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SINERGY MANAGEMENT AND SOCIO-ECONOMIC IMPLICATION OF PANCA BALKRAMA AT BESAKIH, BALI

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ABSTRACT

Besakih temple is a kahyangan jagat located at Besakih Village, Rendang District, Karangasem Regency. Panca Balkrama is a large scale ceremony conducted regularly once in ten years. This research was conducted to investigate the background, the management utilized and the socio-economic implication the life of the surrounding society of the ceremony. The qualitative method was applied. By utilizing the participative observation, the open interview, and the document study techniques, the data were collected before the process of interactive analysis through Optimal Matching Analysis (OMA).

The ceremony was implemented at Besakih temple continually due to several backgrounds as philosophical, historical, theological, psychological, and sociological. The management applied to this ceremony was the combination between the traditional management model and the modern management model that is then called 'Mesajener Sinergi Karya (MANSEKARY)' or the ceremony synergy management. This model of management was utilized in order to achieve the predetermined objectives of the ceremony by such aspects as function, structure, organization, hierarchy, leadership, the ceremony procession, and several other aspects conducted in accordance with religious, socio-cultural, economic, and political basis. The implementation of this ceremony implied positively to the socio-economic life of the surrounding society of Besakih. There are some indicators found out as the attitude to make efforts, the people's income, the change in business management, facilities condition, and asset ownership.

Keywords: Panca Balkrama, Besakih, background, management, synergy, socio-economic, implication, surrounding society

I. INTRODUCTION

Bali, an island with its predominantly Hindu population, is well-known in the world by its various names as 'the island of Gods', 'the island of thousand temples' and so forth. One of the biggest temples of Hindu is located in Bali, known as Besakih, which has the same name with the village where the temple is located, in Karangasem Regency. Many kinds of ceremony are conducted in this temple either the smaller (padas), the middle (madya), and the largest scale (utama). Those regarded as the largest scale ceremonies are (or known as yadnya) Ida Bhatara Turun Kabeh, Eka Bhuwana, Tri Bhuwana, Panca Balkrama, Eka Dasaruta, and Malya Mewahyuni. The recent ceremony conducted was Panca Balkrama.

Panca Balkrama is a ceremony conducted regularly every ten years if the Saka calendars ended with zero (0) number, which is called rah wada. This is basically a ritual performed to invoke the welfare of the universe when the elements of Panca Mahabhuta (pertuwi' earth, apah' water, teja' fire, bayu' energy, akasa' ether) that build the Bhuwana Agung 'macrocosm' and the Bhuwana Alit 'microcosm' are considered in imbalance condition. This ceremony has been repeatedly executed on an ongoing basis organized since 1933, 1960, up to 1978. The latest was set as the example for the implementation of the next Panca Balkrama, in 1989, 1999, and 2009 (the object of the study).

Karya Agung Panca Balkrama of 2009 was carried out on Wednesday Pleg, usuku Kuningan, at the Baringgah Agung of Besakih temple. It took six months to conduct this ceremony. It involved various elements of community starting from the government, the community of Desa Pakraman Besakih or the surrounding societies and also other communities in Bali. The amount of cost was Rp. 2, 2 Billion. In order to manage Panca Balkrama as the objectives planned, a perfect management was necessarily implemented since it was a great ceremony by considering its scale, the rituals and offerings (upakara/banten) to be produced, the cost funded, and the people, volunteers, or workers involved. Therefore, the provincial government must take an important part as the angwar rat that took the responsibility to run and supervise the ceremony. On the one hand, by the participation of the Government in managing the ceremony, the modern management was implemented. On the other hand, the indigenous people or Balinese with traditions inherited from generation to generation in the form of their traditional management features, which carries the principle of togetherness and mutual cooperation, were also utilized. Moreover, by performing such ceremony as Panca Balkrama repeatedly and continually, the people surrounding this temple – the nearest community and the ceremony executors – consequently were implied socio-economically. Therefore, the background of the ceremony, as well as the management applied and the socio-economic implications are the most interesting issues to investigate.

