

# *Jengah'* (Self-Consciousness) and Its Value Transformation: A Road Toward Good Governance at Bali Province

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## **ABSTRACT**

Globalization and its threat continuously endanger Bali, an Island with natural and cultural uniqueness, as well as one of the 33 provinces in Indonesia. This study aims to find out, how big a threat that endangers the contemporary Bali, and the role of 'jengah' (self-consciousness) to face the globalization. It is found in the research that 'jengah' and its value transformation in it gives positive contribution to face the threat and those values can guarantee the sustainability of Bali uniqueness in the future. The research was conducted at Bali Province Government or 'Pemprov Bali'. The research showed that by transforming the 'jengah' (self-consciousness) values, Bali Province Government succeeded in improving its good governance as well as the apparatuses sense of nationalism. The values also gave the positive impact to prevent the swift threat on Bali uniqueness.

Keywords: 'jengah' (self-consciousness), value transformation, and contemporary Bali

#### ABSTRAK

Globalisasi dengan kandungan ancamannya, terus mendera Bali dalam kapasitasnya sebagai sebuah pulau dengan keunikan alam dan budaya yang dimiliki, yang saat ini menjadi salah satu provinsi dari 33 propinsi di Indonesia. Penelitian ini bertujuan untuk mengetahui, seberapa besar ancaman yang mendera Bali kontemporer, serta peran jengah dalam menghadapinya. Ditemukan dalam penelitian ini, jengah dengan transformasi nilai-nilai yang dikandungnya berkontribusi positif dalam menghadapi ancaman itu serta mampu memberikan jaminan kelangsungan masa depan Bali dengan keunikan yang dimilikinya. Penelitian ini dilakukan terhadap lingkungan pemerintahan provinsi atau Pemprov Bali, yang menunjukkan bahwa dengan melakukan transformasi terhadap nilai-nilai jengah, Pemprov Bali berhasil meningkatkan good governance-nya serta nasionalisme aparaturnya, yang mampu memberikan dampak positif dalam upaya menangkal derasnya ancaman terhadap keunikan yang dimiliki Bali.

Kata kunci: Jengah, transformasi nilai, dan Bali kontemporer

#### INTRODUCTION

To maintain Bali with its culture and natural resource uniqueness is the biggest and endless problems faced and handled by the Bali Government and stakeholders. Globalization, considered as the black sheep which erode the cultural uniqueness and natural resource preservation in Bali, is actually a natural dynamic of a change along with its content in the nature that cannot be prevented by any force, unless it is dealt appropriately and wisely to be in line with the life purpose. Hindu Bali society believes in their cultural and natural uniqueness that always gives them life and ways to live that fit with the Hindu teachings. The concept of '*tri hita karana*' or three reasons leading to the happiness in Hindu teaching, by creating the life equilibrium between human and human, human and the nature as well as human and God the creator, is the concept to achieve the '*moksartham jagatdhita ya ca iti dharma*' or the inner and outer as well as in this world and afterlife happiness based on the '*dharma*' or truth and benevolence. By applying the '*tri hita karana*' concept according to the Hindu teaching, it is believed that life can be lived properly.

The concern to maintain Bali's future with its cultural and natural uniqueness from the globalization threat is the never ending problems faced by Bali. The concern arise since there is an awareness and understanding that Bali is something unique of an island, which nowadays is as

one of the 33 provinces in Indonesia with the Bali Hindu as the majority, among the Indonesian Moslem majority, along with the global universal values. The concern on Bali's future with its uniqueness is an ongoing concern since the Dutch colonialism. The proof is on the Dutch colonial government attitude by creating programs to save the Bali religion and culture. The program was called Ethical Politics (*ethische politiek*). On the contrary, Gouda (2007) said that the ethical politics applied in the 1920s is a fake politics (in Indonesian proverb '*musang berbulu ayam*' or '*serigala berbulu domba*'). It seemed that the Dutch colonial understand and appreciate much the meaning of the local custom and tradition, but actually it is as the stalking horse to their hidden agenda to colonize and take the possession of the local resources.

