

YADNYA MLASPAS AND NGENTEG LINGGIH CEREMONIES ON EMPLOYMENT OPPORTUNITY AND SOCIETY WELFARE BALI PROVINCE, INDONESIA

(A CASE STUDY ON ABIANSEMAL VILLAGE BADUNG REGENCY)

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Abstract: This research aims to determine and analyze the Value Chain model of material provision supply on Hinduist yadnya ceremony; to determine and analyze employment opportunity and society welfare; as well as to determine and analyze the effects of employment opportunity on the society welfare. The sample collection method was using proportional stratified random sampling on 130 respondents. The data was analyzed based on quantitative analysis technique, using Structural Equation Model (SEM). Results of this research show that there are some obstacles faced by supplier, first is in the level of upstream, namely lack of material supply on yadnya ceremony from outside Bali island; this is caused by greater demand than supply and lack of business capital by the suppliers. Meanwhile, there is also an obstacle in downstream level namely less maximum supports from institutions such as Cooperative and Village Empowering Agency (LPD) in provision and distribution systems on yadnya ceremony materials in Badung Regency, Bali Province. From results of quantitative analysis, it is found out significant results of sustainable implementation intensity on Hinduist yadnya ceremony on employment opportunity namely by 59,5 percent. It means that the implementation intensity of yadnya ceremony contributes on the employment opportunity increase. The employment opportunity affects significantly on society welfare namely by 65,7 percent. It means that the employment opportunity contributes significantly on alleviation of poverty and unemployment in Abiansemal Village Badung regency Bali Province Indonesia.

Keywords: Expenditure, Employment opportunity, Society welfare.

1. INTRODUCTION

Bali as a small unique and religious island is also called as a paradise island with thousands of temples. Bali Island is one of the 33 Provinces in Indonesia, called as cultural tourism. Bali is also categorized in the world heritage related to some cultural heritages that have been recorded as the nominee in the world heritage list and cultures as weapon from Bali for Bali, Indonesia and the world. Bali community is featured as a creative, tolerance and wise community (Covarrubias, 1972).

The development in Bali is conducted based on cultural and custom views. Bali people sees their life as a united, justice, peace, healthy, physical and spiritual prosperous, humanist, ecologist social union focusing on *Tri Hita Karana* concept spirited by Hindu. Improving society welfare can serve to balance economy development goals, cultural and environmental preservation (Wirawan and Sukardja, 2012).

In Balinese culture, philosophically local wisdom has *kosmos, theos, antropos, and logos* dimensions as well as realized in ritual, belief, folklore, legend, myth, literature, custom laws media and various traditional institutions. In the existing of variety local wisdom as living culture, there are depth and wise thought, attitude and behaviors as well as energy of noble cultural values covering ethics, aesthetics, logics, spiritualism, solidarity and practices (Wita et al, 2007).

Hindu community life aims to reach physical and spiritual happiness in the world and hereafter world (*moksa*). One of the ways is through *Tri Hita Karana*. It means that here is harmony in a relationship between humans and God as called as *Prahyangan*, human and fellow human called as *Pawongan*, as well as human and environment as called as *Palemahan*. Humans have obligations to preserve environment as a source of human and other creature life. Harmony between humans and humans in Hindu community local wisdom is called as *selung lung sebayantaka, paras paros sarpanaya, rwa bineda, clebinkah batan biu belahan pane belahan paso* in the frames of *village, kala, patra*. It means that Hindu society has great awareness on differences, however these differences will crystalize into a society with senses of mutual cooperation (*gotong royong*) and solidarity.

In the effort to preserve the environment in *Sarasmuscaya 135*, to achieve life goals is to achieve *dharma, artha, kama, and moksha*. There must be mutual preservation based on *yadnya* (scarification) between the nature and humans. *Yadnya* in the book of *Bhagawan Gita III 16*, means as a preservation on natural welfare by the way of *sekala* and *niskala* through *tumpek warige* or *tumpek uduh* having a meaning of *upakara* namely to grow meanwhile *tumpek landep* is a ceremony of working equipment.

There are behavioral changes on Hindu society life namely from traditional community into on modern and postmodern community. According to Geriya (2000), these changes influence on household production pattern, distribution pattern and consumption pattern mainly in the case of spending on Hindu ceremonies. The household consumption pattern reflects the community welfare level as an indicator on development success. Transformation of economic structure from the traditional one into modern one has implication on work labor absorption and society welfare.

