

The Effect of Menyama Braya Culture and Social Capital on Family Welfare



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ABSTRACT: According to economic development theory, a country's economic development is determined by social and cultural factors. Gotong royong is a valuable ancestral heritage in Indonesian culture. The purpose of this study is to examine how social capital and community togetherness are implemented in Bali through the Menyama Braya Culture, in order to benefit families and improve their welfare. This study employs a descriptive method to examine the welfare and culture of Menyama Braya in Bali, as evidenced by mutual cooperation during ceremonies, both god and human yadnya. The analysis's findings indicate that Balinese Hindu traditional and religious rituals generally have a beneficial effect on people's incomes and levels of happiness. The application of social capital as embodied in the Menyama Braya Culture may imply a recommendation that the Menyama Braya Culture be preserved as a local culture because it embodies the social capital that can prosper the family.

KEYWORDS: menyama braya culture, social capital, family welfare.

I. INTRODUCTION

According to economic development theory, a country's economic development is determined by social and cultural factors. Gotong royong is a highly prized ancestral heritage in Indonesian culture. According to Ranjabar (Machfiroh, 2011:16), given the pluralism of Indonesian society, it must be accepted that there are three distinct cultural groups, each with its own distinct style. The three groups are as follows: 1) Ethnic culture (commonly referred to in Indonesia as regional culture); 2) Local general culture; and 3) National culture. According to him, ethnic culture is synonymous with local or regional culture. While local general culture is spatially dependent, this can usually be analyzed in urban spaces, where multiple local or regional cultures are brought by each newcomer, but a dominant culture develops, for example, local culture in the city or place. National culture, on the other hand, is the accumulation of regional cultures. This is consistent with Koentjaraningrat's (2009: 89) definition of ethnicity as "a group of people who are bound together by an awareness and identity of cultural unity, in this case the element of language serves as its trademark."

According to Judistira (2008:141), local culture complements regional culture, which is a necessary component of the formation of national culture. In a broad sense, Judistira (2008:113) asserts that regional culture is not only revealed through the expression of a sense of beauty through pure art, but also encompasses all forms, and ways of behaving, acting, and thinking that are significantly different from what they appear to be. According to Judistira, a particular administrative area may be a regional cultural area, or a regional cultural area may encompass several administrative areas, or an administrative area may contain elements of a regional culture. Meanwhile, Moendardjito (in Ayatrohaedi, 1986:40-41) stated that elements of regional culture have the potential to be local geniuses due to their ability to survive. Its characteristics include the following: 1) Resistance to foreign cultures. 2) Is capable of accommodating and integrating elements of foreign culture into the indigenous culture. 3) Possess the capacity for control. 4) Capable of guiding cultural development.

Previous research on how new entrepreneurs are born (Bates, 1995; Robinson and Sexton, 1994) corroborate Shane and Venkataraman's (2000) finding that those with a higher level of social capital than human capital are more susceptible to spotting opportunities deemed sufficient. Those who do find it interesting are more likely to take the first steps toward starting their own business than those who do not. Zhao (2002:563-4) asserts in Primadona (2015) that workers who quit their jobs and find new ones succeed by leveraging social capital, which is typically based on networks, thrust, and reciprocity.

According to Walter A. Friedlander's 1980 definition of social welfare, it is an organized system of social enterprises and institutions aimed at assisting individuals and groups in attaining a satisfactory standard of living and health, as well as

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developing personal and social relationships that enable them to reach their full potential and enhance their well-being in accordance with family needs.

Family-owned social capital is critical for family welfare improvement. According to Li Ren et al. (2013), social relationships between humans are a critical component of the family environment and are critical for the development of human capital for the next generation. According to Katherine N. Rankin's (2002) research, local wisdom entails the community taking an active role in achieving its own welfare. Gandhiadi et al. (2008) explain how Coleman (1988), Fukuyama (1999), Suandi (2007), The World Bank (2011), and Vipriyanti (2011) have conducted extensive research on the role of social capital in improving people's welfare (2011). Similarly, Heath, & Road, 2015; Norcia, & Rissotto, 2013 in Setyari et al. (2018) explain that, in addition to religion, several in-depth studies have demonstrated a link between culture and poverty. Suandi (2014) asserts that social capital plays a critical role in enhancing welfare. Mulyati et al. (2018) demonstrate through a correlation test that social support is significantly associated with improved quality of life and a rising level of welfare.