II. MATERIALS AND METHODS

Parsons has developed the concept of AGIL, the acronym of (A) Adaptation, (G) Goal attainment, (I) Integration, organizing the relationships between the components of society. (L) Latency Pattern Maintenance or maintaining the existing patterns (Raho, 2007:54). This concept must emerge in every event, specially a big ceremony. Moreover, they

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The ceremony was implemented at Besakih temple continually due to several backgrounds as philosophical, historical, theological, psychological, and sociological. The management applied to this ceremony was the combination between the traditional management model and the modern management model that is then called "*Manajemen Sinergi Karya* (MANSEKAR)" or the ceremony synergy management. This model of management was utilized in order to achieve the predetermined objectives of the ceremony by such aspects as function, structure, organization, hierarchy, leadership, the ceremony procession, and several other aspects conducted in accordance with religious, socio-cultural, economic, and political basis. The implementation of this ceremony implied positively to the socio-economic life of the surrounding society of Besakih. There are some indicators found out as the attitude to make efforts, the people's income, the change in business management, facilities condition, and asset ownership.

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Panca Balikrama is a ceremony conducted regularly every ten years if the *Saka* calendaris ended with zero (0) number, which is called *rah windu*. This is basically a ritual performed to invoke the welfare of the universe when the elements of *Panca Mahabhuta* (*pertiwi* 'earth', *apah* 'water', *teja* 'fire', *bayu* 'energy', *akasa* 'ether') that build the *Bhuwana Agung* 'macrocosm' and the *Bhuwana Alit* 'microcosm' are considered in imbalance condition. This ceremony has been repeatedly executed on an ongoing basis organized since 1933, 1960, up to 1978. The latest was set as the example for the implementation of the next *Panca Balikrama*, in 1989, 1999, and 2009 (the object of the study).

Karya Agung Panca Balikrama of 2009 was carried out on Wednesday *Paing*, *wuku* Kuningan, at the *Bancingah Agung* of Besakih temple. It took six months to conduct this ceremony. It involved various elements of community starting from the government, the community of *Desa Pakraman Besakih* or the surrounding societies and also other communities in Bali. The amount of its cost was Rp. 2, 2 Billion. In order to manage *Panca Balikrama* as the objectives planned, a perfect management was necessarily implemented since it was a great ceremony by considering its scale, the rituals and offerings (*upakara/banten*) to be produced, the cost funded, and the people, volunteers, or workers involved. Therefore, the provincial government must take an important part as the *angaw rat* that took the responsibility to run and supervise the ceremony. On the one hand, by the participation of the Government in managing the ceremony, the modern management was implemented. On the other hand, the indigenous people or Balinese with traditions inherited from generation to generation in the form of their traditional management features, which carries the principle of togetherness and mutual cooperation, were also utilized. Moreover, by performing such ceremony as *Panca Balikrama* repeatedly and continually, the people surrounding this temple – the nearest community and the ceremony executors – consequently were implied socio-economically. Therefore, the background of the ceremony, as well as the management applied and the socio-economic implications are the most interesting issues to investigate.

II. MATERIALS AND METHODS

Parsons has developed the concept of AGIL, the acronym of (A) *Adaptation*, (G) *Goal attainment*, (I) *Integration*: organizing the relationship between the components of society, (L) *Latency Pattern Maintenance* or maintaining the existing patterns (Raho, 2007:54). This concept must emerge in every event, specially a big ceremony. Moreover, they

also build the foundation of the ceremony backgrounds; hence the goal must be successfully achieved. Then, there must be the management to ensure that the goal of the event is well planned and organized. Management is a distinct process consisting of planning, organizing, actuating, and controlling, utilizing in each both science and art, and followed in order to accomplish predetermined objectives (Terry, in Soewarno, 1980:20). *Panca Balikrama* ceremony held by Balinese Hindu at the temple of Besakih is considered a large scale (*utama*) ceremony implemented on an ongoing basis, as a reflection of the practice of religion in Bali, providing benefits excess for all society in Bali, socio-economically. The Hindu management is oriented to *Prajaniti* (God), *Praja* (Human Resources) and *Kamandhuk* (natural resources), used in harmonious manner to satisfy human desires such as *Dharma* (righteousness), *Artha* (wealth) and *Kama* (desires), that in the end to achieve the ultimate goal of the spiritual life, *moksa* (liberation).

