



Plagiarism Checker X Originality Report

Similarity Found: 21%

Date: Friday, November 26, 2021

Statistics: 1905 words Plagiarized / 9229 Total words

Remarks: Medium Plagiarism Detected - Your Document needs Selective Improvement.

International Journal of Academic Multidisciplinary Research (IJAMR) ISSN: 2643-9670
Vol. 3 Issue 9, September – 2019, Pages: 64-75 www.ijeais.org/ijamr 64 The Cultural Transformation of " Ngngun Bali Association of Teenagers I Wayan Wastawa Institut Hindu Dharma Negeri Denpasar Email: balivas65@yahoo.com Abstract: The theory of social phenomenological semiotics is eclectically used to analyze the social phenomena of teenagers in Bali in relation to "Nganggur" cultural activities as social interaction between adolescent boys and girls.

The objective of this paper is to examine the social problems of teenagers in Bali and its causes by using primary data collected from field assessment through field observations, interviews and field notes from informants, with secondary data from various literatures to analyze the meaning of "nganggur" culture. Based on data analysis techniques, namely reduction, classification, and display data, then to know the content of meaning further interpretation and conclusion, so that from the phenomenon of Nganggur culture found three types: (1) nganggur mawangsit, (2) Nganggur Nyilib, and (3) Nganggur Nunggonin. And the social problems that arise from the change of culture "Nganggur", because the teenagers do "nganggur nyilib" visit or meet in secret.

These changes occur due to nganggur word image factors, information technology factors, changes in values in men and women, educational factors, and space and time factors, which degrade moral values, etiquete, customs and religion. Thus, the nganggur culture needs to be revitalized because it is interpreted as a personal control and as a social control in order to meet the healthy association and dating based on the values of ethics, morals and religious values. Keywords: Cultural transformation , nganggur, Bali, Teenagers A.

Introduction The life of Balinese people before the 90s adhered to traditions and customs that were very thick nuanced agriculture with time activities adapted to the good of the day (Balinese calendar), and in general they still occupy a traditional settlement pattern called Desa Pakraman. there are certain times that the Balinese use to perform religious rituals, parties, entertainment, play and to visit their relatives, including "Nganggur" activities. Nganggur culture is a pattern of meaning that exists in symbolic forms, meaningful of the various types of Balinese teenage social activities, which form the basis of individuals communicating and interacting with each other in relation to a teenage visit to the home of a girl who wants forge her feelings of love.

The Balinese people highly uphold education as a change agent that can open the horizon of thinking of the community to get out of the village and work in big cities all over Indonesia and even abroad. The rapidly changing way of view of Balinese society also brings the impact of changing traditional values to modern values even on global values, so that local cultures have been affected by the increasingly narrow space and time called globalization. The changes also have an impact on the cultural activities of "Nganggur".

The Balinese adolescents have accepted the change with new social values, because there are some values that previously perceived to have encapsulated the freedom within their association, then some shifted and modified into free association without the barriers of cultural ethics and morality. Assessment of a result that caused very negative impact on the association of life with the occurrence of moral degradation. As an example of the phenomenon that occurred during the last two years of 2016-2017 the trend of divorce was greatly improved in the Provincial District of Bali, that when the application of divorce cases in Tabanan PN as many as 171 cases, and in the previous period in the same period on 22 August, the number of divorce applications reached 140 cases. Currently 131 cases have been cut off ".

This shows the visible changes as the impact of modernization, globalization and reforms including changes in the views of life and values in the association of adolescence, behavior and in the form of physical culture. Major changes can occur during the transition of human life, as experienced by Balinese teenagers. Naturally these changes appear in the period of individual maturation from childhood into young children. As Cohen's opinion (in Barker, 2005: 423), says young people as distinct social positions that are between childhood dependencies and adult responsibilities, which are assumed and classified by social-political, policy-making, and young professionals as "the transition from childhood dependence to adult autonomy normally involves a phase of rebellion that is a cultural tradition passed down from generation to generation."

International Journal of Academic Multidisciplinary Research (IJAMR) ISSN: 2643-9670
Vol. 3 Issue 9, September – 2019, Pages: 64-75 www.ijeais.org/ijamr 65 From some of
Cohen's opinion, then the youth as a period of unstable, always be in the change of way
of thinking, behave and how to speak. Sometimes at this time young people can easily
abandon the noble values of a noble tradition by assuming cultural traditions are
outdated not in accordance with modern times and global cultures.

