

THE DISCOURSE OF RESISTANCE OF BALINESE PEOPLES THROUGH STATUS WRITING IN SOCIAL MEDIA AT THE MOMENT OF PANDEMIC COVID19

Anak Agung Ngurah Bagus Kesuma Yudha

Sekolah Tinggi Desain Bali

yudhayo27@std-bali.ac.id

ABSTRACT

Balinese people tend to have limitations in expressing their aspirations. The hereditary message that Balinese people can maintain their attitude to look good on behalf of "Bali" and other people's assessment of the "critical" thinking sometimes does not always provide an appropriate dialogue space when the Balinese express their opinions. All is kept tightly in the heart and of course requires the media to communicate as needed. The media for communication has gradually transformed from dialog to social media with appropriate technological devices. Social media is a media that carried out digitally by the public. The dominant social media device nowadays is a smartphone that makes it easy for people to reach each other even if they don't meet in the same place and time. The place and time used are all available online and through social media products like Facebook, Instagram, Twitter, Whatsapp, Line and others. Using internet data packages from each provider which has a much lower price than conventional communication media such as telephone and sms. The tagline "communication is in your hand" is already evident today. The using of social media has also entered into various generations with significant age differences. Ranging from children to old people. Social media can penetrate several communication phenomena that are blocked in the real world. One of them is the Covid19 pandemic or commonly known as the Corona Virus. The characteristic of governments around the world in responding to the emphasis on the spreading of Covid19 is to conduct physical distancing or restrictions on physical meetings between peoples. Some countries even have a lockdown. Opportunities to meet in real place are limited. One of the communication media that can be used to update the latest information is with social media. The various statuses in the form of memes, writing and audio-visual media represent the characteristics of the social media user communities. Balinese people are no exception. Government decisions addressing the Pandemic of Covid19 to peoples who underestimated the spreading of the virus at the beginning of the outbreak made various resistance reactions emerge from various social media statuses. The discourse of resistance is actually new for Balinese who tend to stay away from problems in the real world or Koh Ngomong. Since the use of massive social media, the character of Balinese people looks different in cyberplace. All become more courageous to speak up until said about the resistance by themselves. Using qualitative methods and analysis based on Hegemony theory and Theory of Power and Knowledge which will lead to Theory of Practice, the writer will uncover the meaning of Balinese resistance through status writing on social media during the Pandemic Covid19. The purpose of this research is to show that there are other characters that are able to be shown by the Balinese people outside of the stigma given by most people. This character eventually becomes a real thing that the Balinese people are able to convey their thoughts flexibly while providing a meaning of resistance through status writing on social media.

Keywords: Social Media, Discourse, Resistance, Society, Bali

PRELIMINARY

In this modern era, communication is not as it used to be in the same direction, exchanging business cards or by mail. Along with the times, modern society communicates via mobile phones with technological sophistication or often referred to as smartphones. This can make it easier for people to reach each other even if they are not in the same room and time without having to meet face to face. In the sophistication of smartphones, there is social media that makes it easy for people to socialize in this digital era. Social media contained in smartphones include Facebook, Instagram, Twitter, WhatsApp, Line and others. Society in modern times is almost impossible not to be exposed to social media exposure. Whether we realize it or not, social media with all its contents are present in human life with a variety of contents over the times. People who used to only be able to enjoy content presented by media sources, but now people can participate in filling content on social media.

Social media uses the internet in communication where the internet uses data packages from each provider, the price is much cheaper and more affordable compared to conventional communication media such as telephone or SMS. The existence of the internet makes communication in our hand has a real presence in this digital age. With this convenience, the development of social media has entered into various generations with significant age differences. Starting from children to parents accessing and utilizing social media. Social media has changed the world a lot, distorted the thoughts and theories that have and penetrated the phenomenon of communication that is obstructed in the real world.

According to Nasrullah (2015) states that social media is a medium on the internet that allows users to represent themselves or interact, work together, share and communicate with other users by forming virtual social ties. In social media there are three forms that refer to the meaning of social namely the first introduction where we can get acquainted with anyone and anywhere without the need to face to face. Next is communication where we can communicate with people who are far away and can communicate with other people who have not met for 20 years. Later is collaboration where social media can work with anyone anywhere.