Balinese people understand Menyama Braya as the primary source of wealth in life, a path to happiness and harmony in life (dharma santhi), and local wisdom, which is widely understood and believed to be quite effective at sustaining social integration, because it encompasses all humans without exception, regardless of blood type, class, religion, ethnic origin, or culture. Menyama Braya is defined as social interaction that is respectful of ethnic, religious, and linguistic differences. Which Menyama Braya is a practical application of the Upanisadic teachings as referenced in the Mahavakya Upanisad. This understanding of the Balinese people is, of course, inextricably linked to the fundamental philosophy animating their social lives, namely "Tri Hita Karana," which is implemented through Parahyangan, which encompasses various religious activities undertaken by the Balinese in order to manifest their devotion to God / the Creator, and which is expressed through yadnya (sacrifice with sincerity). Pawongan, which is to establish harmonious relationships with others in social ties, is carried out through the concept of "segilik seguluk selung selungaka, paras paros sarpanaya" (all the burden are carried out together and with devotion) or "vasudhaiva kumbakam" (we are all one family). Palemahan, with the belief "ulu" (top) and "teben" (bottom), strives to maintain a harmonious relationship between humans and their environment (bottom). The "ulu" area is designated for ritual activities, while the "teben" area is designated for non-religious activities (settlement). Balinese hopes to convey the essence of a harmonious Balinese spatial layout through this concept (Damayana, 2011).

According to Fatmawati (2021), the form of Menyama Braya in Bali can be seen in the mutual cooperation that occurs during ceremonies, both manusa and dewa yadnya. In addition, Menyama Braya can also be seen from Hindus who visit each other when there are relatives or neighbors who are sick. Hindus reflect Tat Twam Asi's philosophies through this visit. Menyama Braya has actually been instrumental in preserving Hindu harmony in Bali. Along with determining the impact of social capital on family welfare and the impact of the Menyama Braya Culture on family welfare, this study conducts a literature review to determine whether the Balinese Hindu Menyama Braya Culture is a form of implementing social capital elements in the local community.

II. METHOD

This is a systematic literature review, which explains how the research and development methodology is used to combine and evaluate research that is relevant to the core of a particular topic. The purpose of a systematic review of the literature is to examine, identify, evaluate, and interpret all research on an interesting phenomenon with a variety of questions in certain appropriate research (Triandini, et.al 2019). This study employs descriptive analysis, which is a systematic presentation of the data obtained, followed by an understanding and explanation for the reader. This study consisted of five stages. It begins by examining Social Capital, Bali's Menyama Braya Culture, and Welfare. Second, identify issues with the Menyama Braya Culture's implementation of Social Capital and its impact on Family Welfare. Third, formulate a problem related to the focus of the problem being studied and analyzed. Fourth, collect data and materials relevant to the problem's focus to bolster the analysis's strength. Fifth, analyze and present Menyama Braya Culture's influence on family welfare. Thus, if this pattern is implemented sustainably and in conjunction with other capital, the community's economic, social, and food security constraints can be overcome, allowing this model to be applied in the broader community as a method of implementing social capital based on indigenous wisdom and culture in the region. local concern for the family's welfare. Although not directly applied, because this research can be analyzed and studied through various journals and books.

III. RESULT AND DISCUSSION

A. Menyama Braya Culture as the Implementation of Social Capital

According to Setyari (2018), the Balinese people's customs and culture reflect an expressive configuration dominated by Hindu religious values and philosophies. The configuration encompasses aspects of Balinese society such as religious essence,

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life patterns, social institutions, and arts. Due to the close relationship between culture and religious norms, the Balinese people's life pattern is extremely rigid, including in terms of regulating household expenditures in order to become members of adat (krama), which confers exclusive rights to assistance and acceptance of the family's social environment. If a family encounters difficulties, the other customary members in one banjar will gladly and voluntarily assist in alleviating the burden. This means that any obligation to follow customary manners will not be an issue for the family in question.

Fukuyama stated in Clara (2020) that social capital is comprised of several components, including trust that has existed for a long period of time and a fairly complicated process by which social capital plays a significant role in society's various activities. This is consistent with Syamsul Alam and Muhammad Imam Makruf's (2016) assertion in Triana's research (2019) that, in addition to economic capital (financial and means of production), social capital, such as trust, kinship, and solidarity, is a significant factor in well-being. Suparman Abdullah (2013) explains that social capital focuses more on the potential of groups and patterns of relationships between individuals within and between groups by examining social networks, norms, values, and beliefs developed by group members and adopted as group norms.