In the ethical politics implementation, the Dutch colonial collaborated with the '*puri*' or kings and regain their role to manage the society so that the Dutch colonial can protect themselves from being in contact with the native people, which was very ineffective and inefficient, exhausting as well as risky. The ethical politics is the politics that regain the role of '*puri*' or kings to carry out their social life based on the Bali custom and culture, which previously was under the Dutch colonial control using the direct role by implementing the modern Dutch colonial ways at that time. This ethical politics made the feudalism practice prosper where this practice only gave benefit to the colonial side and a small group of Bali people from the '*puri*' or kings clans. This political ethics did not give answer to Bali's importance at that time, guaranteed the inner and outer welfares with the concept of '*tri hita karana*'. Gouda (2007) stated that the ethical politics as the enforcement of mandatory employment that is more feudal for the very poor farmer on the reason to protect this island from the Christian missionaries to maintain the authentic Bali culture to be inherited for the next generation with its all artistic glory. This kind of situation and condition put the Balinese into an irritated attitude collectively. The farmers suffered losses a lot with the implementation of such politics. The reasons from the ethical politics to preserve the nature and culture, where it was considered that the modernization is as the serious threat to the sustainability of the Balinese life in the future, were not followed by the actions to make the people prosperous. In fact, the imple-

mentation of this politics put the poor people into poorer condition because of the discriminative practice and exploitation from the capitalists and the feudal toward the people.

After the entire of Bali area was put under the Dutch colonial kingdom in the early 20 century, the Dutch colonial government aroused again the traditional caste of the “exotic” Balinese Hindu by regaining the ancient name system and put the authority back to the island descended ruler. Therefore, the colonial civil employee could take the protection behind the shoulders of Balinese people with high caste who used their traditional raise freely. They extended the land occupancy so that they put 94% of the island inhabitants without caste (*kasteloos*) into loses (Gouda, 2007: 159.161.163). The Dutch colonial had a very sharp observation in seeing the weak point of the Balinese social system to be used for their own benefit.

Using the ethical politics, the Dutch colonial government could limit the possibility of the open opposition politics from the Balinese community. The ethical politics stimulated the political and social conflicts within the Balinese community themselves, especially along the caste and class pedigree as well as within the ‘*puri*’ circle. This condition did not motivate the solidarity to fight the Dutch.

In 1920s for example, there were debates on the special privilege of caste among the educated common people (‘*sudra*’ caste) and the conservative representatives of other three higher castes (*tri wangsa*) (Robinson, 2005: 20-21). The phenomena happened continuously until the revolution era and after the independence even though the debates were often done underground. The topic was about preserving Bali with its unique nature and culture, but the implementation still used the ethical politics essence that did solve the basic problem to provide prosperity to all Bali people based on the concept of ‘*tri hita karana*’. The awareness upon this condition and situation triggered and motivated the critical attitude of the current Balinese or contemporary Balinese community. They are in opposition to the discriminative practices from the capitalists and feudal people in this current democratic system.

There were a certain reasons why the Dutch colonial choose and use the ethical politics as the strategy to run the government in their colo-

nized country. It had something to do with the effort to weaken the internal Balinese community strength by creating the never ending political and social conflict within themselves, especially concerning the pedigree of the castes and classes in the Balinese graded system. Focusing the attention to face the internal conflict made Balinese community did not have solidarity to fight the Dutch colonial who was very malicious and never stopped to seize Bali resources. With its capital strength, the Dutch colonial as the capitalist, could apply the ethical politics smartly to get the most benefit from Bali natural resources especially from the farming products. They got the farming products from the 'sudra' farmers or 'jaba wangsa', and also from the slaves that belonged to 'sudra' caste. This phenomenon and paradigm still exist currently in the contemporary Bali nowadays with the different form of capitalists. Previously the capitalists were the colonial as the state actor, and now they become the non-state capitalists who take control toward the most Balinese people who are poor and do not have capital.