The situation as it emerges, because of the growth of new social values such as equality,
rational outlook, economic uplift, independence, social justice and so on. This led to a
conflict between the value of old social traditions and modern social values. This
problem is inseparable from the increasingly sophisticated and globalization of
information technology. Information-communication and interaction streams are no
longer blocked by space and time, all accessible via telephon, mobile phone, internet,
facebook, LINE, BBM, WhatsApp, Masenger and so on.

This lack of boundaries brings a variety of impacts in Balinese teenagers' "Nganggur"
cultural practices. Such freedom raises anxiety for most parents of their children's
associations that lead to negative prejudices. The problem is how social interaction
should be done in the culture of "Nganggur" as a noble kulo nuun culture can be
maintained, without turning away from the social changes that occur although it can be
modified. This issue that needs attention in their times out there talks about ajek Bali
which is ethical moralist in nature. B.

Method The method used in this study is a qualitative method that produces descriptive
data using emic approach in categorizing cultural phenomena according to local
residents or cultural owners so that the validity of data is guaranteed and the
understanding of the local cultural elements the better. Moleong (2001: 55-56) also
explains the point of view emic can be said "from within" or "internal" or "domestic". In
the study of this "nganggur" transformation of culture, in terms of emic's view, the
analysis can describe the structural function of a whole cultural phenomenon by
pointing out that the construction of cultural parts, such as the form of adolescent
association, the factors that influence the relationship of adolescents in the local
community, the impact and meaning of "nganggur" relationships that can only function
and are meaningful in relation to the whole.

Through the emic approach, then in this study the researcher uses a phenomenological
view that seeks to understand the meaning of events and their relation to ordinary
people in certain situations. Along with a phenomenological perspective, this approach
assumes that human experience is mediated by interpretation. The symbol as an

intermediary of interaction is the object of a science to interpret or interpret, as an object, the science is not limited to the empirical, but includes the perception, thought, the will, and the belief of the subject about something outside the subject (Muhadjir (1989; 21-22). Types of data collected in this study there are two kinds, namely primary data and secondary data.

Primary data in this case is the data collected from field assessment, observation, interview through the determination of informants based on purposive sampling. and field recording from informants about "nganggur". While secondary data is data collected through books, books, lontar, magazines and so on that have to do with culture "nganggur" This research is qualitative then the analysis used is qualitative description analysis that is by describing about research object. Researchers in the process of writing qualitative research before going to the field have determined the design options as a research strategy to achieve research objectives.

The problem studied begins to identify the themes, site selection, formulation of questions and the writing of proposals as a basis for obtaining observation data and interviews. The next step is collecting data in the field by determining the informant through purposive technique. So after the data collected will be grouped according to the problem and then described in the form of explanations with sentences (Suprayoga and Tabroni, 2001: 192).

The steps in the analysis of data as described Kaelan, (2005: 69-70), namely: data reduction, data classification, Display data, and provides interpretation and draw conclusions The process of analysis and interpretation, researchers use quotes to describe the various interpretations of data, and not just a descriptive presentation. The technique used in the presentation of the results of this research analysis is by non-formal method that is not using numbers, formulas, statistics or charts but using narrative analysis or words and sentences.

The use of this analysis is not intended to assess, measure an understanding or perception of the community about the transformation of "nganggur" culture, but explain and analyze from various sources of literature about the opinions of the informants. The next step to give conclusions and International Journal of Academic Multidisciplinary Research (IJAMR) ISSN: 2643-9670 Vol. 3 Issue 9, September – 2019, Pages: 64-75 www.ijeais.org/ijamr 66 recommendations on the importance or not of this Nganggur culture is revitalized. C. Findings and Research Discussion 1.Typesof Nganggur " Culture in Bali Youth Association a. Nganggur Mawangsit The word mawangsit comes from the root of wangsit.

Wangsit in Balinese means sign, sign. The word wangsit gets the prefix "me" as a verb to mawangsit meaning signaling, gesturing, telling; yening payu luas ingetang - mai, if you are going remember telling me here. Next wangsitang means to tell; wangsitanga notified; wangsitin tell; wangsitina being told; ngwangsitang notify; ngwangsitin inform; kawangsitang notified; kawangsitin was told; tan pawangsit without notice. (Dinas Pendidikan Dasar Provinsi Bali, 1993: 791).