Putnam (1993) explains that social capital refers to the characteristics of social organization, such as trust, norms, and networks, that contribute to society's efficiency by facilitating coordinated action. Social capital is a collection of values, norms, and beliefs that facilitate people cooperating actively and cooperatively to accomplish their goals. Individuals, groups, and even entire countries can all benefit from the concept of social capital. Through the development of active relationships, democratic participation, community strengthening, and trust, communities in these societies build social capital.

It can be said that the Balinese Hindu Menyama Braya Culture, which is a reflection of social capital in eastern culture, not only plays a Thrust role in a network and norms without the involvement of religiously intense meetings, but each other has more than just known each other, because mutual trust is not always mutual. Not only participation in social organizations, but also the intensity of meetings between members of the pasemetonan in various religious activities is believed to be capable of fostering emotional bonds (fanaticism) among association members. Menyama Braya culture developed in eastern indigenous communities, particularly in Bali, and is synonymous with a sense of community through various series of Yadnya ceremony activities (holy sacrifices in Hindu teachings). The religious overtones in the intensity of these meetings foster an extremely strong emotional bond between pasemetonan members). Balinese Hinduism The implementation of social capital as reflected in the Menyama Braya Culture enables the conclusion that the Menyama Braya Culture has an effect on welfare.

B. The Effect of Social Capital on Family Welfare

Gotong royong is a legacy of noble values that are extremely valuable as social interaction and as social capital that contributes to the realization of mutual progress in the Indonesian culture, reflecting the spirit of reciprocity, mutual trust, and the existence of social networks. The diversity of economic information that occurs in a community can be viewed as an activity that has an effect on the community's Family Welfare. Zhao (2002:563-4) states in Primadona (2015) that workers who quit their jobs and find new ones succeed by leveraging social capital, which is typically comprised of networks, trust, and reciprocity. What is accomplished in entrepreneurship and business will progress rapidly if it is able to leverage social capital.

Reza Amarta Prayoga 2020 highlights research findings that demonstrate how poor families utilize intangible assets in the form of social capital. Poor families accumulate social capital in the form of family members, neighbors, coworkers, and colleagues, as well as social gathering networks. Additionally, social capital can be used as a safety valve to ensure survival. As a result, poor families must strengthen their social capital by leveraging the community's collective potential. Additionally, it is necessary to strengthen poverty alleviation programs founded on social capital empowerment in order to foster community autonomy and diminish community individuality.

According to Katherine N. Rankin's (2002) research, local wisdom entails the community taking an active role in achieving its own welfare. Gandhiadi et al. (2008) explain how Coleman (1988), Fukuyama (1999), Suandi (2007), The World Bank (2011), and Vipriyanti (2011) have conducted extensive research on the role of social capital in improving people's welfare (2011). Similarly, Heath, & Road, 2015; Norcia, & Rissotto, 2013 in Setyari et al. (2018) explain that, in addition to religion, several in-depth studies have demonstrated a link between culture and poverty. Suandi (2014) asserts that social capital plays a critical role in enhancing welfare. Mulyati et al. (2018) demonstrate through a correlation test that social support is significantly associated with improved quality of life and a rising level of welfare. According to Setyari et al. (2018), welfare as measured by income confirmed that spending on customs and religious rituals had an effect on income, but the effect was positive and significant.

Other studies' findings suggest that social capital indirectly predicts welfare. It is noted that social capital has an effect on entrepreneurial behavior and accounts for 79% of entrepreneurial behavior (Thobias, et al. 2013). Suandi (2014) stated that existing research indicates a link between social capital and welfare, with the higher the family's social capital, the higher the

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level of welfare. It is asserted that social capital not only has a cognitive (psychological) context, but also occupies a significant space in economic development (Syahra, 2003).

C. The Effect of Trust on Family Welfare

Trust is a manifestation of a society's social dynamics. Trust plays a critical role in enhancing family welfare (Raden Ahmad, 2017). Social capital serves a critical function, namely confidence, which is the psychological realm of an individual as an attitude that encourages someone to make decisions after weighing the risks to be accepted, cooperation based on trusting relationships between individuals, efficiency and effectiveness at work, and bringing order and reducing chaos. social, binds all social components together and ensures that the social structure remains intact (Mollering in Alfiasari 2008).