Various aspects of human life, such as communication and interaction also experience changes that were never expected. The world seems to have no boundaries and no secrets that can be covered up. We can find out other people's activities through social media, while we don't know and never meet face to face or are outside the network with that person. Beginning in 2020, the world was affected by the Covid19 pandemic, or what is commonly called the corona virus, as of this writing has finished written. This corona virus can spread through direct contact with close distances from the respiratory tract that the patient produces when sneezing and coughing on people who are not infected with the virus. With a very rapid spread and almost the entire world has been infected with the virus, the government took policy. The characteristic of governments around the world in responding to the emphasis on the spread of Covid19 is to conduct physical distancing or restrictions on physical meetings between communities. There are even some countries that impose lockdowns to suppress the spread of the corona virus.

Opportunities to meet in real are already limited making social media a new weapon for communication without meeting the person concerned. Social media can be used to update the latest information through status in the form of memes, writings and audio-visual media that represent the characteristics of the community of social media users around the world and even one of them in Bali. Government decisions addressing the pandemic Covid19 to the large number of people who underestimated the spread of the virus at the beginning of the outbreak made various resistance reactions emerge from various social media statuses. The meaning of this resistance is actually also new for Balinese who tend to stay away

from problems in the real world or *Koh Ngomong*. Since the using of massive social media, the character of Balinese people looks different in cyberspace. All become more courageous to speak up to dare to fight. With the outbreak of the Corona virus, internet usage has skyrocketed due to the continued use of social media.

THEORY

In analyzing the meaning of phenomena received through social media portals by diverting it from the Balinese response to the Pandemic Covid19, the author uses three theories.

Hegemony Theory

Hegemony is a concept used to explain the worldview that aims to freeze the dominance of an economic class over another class. Hegemony is related to ideology, has a broader scope in all fields, both social, cultural, and economic in society. Hegemony occurs when intellectual, moral, and philosophical leadership produced by the class or class alliance and the ruling class faction successfully achieves the goal of generating fundamental insights for the whole of society (Bocock, 2011: 78).

Hegemony can be seen as a strategy or negotiation used by social groups that are in power in order to perpetuate the views of power attached to him. Hegemony is a series of discourses and practices that are always dynamic, constructed, and continuously seized to create a field of conflict and struggle for meaning (Barker, 2005: 81). This struggle and struggle for the power of hegemony forms a block of counter-hegemony consisting of subordinate class groups who have a vision of fighting for the victory of civil society.

The vision of hegemony is to gain legitimacy by gathering all cultural values, even though these cultural values are multifaceted and contradictory. This is the task of making culture the privileged locus of symbolic infusion. Subsequent aspects of culture have a role to improve cultural relations with political relations that go beyond the limits of human knowledge. This is known as the counter hegemony (Laitin, 1986: 92). This theory is expected to reveal the manifestation of counter-hegemony practices conducted by the Balinese people towards the culture and ideology of the state in the response of Covid19.

Theory of Power and Knowledge

According to Foucault, power is not something that is only owned by the state. Autonomous humans always have beliefs and values. This might happen because humans can control the image that an individual has about himself. Power is used to control and punish, as well as disciplinary practices are used to create human subjects that regulate their behavior. Foucault's opinion is in accordance with the information age today which considers that knowledge and power have the same basis. Power creates knowledge and knowledge and power directly influences each other (Tilaar, 2003: 80).

Foucault saw that knowledge had implications for power. That there is a mutual relationship between knowledge and power so that knowledge cannot be separated from power. Knowledge is formed in the context of power relations and practices and subsequently plays a role in the development, improvement and maintenance of new power techniques (Foucault in Barker, 2005: 85). Knowledge does not originate in objects, but in relation to power. Power produces knowledge and these are interrelated.

