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The effect of emergency culture on work ethic and empowerment of poor family in Karangasem District

I Dewa Komang Ary Gunartha

Economics and Business Faculty, Udayana University, Bali – Indonesia
Email: idedwaary@gmail.com

Made Kembar Sri Budhi

Economics and Business Faculty, Udayana University, Bali – Indonesia

I Made Suyana Utama

Economics and Business Faculty, Udayana University, Bali – Indonesia

A.A.I.N. Marhaeni

Economics and Business Faculty, Udayana University, Bali – Indonesia

Abstract---Poverty is a person's powerlessness in meeting the needs of his life in accordance with the standard of living in the community group. Balinese people in rural areas in their daily life really maintain the culture of *menyama beraya*, but in the era of globalization and the rapidity of tourism in Bali, the culture of *menyama beraya* has changed. The culture of equalization in the form of an attitude of brotherhood and mutual assistance that is still maintained is an effort to reduce poverty so that it can increase the empowerment of poor families. The culture of *Menyama Raya*, family resources, empowerment and existing ones are expected to be able to increase the empowerment of poor families through a high work ethic so that they can get out of the shackles of sustainable poverty. This study aims to analyze: the influence of *Menyama Beraya* Culture and empowerment on work ethic in Karangasem Regency. This study uses a quantitative method. The results of the study indicate that the culture of *menyama braya* and empowerment have a positive effect on work ethic of poor families in Karangasem Regency. Suggestions from the research that the *Menyama* Culture spreads among the Balinese people, especially in rural areas is one of the local wisdoms that is still maintained and its implementation is expected to be maintained so that it can provide work motivation to always work hard in fulfilling their daily needs which will have an impact on increasing work ethic and this has a positive effect. On the empowerment of poor families.

Increasing the empowerment of poor families can reduce poverty in a sustainable manner.

Keywords---Empowerment, Work Ethic, Poor Families.

Introduction

The issue of poverty remains an important issue for developing countries, as well as Indonesia. Poverty is one of the macroeconomic diseases faced by countries in the world, including Indonesia. Bali, as part of Indonesia, also faces similar problems, even though the province of Bali has a very developed tourism industry. Bali Province is known as one of the provinces with a fairly high level of per capita income compared to several other provinces in Indonesia. In 2020, per capita at current prices (ADHB) in Bali was recorded at IDR 51.2 million. However, Bali still faces the problem of poverty. The results of the 2020 population census show that the population of Bali Province is 44.14 million people with a total of 165.19 thousand poor people or 3.78 percent with the composition of the percentage of poor people living in rural areas which is 4.78 percent higher than urban areas by 3.33 percent (BPS Bali, 2020). The development of poverty rates from 9 districts or cities in Bali Province, 3 districts that occupy a high percentage of poor people include Buleleng Regency at 5.32 percent, Klungkung Regency at 4.87 percent and Karangasem Regency being the highest at 5.91 percent while the lowest was Badung Regency at 2.02 percent. Based on the Bali Province National Socio-Economic Survey 2020 for Karangasem Regency, the Poverty Depth Index in 2020 was the worst point in the last five years, namely 0.52 points while the poverty severity index was 0.06 points. This indicates that poverty is still a serious problem which is the main shared responsibility of the government.

Karangasem Regency is the area with the highest poverty rate, although it has experienced a decline over the last three years. Poverty is a serious problem in Karangasem Regency. Various attempts have been made to address this issue. The difficulty of poverty alleviation in Karangasem Regency cannot be separated from the occurrence of cultural poverty such as the values, attitudes, and behavior of the poor. Karangasem Regency stated that the poverty that occurs is more characterized by the mental attitude of the people who are less willing to immediately get out of the poverty circle, so that the motivation to work productively is still low, accompanied by deliberate habits of living in poverty such as large ceremonies followed by parties for a long time and accompanied by gambling. indicated as a negative attitude that caused the poverty severity and depth index to be higher than the depth and severity index owned by the Province of Bali. Poverty conditions have caused poor households in Karangasem Regency to feel quite inferior and generally expect help from other people or parties. here and there in carrying out traditions that they view as an obligation that is difficult not to follow.