The strong relationship between trust and household expenditure demonstrates that trust social capital is effective at increasing household income, which increases the community's economic capability, which has an effect on increasing household spending. This indicates that household welfare is improving, as evidenced by an increase in household spending and an increase in community trust. When relationships are established between individuals or groups/organizations in society, trust is measured in terms of a person's level of confidence in their words, agreements, and actions consistently (Suandi, 2014). This can be interpreted to mean that social capital is a critical component of enhancing welfare because it is a manifestation of individuals' social motives in society.

D. The Effect of Reciprocal Relationship on Family Welfare

Reciprocity is a form of interaction in which individuals and groups give, receive, and assist one another. It can arise as a result of social interactions between individuals and groups. Reciprocity is defined in social capital as a person or group's participation in a communication process or joint activity in specific social situations (Agung Dwi Pramono, 2012). In practice, reciprocity refers to members of a community participating in other community activities. The degree of reciprocity is determined by the strength of the community's norms and the interactions between communities.

The amount of social capital possessed by a member of a group is contingent upon the quantity and quality of the network of relationships that can be established, as well as the volume of economic, cultural, and social capital possessed by all members of the network of relationships (Bourdieu in Rusydi Syahra, 2013). Individuals with a high level of social capital will facilitate the resolution of social welfare issues. This is possible, particularly among people who are accustomed to living in an atmosphere of mutual trust, who are united and have extensive social relationships, and who are encouraged to live in a mutually beneficial and giving manner by the spirit of goodness.

E. The Influence of Menyama Beraya Culture on Family Welfare

Economic development is determined by social and cultural factors. Gotong royong and the spirit of community are extremely valuable ancestors in Indonesian culture. The spirit of togetherness towards progress is what is called social capital. With the presence of social capital consistent with the Indonesian people's culture, the path to national economic development will be strengthened.

The purpose of this discussion is to examine culture based on the Menyama Braya concept as a source of inspiration for innovation that is maintained to improve economic welfare. When cultural values are applied to daily life in society and the state, they improve a person's quality of life.

Many practitioners outside of Bali argue that current ceremonies are a contributing factor to poverty. This is justified by the significant portion of income that must be spent on the various traditional ceremonies that the Balinese Hindu community must perform. There are studies that address the fundamental question: Are customs and culture to blame for the Hindu community's decline in welfare in Bali? The data used are primary sources from 350 Hindu family heads in Bali who are classified as poor. Religion can aid in poverty alleviation. Religion is not only a moral sensibility that reminds people to be generous to the poor, but also a way of seeing the poor as fellow human beings. There is an opinion that religious and customary activities undertaken by the Balinese Hindu community contribute to an increase in poverty, which appears to be supported by data on the significant portion of expenditure devoted to these activities. Family income will be distributed again in the Balinese Hindu community in the form of consumption and yadnya expenditure. The analysis's results suggest that Balinese Hindu traditional and religious rituals generally have a beneficial effect on people's incomes and levels of happiness. As such, it is not appropriate to assert that customs and religion have impoverished the Balinese Hindu community. This result also demonstrates a shift in the Balinese Hindu community's understanding of religion. The implementation of ritual ceremonies in the form of upakara (yadnya) and the application of ethics in social life allow for a more nuanced interpretation of a person's religiosity (susila).

Poverty is frequently associated with the welfare of the family (rather than the individual). Absolute poverty refers to the inability to meet basic needs due to a lack of money. Traditional activities in Bali are quite intense. Because the intensity of

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customary activities is quite high, there will inevitably be an increase in the costs associated with their implementation. When viewed through the lens of opportunity cost, the time spent on these activities is proportional to the income lost if that time is spent working. Thus far, the social burden on customs and culture that must be borne by the poor and the rich is identical, implying that the poor bear an extremely heavy burden.

The Balinese people's customs and culture reflect an expressive configuration dominated by Hindu religious values and philosophies. The configuration encompasses aspects of Balinese society such as religious essence, life patterns, social institutions, and arts. Due to the close relationship between culture and religious norms, the Balinese people have a very rigid way of life, including in terms of managing household expenses.