This is a qualitative research. The investigation was conducted to reveal the background of the implication of this large scale ceremony, and then find out the management applied and the socio-economic implication of the *Panca Balikrama* ceremony at Besakih temple. Thus, the data were collected through participative observation, open interviews, and document study. Then, the data were analyzed interactively through optimal matching analysis (OMA).

III. DISCUSSION

3.1. The Background of *Karya Agung Panca Bali Krama* at Besakih

Philosophically, *Panca Balikrama* implemented at Besakih temple, in terms of sacrifice, indicates a religious act and regarded as purification to *Bhuwana Agung* and *Bhuwana alit*, and also reverence for the Deity. It is a complex system of the natural relationship between the microcosm and the macrocosm, in other words, the relationship between the worshiper and the worshipped, *Sadguna Brahman*. It was also considered the ceremony of *Dewa Yadnya* and *Bhuta Yadnya*.

Historically, *Panca Balikrama* had been implemented in 1933, 1960, 1978, 1989, 1999, and 2009. *Panca Balikrama* is periodically carried out continually. The idea will be, what the basic perception is, there must be a historical background behind its implementation. It must be related with the historical approach before *Panca Balikrama* was carried out since the beginning up to next implementations.

Theologically, several references related to the implementation of *Panca Balikrama* at Besakih temple as the Hindu bible Vedas and other Hindu literatures. Actually, *Panca Balikrama* is a kind of *yadnya* that essentially an offering presented to God to plead for natural harmony. In *Rig Veda* (X: 71), it is stated that there are four ways of worshiping God, (1) with spells, (2) by singing songs of praise (hymn), (3) through studying science, 4) by performing *yadnya* based on the doctrine of *kama kanda*.

The manuscript of *Indik Ring Gunung Agung* suggests how important for the king to always remember the gods who resides at Pura Besakih, the religious *tattwa* 'doctrines', preserve the Besakih temple, perform rituals (*yadnya*), make offerings, purify all sadness with *prayascita* to the upward and downward directions, and perform *Balikrama*. Based on these instructions, the people of Bali are psychologically responsible to perform *yadnya* regularly, because they would feel anxious that something unexpected will be undergone if they do not perform such ceremony. And, it has been becoming a belief that convinces the people of Bali that it is the way to achieve safety, tranquility, and peace, which must lead to positive psychological impact to Balinese life.

By the sociological approach, *Panca Balikrama* is studied on the objectives to understand the relationship between the social reality and implementation of the ceremony. During the executions, there was a mutual symbiosis between the persons of the Balinese people, as there was a social interaction, which can build inter-individuals, inter-communities, and inter-societies harmonious life, either socially or individually. It can motivate a social action of the people and communities in a process to form a social reality (Berger, 1985).

3.2. The Management of *Karya Agung Panca Balikrama* at Besakih Temple

3.2.1. The Objective, the Function, the Organization, and the Leadership

The management of *Karya Agung Panca Balikrama* has an objective to achieve, as well as functions, organization, and leadership. The objective was to succeed managing the ceremony so that the goals of performing such ceremony can be achieved as it planned. The objectives of performing the ceremony can be categorized into: (1) the *Sakala* 'concrete' objective was the successful implementation of the ceremony based on the guidelines of *Yasa Kerti Karya Panca Balikrama*. Meanwhile, (2) the *niskala* 'abstract religious' objective was to enable the harmonization (natural balance) of the elements of *Panca Mahabhuta* that make up this universe with all its contents, in order to achieve welfare and peace in this universe (*Bhuwana Agung*) and also in every individuals (*Bhuwana Alit*). Both objectives are expected to be achieved effectively and efficiently.

The function of the management in *Karya Agung Panca Balikrama* were arranged from managing the *perencanaan* 'planning', the *organisasi* 'organizing', the *komitmen* 'commitment', the *komunikasi* 'communication', the *pergerakan* 'actuating', up to the *pengendalian* 'controlling' which were abbreviated into POKKAP (POCCAC).

