



# Procurement of Goods and Services Based on Local Wisdom: an Implementation Study



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## Abstract

Landih Village is located in Bangli Subdistrict, Bangli Regency whose construction cannot be separated from Hinduism existence with its spiritual values. It was to grow and develop into the local wisdom values carried out in the wisdom area in *desa pakraman*. The procurement of goods/services in the village is a development activity in the context of realizing budget planning into an output themselves. Their implementation is related to local wisdom values. The procurement generally is carried out for reasons and implications that affect juridical, technical, economic, cultural, and religious aspects. It is also implemented as a development implementation form through Landih Village budget to produce goods/services output. They have been determined in the procurement plan itself beforehand. There are several factual findings the study results, namely the uniqueness of community participation with a representative system, the reduced burden of society on their social obligations. Although the procurement is not encouraging the development of potential local resources. It has not been able to realize an increase in community capacity in the business sector and encourage earning new business actors in the village. The procurement activity has been able to encourage an increase in the socio-cultural activities of indigenous communities. Due to its implementation almost all goods/service procurement activities involve figures and elements of the customary government, complete with systems and infrastructure owned by indigenous villages.

## Keywords

goods;  
landih village;  
local wisdom;  
procurement;  
services;

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## 1 Introduction

Community development in Bali Province including in Landih Village, Bangli Subdistrict, Bangli Regency cannot be separated from Hinduism's existence as a belief. It is shared with many people in this region. The values of religious spirituality become an inseparable part of people's daily lives, for example, *tri hita karana*, *tat twam asi*, *panca sraddha*, *tri* Hindu religious frameworks, and so on. It is to grow and develop into local wisdom values, for example, *ngayah*, *paras-paros sarpanaya*, *sagilik-saguluk salunglung sabayantaka*, and others. They were carried out in *desa pakraman*.

The development approach through the procurement of goods/services in the village, a mutual cooperation, and empowerment in the local wisdom system for the Balinese people are translated into the values of *ngayah*. A mutual cooperation as a cultural value comes from local wisdom of the Hindu community in Bali initially always coloring every ceremony since ancient times, carried out by working together with all the components that carry out the ceremony, working selflessly, presenting what has owned both energy, materials, costs, and thoughts. The changing profession of society from an agrarian culture to the industrial and service sectors which of course demands a more stringent and measurable time consequence. It has shifted the values of mutual cooperation to become an economic commodity in every ceremony and other development activities. Being carried out together to being bought together, the community Bali stated the condition was a shift from *ngayah* activity to being *mebayah*. This phenomenon is then referred to as *McDonaldization*, which is a process in which various principles of fast-food restaurants exist to dominate more sectors of American life and other parts of the world (Ritzer, 2014).

The procurement process of goods and services as part of the process of development implementation in Landih Village. The community is still carried out in ways still very simple and not to involve broader community participation. They have not been able to realize the basic principles of procurement in the village itself, for example, effective, efficient, transparent, empowerment, mutual cooperation, and accountability. The community empowerment as a pattern of participatory development approaches in the form of self-management activities in villages should involve all society levels from the planning, implementation, and supervision stages of development. As well as making decisions based on the bottom-up planning approach and as far as possible avoiding the top-down approach pattern, currently still only at the implementation stage. It has not yet touched the planning area (Pornpimon *et al.*, 2014; Blackwell & Colmenar, 1999; Kartikawangi, 2017; Patriadi *et al.*, 2015).

Based on the above background, the research question can be formulated (1) why the procurement of goods/services based on local wisdom important to do? (2) how the procurement implementation of goods/services based on local wisdom? (3) what the implementation implications of the procurement of goods/services based on local wisdom on the socio-economic life? The general objective was to analyze in-depth the background and basis of the procurement implementation of goods/services based on local wisdom and its implications for the socio-economic life in Landih Village community. The specific objectives are to understand and analyze the importance of implementing goods/services based on local wisdom, to analyze the ability of community implementation in carrying out the procurement of goods/services based on local wisdom, and to study and understand the implications of implementing goods/services based on local wisdom on the socio-economic community.