## THEORETICAL FRAMEWORK

There are a lot of researches done to study the paradigm phenomenon of 'jengah' (self-consciousness) attitude within the implementation of the ethical politics in Bali society. The earlier researches that have similar result with this research are the researches done by Howe (2005), Robinson (2005), Gouda (2007), Kembar Kerepun (2007), Wijaya (2009), and Atmadja (2010). After the Bali bombing I in 2002 and Bali bombing II in 2005, 'Ajeg Bali' is continuing to be declared. Almost all of Balinese, from the lower to the higher class, talk about 'Ajeg Bali', which means any effort to protect and preserve Bali culture from the outside party intervention. The echo of 'Ajeg Bali' is so high because of the huge contribution given by biggest and most influencing media in Bali that most of the stocks belong to Balinese.

However, in "Mencintai Diri Sendiri, Gerakan Ajeg Bali Dalam Sejarah Kebudayaan Bali 1910-2007" (Self-love, the 'Ajeg Bali' Movement in the Balinese Cultural History 1910-2007), it is stated in the summary that 'Ajeg Bali' is the one-sided efforts from the organic intellectuals who get the freedom to talk by the ruler to create new symbols of the multi-fac-

eted culture in order to preserve the Balinese culture. The efforts are done by creating Bali as the concrete noun belonged to the Hindu Bali people, so that any culture created and combined with Bali should be considered as the inheritance of the Hindu civilization generated from the golden age of the Bali kings, where the '*jaba wangsa*' marginalization is hidden. Based on these facts, there is a refusal and opposition from the internal Bali community, especially from the '*jaba wangsa*' side. The concept not only marginalizes the '*jaba wangsa*' but also it departs from the universal democratic life principles that are marked by egalitarianism. During a century, from 1910 until recently in 2010, there are tracks on the '*Ajeg Bali*' movement that focuses on any activities to preserve the Balinese culture, but there are veiled attempts to maintain the security of the ideology, politics, economy, and social culture of a certain group of people that collide between one another.

Furthermore, in "*Ajeg Bali, Gerakan, Identitas, dan Globalisasi*" ('*Ajeg Bali*', Movement, Identity, and Globalization)' it is stated that the contemporary Balinese society is sick now because of various diseases due to the negative attacks of the globalization and modernization (high modernism) since Bali is the tourist destination. On the other hand, Atmadja asks Balinese not to only blame the globalization and modernism. The most important thing is that how to overcome the entanglement of the global-white culture. Balinese community should lose their bound to the market religion, consumerism, hedonism, individualism, and other '*isms*'. In the this context, the Hindu religion is very important since the dimensions in its teachings are not only in the ritualistic dimension but also the intellectual, social, ideological, and experiential ones (Atmadja, 2010:501). Atmaja focuses the self-consciousness of the Balinese themselves, who are in bound with the market ideology. The dependency of the Balinese to the newcomers is very high, starting from the dependency to the Barber from Madura, construction workers and harvest labor from Banyuwangi as well as other sectors left by Balinese so the comers take them. Atmaja really demand the self-consciousness attitude from the Balinese to pay attention to the globalization and modernism that contain the threat to the uniqueness of the Bali culture and nature.

From the explanation above, it is known that some studies have the

similarity and differences with this study. The similarities are on the concerns on the Bali future with its uniqueness, but it is different on the phenomenology methods, its scope and site of the research. The earlier research does not reveal thoroughly the role of the self-consciousness to guarantee the sustainability of the Bali future with its uniqueness that is in line with the Hindu teachings. Considering on how interesting it is to view the Balinese phenomena to face the globalization and modernism as well as the universal values in it that beset Bali before the independent day until the present time, it is important to conduct the research on the role of self-consciousness to neutralize the negative impact of the globalization and modernism toward cultural base of the Bali uniqueness in accordance with the Hindu Bali teachings.

This research was conducted to the Bali province government. The things that should be identified in this research are the Bali characteristics with its uniqueness and its capacity as the tourist destination, the government condition with its development challenges to prosper the people. It is also important to explain that the development dynamics conducted by the Bali province government in its capacities as the tourist destination brings the consequences or invite various social diseases in the society, deeper social gap, and away from the '*tri hita karana*' concept leading to '*moksartham jagatdhita ya ca iti dharma*'. Furthermore, based on the identification of the problems above, the problem formulation is as follows: How the self-consciousness values are transformed in the Bali province government that influences the realization of the good governance in its governmental system, and then how the transformation of the self-consciousness values brings the nationalism practice in the province government apparatus, how the development results are achieved by conducting the self-consciousness values transformation that can guarantee the sustainability of Bali in the future with its uniqueness.