Consumption spending will rise proportionally to income based on the consumption theory by Keynes (1936). It is shown by research results in China (Wang, 1995), in Indonesia (Hermanto and Andriati, 1995), consumption spending rises significantly. Similar findings are also reported in Bali (Sukarsa, 2005), (Wijaya, 2012) and (Sunariani, 2014), however there are also reported different findings from Texas (Brigaitis, 2005) as insignificant one and in Africa (Malucio et al, 1999) panel data in 1993 as insignificant on and conversely in 1998 it was significantly rising.

Social capital or religious activities contribute on economic and non-economic activities as well as society welfare according to Max Weber (1905); Bourdieu (1977) and (Goody, 1961). These are shown by research results in Los Angeles (Choi, 2004) and in Amerika (Ellison and George, 1994) church serves its strategic roles in *network* and business incubator. Similar findings are also reported in Indonesia (Sulistyaningsih, 1977), (Armelly, 1995), (Qomariah, 2009), (Ferlini, 2011) and in Bali (Purwanti, 2009) showing that there is significant rise on the employment opportunity. In line with thesis by Putnam (1995), Coleman (1988), and Fukuyama (1995), social capital supports tolerance and cooperation. Different findings are reported in Canada (Piche, 1999) showing that social capital is insignificant on tolerance.

There is a phenomena of changes on life behavior by Hindu society in Bali said by Yupardhi (2013), implementation of Hindu ceremony starting in 2005 tends to spend much cost or there is commercialization and transactional on ceremony materials to the length of time on *yadnya* ceremony implementation. This influences on employment opportunity as supplier of *yadnya* demand materials or importers from outside Bali to meet greater demands than offer. Philosophically, Hindu is a universal and global religion causing ability for Bali to resist in global effects. Based on the basic philosophy, Bali and Balinese should be more Balinese (Wita et al, 2007).

Based on the phenomenon, then the problems in this research, are 1) How is the relatedness of materials value chain of Hindu religion *yadnya* ceremony in Badung regency? 2) Are there any direct effects of *Yadnya* ceremony *Mlaspas* and *Ngenteg Linggih* on job opportunity in Badung regency? 3) Are there any direct effects of *yadnya* ceremony *Mlaspas* and *Ngenteg Linggih* on the society welfare in Badung regency? 4) Are there any effects of employment opportunity on the society welfare in Badung regency?

The hypotheses formulated in this research are that the yadnya ceremony *Mlaspas* and *Ngenteg Linggih* affects on the employment opportunity and yadnya ceremony *Mlaspas* and *Ngenteg Linggih* affects on the society welfare and the employment opportunities affects on the society welfare.

2. LITERATURE STUDY

This study is started from theory review ranging from the consumption theory by Keynes (1936) in his book, *The General Theory*, describing on consumption spending is rising proportionally to the income (Mankiw, 2007; Gordon, 2000). Consumption function shows relationship of consumption level and income level. This Keynes concept is based on *Absolut Income*). There is a lower tendency of *Marginal Propensity to Consume* (MPC) by high social class level than lower social class, conversely there is a tendency of *Marginal Propensity to saving* (MPS) by lower social class level than high social class level (Denburg, 1976). *Permanent Income* by Friedman (1957); *Relative Income* by Duesenberry (1949); and *Life Cycle* income by Modigliani (1963) long life changes on income follow changes on income expectation in the future.

Geertz (1973) in a theory book of *Religiusitas* mentioned that a religion is a cultural system with all of its symbolism within (Santosa, 2010). This is in line with a view by Durkheim (2003) stating that ritual and worship ceremonies have function to improve social solidarity as well as strengthen religious life (Pals, 2001). Max Weber (1905) in a theory of *The Protestant Ethic and the Spirit of Capitalism* and a theory of *Capital* by Bourdieu (1977), stated that religious activities affect on social economic activities.

Triguna (1994), stated that the essence of Hindu yadnya ceremony is a sincere sacred scarification without any expectation to get anything / *pamrih* (*srada bakthi dan lascarya*). Conducting yadnya is a kind of belief and faith obtained from one generation to another generation by Hindu society and an obligation to pay debts of *Tri Rna* (*Dewa Rna, Rsi Rna, Pitra Rna*). Wijayananda (2005), argued that God yadnya ceremony does not mean as a vertical proposal to God, but it also means to embed its yadnya values for human (Titib, 2007).