The findings of Setyari et al. research's analysis indicate that being a Hindu in Bali with various traditional obligations and ritual routines has no effect on the poor in Bali's income level. Surprisingly, spending on rituals increased household income significantly. This means that the more money spent on rituals, the more money earned by the household. Although these findings raise additional questions about the type of pathway that has a beneficial effect on ritual expenditures on household income. This ritual is frequently associated with yadnya. If you take the word yadnya literally, it refers to various forms of ceremonial offerings and worship made by Hindus to Ida Sang Hyang Widhi Wasa out of a sincere conscience (Sukrawati, 2017). Individuals' sincerity of conscience is assumed to be beneficial to their ability to give their best. When ritual expenditures are divided into religious expenditures (which are relatively more flexible) and adat/other expenditures (relatively more rigid).

Separating adat (in the form of peson-peson, ayahan, patisan, and various other forms) from religious expenditures is expected to provide a clearer picture of the "objection" that is believed to impoverish the Balinese people. Consistently, the results indicate that all customary obligations and religious rituals have no adverse effect on household income. Additionally, the frequency of various traditional activities, community gatherings, and religious rituals has no detrimental effect on people's income. The findings of this study indicate that a person's sense of happiness is positively correlated with their frequency of participation in traditional activities and religious rituals. The more frequently they participate in activities in their environment, the more content they feel. This finding contradicts the majority of people's belief that participating in various traditional activities and religious rituals in Bali will make them feel uneasy and reduce their happiness. This result also demonstrates that welfare can be quantified not only in terms of asset ownership, but also in terms of the sense of belonging in one's social environment. Satisfaction with social relationships becomes the most important factor influencing a person's level of happiness, as demonstrated by satisfaction with social relationships. The more satisfied an individual is with the social environment's acceptance of them, the more happiness that individual can experience. According to Wisnumurti (2010), Menyama Braya can be used not only in conflict situations, but also as a guide for everyday life in overcoming social, economic, and political problems that frequently arise as a result of social life's dynamics..

IV. CONCLUSIONS

Welfare is defined as a value system for each individual, family, and community that encompasses economic, social, and spiritual dimensions in order to carry out efforts to meet physical and spiritual needs. To accomplish this goal, a strong and intensive level of connection is required in order to fully utilize the social capital that has been acquired. The high level of customary harmony for which Indonesia is famous is evident in the implementation of social capital and community togetherness both between individuals and groups or communities in Bali via the Menyama Braya Culture, which is extremely beneficial for families seeking to improve their welfare. Social capital is the most valuable resource in people's lives because it is a network/family relationship with the outside world, both formal and informal, that enables society to solve a variety of problems, including the problem of family food needs. In other words:

1. Social capital, specifically trust, has an effect on family welfare, with a higher level of trust between communities implying a higher level of family welfare. Social capital is a reciprocal relationship that has an effect on the family's welfare, with the stronger the reciprocal relationship between the community, the greater the family's welfare. Social capital, specifically social networks, has an effect on family welfare, with the greater the social network between communities, the greater the family's welfare.
2. The study's findings indicate that a person's sense of happiness is positively correlated with their frequency of participation in traditional activities and religious rituals. The more frequently he participates in activities in his environment, the more content he feels.
3. It can be asserted that the Balinese Hindu Menyama Braya Culture, as a form of social capital in Eastern culture, not only acts as a Thrust in a network and norms without the need for meetings, but also possesses a profound religious intensity, such that each other has accomplished more than simply getting to know one another. Not only participation in social organizations is suspected to have created emotional bonds, but also meetings between members of the

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pasemetonan in various religious activities (fanaticism). Menyama Braya culture is synonymous with a sense of community through various Yadnya ceremony activities (holy sacrifices in the teachings of Hinduism). Thus, the Menyama Braya Culture's implementation of social capital can imply a concluding statement that the Menyama Braya Culture has an effect on Family Welfare.

Based on the conclusions of the study, it can be suggested that Menyama Braya, as a local culture, should be preserved because it embodies the social capital necessary for family prosperity. According to the concept developed and supported by the Bali socio-cultural community in general, if this pattern is implemented sustainably and in conjunction with other capital, the community's economic, social, and food security constraints can be overcome, allowing this model to be applied in other areas. the larger community as a means of implementing indigenous wisdom and culture in the local area for the family's welfare..

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