Based on the above problem formulation, the aims of this research are to find out how the self-consciousness values are being transformed to become the feasible good governance and nationalism practice. The researcher is interested to study more whether the self-consciousness values correlate positively with the performance or practice of the good governance and the nationalism practice. The researcher's interest to study

more on the self-consciousness role to face the negative impact of globalization is in line with many Balinese statements. The community leaders, officials, and academicians believe that the self-consciousness is needed to face the global competitive era because the self-consciousness attitude is believed as the attitude that can strengthen individuals to have qualified performance.

## RESEARCH METHODS

This paper is an explorative research that study about the self-consciousness and the value transformation as a way to Bali good governance. The method to collect the data use the primary data from the interviews and the secondary data from the literature research that related to this study, for example from the books, magazines, and laws. The analysis technique in this research applies the descriptive analysis of the primary and secondary data by the data triangulation to summarize the data.

## RESULT AND ANALYSIS

To face the globalization era, Bali that has culture and custom uniqueness is required to be wise in addressing the negative impact of the globalization, despite of the positive things in it. Especially because Bali is the tourist destination that should be open to the outer world with its culture that brings influence. The concern is related to the uncontrolled '*trihita karana*' concept because of the over intervention of the worldly/secular interest rather than hereafter interest. Bali is a small island of 5.636,66 km square wide or 0,29 % of the Indonesian area. It is one of the 33 provinces in Indonesia that depend a lot on the tourism sector. Because of its unique nature and culture, Bali has its own attractiveness in the tourism sector and it also becomes the national mainstay tourism. Else, because of its excellence in the tourism sector, Bali is in the cross road in facing its future.

Tourism becomes the double-edge sword that put Bali in dilemmatic situation between the source of livelihoods and the destruction of Bali culture and nature. The cultural tourism and tourism culture pull each other. The understanding of the 'tourism culture' that is translated as a culture that put the tourism as the perspective, leave the culture as the



slave of the tourism. For the sake of tourism, Bali generic culture is sacrificed. The local wisdom that prize the nature and environment preservation to realize the '*tri hita karana*' concept becomes the victim of tourism that demand the development of various infra structure that marginalize the nature and environment preservation. The desire to make Bali as the cultural tourism or tourism that is built upon the cultural perspective only remains as the slogan and utopia. Based on the rationale above, the self-consciousness attitude from the Balinese is very important, especially for its local government apparatus that has significant role in Bali development, starting from the planning until the control.

### 1. Bali, Government, and its Development Challenges

Bali, instead as an island, is also one of the 33 provinces in Indonesia. As a tourism destination island, Bali is well known in the national and international level. Its popularity is proven by its name such as The Island of Gods, The Island of Paradise , The Island of Thousand Temples, The Morning of the World and the its newest name is The Island of Love after the film starred by Julia Roberts entitled Eat, Pray, Love took Bali as its location in 2010.

Bali is divided into 8 regencies and one city, 57 sub-districts, 715 villages, and 1483 '*Desa Pakraman*' and 3625 '*Banjar Pakraman*'. There is something unique in Bali government system because it combines the national system like sub-district and village and the traditional system based on the custom that is protected by the laws like '*desa pakraman*' and '*banjar pakraman*'. '*Desa pakraman*' is a custom law based community at Bali Province that is unified in the Hindu tradition and manners passed by generations in the bound of '*Kahyangan Tiga*' or '*Kahyangan Desa*' that has its own area and property therefore they have the right to manage their own household (article 1 no. 4 of the Bali Province local regulation Number 3/2001 about '*Desa Pakraman*'). '*Banjar pakraman*' is a community as a part of '*Desa Pakraman*'. Therefore, '*Desa Pakraman*' is the Hindu Bali community organization that is based on the shared inhabitant and spiritual religious area that form a very basic relationship and social interaction pattern in Bali society. Article 6 of the Bali local government No 3/2011 arrange the '*Desa Pakraman*' that has authority to: resolve the cus-

tom and religious dispute within their area by considering the harmony and tolerant between the 'krama' villages that is in line with 'awig-awig' and the local custom; participate in every decision making to do the development in their area, especially the one that correlates with 'tri hita karana'.