Titib (2012), stated about the *yadnya Mlaspas and Ngenteg Linggih ceremony* in Hindu meaning. *Yadnya Mlaspas* ceremony is a ceremony to clean any buildings having religious elements meanwhile *Ngenteg Linggih* is for any *pelinggih* buildings as *pensthanaan* or eternal place (*pelinggih*). *The yadnya Mlaspas and Ngenteg Linggih* ceremony has a meaning in human life as a process of self-cleaning to realize attitudes, morals and behaviors toward a better quality of life physically and spiritually (Wikarman, 1999). Triguna (1994) stated that the ritual can be considered horizontally (*stages along the life circles*). *Ngenteg Linggih* ceremony according to Rigveda X.121. means as a ceremony to purify and sanctify *niyasa* as a place for worship to Hyang Widhi. The purpose of *Ngenteg Linggih* ceremony is to purify or sanctify Hyang Widhi sthanakan and its manifestations so that the building meets the symbol requirements (Titib, 2012).

Rahardja (2008) stated that the demand for labor in economic theory is defined as employment opportunity. Esmara (1986) stated that employment is the number of working people, meaning that more and more working people then will lead to wider employment opportunities. Presidential Decree No. 104 of the year 1993 concerning the Main Duty of the Ministry of Manpower is to create employment and reduce unemployment and develop human resources. Results of a research by Sulistyaningsih (1997), stated that high employment creation has an effect on increasing purchasing power by the society which ultimately increase society welfare. In line with the results of researches by Soepono (1993) in Yogyakarta Province, Soepono (2001) in Badung and Zam (2003) in Pekanbaru City, Riau; the employment opportunity is influenced by economic growth ratio. In contrast to result of a research by Udjianto (2007) in Yogyakarta stated that, total employment opportunities are affected by the growth of base and non-base sectors.

Nicholson (2002), argued that improvement on quality of human life demonstrates increased society welfare (Bronsteen et al., 2009). Welfare society is as a proof of development success in a country with indicators of Human Development Index (HDI). According to Stiglitz et al. (2011), welfare has a multidimensional formulation, namely economic, health, education and access to politic dimensions. In contrast to CIFOR (Center for International Forestry Research) institution in Cahyat et al. (2007), it conducted a welfare monitoring by taking cases in West Kutai East Kalimantan and Grinols (1994) measured the welfare not only from the matter dimension but also from non-material dimension, namely the needs for serenity, peace, harmony, noble behavior, piety based on spiritual and moral values (Chapra, 2001).

3. RESEARCH FRAMEWORK

Increase on society welfare is affected by broader employment opportunity both in quantity and quality portions. Better employment opportunity can affect on increase of public income or welfare so that they are able to conduct any religious ceremonies.

