets is that it uses the principle of Tri Hita Karana which is the basis for making special awig - awig Sekaa Teruna. Tri Hita Karana, which provides a basis for human understanding of the importance of honesty to God (parhyangan), to others (pawongan), and to the environment (palemahan). These elements flow strongly within the local Sekaa

Teruna organization so that it strengthens its existence. The work programs that must be carried out by the cadet group which support the formation of national character and defending the State in counteracting foreign penetration in Bali are as follows.

1. First, carry out art training. The intended art training is training in traditional dances, gamelan instruments, and singing including national songs. It aims to continue to preserve local culture in particular and the pride of the Indonesian nation in general. The training was also held to support the young generation to take part in national and international competitions. The trainers who train are from the local residents of each area of the teruna teruna in order to further develop a sense of kinship for the creation of national unity.
2. Second, conduct Balinese and Indonesian language training. Language is a communication tool which is a national identity. With the presence of foreign penetration, the mastery of regional languages and even national languages began to fade away with the mastery of foreign languages. Language training at Sekuna is carried out in collaboration with educational institutions, especially in the lending of teaching staff. Some sekaa teruna also make a folklore competition program using Balinese and Indonesian to increase the enthusiasm of the younger generation to learn and preserve language.
3. Third, implement Ngayah and Community Service. Ngayah is a social obligation of the Balinese that is carried out in mutual cooperation with sincere sincerity. Carrying out ngayah and community service is important in practicing the philosophy of Pancasila. Ngayah is often carried out in holy places either to clean or make offerings (prayer facilities). While community service is often done by young people not only in the neighborhood but also on the beach to preserve the environment.
4. Fourth, implement Sangkep. Sangkep is a method used by the community to discuss problems and find solutions. Through sangkep, young people are taught good and right speech methods in public. In addition, the decision-making process in sangkep is by deliberation and consensus in accordance with the observance of the fourth principle of Pancasila. the other important thing is, the younger generation learns how to shape and enhance their leadership.
5. Fifth, carry out socialization to elementary schools about the importance of tolerance and Tri Hita Karana in social life. This activity is a form of community service performed. Teaching can give young people the opportunity to share their knowledge and experiences. This activity can provide young people with space to be sensitive to the surrounding environment and open up their horizons.

Conclusion

Tourism causes foreign penetration which gives not only positive impacts but also negative impacts for the younger generation. Specifically, in Bali, tourists tend to behave like minimal dressing habits, kissing in public or drinking liquor which young people can emulate. Youth organization, which is Sekaa Teruna, is a good place for learning to build national character and defend the State in counteracting foreign penetration as asymmetric warfare. The national character build through conducting art training; training in Balinese and Indonesian languages; Ngayah and community service; Sangkep; and carry out socialization to Primary Schools regarding the importance of tolerance and Tri Hita Karana in community life.

Even though it has been implemented well, the cadet group also needs help from the regional and central governments. The need for socialization and training on the formation of the nation's character and the defence of the State to the members of the cadet group so that they get the true essence of defending the State and can re-socialize it to the surrounding community and school students. Sekaa Truna as a youth organization under the customary village giving influence in counteracting foreign penetration in Bali tourism. This was successful because in its implementation Sekaa Teruna used the Tri Hita Karana concept.

Acknowledgments

Authors wishing to acknowledge assistance or encouragement from the Department of Asymmetric Warfare of Indonesia Defense University. The author would like to thank the parties who have helped in this writing activity.

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