Each 'Desa Pakraman' should get along with the existing 'tatwa' (philosophy) and 'dresta' (regulation). It also has its own autonomy to conduct its own way (*desa mawa cara*), which is stated in the rules or regulations applied in each village (*desa*) called 'awig-awig' that may different from one 'Desa Pakraman' to another. This is the factor that makes Bali very vulnerable to have conflict especially the conflict on the behalf of the custom that originated from the different 'awig-awig' (regulation) of the different 'Desa Pakraman'. It will even get worse when the conflict is infiltrated by different political and economical interest. Even the tourism investors blemish the philosophy concepts from the Bali Hindu teachings, which becomes the way of life in 'Desa Pakraman' like "paras-paros", sagilik-saguluk, salunglung sabayantaka" (consensus agreement). The practices in 'Desa Pakraman' today should be able to protect, develop, and preserve the Bali cultural values to be used in all sectors development especially in the religious, cultural, and social sectors in Bali. On the other hand, those practices are also already blemished by the secular interest, which contradicts with the culture that bases its consideration on the heavenly factors along with the religious values. The result is that there are a lot of conflicts between 'desa pakraman' and 'banjar pakaraman' on the behalf of the custom, which actually have political and economical motive as well as to serve the tourism investors.

In addition to the custom conflicts or conflict on behalf of the custom in Bali at present, tourism in Bali got criticism from a Time magazine journalist named Andrew Marshal in April 2011. He wrote about the disappointing Bali tourism in his article entitled "Holidays in Hell: Bali's Ongoing Woes". Marshal expressed his regret when taking holiday in Bali as taking holiday in hell because of the drawbacks that Bali has as the world class tourist destination. Marshal highlighted the poor infrastructure in Bali such as the availability of the clean water, rotating blackout, piles of garbage, sewage overflow, poor plant treatment, traffic jam like in

Jakarta, Indonesian capital city. Even though Jero Wacik, the minister of culture and tourism, did not agree with Marshal's criticism, but Bali Governor, Made Mangku Pastika, appraised the critics positively to improve the quality of Bali tourism in the future. Mangku Pastika (MP) as the head of government asked Balinese and government employees to be self-conscious in responding the criticism. "Don't be angry", he said.

Bali province government is the institution that is responsible to follow up Marshal's criticism. When Bali Governor, Mangku Pastika, invites Balinese to be self-conscious, the province government apparatus should be the first to exhibit their deeds. Moreover, Marshal's criticism is actually the iceberg phenomenon of many problems and challenges faced by Bali so far. The existing problems makes Bali further leave the '*tri hita karana*' concept and away from the life philosophy leading to '*moksartham jagatdhita ya ca iti dharma*' condition meaning to have physical and spiritual as well as in the world and hereafter happiness based on '*dharma*' or the truth and benevolence. Not all of the universal values that emerge into Bali life fit the Balinese culture that emphasize on the religiosity based on the Hindu teachings. The development problems include the garbage disposal, clean water, population explosion, traffic jam, transportation, infrastructure development, security such as roaming dogs in the streets that may cause rabies, anarchy demonstration, and hoodlum, inter Balinese conflict and Balinese and non-Balinese conflict, social diseases, poverty and unemployment.

## 2. Self-Consciousness and its Values transformation for Good Governance Practice

Many Hindu teachings or values are expressed and become Bali values. One of them is '*jengah*' or self-consciousness. In Sanskrit, it is called '*Hrih*' means "having a feeling of being humble". The feeling of humble has correlation with the '*Sloka*' in '*Bhagavadgitha*', when Arjuna refused to have a battle with Kurawa. At that time, Kresna gave suggestion to Arjuna not to do a disgraceful deed, as a knight who refused to go to the battle. The battle was to fight the '*adharma*' (bad deed) in order to maintain the '*dharma*' (righteous). Applying '*jengah*' or self-consciousness is as if going to the battle (*urip sekali di perang*) or '*jihad*', which has similarity to

protestant ethic and Tokugawa ethic. 'Jengah' is successful when there are achievements, victory, and the discovery of 'dharma' way that leads to glorifying the God. In the cultural context, 'Jengah' means having the spirit to make the innovation to arise from the downturn. 'Jengah' is the basic of the dynamic trait as the base of any changes in the community life.