The structure of committee of *Panca Balikrama* was regulated as follows: I. The Governor of Bali as the advisor; II. The responsible managers were the chief of regional office of the Ministry of Religious Affairs for Bali division, the Supreme Council of *Desa Pakraman*, and PHDI; III. The general manager was taken by the chief of regional secretariat of Bali, and the executive manager was the *Bendesa Desa Pekraman Besakih*; IV. The division managers were occupied by some government officers, some *Desa Pekraman* members, and some volunteers; V. Secretary; VI. Treasurer; and VII. Sections. Based on the organization structure, the implementation of the ceremony of *Panca Balikrama* was conducted by the synergy between the components of the ceremony ranging from the government officials, *Desa Pakraman*, up to the elements of informal leaders of the village of Besakih. Meanwhile, the technical executions were taken by section

members, the spearhead of the ceremony implementation, which usually were coordinated by the district officials and the entire *Pamangku* of Besakih temple.

In general, if viewed from the hierarchy/management level, the management of the ceremony of *Panca Balikrama* can be divided into (1) the decision makers, (2) the planners, and (3) technical executors. Within the level the decision makers there were also subordinated levels as the decision makers, the planners, and the technical executors. Within the planner, there were the planner general manager and the section coordinators, while within the executor there were also a manager, secretary, treasurer, and some sections consisted of a section coordinator and section members. Meanwhile, within the management of *Desa Pakraman*, there was a *Kelihan Pemaksan* 'temple leader', a *Bendesa Pakraman* 'traditional custom leader of the village', *Pamaksan*, members, and within *Pamaksan* there were also *Kelihan Pemaksan*, *Kelihan tempekan* and members. Each level have specific duty and responsibility. The commands from the leaders were not made to seem formally, but in a more coordinative manner, which highlighted the spirit of mutual cooperation. The duties were conducted collectively, the personal responsibility of every member to every work given was very high, because based on the concept of *ngayah* with a high self-awareness and *sradha bhakti* the Lords resided at Besakih temple. These facts were certainly not in line with the concept of *The Division of Labor* by Emile Durkheim.

The formal leaderships (modern) were handled by the entire managers and *Sang Yajamana Karya* which was occupied by the *Sulinggih* as the traditional one. Thus, both the formal and traditional leaderships were implying the management oriented to the teachings Hinduism.

3.2.2. The Management Aspects of *Karya Agung Panca Balikrama* at Besakih

During the process of *Panca Balikrama* ceremony at Besakih temple there had been 9 (nine) management aspects which supported the implementation of the ceremonial procession. Those aspects consisted of the procession and the procurement management aspects of the ceremony, the ceremonial equipment, the offerings supplier, the *mangala* 'leadership', *wali* and *wewalian* 'traditional art performances and sacred entertainments', the supporting infrastructures, the massive coordinators, the financial management and the accountability management and financial position.

The financial management of *Panca Balikrama* had become very important, because the smooth procession of the ceremony depended on it. Within the financial management, there were three important components, the ceremony financial management, the financial resources, and the operational financial management. The earliest managed the cost control of the ceremony. The ceremony expenditure was Rp.2.293.209.000,00, divided into direct costs about 72 percent, and 28 percent for indirect costs. The direct costs was Rp1.653.300.000,00 expended for the offerings productions, *sesari*, and *uperengga*, and the indirect costs was Rp.639.909.000,00 expended for the *wali*, the consumption, the building facilities of the *upakara*, *pakelem*, *mejauman*, and the transportation of the direct costs incurred, 62.15 percent was the cost for the *upakara*, and the rest 37.85 percent was for *sesari* and *uperengga*. While the indirect costs, 42.25 percent was the cost of consumptions, and 26.76 for *pekelem*. From the sources and the expenditures, 59,89 percent financed by the government of Bali province, while the rest was taken from the public resources of the financial allocations, 83.56 percent was made to be the operational costs and 16.44 percent became the financial balance of the ceremony. The financial management was responsible to report the costs expended and the position of the finance. The *Bendesa Desa Pekraman Besakih*, I Wayan Gunatra, as the leader of the management had to report it to the Governor of Bali, as he was the *angawa rat* of the ceremony processions, on the dosing (*panyineban karya*) at 15.00 pm on 27 April 2009 situated at Penataran Agung Pura Besakih. On the occasion, all incomes reported was Rp.2.732.171.400,00, while the entire expenditure was Rp.2.283.809.900,00, so that there were differences in the account balance regarded as surplus Rp.448.361.500,00. Thus, the efficiency of cost was achieved, because the amount of money received was greater than the amount of money spent, therefore, the financial position at that time, including the balance, was Rp.528.486.500,00.