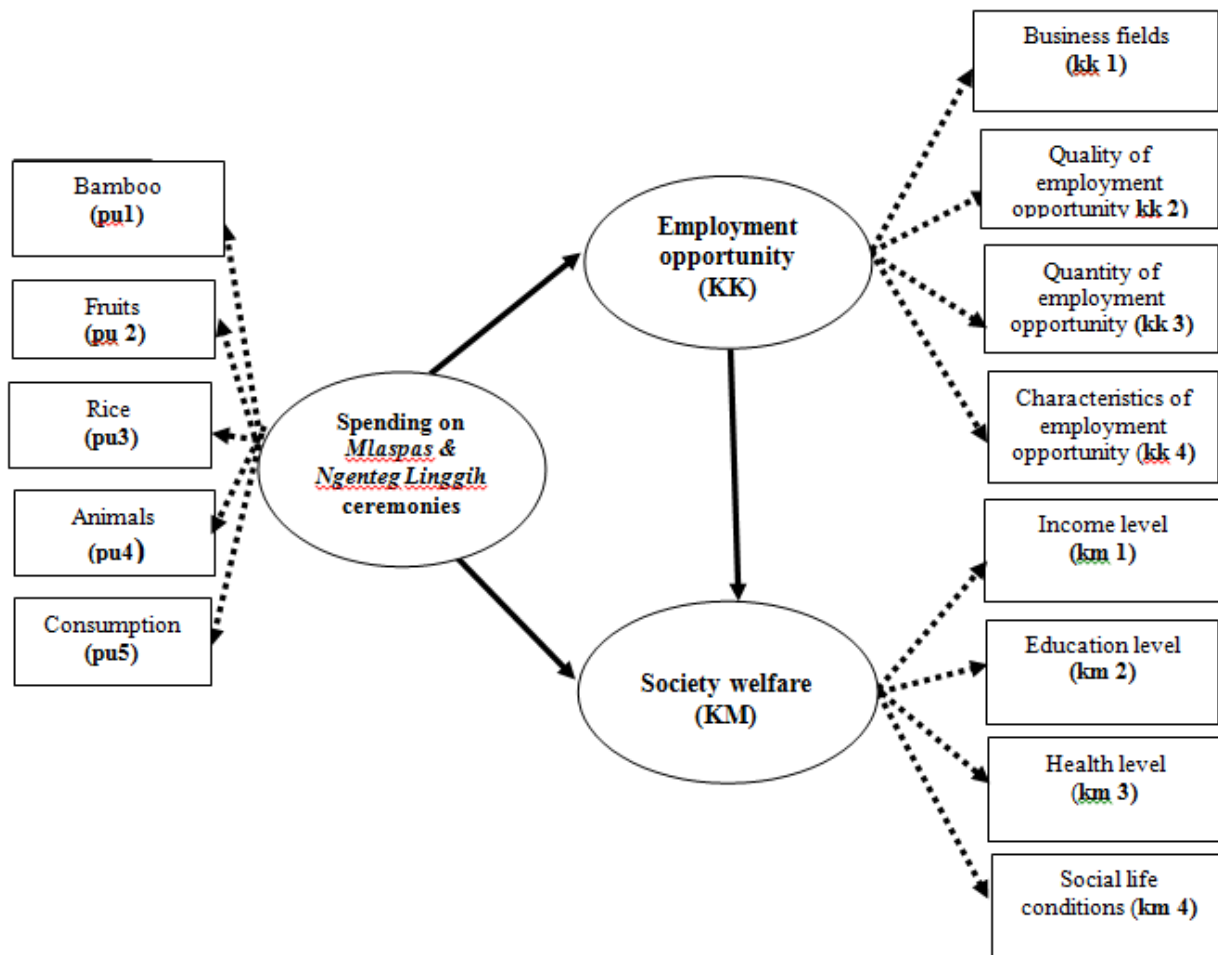


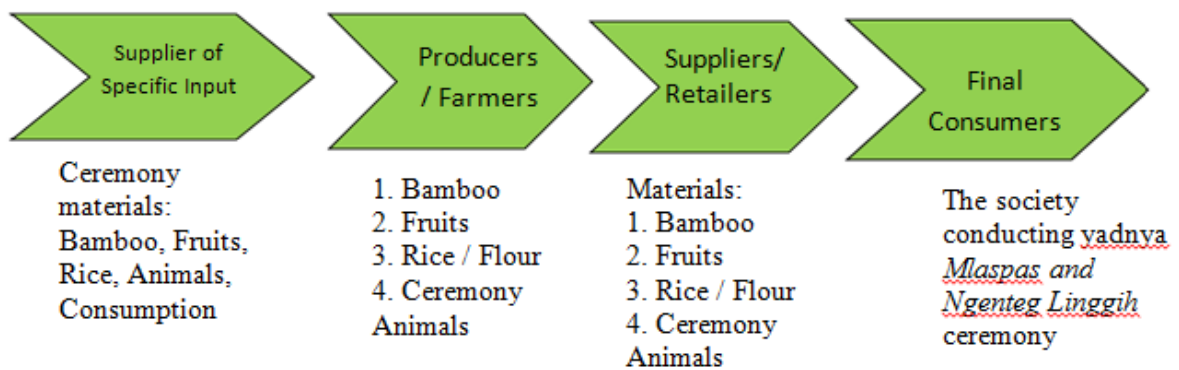
Figure 1: Research Framework

4. RESEARCH METHOD

This research is explorative and quantitative using *Value Chain* method (Kotler, 2000; Porter, 1985; Suryana, 2013) and model *Structural Equation Model* (SEM) analysis model, the data processing is by *Analysis of Moment Structural* (AMOS) program with 20.0 version (Ferdinand, 2006; Wijanto, 2008). Population in this research is 163 units with 130 business samples distributed in some regencies, cities, in Bali province. The sample collection method is using *proportional stratified random sampling* (purposive) based on types of ceremony materials that are sold. The data used in this research is primary data obtained through questionnaires filled in by the respondents and conducting field survey as well as data of FGD (*Focus Group Discussion*) results with executive committee of *yadnya Mlaspas and Ngenteg Linggih* ceremony in Abiansemal village Badung regency Bali Indonesia.