The dynamic traits correlate with the efforts to survive the life. The dynamic traits lead to the tenacity. This is in line with the definition of tenacity formulated by National Security Agency of Indonesian Republic. (Lemhanas RI). The National Security is a dynamic condition of the integrated entire nation life aspects that contain the tenacity and toughness to face the threat. The dynamic condition can be achieved by doing changes that in line with situation and condition while the tenacity and toughness is the same as the feeling and action of 'Jengah'. The change is a possibility to guarantee the viability. Bandem (2006) said that the culture that is rigid and cannot adjust with the change will be vanished.

Bali holds various problems in applying the '*tri hita karana*' concept in its development that may have the potential to ruin it. To avoid the downfall, Bali should apply 'Jengah' and Bali should change. The comment on the change: "...is a process where we can move from one prevailing condition to another desired condition, done by the individual, groups of people and organizations to respond the dynamic strengths internally or externally" (Cook, 1997:530 in Winardi, 2008:39). Winardi (2008) continued that the prevailing condition or the current condition is not satisfying; therefore the change is needed to achieve the desired condition. The desired condition is about fulfilling the society needs and performing good governance. To be able to do so, the Balinese and Bali local government should do the transformation based on the 'Jengah' values.

Bali province government is the most responsible institution to guarantee Balinese life with the '*tri hita karana*' concept. Under Bali governor, Mangku Pastika and Puspayoga, the government implements the transformation of the 'Jengah' values by conducting the clean and open, responsive, and responsible governance. It is found in this research that Bali governance has already implemented the clean and open governance, executed the programs like performing the integrity agreement in the

government apparatus circle in order to develop the moral agreement not to do disgraceful things in performing the duty. The local government apparatus also succeed to improve the quality of the financial administration management from 'Disclaimer' into 'Wajar dengan Perkecualian (WDP)' (reasonable but with the exception), and the efforts to change the work custom and habits that are ineffective and inefficient into motivation to improve their performance by combining 'jengah' as the local wisdom with the modern management, similar to what Mario Teguh, a motivator, and Hermawan Kertajaya, a marketing expert, said.

It is also found in this research that Bali province government conducts the responsive governance by implementing various innovative programs. Responsive government is the government that is able to listen and understand the grassroots aspiration. MP-Puspayoga government has high commitment to do such a thing. In other words, the MP-Puspayoga government applying 'jengah' concept makes serious efforts to serve the society or applies the 'pick up the ball' concept in overcoming the problems. There are programs that motivate the government apparatus to use their day off at the weekend, Saturday and Sunday, to do the social activities to reduce the poverty. The other programs are social communication called 'simakrama' and the retirement and employee rationalization policies as the examples of the responsive programs to realize the good governance.

This research also discovers that the Bali local government to conduct the good governance applies the prime programs. The programs aim to become the affirmative policy from the Bali province government to the society. The prime programs like Bali Green and Clean, Bali Organic, Bali Mandara Health Insurance Program (JKBM), Simantri Program (Integrated farming system), Bedah Rumah (house renovation) Bali Mandara Jamkrida (Regional Credit Guarantee) shows the responsibility of the Bali Province Government as the agent who must guarantee the security and prosperity of the people. All of them lead to the good governance. The programs are initiated by MP-Puspayoga government as the prime programs in order to apply 'jengah' to be responsible to realize the security and prosperity.