3.2.3. The Ceremony Synergy Management Model

The management of the *Panca Balikrama* ceremony at Besakih temple is built by merging the modern management and the traditional management and synergizing the advantageous and disadvantageous of both types of management. This model of management is called the Ceremony Synergy Management or *MANSEKAR* (*Manajemen Sinergi Karya*), in which its characteristics were on the basis religious, social, cultural, economic and political management in a pattern that consists of the function, structure, hierarchy, leadership, processions, aspects of management in achieving the predetermined objectives. The followings are the characteristics of the synergy management model applied to *Karya Agung Panca Balikrama* at Pura Besakih:

- 1) The objectives to be achieved are very abstract, cannot be measured quantitatively but formulated based on the religious teachings of Hinduism texts.
- 2) The management functions such as planning, organizing, actuating, controlling, commitment, and communication, applied in a various activities of the ceremony are both written and unwritten.
- 3) The organization is made by combining of the formal structure of government and the traditional community custom/ *Desa Pekraman*.
- 4) The actuation of the community is not by a command system, but more using the system of social institutions "Pemaksan".
- 5) The controlling is conducted by *kelihan tempekan* 'the leader of area association'.
- 6) The communication is dominantly informal done orally.
- 7) The organizational structure is very complex, reflecting all aspects of the ceremony.
- 8) Every work is completed together with the nature of mutual cooperation, dominantly involving *Pemaksan* (the

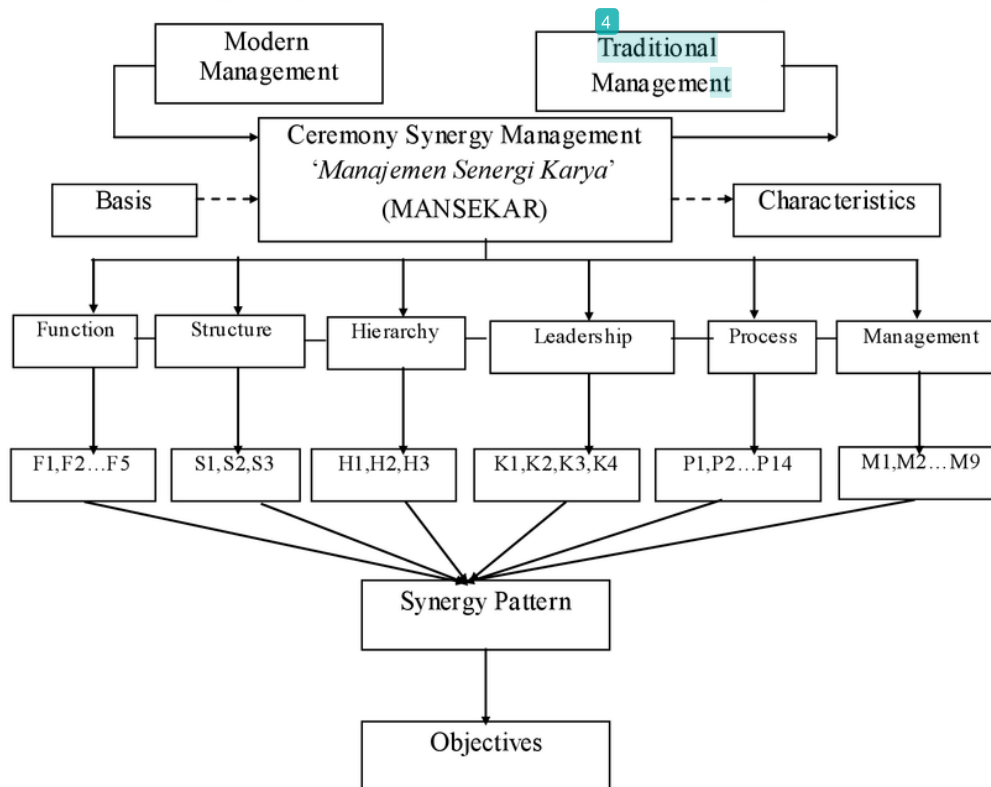
devotees of a specific temple at Besakih), not the village official and customary.