Lasmawan (2010) argues that the failure of poverty alleviation programs in several areas in the province of Bali is due to the obstruction of communication patterns and access between the poor and the local community, to synergize their

potential, so that the poor are getting poorer and the local community or community. local adat seems indifferent and do not care so that efforts are needed to develop a poverty alleviation program model, which emphasizes the integration and elaboration of the socio-cultural modalities of the local community, especially the "nyamaberaya" culture which is very familiar among the Balinese Hindu community. The implementation of today's culture of sharing in Balinese society has undergone many changes due to the practical development of the era of globalization which prioritizes individualistic attitudes, but among the rural poor, they are still trying to maintain the culture of samaraya with existing limitations to struggle to meet all the necessities of life. and fulfill customary obligations as the customary karma of the local community. In connection with the above, that to empower or enable poor families to get out of poverty is carried out by efforts to cultivate a work ethic as a form of positive attitudes and beliefs to increase empowerment based on the values of local wisdom (menyama beraya) which is also supported by empowerment efforts. (empowering), so that it will optimize the management of resources owned by the family, so that poor families will have a positive view in interpreting life to remain steadfast and empowered in facing difficulties so that they can get out of poverty in a sustainable manner.

Research Methods

This research method uses qualitative by using literature review and interviews. The data collection methods used in this study were non-behavioral observation, structured interviews, and in-depth interviews. The location of the research was carried out in 2 (two) sub-districts, namely Kubu District and Rendang District, which are in Karangasem Regency as areas that have the highest and lowest poverty rates in Karangasem Regency. The population in this study is the number of poor families in 2 (two) sub-districts in Karangasem Regency, namely Kubu District and Rendang District, which are 6,746 poor families.

Discussion

The role of the masculine culture in Balinese life, especially among poor families in Karangasem Regency, is still well maintained and can improve work ethic. The form of the culture of equalizing will positively stimulate the working spirit of poor families to get more income which will be used to meet all their daily needs and traditional obligations so that this is said to improve work ethic. Family resources have a positive and significant effect on work ethic. The role of culture The expected family resources in this case are those that are able to improve work ethic such as work culture, perseverance and work discipline.

The concept of empowerment emphasizes that people acquire sufficient skills, knowledge, and power to influence their lives and the lives of others they care about (Pearson et al., 1991). An understanding of the concept of empowerment cannot be separated from an understanding of the empowerment cycle itself, because in essence empowerment is a continuous effort to place the community more proactively in determining the direction of progress in their own community, meaning that empowerment programs cannot only be carried out in one cycle and stop at a certain stage, but must be continuous and the quality continues to

increase from one stage to the next (Mubarak, 2010). Therefore, empowerment is closely related to the goal of obtaining prosperity in a more proactive way.

The role of the culture of equalization that is expected in this case is to increase the empowerment of poor families so that poverty will decrease. Empowerment in the context of poverty shows a person's condition to help himself out of a poverty situation after going through various efforts, both internal and external. The results of Suartha's research (2016) state that the empowerment of poor families has indicators of increasing knowledge, increasing accessibility, increasing participation in socio-economic activities, as well as increasing income and increasing assets. This research proves that the *menyama beraya* culture contains values that are declared valid and reliable as Balinese local culture which contains its own meaning but synergizes to achieve excellence which is very relevant in poverty alleviation.

Ethos is defined as the attitude, personality, character and beliefs of a person or society that are formed by various habits, cultural influences and value systems that they believe in (Tasmara, 2008). The difference between ethics and ethos is that the essence of ethics only occupies the cognitive aspects of human life. Ethos is at the level of praxis as the embodiment of the norms conceptualized by ethics. Ethics is related to how the norms encourage people to act or do work, while ethos is related to people's attitudes in accepting and implementing moral norms. Therefore, ethos can also be placed as a moral aspect in a cultural entity. Work, according to Suseno (2009) has three functions, namely the function of material reproduction, social integration and the function of self-development. The explanation of the three functions is that by working humans will fulfill their economic needs, gain social status and are seen as citizens who have benefits in society, and are able to creatively create and develop themselves. The results of this study are supported by previous research conducted by Stonener (2006) which suggests that the source of economic power is human resources plus entrepreneurs, where human resources are a source of intellectual capital and intellectual ability.

The essence of the culture of *menyama beraya* reflects brotherly relations, relationships, care and togetherness in relationships on the grounds that humans cannot live without the help of others with an attitude of mutual cooperation, so that all that is produced by humans is the result of cooperation. The concept of *menyama beraya* implies that not only family relationships also contain the meaning of mutual respect as social beings who always need help from the people around them, feel the same fate so that there is always a sense of concern among fellow indigenous people who are members of the *banjar/sekehe/dadia*, and others. The equalizing relationship in everyday life for poor families is how to try to fulfill all their needs and carry out customary obligations imposed between their communities so that this relationship is increasingly thick and passed down from generation to generation.