Theory of Practice

The theory that is considered appropriate for dissecting problems is the Theory of Practice by Pierre Bourdieu. Pierre Bourdieu in *Outline of a Theory of Practice* (1977) is apt to be used to dissect existing social phenomena because this theory uses a dialectical approach. Bourdieu in his theoretical scheme of practice emphasizes the importance of seeing practice as a dialectical process of incorporating structure and objectifying habitus. The class struggle according to Bourdieu is seen as a symbolic struggle that is determined based on the accumulation of economic, cultural, and social. Bourdieu also explained that habitus is a form of historical epistemology in the framework of revealing the practical relevance of a discourse. As a result of the historical process, habitus produces practices, both for individuals and groups. Habitus exists to provide guarantees for past experiences placed in each organism in the form of schemes of perception, thought, and action, as well as formal rules and explicit norms to ensure the suitability of practices over time (Bourdieu, 1977: 143).

Habitus is generative schemes that enable the creation of a space of reproduction of thoughts, actions, and perceptions that is continuous and inseparable with "history". This means that habitus is not natural, not biological or psychological innate, but is the result of learning through experience, play activities, and also education in society. All learning sometimes occurs subtly, unconsciously, and appears as natural so that it seems to be something natural (Mahin, 2009: 44).

Bourdieu understands the distribution of capital as a parameter that determines the dominant position of an agent. Agents who have the most capital accumulation will enter the dominant class, and vice versa. According to Bourdieu, there are 4 types of capital, namely economic capital (financial capabilities possessed by agents, for example money, commodities, and resources in form), cultural capital (including various legal knowledge possessed by agents), social capital (ie social networks which is valued between individuals), and symbolic capital (which comes from honor and prestige) (Bourdieu in Mahin, 2009). Capital in Bourdieu's understanding can help us identify the capital owned by all groups of agents when entering the "arena" and deeper in knowing their ways of converting it to a symbolic capital (including, how they collect social capital for their interests and needs in the present) (Segara, 2011).

DATA DESCRIPTION AND DISCUSSION

At first the Covid19 pandemic or Corona virus began in the city of Wuhan in China in late 2019 and then began to spread throughout the world. Corona virus which makes people have to do physical distancing and do work, study and do activities at home or WFH (Work From Home). Some countries do lockdown to quickly break the chain of the virus spreading. The condition in Bali is an appeal to be banned from leaving except in an emergency or basic fulfillment such as the purchase of food. With the appeal forbidden to leave the house, there are people who stubbornly roam for walks, hanging out and other activities that are relatively not emergency. Writing the status of Balinese who are restless about stubborn people going out of the house with unreasonable reasons.