## 2 Materials and Methods

This research is designed to explore the procurement of goods/services based on local wisdom in Landih Village, Bangli Subdistrict, Bangli Regency with a qualitative approach. Qualitative research is a type of research produces findings cannot be achieved using statistical procedures or other methods of quantification (measurement). Kirk & Miller (1986) in Moleong (2007), stated the term qualitative research originated initially from qualitative observations as opposed to quantitative observations. Quantitative observation involves measuring the level of a particular feature. To find something in observation, the observer must know what characterizes of thing. The research was carried out in the village with the following considerations (1) Landih Village manages village expenditure budget; (2) the village has a preserved social and cultural life; (3) the people characteristics in this village seem to be very innocent and simple, their local wisdom values currently have lack benefit in social and cultural life related to development; and (4) to the best of the researcher's knowledge, to present no other researcher has examined the procurement of goods/services in this village.

Sujarweni (2014), stated data collection techniques consist of tests, interviews, observations, questionnaires, surveys, and document analysis. This study conducted through observation techniques, interview techniques, and document study techniques. Observation is a systematic observation and recording of symptoms that appear on the object of research. This observational study, participatory observation went directly to the field, observing, and participating in community activities at the meetings starting from the *banjar, sekeha*, community groups, to the village meeting level. Observations were also made on the physical implementation of work, for example, the process of constructing facilities and infrastructure, as well as social, cultural and religious activities. Also, it carried out economic activities, education, and public health.

Moleong (1989), stated the interviews are conversations with a specific purpose, conducted by two parties, namely the interviewer who asks questions and interviewees who provide answers to these questions, including conducted through open recording of the results of the interview with procurement actors, village government officials, village apparatuses, custom village officers, community leaders, providers of goods/services for example shop owners, contractors, foremen, artisans, craftsmen, and other elements of the general public whose activities are related to the procurement of goods/services in the village. Interviews with the community were carried out through recording the participatory role of the Landih Village community in procurement activities (Van der Vaart *et al.*, 1996; Virolainen, 1998; Molavi & Barral, 2016). The interview material generally covers the identity of the interviewee for example name, age, address, profession, family data, etc. It is specifically directed towards the involvement, benefits, and impact of the procurement of goods/services for their socio-economic life.

Documents study or documentation techniques, examining notes, minutes of meetings, minutes, attendance, official letters related to the planning process, preparation, and implementation of tenders, as well as the stages of contract implementation or self-management. A study was also carried out on development planning and budgeting documents in Landih Village, in the form of village mid-term development planning documents, village strategic plan, village work plan, village budget, document terms of reference/reports on the activities implemented in each program and activity.

## 3 Results and Discussions

### 3.1 Important reasons for the procurement of goods/services based on local wisdom

#### a) Juridical reason

Article 1 paragraph (1), Perka LKPP No. 13/2013 concerning procurement of goods/services in the village stated the procedures for procurement of goods/services in the village whose financing is sourced from the village expenditure budget are regulated by the regent/mayor in the form of regent/mayor regulations, regarding LKPP head regulation, and taking into account socio-cultural conditions of the local community. The meaning of the phrase "socio-cultural conditions" is the procurement process must as far as possible follow the capabilities, circumstances, level of education,

activities, traditions, social systems, and other matters that are specific to and the real village conditions.

The real expectations are the procurement of goods/services in the village can run according to the socio-cultural conditions of the community that have not yet been realized. Bangli Regent Regulation No. 4/2016 concerning procurement of services in the village as a mandate from the Perka LKPP has not yet regulated this matter. Weber (2006), stated all state activities are outside the scope of lawmaking and court procedures. People are accustomed to demanding freedom and superiority of individual circumstances because creative administration is not an arbitrary freedom act, forgiveness area, personal feelings, and judgments are felt. The regulation of socio-cultural conditions is very important, therefore, the individual's advantages to participate and show their creativity have space in the regulations form. Their implementation can be understood to have been carried out following the socio-cultural conditions of the local community and accepted by all interested parties.

b) Technical reason

Technical reasons include the reason for the low ability of human resources in the procurement of goods/services in the village, where HR is one of the basic potentials in the development implementation in terms of quantity and quality is still lacking. The level of education that only graduated up to senior high school level, and with the number of personnel involved is still relatively small, indicating the level of quantity and quality of human resources in this field is not optimal.