5. DATA ANALYSIS RESULTS

Value chain analysis relating organization and work network of material suppliers of *yadnya Mlaspas and Ngenteg Linggih* ceremony starting from the initial step until the final one, namely producers and farmers, suppliers / retailers and final consumers is the society conducting the *yadnya Mlaspas and Ngenteg Linggih* ceremony, as seen in the figure 2 as follow.



Source: Processed research results, 2015

Figure 2: Value Chain of Yadnya Mlaspas and Ngenteg Linggih ceremony materials in Badung regency.

Added value can be created in each value chain from supplier of *yadnya Mlaspas and Ngenteg Linggih* ceremony materials. The economic value chain of the final products in the market depends greatly on the stages ranging from provision of specific inputs on *yadnya* ceremony materials, making process until post-preparation of semi-finished facilities for *yadnya* ceremony infrastructure. The product value chain is an activity ranging from raw materials until covering supplier linkage and consumer linkage activities.

In the value chain, there are many organizations and networks involved with important interacting roles. Each of the actors in the value chain has a different role and function. The inter-functional relationship reflects the important strengths and weaknesses of an institutional system. All relationships are created within the policy, legal, incentive and resources that enable the operation of a number of agencies, consisting of core businesses, support businesses, service providers, and support agencies.

Measurement on model testing analysis is by lamda (λ_i) parameter. This testing is show to determine validity of each research indicator. For testing the lamda (λ_i) parameter, it is used *standardized estimate (regression weight)* value in the form of *loading factor*. If the *standardized estimate (regression weight)* (λ_i) value $> 0,50$, C.R value $> t_{table} = 2,000$, and Probability $< \alpha = 0,05$, then the *loading factor* of lamda (λ_i) parameter for the indicator is stated to be significant (Ferdinand, 2006). This means that the indicator is valid. For the lamda parameter testing, it presents *loading factor/ lamda* (λ_i), C.R, Probability (P), as presented in Table 1.

Table 1: Regression Weight (Lamda) Ceremony Spending, Employment Opportunity, and Society Welfare Indicators.

			Estimate	S.E.	C.R.	P	Label
pu1	<---	PU	1,000				
pu2	<---	PU	1,132	,149	7,585	***	par_4
pu3	<---	PU	1,288	,172	7,507	***	par_5
pu4	<---	PU	1,102	,142	7,775	***	par_6
pu5	<---	PU	,761	,128	5,928	***	par_7
kk1	<---	KK	1,000				
kk2	<---	KK	1,018	,205	4,976	***	par_8
kk3	<---	KK	1,012	,196	5,171	***	par_9
kk4	<---	KK	1,155	,235	4,918	***	par_10
km1	<---	KM	1,000				
km2	<---	KM	,866	,132	6,549	***	par_11
km3	<---	KM	,846	,118	7,173	***	par_12
km4	<---	KM	1,105	,170	6,503	***	par_13