Figure 1. Instagram Story Status of Balinese people
Source: Instagram.com, 2020

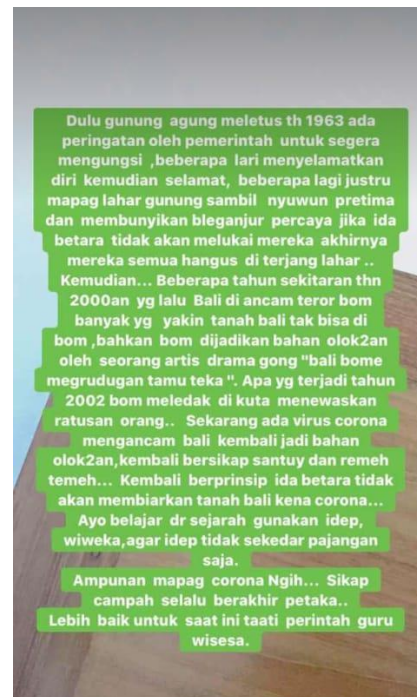


Figure 2. Instagram Story Status of Balinese people
Source: Instagram.com, 2020

Can be seen in pictures 1 and 2 of the writing made on Instagram story that contains the unrest of one people in Bali by spreading the Corona virus quickly through direct contact by people who are positively affected by the Corona virus. At the beginning of the Corona virus, it was rumored to have spread in Bali, some people in Bali underestimated this virus and were still active outside the home even though there had been an appeal from the government to stay at home to break the chain of virus spreading. We do not know that there are positive people out there who have contracted the Corona virus and have indirect contact with us and we are one of the spreaders of the virus. One of the writings made in Figure 1 states in Indonesian and Balinese, " Jujur SAYA TAKUT, Jadi plisss stop BELOG AJUM " which means there is resistance by one netizen against those who disregard the physical distancing rules and potentially infect others. The word *Takut* and *Belog Ajum* (stupid and arrogant) are expressed as reactions to the person. Figure 2 links the history of the disaster on the island of Bali with Corona's current existence. Starting from the eruption of Mount Agung to the Bali bombing case. The reaction of the people who believed in the power of the *Ide Betara* (God) that would help the Balinese even in the event of a volcanic eruption to the island of Bali would not be hit by a bomb, eventually resulting in things that were not the same as exalted hopes and prayers. There are invitations of netizens to use *Idep* (thoughts) so that in the case of Corona this time it will not take a lot of casualties because it only "believes" that Bali will "okay" without doing anything.



Figure 3. Instagram Story Status of Balinese people
Source: Instagram.com, 2020

In Figure 3 contains the disappointment of the elimination of the tradition of parading *ogoh-ogoh* which is always held every year, which is awaited event by the peoples residing in Bali. *Ogoh-ogoh* in Balinese culture is made to describe the personality of *Bhuta Kala* which in the teachings of Hindu Dharma, *Bhuta Kala* represents the power (Bhu) of the universe and time (Kala) which is immeasurable and indisputable. With the spread of the Corona virus, the government in Bali made the decision to abolish the *ogoh-ogoh* parade because of the prohibition of crowds that triggered the spread of the virus. Some *banjar* in Bali have completed their *ogoh-ogoh*, some have not yet finished it. With this government decision, some Balinese people did not accept the decision, with the social media of the Balinese there were those who resisted with jokes that described the resistance by voicing their voice to keep holding the *ogoh-ogoh* parade but there were also people who followed the government's decision. For fear of being exposed to the Corona virus as shown in figure 3. There are pros and cons because the tradition of the *ogoh-ogoh* movement in welcoming the Nyepi day was awaited by the Hindus in the end did not make the people in Bali violate the appeal of the government. The community remains at home carrying out ritual activities that should be carried out before the Nyepi holi-day.

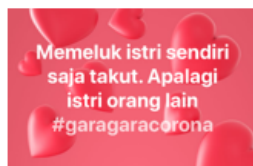


Figure 4. Facebook Status of Balinese people
Source: Facebook.com, 2020



Figure 5. Facebook Status of Balinese people
Source: Facebook.com, 2020

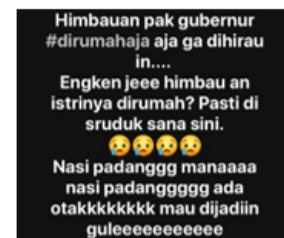


Figure 6. Facebook Status of Balinese people
Source: Facebook.com, 2020

Under the conditions of independent quarantine in their respective homes, people not only write writing with disappointment writing, some write writing that is entertaining to read and use as memes. As Figure 4 where which contains "Memeluk Istri sendiri saja takut. Apalagi istri orang lain #garagaracoronavirus" in posts from social media facebook made people laugh with the writing. Figure 5 posts on

Facebook are no less interesting and still give an appeal to the public so that they do not panic and stay home. By assuming silence at home for 14 days at the beginning will make the transmission of negative corona status but instead makes a positive wife (pregnant). Figure 6 shows the conditionality on the Governor's rule for Physical distancing alone not obeyed, let alone the appeal of his own wife at home. There is even more intruded. Ends with a joke from a piece of writing that shows the presupposition of the human brain is considered as the brain of a cow who wants to be found to be a gule. " Nasi padangg manaaaa nasi padanggggg ada otakkkkkkk mau dijadiin guleeeeeeeeeeee ". From this writing it means that social media is not only used to communicate, but can be used to provide information, express opinions and entertain for readers who read it while providing a nuance of structured resistance in the text wrapped with humor.