### **3. 'Jengah' and its Values Transformation for the Nationalism Practices**

When the nationalism means grand solidarity by Ernest Renan who does not know the ethnic, religious, descendant differences, but it is the matter of common people who really appreciate the equity and equality as the bases of the democratic life, the nationalism in Bali becomes difficult to realize. The difficulties come from the community class system that is formed based on the descendant. It makes difficult for the Bali society to apply the social system as expected in the democratic life. It is very difficult to build grand solidarity, as needed in the nationalism, because of the classes based on the descendant called caste. Therefore, when nationalism as the new ideology offered to substitute the feudalism and imperialism, the Bali nationalist make serious efforts to build the grand solidarity based on the spirit and shared goals. Contemporary Bali continuously undergoes this condition that demand the use of the modern management in their democratic system among the tradition, culture, and religion that still implement the multi-layered society. Bali government experienced this kind of situation during the early government system. However, this research found that there are efforts to change or at least not to mix-up the multi-layered society system and the modern management practice in the government institution.

The Bali province government lead by Made Mangku Pastika realizes the condition that makes them to be self-conscious and ask the government apparatus to face the condition rationally, proportionally, and professionally without arising new problem because touching the tradition, culture, and religion. Nationalism with the principle of solidarity demand unity and integrity to achieve the shared goals. The goals, of course, are the better condition compared to the previous time. So, everybody must be self-conscious. MP uses this consciousness as the guide to control his government.

In addition, this research also discover the Bali province efforts to improve the government apparatus performance by make them realize the nationalism formulated by Weber. Almost all of the apparatus come from Balinese ethnic. It is said that the nationalism is something that "...closely related to the 'prestige' interest.....maintaining the group

uniqueness....or at least not to change the cultural values that should be preserved and improved by maintaining the group excellence” (Weber, 2009:211). By emphasizing on that kind of nationalism, All Bali apparatus should improve their performance by conducting the innovative programs like self-consciousness programs to build the solidarity, to erase the feudalism and negative client-patron, and programs to sustain Bali.

In the self-conscious program to build the solidarity, there are self-conscious programs to build the struggle, to progress and be modern, to become the icon of the Governor and vice governor who are considered as the couple from two different castes, from the common people and noble descendant, united together to conduct the duty for Bali as part of the Indonesian Republics. The dichotomy of the caste system is prevented to emerge in the Bali province management system

In the joint self-conscious program to erase the feudalism and negative client-patron, this research discover the implementation of the modern management program to avoid the practices of feudalism negative client-patron that is common in Balinese community system. This condition is closely related with the multi-layered system that still exists in Balinese traditional community. Bagus (1970) said that the multi-layered system is known by ‘*Triwangsa*’ and ‘*Jabawangsa*’. ‘*Triwangsa*’ and ‘*Jabawangsa*’ are the fur layers of the society differentiated based on the caste concept. ‘*Tri wangsa*’ includes ‘*wangsa* (or caste) *Brahmana*, *Ksatria*, dan *Wesya*, while ‘*Jaba Wangsa*’ is ‘*Sudra*’ caste. This multi-layered society is the tradition of the Balinese and maintained by the Dutch colonial through their ethical politics.

The Dutch colonial with their ethical politics can get the advantage from this multi-layered system, at least in running the slavery programs and slave trade. The Dutch colonial can get the slave from the ‘*sudra*’ caste or ‘*jaba wangsa*’ that reach up to 85% of the entire Bali people. Bali people should accept this multi-layered system based on the descendant as the life fate along with the consequences. Balinese Hindu who comes from ‘*sudra*’ caste or ‘*jabawangsa*’ should accept their fate as the slaves who are ready to be traded or work without payment. This system supports the feudalism. At the early Republic of Indonesia independence that offers the nationalism on the bases of equality to substitute the fea-



dalism, most of Balinese, the '*jabawangsa*' ones, accept gladly the offer. Some '*triwangsa*' caste also supports the eradication of feudalism.

Wijaya (2009) gives definition on '*Tri wangsa*' and '*Jabawangsa*'. '*Jabawangsa*' is the ancient Bali noble, while '*Tri wangsa*' is the new Bali noble. These groups are bounded by history demarcation at the time before and after Majapahit rule in Bali. During the Dutch colonial, the social system use the system inherited by the Majapahit rule and the Dutch colonial put the '*Tri wangsa*' as the groups who have better right and higher privileges than the '*Jaba Wagsa*' or '*Sudra Wangsa*'. Made Kembar Kerepun (2007) discusses about the caste meaning in his book "Mengurai Benang Kusut Kata, Membedah Kiat Pengajegan Kasta di Bali". The social conditions as well as the multi-layered system in Bali give opportunity to maintain the feudalism and client-patron practices in the current demand of the modern management and local government. Bali Province government decides to put aside the influence of feudalism practices and not to mix-up the modern management bureaucratic system in Bali province government with those practices.