Source: Processed Data

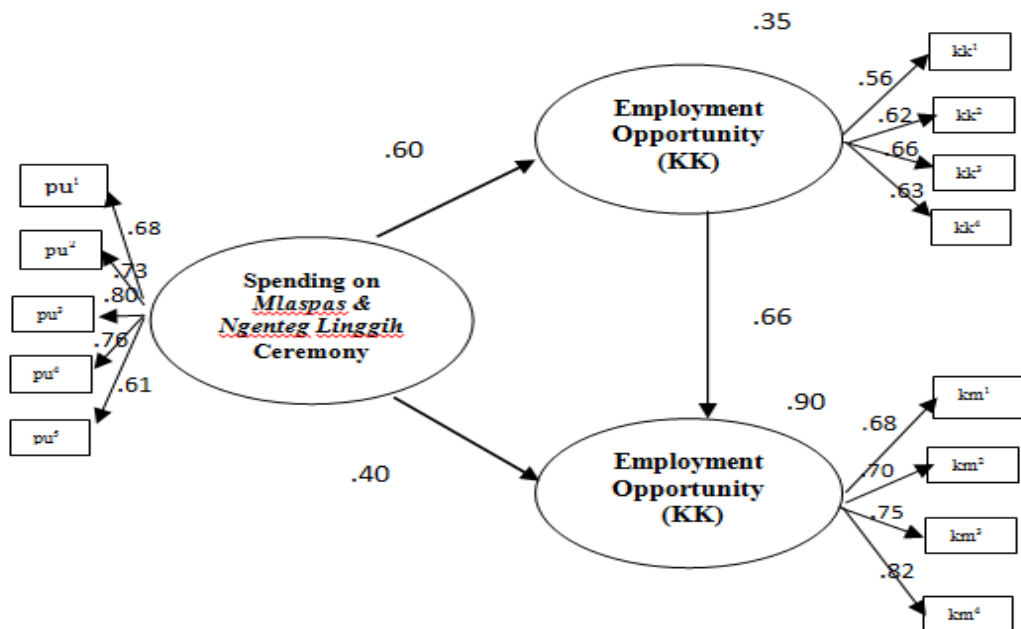
The model testing on Structural Equation Model Analysis is conducted using regression coefficient for the ceremony spending, employment opportunity and society welfare variables through the output table. Based on the calculation results of regression coefficient (*regression weight*), it can create inter-variable correlation in the SME model namely direct effects as seen in table 2.

Table 2: Standardized Regression Weight Direct Effects Ceremony Spending (PU), Employment Opportunity (KK), and Society Welfare (KM)

			Estimate
KK	<---	PU	,595
KM	<---	PU	,399
KM	<---	KK	,657

Source: Processed Data

Based on the calculation results of regression coefficient, it can be seen in table 2 as presented in Figure 3.



Source: Processed research results, 2015

Figure 3: Modification Model of Ceremony Spending, Employment Opportunity and Society Welfare Variables.

Goodness of Fit analysis, Regression Weight coefficient between endogen variables and exogenous variables, and Square Multiple Correlation, as presented in determination coefficient in table 3

Table 3: Results of Goodness of Fit Test of Ceremony Spending on Employment Opportunity, Society Welfare and Employment Opportunity on Society Welfare

Goodness of Fit Index	Cut-of Value	Model Before Modification	Model After Modification	Information
Chi-square (χ^2)	Expected to be small	138,539	88,218	Better
Relative Chi-square (χ^2/df)	$\leq 3,00$	2,235 ^{*)}	1,521 ^{*)}	Better
Probability	$> 0,05$	0,000	0,006	Better
RMSEA	$\leq 0,08$	0,098 ^{+))}	0,064 ^{*)}	Better
GFI	$\geq 0,90$	0,857 ^{+))}	0,912 ^{*)}	Better
AGFI	$\geq 0,90$	0,790	0,861 ^{+))}	Better
TLI	$\geq 0,95$	0,862 ^{+))}	0,942 ^{*)}	Better

<i>CFI</i>	$\geq 0,95$	0,891 ⁺	0,957 [*]	Better
$KK \leftarrow PR (\gamma_{y1x})$		0,571	0,595	Better
$KM \leftarrow PR (\gamma_{y2x})$		0,499	0,399	Worse
$KM \leftarrow KK (\beta_{y2y1})$		0,552	0,657	Better
<i>Square Multiple Correlation KK</i>		0,326	0,354	Better
<i>Square Multiple Correlation KM</i>		0,869	0,902	Better

Source: processed Data

The *Square Multiple Correlation* value for the employment opportunity variable $R^2 = 0,354$. It means that the number of Hindu ceremony spending contributes to create the employment opportunity by 35,4 percent. Meanwhile, the society welfare $R^2 = 0,902$. It means that the amount of employment opportunity has contribution on the level of society welfare by 90,2 percent.