Figure 7. Facebook group Status of Balinese People

Source: Facebook.com, 2020

Figure 7 taken from the Facebook page shows the resistance of the Balinese people represented by the fan page against fellow people who still want to carry out ogo - ogo activities. With a variety of analyzes produced in Balinese harsh words, the information provided is based on logical thinking to keep abreast of physical distancing rules so as not to aggravate the spread of covid19.

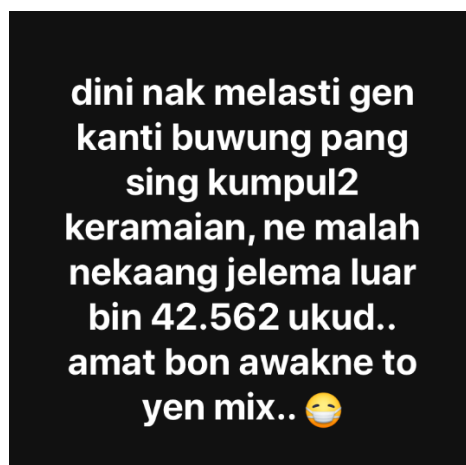


Figure 8. Facebook Status of Balinese people

Source: Facebook.com, 2020

The Bali provincial government made a rule to close the border in the early days of the Covid19 rampant. While the rules are running, the provincial government of Bali also applies the same rules for the peoples in Bali. This rule even limits some customary activities like *Melasti* that held before the *Nyepi* Day. But in practice, it turned out that the border was opened and caused some people from outside Bali to actually enter Bali. One of the Facebook netizens' comments highlighted this and wrapped it in a resistance text to the Bali government's decision with humor that questions what their hair smells like when combined together. As seen in Figure 8 with text written in Balinese.

CONCLUSION

The characteristics of Balinese people who were initially valued as individuals who shun problems and are not too vocal when conveying something, are ultimately different in cyberspace interactions. Through the Covid19 pandemic incident that has occurred since early 2020, the response of the Balinese people seems to be quite reactive and solutive to problems, in particular, relating to the spread of Covid19 which are all expressed dominantly through text on social media platforms. This certainly has happened sporadically with various characteristics of the Balinese people who can all meet "intact" through smartphones. Technological advancements which are the basis for the emergence of the latest gadgets and ease of receiving information from the palm of the hand make the Balinese people able to make themselves as a reflection of the world community and learn to respond to this phenomenon similar to other parts of the world. Covid19 Pandemic makes people inevitably have to spend time in their homes and explore the virtual world more often than before. Self-expression that is usually shown in front of people now can only be represented through text, video calls, memes, and other things that use the internet platform. Balinese people are no exception. The need to express oneself, the ability to analyze problems and the necessity to express opinions and burdens of thought ultimately forms a new way of communicating to the Balinese people that is contrary to the stigma of mostly people.

REFERENCES

- Barker, Chris. 2005. *Cultural Studies: Teori dan Praktik*. Yogyakarta: Bentang.
- Bocock, Robert. 2011. *Pengantar Komprehensif untuk Memahami Hegemoni*. Bandung: Jalasutra.
- Bourdieu, Pierre. 1977. *Outline of a Theory of Practice*. Cambridge: Cambridge University Press.
- Laitin, David D. 1986. *Hegemony and Culture: Politics and Religious Change among the Yoruba*. Chicago: The University of Chicago Press.
- Mahin, Marko. 2009. Kaharingan: Dinamika Agama Dayak di Kalimantan Tengah. Disertasi. Depok: Program Pascasarjana Antropologi, FISIP, UI.
- Nasrullah, R. 2015. *Media Sosial (Perspektif Komunikasi, Budaya dan Sosioteknologi)*. Jakarta: Simbiosis Rekatama Media.
- Segara, I Nyoman Yoga. 2011. Perkawinan Nyerod: Studi tentang Dinamika Relasi Jaba Triwangsa di Bali. Disertasi. Depok. Program Pascasarjana Antropologi, FISIP, UI.
- Tilaar, Har. 2003. *Kekuasaan dan Pendidikan: Suatu Tinjauan dari Perspektif Studi Kultural*. Magelang: Indonesia Tera.