- 9) The obligation to carry out every activity is by voluntary, wholeheartedly, and without expectation for any payment, inherited from one generation to the next in the nature of *ngayahan* 'worship by conduct'.
- 10) The leadership is occupied by *Sang Yajamana* determined through religious tradition, by considering good managerial skills related to both *sekala* and *niskala*.
- 11) The fund/finance is coming from the government of Bali budget and the voluntary support from the people.
- 12) Using a system of budget unit and comprehensive budget.
- 13) Not imposing written sanction, but more based on spiritual sanction written on *Raja Purana Pura Besakih*.
- 14) Using massive working system.
- 15) The decisions about the amount of budget are made by the *angawarat* (Governor), while the decision about the rituals and the offerings are by *Sulinggih, Sang Yajamana*.
- 16) The financial report is made with the flow from *Desa Pekraman* to the Governor, not to the community/people, while the success of the ceremony is taken *niskala* 'based on the religious belief'.
- 17) The authority to give orders is apparently given to the budgeter, while the authority of technical implementation is held by *Bendesa Adat*.

The pattern of Synergy Management Model is formed and derived from the elements and components of management such as the objectives, the organizational structure of the committee, the hierarchy, the leadership, the ceremony procession, and the organization of the ceremonial activities. All these components form a management pattern, hereinafter referred to as a pattern of Synergy Management, which has adopted the application of modern and traditional management with their features and characteristics. The basic assumption is that the success in achieving the goals of *yadnya* ritual is determined by the balance direction of the elements and the components of the management. The Synergy Management Model and its components can be described as the following figure.

Figure 3.1

Synergy Management Model of The Panca Balikrama Ceremony at Pura Besakih



The explanation of the figure:

—————> = The arrows of synergy management

- - - - -> = The arrows of synergy pattern

The synergy management is constituted by components and the elements as the explanation of the system as formulated as follows.

Table 3.1. The Management Components and Elements

No	Components	Elements
1	Objectives	T1= Ultimately to bring harmony and peace T2 = Effective (The ceremony can be implemented based on <i>Yasa Kerti</i>) T3= Efficient (The ceremony can be run With certain amount of cost)
2	Functions	F1 = Planning F2 = Organizing F3 = Actuating F4 = Communication and commitment F5 = Evaluation
3	Structure	S1= Regulation (Governor) S2= Planning (Regional Office ' <i>Kanwil</i> ') S3= Executor (Regional secretary ' <i>Sekda</i> ' and Custom Leader ' <i>Bendesā</i> ')
4	Hierarchy	H1= Top Level (Governor) H2 = Middle Level (<i>Kanwil</i>) H3= Lower Level (Traditional Custom ' <i>Desa Pekraman</i> ' and communities)
5	Leadership Style	K1 = Style 1 (<i>Asta Berata</i>) K2 = Style 2 (Commitment) K3 = Style 3 (Participative)
6	Ceremony Process	P1= <i>Ngaku agem</i> P2= <i>Nuasen</i> 'first start' P3= <i>Pamarisuda</i> 'purification' P4= Displaying <i>Penjor</i> and <i>Sunari</i> P5= <i>Negtegan beras, Madu parka</i> P6= <i>Nedunan Ida Bhatara</i> 'inviting the Gods' P7= <i>Melasti</i> P8= <i>Mepepada</i> P9= <i>Memben</i> P10= <i>Puncak</i> 'the main ceremony' P11= <i>Penganyar</i> P12= <i>Pengelebar</i> P13= <i>Mejauman</i> P14= <i>Nuwur Tita Pekuluh</i>
7	Kinds of Management	M1= Procession Management M2= Preparation Management

		M3= Materials Supplier Management
		M4= Offerings Production Management
		M5= Personnel Management and Ceremony Leader
		M6= Art Performance and Entertainment Management
		M7= Equipment and Infrastructure Management
		M8= Massive Actuating Management
		M9= Financial and Accounting Management

3.3. The Implication of *Karya Agung Panca Balikrama* to Socio-economic Life of the Surrounding Society of Besakih

Karya Agung Panca Balikrama in 2009 at Pura Besakih, which had been implemented within a period of six months, based on these indicators the ceremony has brought an implication as the change in attitude to make an effort as the result of the long period of the ceremony implementation, the continuity of the ceremony implementation at Besakih temple. It can be observed through the attitude of some traders. They said they still maintain the mutual relationships with the customers, so that their customers would not find the other traders.