Analysis on *Yadnya Mlaspas and Ngenteg Linggih* Ceremony Effects on Employment Opportunity:

The analysis on *yadnya Mlaspas and Ngenteg Linggih* ceremony shows significant effect on the employment opportunity namely by 0,595. It means that if the intensity of *and Ngenteg Linggih* ceremony implementation is conducted in a sustainable manner than it can improve the employment opportunity by 59,5 percent in particular for the community in Badung regency and Bali society in general. This can improve the *demand* on ceremony infrastructure. This research result strengthens arguments by Max Weber (1905) Bourdieu (1977) and (Goody,1961), stating that the social capital or religious activities have contribution on economic and non-economic activities. This finding supports research results in Los Angeles (Choi, 2004), in Amerika (Ellison and George, 1994), in Indonesia (Sulistyaningsih, 1977; Armelly, 1995; Qomariah, 2009; Ferlini,2011) and in Bali (Purwanti, 2009; Wijaya, 2012; Sunariani, 2014) showing its significant increase on the employment opportunity.

Analysis on *Yadnya Mlaspas and Ngenteg Linggih* ceremony effects on Society Welfare:

Spending on *yadnya Mlaspas and Ngenteg Linggih* ceremony affects significantly on the society welfare namely by 0,399. It means that one unit increase on *yadnya Mlaspas and Ngenteg Linggih* ceremony spending then will increase the society welfare of ceremony material sellers namely by 39,9 percent. This research result strengthens theory consumption by Keynes and proves the hypotheses (Friedman,1957; Duesenberry, 1949; Modigliani, 1963). This also strengthens research results (Wang, 1995) in China; (Hermanto and Andriati, 1995) in Indonesia and (Sukarsa, 2005) in Bali stating that the *yadnya* ceremony spending has significant effects on the income. It is in line with the research results by Qomariah (2009) in Indonesia, stating that social capital has significant effects on the society welfare. Meanwhile, Sen (1992) has different argument stating that the main key on achievement of society welfare level is determined by availability of access as well as physical and spiritual freedom.

Analysis of Employment Opportunity On Society Welfare:

The employment opportunity affects significantly on the society welfare by 0,657. It means that one unit increase of employment opportunity will then increase the society welfare by 65,7 percent. High employment opportunity has significant contribution on poverty and unemployment alleviation in particular for the community in Badung regency and society in Bali in general. These research results strengthen research results (Sulistyaningsih,1977; Armelly, 1995; Qomariah, 2009;Ferlini,2011) in Indonesia and (Purwanti, 2009; Wijaya,2012) in Bali stating that the employment opportunity has significant effects on the society welfare.

6. CONCLUSION

The research obtains results on integration model of *value chain* showing maximum results on transactions of Hindu *yadnya* ceremony material provisions in Abiansental village Badung regency. The increasing employment opportunities through the growth of creative economy will provide a significant increase in poverty and unemployment alleviation in Bali Province, Indonesia. The value chain of Hindu *yadnya* ceremony materials consists of: suppliers, producers of *yadnya* ceremony infrastructure, retailers and final customers. There are constraints faced by the suppliers in upstream level namely lack of supply on *yadnya* dari ceremony materials outside Bali island and the capital in a season (*dewasa ayu*) as a result of greater demand than the supply. While the constraints in the downstream level are less minimum supports by the institutions namely Village Cooperative and Rural Empowerment Institution (LPD) in the supply and distribution system of *yadnya* ceremony materials in the regencies and cities Bali Province.

From the SEM analysis, it is obtained the analysis results on *yadnya Mlaspas* and *Ngenteg Linggih* ceremony spending affects on the employment opportunity significantly namely by 0,595. It means that if the intensity of *Mlaspas* and *Ngenteg Linggih* ceremony implementation is conducted in a sustainable manner, then it can increase the employment opportunity by 59.5 percent in particular for the society in Badung and the society in Bali in general. This can increase the transaction demand on the ceremony infrastructure. The spending on *yadnya Mlaspas* and *Ngenteg Linggih* ceremony significantly affects on the society welfare by 0.399. This means that one unit increase of spending on *yadnya Mlaspas* and *Ngenteg Linggih* ceremony will then increase the society welfare of material ceremony sellers by 39.9 percent. The employment opportunity has significant effects on the society welfare by 0.657. It means that one unit increase on the employment opportunity will then increase the society welfare by 65.7 percent. High employment opportunity has a significant contribution on the poverty and unemployment alleviation in particular in Badung regency Bali Province and in general in Indonesia.

FURTHER RESEARCHES:

Based on these research results, any further researches can study the improvement strategies on creative economic business, so that it can be more superior and empowering in an international level.

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