In the self-conscious program to sustain Bali, this research discover various programs conducted by Bali province government to create the security or Bali sustainability in every aspects of life, including geographical, demography, natural resources, ideological, political, economical, cultural social, and security and defense aspects. In a '*simakrama*' event held in '*wantilan*' of the Bali Province Regional Parliament (DPRD Prov Bali) on Saturday, 28 August 2010, MMP Governor asked Balinese to put aside the issue on the '*Ajeg Bali*' or '*Bali Ajeg*' term. "...the most important thing is that we should join together to implement '*Bali Mandara*', '*Bali yang Agung*', The Great Bali, '*Bali yang Maju, Aman, Damai dan Sejahtera*' (progressive, secure, peaceful, and prosperous Bali)". '*Bali Mandara*' or 'The Great Bali' is the acronym for '*Bali yang Maju, Aman Damai dan Sejahtera*' (progressif, secure, peaceful, and prosperous Bali). Bali Mandara becomes the development mission in Bali stated in the RPJMD (Regional Medium Term Development Plan) of Bali Province year 2008-2013, and it also becomes the regulation in the Regional Regulation or 'Perda' Number 9 year 2009. Various programs prepared by the regional work unit (SKPD) and work units within Bali Province Gov-



ernment are aimed at to support the sustainable Bali in each aspect of life that is in line with the duties and function of each SKPD or work unit. Since 2008-2011, during three years, under MP-Puspayoga leadership there are improvement on the security or sustainable Bali in almost all aspects of life both in its quality and quantity.

## CONCLUSION

The important summary of this research is that '*jengah*' or self-consciousness with its values transformation is needed by contemporary Bali (Hindu) society, especially for the government apparatus of Bali Province Government to maintain the Bali sustainability with all of its life aspects particularly the ones that related to the cultural asset or cultural capital that is based on the Hindu religion. '*Jengah*' and its values transformation in contemporary Bali is needed to create the resilience of its life aspects, including the geographical, demographical, resources, ideological, political, economical, cultural, and security aspects.

This research shows that there are two important answers from the two primary questions from this research about the result of this research from the transformation of the '*jengah*' and its value transformation within the government apparatus of the Bali Province. First of all, the result of the '*jengah*' value transformation in performance of the Bali Province government to create good governance can be found in the practices performed by the Bali province government who has spirit to change and is willing to do the social transformation. The government also has willing to conduct the good, open, responsive, clean, and responsible governance.

Secondly, the result of the '*jengah*' value transformation on the nationalism practices can be seen in the improvement of the loyalty transfer practices among the individuals or groups to create the grand solidarity to develop the struggle, togetherness to realize the advancement in using the nationalism ideology, to erase the feudal culture along with its negative client-patron culture within the Bali province government circle.

It seems that those two primary questions separates to each other, between the good governance realization with the nationalism practices, however both are united aspects that influence each other between one

and another or vice versa. Both of them aims to realize the Bali sustainability in the field of geography, demography, natural resources, ideology, politics, economy, culture, and security.

In the future, the real action is needed to improve the quality of the 'jengah' or self-consciousness of the Bali (Hindu) society to develop and maintain its cultural assets that is based on the Hindu Religion. A leader should be able to perform the 'jengah' value transformation in their leadership activities to improve the competitiveness. Because 'jengah' is a war, therefore fear should be thrown far away or in Balinese language, it is called 'joh uli jerih' meaning to be aware of the threat before our eyes that to be faced by conducting the change or in Balinese term 'eling nagata', and continuing to ask the guidance and protection from God the almighty or 'Hyang Widi'. The recommendation is that to conduct 'jengah' or self-consciousness means to 'jengah' that stands for 'joh uli jerih, eling nagata, dan berserah diri kepada Hyang Widi' (attentive, transformative, and surrender to God).

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