Both routine customary obligations such as *piodalan* works in pretending and non-routine traditional events such as the *manusa yadnya* ceremony in one community, both *banjar/dadia/paibon* which are the traditional dresta of each community which results in increasing the expenditure of poor families. This

traditional *Dresta* is a habit that is passed from generation to generation to complete various traditional obligations that have the same goal (such as ritual events at the Kahyangan Temple, *village/dadia/paibon*, holiday rituals, and others). This relationship consists of *ngayah* events, which are mutual cooperation to complete traditional ritual activities in the form of *piodalan* at jointly owned temples such as the Kahyangan / Pemaksan Temple or *dadia* which are arranged by the *Kelian Pura / Adat / Bendesa*. Furthermore, the *metetulung/meberaya* event is in the form of assistance in terms of energy, time and material to relatives who have a celebration. This positive form of sharing culture will stimulate the working spirit of poor families to get more income which will be used to meet all their daily needs and traditional obligations so that this will improve work ethic.

Customary provisions in the form of *awig* or *perarem* are made to regulate social life and the implementation of customs binds all indigenous people, both poor and wealthy families. However, the amount of the sanction used is adjusted to the size of the ability of poor families, such as absenteeism during *ngayah*, *sekahe* gong, and others. The *nyama beraya* relationship that can ease the burden on poor families is a form of local wisdom of the Balinese people, especially in Karangasem Regency that needs to be maintained and preserved.

The culture of *menyama beraye* that is still entrenched in the community of poor families is a form of brotherhood of the same fate that will be reflected in the attitude of helping each other and working together in daily life. This relationship of mutual help continuously is the attention and care given from *nyama beraye* to poor families who are sincere and will cause shame so that they intend to change their lives so they can be better and more independent. This will change the work culture so that it can improve work ethic.

Observations in the field show that the community around the poor usually provides assistance not only in the form of material. However, when providing assistance, they provide advice and advice that will increase morale or trigger feelings of embarrassment for poor families. This is what becomes the work spirit to work harder, be more disciplined with time and responsibility and be diligent and this will change the work culture in a better direction and it can be said that a closely interwoven *menyame beraye* culture can improve work ethic.

This is in accordance with the results of research by Amanah (2005) which states that socio-cultural conditions that apply local wisdom values consistently and dynamically and supported by empowerment programs that are centered on community interests are determinant factors that directly affect the quality of fisherman's behavior to manage optimally.

This study is in line with Satriawan (2008) who found that the poverty of the fishing community in Labuhan Kuris Village is strongly influenced by the values and traditions adopted such as their views on the meaning of life, their views on work functions and the work culture they live, do not have a strong motivation. strong to try and have a low work ethic. The results of this study also support Lewis's theory of poverty culture which states that poor people have their own habits that are different from the general population. They have negative habits

such as laziness, fatalism or surrender to fate, low self-esteem, lack of entrepreneurial spirit and lack of respect for work ethic. The results of this study are also supported by the results of previous studies, including the research of Andika (2019). The results of the analysis of the influence of *Tri Hita Karana* culture on the welfare of the fishing community are positive but not significant. That is, if the quality of *Tri Hita Karana*'s culture changes, it will have an impact on increasing the welfare of fishermen, although statistically it has not had a real effect. Or in other words, the influence of the *Tri Hita Karana* culture has not been maximized on the welfare of fishermen.

The theoretical contribution that can be given is that there will be increased theoretical knowledge about how local wisdom, in this case the culture of equality, especially related to the empowerment of poor households in Bali, will directly affect the empowerment of poor households, and it is even more optimal if it improves work ethic. The practical contribution is related to understanding how the implementation of a culture of equality, family resources and empowerment can realize the empowerment of poor households mediated by work ethic. Practically, poor families need to maintain the local wisdom that has been implemented so far and become the social capital of Balinese people to face modern life. For the government and the private sector who wish to contribute, the research results can be used as reference material for increasing the empowerment of poor families in Karangasem Regency, especially to provide effective and targeted empowerment programs that can have a significant effect on increasing the empowerment of poor families in a sustainable manner. The government, the private sector and other components are expected to be able to formulate poverty reduction programs for the poor in Karangasem Regency that are right on target, including by providing more and more empowerment activities such as adding insight/knowledge for poor families according to regional conditions that can create opportunities and opportunities. for continuous empowerment.

Conclusion

The higher the quality of the culture of equality, family resources and empowerment of poor families, the work ethic will increase, where the role of empowerment is more dominant in improving the work ethic of poor families in Karangasem Regency. Poor families are advised to always be able to implement the culture of sharing in everyday life in the current era of globalization in the form of attitudes of mutual cooperation, concern and mutual assistance among other poor families so as to increase empowerment through an optimal work ethic to meet the needs of life so that can get out of the shackles of poverty in a sustainable manner. Re-optimizing the role of empowerment for poor families in Karangasem Regency, especially in the process of capacity and empowerment by providing training in accordance with their potential accompanied by efforts to further foster the spirit of hard work and existing business opportunities through optimal utilization of family resources.

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