It is related to technical reasons, mutual cooperation as local wisdom implementation values in the form of *ngayah*. The community also seems to be implemented not optimal. In the social view theory, *ngayah* is the real exchange, as Turner (2016), proposed the social exchange is important in terms of getting reciprocity in a social framework. Likewise, the reason is the empowerment system has not run well, where community participation in all stages of the procurement of goods/services has not been optimal.

c) Economic reason

Economic reasons for the procurement of goods/services included (1) the procurement of goods/services in the village has not positively contributed to the community welfare because it has not encouraged the improvement of their business results and capabilities; (2) Not being able to give arising to business actors, due to the low motivation of business actors in this village; (3) It has not yet fully provided economic benefits, namely only in the employment form in physical development activities, but has not been able to make the new entrepreneurs in this village, both as traders and as contract workers.

d) Cultural reason

The procurement stage of goods/services is a cultural process as well, due to the implementation of procurement many things are traditional and cultural nature are carried out, for example, making decisions through *sangkep* [deliberation], carrying out activities through *ngayah* [mutual cooperation], and community gathering through *kulkul* [*kentongan* sound]. This starts from the condition that every formal government activity always cooperates with traditional government systems or instruments or *desa pakraman*, *sekeha*, *dadia*, and other traditional groups. Cultural capital, if it is played in certain (social) domains, can be used as a strength in accumulating symbolic capital, namely culture, and religion. Bourdieu, in his generative structure theory, explains that the realm is the strength arena. There is a struggle to fight over resources (capital) and also to obtain certain access to the power hierarchy (Fashri, 2014; Gelgel, 2017).

e) Religious reason

A development implementation is an activity to carry out the life obligations, the obligation itself is *dharma*, and also means *yadnya*. Bhagavadgita Book, II. 47 written down.

*Karmanye evadhikaras te ma phaleshu kadachana,  
ma karma-phala-hetur bhur ma te sango 'stv akarmani*

Translation:

You have the right to carry out your assigned duties and obligations, but you are not entitled to the action results. Do not consider yourself the results cause of your activities, and do not be bound by the habit, not doing your obligations (Prabhupada, 2006).

For this reason, the people in this village carry out the process of procuring goods/services as part of their service, considering with this procurement many things related to social, cultural, and religious life will be able to run well. The reason for improving economic welfare is part of carrying out the *swadarma* of life is to make a living for the supporting sake family and better life quality. Utilizing the opportunities that exist including development programs from an economic standpoint is very good as a manifestation of religious values as the goal of Hindu's life.

### 3.2 Procurement implementation of goods/services based on local wisdom

#### a) Procurement planning of goods/services

Planning is the process of deciding what goals will be pursued over some time to come and what is done, so that, those goals can be achieved (Terry & Rue, 1992). The thought process is the source and beginning of all human activities in this world, as described in the Sarassamucaya Sloka 79 book as follows.

*Kunang sangksepanya, manah nimitaning niscaya jnana, dadi pwang niscaya jnana, lumekas tang maprawrtti, matangnyan manah ngaranika pradhanan mangkana.*

Translation:

The mind is the deciding element; if the feelings determination has occurred, then, the person starts saying, or does the deed; therefore, the mind is the main source (Sudharta, 2009)

Regarding the sloka, then realizing something good including the procurement of goods/services in the village must be based on good initial thought, good discussion, and good implementation as well. The procurement implementation of goods/services based on local wisdom at the planning stage includes the process of identifying needs, determining the activities of goods/services, how to procure goods/services, scheduling the implementation of procurement of goods/services, and budgeting for procurement of goods/services. The big procurement planning of goods/services is part of the implementation of the management function, for example, planning, where after the process of identifying needs will then be determined goods/services activities, how to procure goods/services, scheduling the implementation of procurement of goods/services, and budgeting for procurement of goods/services.

The role of *desa adat* is very large in supporting development program planning through the procurement of goods/services. This was in line mentioned by Pitt & Macpherson (1974) in Gorda (1999), stated traditional institutions effectively support the implementation of development programs. Contrary to the opinion of Lerner (1995) in Gorda (1999), stated local organizations (traditional institutions) are colored the traditional values are inhibiting the emergence of reforming forces (innovators) and simultaneously inhibiting development in society. However, this is not considered permanent. Traditional values, however, will be distorted by developments driven by global capitalism.

#### b) Procurement preparation of goods/services

The procurement preparation stage is actuating and controlling start functions in the procurement management of goods/services. This implementation activities in the field begin to run. The actuating function runs in the form of preparing technical process specification documents, self-estimated prices, and draft agreements. The controlling function also goes hand under the process of preparing

documents, the form is a review of all documents until they obtain documents that meet the requirements for further procurement stages. If the activity procurement is planned through self-management. The process includes setting self-management goals, determining self-management organizers, calculating the cost budget plan, setting self-management schedules, and making self-management plans in the terms form of reference. Whereas, if an activity will be carried out through a goods/service provider. The process includes the technical determination specifications of the goods/services, the estimated calculation price for themselves, and draft agreement preparation.