Based on the income of the Besakih surrounding people as businesspersons, it was found that the revenue earned by the surrounding community of Besakih had been increasing significantly if compared to the prior time before the ceremony. Their income had been increasing by taking the chance because more people were coming to the temple of Besakih during the ceremony implementation.

The changes in business management can be seen from the outlook and the entrepreneurship attitude of the people. The traders obtained the knowledge of marketing from the practical field itself, in particular from the way the consumers or customers purchase what was sold. The surrounding people had found experiences that there are many different types of customers, then, they developed their knowledge by their own abilities so that changes in business management from product-oriented to a market oriented could be conducted.

The condition of the facilities and the assets ownership, as the socio-economic indicators, are indicated by the condition of the houses, the business places and the land ownership, the facilities and the household appliances. From the research conducted, it was found out that by the implementation of *Panca Balikrama* ceremony on March 25th, 2009, there are no significant changes related the houses condition, the business places and the facilities owned by the surrounding people of Besakih. Nevertheless, several houses and business places around the parking areas were renovated after the implementation of *Panca Balikrama* ceremony. One source of financing came from the business the people ran during the ceremony. The land ownership and the cattle they got are the basic indicators of the asset ownership. The average numbers of asset ownership per head of family in 2010 are 3.92 up to 4 acres of land, 1 cow and 12 birds, (BPS Karangasem, 2010: 61), while in 2011, there were changes in the business places and the art shops (*Kecamatan Rendang Dalam Angka*). In general, it can be concluded that *Karya Agung Panca Balikrama* had brought beneficial implications for the socio-economic life of the surrounding society of Besakih temple. It can be considered from the jobs available, the people's income had significantly increased, also beneficial for the community outside Besakih, the economic circle created, even outside the village of Besakih.

Based on the *Athasastra* literature of Kautilya, *Bhagavad gita*, and the notion of Adam Smith, the Provincial Government of Bali as a major provider of funds had driven the local economics indirectly through providing the budget for the ceremony. This action had resulted in encouraging the growth of productive economic sectors of the societies that were not just perceived by the people of Besakih but also by the Balinese people generally. Thus, the role of government as the *angawa rat* had stimulated the community welfare to increase. Adam Smith, as a classical economist, in the theory of distribution of income, notifies that the distribution of income depends on the price and the quantity factors available (In Djinar, 2004:29).

Thus they would receive income as a wealth variable, how much they receive depends on the quantity of goods/services and the price offered. These are the acceptable indicators of prosperity the people of Besakih perceived and felt.

There are three main factors to perceive prosperity in this world: farming, trading and raising or breeding cattle. These what human being must do to live in this world, as stated in *Bhagawadgita* XVIII.44 by Rsi Goraksya and Vanijyan (in Wiana: 1).

IV. CLOSING

¹ *Karya Agung Panca Balikrama* implemented at *Besakih* temple, *Rendang* District, *Karangasem* Regency, *Bali*, was carried out continually in accordance with such background as philosophical, historical, theological, psychological, and sociological. Meanwhile, the management of *Karya Agung Panca Balikrama* was the synergy between the traditional management and the modern management, which then known as Synergy Management, here in after abbreviated MANSEKAR (*Manajemen Sinergi Karya*), which is based on religious, socio-cultural, economic and political characteristics and POCCAC functions (planning, organization, commitment, communication, actuating, and controlling). These were applied to the organizational structure, the hierarchy of the committees, and the leadership, also the aspects of management in order to achieve the goal of the ceremony. Therefore, the finding of the research that contributes the theory of management science is the Synergy Management Models.

- 1) In the implementation of the ritual (ceremony) in Bali, it is more appropriate to use Synergy Management, which is the combination between the traditional management and the modern management, with their various characteristics.
- 2) *Desa Pakraman* is really reliable to be the spearhead of the ceremony implementation, as it is the traditional society organization system utilized in Bali. It is more applicable system to run a ceremony successfully, than using the formal organizational system (government or other formal organizations). This manner can give *Desa Pakraman* an opportunity to have a potential power to manage a ceremony (ritual) at *Besakih*.

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