The practice of implementing goods/services in Landih Village is still traditional. This is in line with the opinion of Siahaya (2016), stated one of the characteristics of the practical procurement of goods/services carried out traditionally. It is the preparation of technical specification planning that does not involve many parties related to the procurement of goods/services. There are fundamental differences between the two practices of procurement of goods/services, both concerning functions, implementation of processes, planning, participation, costs, the interaction of actors, technology, and professionalism. The procurement of goods/services is included in the category of traditional goods/services procurement practices. The policy implementation process has been appropriately carried out using the approach of local socio-cultural values of local culture.

### 3.3 Procurement implementation of goods/services

Based on the field observations, the development implementation went very well with support from *desa adat* [traditional villages], both in the use form of customary rules, land provision, participation of traditional officers and manners, use of facilities belonging to traditional villages, and other matters related to a traditional village. It happens because the current budget pattern also accommodates many programs belonging to *desa adat* in the form of physical and non-physical development, and customary manners. They are objects as well as direct subjects of the implementation of development in the village in a self-managed manner. Placing the community as the subject of development is a strong reason for building synergy between the service villages and the adat villages.

The management implementation functions in the self-managed procurement of goods/services are fully applicable, starting from the planning and organizing functions at the planning and preparation stages, as well as, the actuating and controlling functions at the implementation stage. Having viewed the local wisdom values, the procurement implementation of goods/services is an effort to build harmony regarding *parahyangan*, *pawongan*, and *palemahan* in the context of implementing the village autonomy. Its activities involve all levels of society involving the construction of temples, the implementation of the *dewa yadnya* ceremony, the maintenance of sacred objects within the development framework in the *parahyangan* field. The implementation of self-management is in the form of increasing the capacity of human resources in Landih Village in the form of technical training for farmer groups, craftsmen groups, PKK, development in education and health services, and others within development framework in the *pawongan* field. As well as infrastructure development such as road infrastructure, school buildings, and other public facilities within the development framework in the *palemahan* field.

The procurement of goods/services through providers has not been carried out by many providers from this village. The fact that there are not many activities in the budget which are carried out through providers mainly for the construction work type, also due to the number of construction service providers in the village. This is still limited and business actors are not growing in this field. The providers involvement of goods/services is only limited to the involvement of builders and construction workers in the construction work type, and the several supplier's involvement for example traders and suppliers in the provision of goods, materials, and equipment in the implementation of work through self-management (Moberg & Folke, 1999; De Groot *et al.*, 2002; Curtis, 2004).

### 3.4 Implications on procurement implementation of service goods based on local wisdom

#### a) Juridical implications

The procurement rules of goods/services in the village have not accommodated many technical criteria related to the local wisdom values as a form of community involvement from a social, cultural, and

religious standpoint. They have created juridical implications for the provisions as a legal basis for procurement implementing of goods/services in the village. This is following the view the rule and law is a means of increasing social integration, regulating relations between elements in interdependent societies (Wirawan, 2012). If it is not regulated in detail can be difficult in the implementation process and realize the achievement of the objectives of procurement of goods/services in the village to realize prosperity based on the socio-cultural conditions of the local community.

b) Technical implication

The procurement process of goods/services has not yet implicated the HR involvement in managing the process and stages of procurement of goods/services, because the activities management is still in the scope vortex of the village apparatus and some community leaders. The general public or community leaders often appear to be ignored and not involved in the important procurement processes of service goods because they are considered to have no knowledge and competence in the procurement implementation of goods/services. Community involvement is more dominant at the work implementation stage, whereas when empowered and given opportunities, villagers have the potential to progress and develop. At present, the budgeting of development, social, cultural, and religious activities through the budget have implications for the decline in the value of community cooperation because the implementation is mostly done by paid.

For procurement actors who are directly involved in the implementation, and Landih Village office environment, the procurement of goods/services is a medium for the process of carrying out their duties and obligations as the village apparatus. It implies as a medium to increase their capacity as part of an empowerment program, for community leaders, or certain community elements such as traditional leaders, leaders of community organizations/mass organizations, leaders of community groups/community groups, and intellectuals in the village, the stages of the procurement process of goods/services are empowerment processes from the control dimensions of development implementation and implementation of budget realization village government.

c) Economic implication

The procurement implementation of goods/services in Landih Village has implications for opening new jobs, encouraging development activities, and supporting social, cultural, and religious activities. The economic burden on society is lightened. Additional income opportunities are obtained by implementing labor-intensive infrastructure development. However, the procurement implementation has not been able to provide economic benefits for the craftsmen welfare has not been able to grow new business actors engaged in chartering and trading services.

d) Cultural implication

The procuring process of goods/services is considered a cultural event. It is realized then has implications for goods. They are traditional and cultural are carried out at each stage, such as decision making through *sangkep* [deliberation], implementation of activities through *ngayah* [mutual cooperation], and collection of the community through *kukul* [*kentongan* sound]. The cultural implications can be in the form of cultural activities from the implementation of formal government activities when cooperating with traditional government systems or instruments or villages in the implementation of the stages and procurement processes of goods/services. The *desa pakraman* role in the development implementation is very strategic, the coordination between village officials as an element of formal government and *desa pakraman* officers as traditional government elements runs intensely at all stages.

e) Religious implication

Changing the community's busyness orientation in the from an agrarian culture to a service culture with time calculations getting tougher, more measurable, and routine, has implications for the process of implementing *ngayah* in preparatory activities and the implementation of traditional religious ceremonies to be more practical, brief, even in some parts simplified, from being made into buying. For example, making *banten* [offerings] and ceremonial infrastructure facilities that were previously

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carried out by *krama adat* [customary manners] through *ngayah* together are now partly or even wholly bought through providers of goods/services.

The McDonaldization phenomenon is as in the implementation of religious ceremonies, people no longer make, but buy and even buy up some goods related to the ceremony needs, for example, the principles of fast-food restaurants that provide everything related to the ceremony implementation quickly are available at any time. Even, certain conditions are complete with management implementation. Therefore, the community and *desa adat* just need to take care of it, as long as sufficient funds are available.

The activities carried out through purchasing are simply not following local wisdom values in the community, because they negate the *ngayah* tradition and mutual cooperation. The budgetary assistance is very good to ease the burden on their lives, but in the long run, it will continue to have implications for the community's dependence on the government in carrying out social and religious activities. This will reduce the spirit of independence and sincerity in serving (Soetomo, 2011), mentioned.

If external *stimuli* are intended as assistance forms, then the principle should be used is to *help the people to help themselves*. Thus, it must be maintained, so that, assistance from outside parties does not cause dependency. This seems easy to say, but actually, it is not easy to implement. Many external *stimuli* that actually cause dependence, or at least seem effective in driving the dynamics of society, but only as long as the *stimuli* run. Once the *stimuli* are stopped the social dynamics then slowly decrease again.

Having seen the explanation should be stimulant and not the main value, and not be given continuously to provoke the potential of the community, try to take the form of initial capital that is expected to develop even stronger in supporting the active community role in carrying out its activities, including Landih Village community welfare improvement from the aspect of Hindu economy.

### *Finding*

There are several factual findings from the study results, namely the uniqueness of the technical procurement implementation of goods/services in the Landih Village in the form of community participation manifested by a representative system through elements of the village consultative agency [BPD], community leaders, religious leaders, family welfare development [PKK], *kelihan sekeha*, and other elements. Procurement of goods/services based on local wisdom has an impact on reducing the community's burden on their social obligations, and tends to be short-term, but does not encourage the development of potential local resources in working on available natural resources. Therefore, it has not been able to realize an increase in community capacity in the business sector, and have not been able to encourage arising new business actors in the village. However, the procurement activity of goods/services has been able to encourage an increase in the socio-cultural activities of indigenous communities in this village, because in its implementation it has involved customary leaders and government elements, complete with infrastructure systems and facilities owned by *desa adat*.

## **4 Conclusion**

The procurement of goods/services generally in the Landih Village is carried out for reasons and implications that affect juridical, technical, economic, cultural, and religious aspects. It is also implemented as a form of development implementation through the implementation of the village expenditure budget to produce the output of goods/services that have been determined in the procurement plan itself beforehand. Procurement of goods/services in the village has had positive implications for example improvement in the socio-cultural life of the community, as a result of the implementation of procurement practices always involve *desa pakraman*, both for the involvement of customary officers, the use of systems and owned media, the customary village, and the involvement of the indigenous people themselves. Although it has not been able to

encourage the growth of community economic progress from the viewpoint the lack of growth in interest in new business actors. The procurement of goods/services was also not successful in encouraging community independence due to government assistance in the budget form for the implementation of religious ceremonies and the construction of holy places. Due to it has weakened the tradition of *ngayah* and *gotong royong* [community cooperation].

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