Nganggur mawangsit means someone who will visit the house of a girl or visit his girl friend, then he (male) before visiting the girl's house first conveys the information / message / sign / gesture that he will come to visit his house, both messages delivered by intermediary messages (ceti/ Chatty), or delivered directly by the young man (male) to the woman. b. Nganggur Nunggonin The word nunggonin comes from the root of the word tunggu (watch). The letter "t" gets nazalitation 'N' so that "t" becomes "n"; the letter "u" in the waiting word obtains a compound called the sandi suara (Balinese) such as a + u becomes "o"; ka + ucap becomes kocap, obtaining the suffix "in" sometimes gets the forms "nin" when the basic form ends with the vowel like dadua + in become daduanin. (Dinas Pendidikan Dasar Provinsi Bali , 1993: vi, vii, xiv). The word nunggonin functioned to form a verb with object and form an adverb.

So nganggur nunggonin is the act of a teenager who always come to visit the house of women, work and eat at the house of the girl every day, although not to stay. The man patiently waits for the woman's love for a long time of 1 (one) to 2 (two) years, with the patience of the man and the parental seduction of the woman till the feeling of the woman melts away to marry the youth the. The waiting time of 1 (one) to 2 (two) years "is called nunggonin.

This Nganggur nunggonin usually took place in the past where the life of the community still relies on agriculture in the absence of transportation and communication media and social relationships limited to the village area. c. Nganggur Nyilib The word nyilib is derived from the word Silib which gets the form of "n" the basic form of the word begins with the letter c, j, s becomes "ny" so the word silib becomes nyilib. Silib means secretly, secretly; pajalane - gati, the way is very secret. Nyilib does something secretly. Silibang means keep secret. Sesiliban with stealth, secretly (Dinas Pendidikan Dasar Provinsi Bali, 1993: 649).

Nganggur nyilib means visiting a girl's house by not telling first to the party of the girl or her parents. Usually nganggur nyilib like this done by a man in forced circumstances because the girl's parents do not approve of their relationship for dating the reasons for having been arranged by their parents with other men, or according to tradition in Bali if in the family only born and the girl will find a man to marry his son who later on married

Nyentana / nyeburian status, which adolescent boys as Pradana (female) in the girl's house, or can happen to the men because his desire always to meet with their future boyfriend then they promise to meet secretly or meet secretly in the girl's house, and this meeting may also occur because of the strict rules (awig-awig) that apply, such as limiting meeting time for "nganggur". 2.

Cultural Interaction of "Nganggur" a. Ethical visit in Nganggur culture In order to maintain good behavior or Susila, then in the teachings of Hinduism there is mentioned Tri Kaya Parisuda, the three behaviors that must be purified, including: (1) Manacika means to think good and holy, (2) Wacika means to say good and right, and (3) Kayika means to do good and honest. Regarding to ethics **in the culture of** nganggur, then wacika is a very important behavior to be maintained in the daily association.

Manacika plays a central role in controlling wacika, but in interaction and communication that can be judged is wacika to determine whether a person's bad deeds. Wacika really need to be controlled, among them: no scorn, no rude words to fellow human beings or other creatures, should not slander or pit, and do not deny the promise and speech. When nganggur a teenager should pay attention to ethics in order to establish a good relationship with the girl, family and surrounding communities.

Saying the word "Om Swastiastu" as a message word, that there are guests who visit with hope that Ida Sanghyang Widhi Wasa protect the meeting. A young man at the time of visiting a woman's home in order to honor the parents, siblings **International Journal of Academic Multidisciplinary Research (IJAMR) ISSN: 2643-9670 Vol. 3 Issue 9, September – 2019, Pages: 64-75 www.ijeais.org/ijamr** 67 of her ideal woman in order not to misunderstand, on the contrary a woman well receives her guests **in accordance with the** ethics of visitor's inquiry.

A young man who visits a girl's house is not allowed to go directly into the living room or the room of a girl, usually they are received on the terrace of the house, under the rice barn (under the building where the rice is stored), or where it can be seen by others, so there is no prejudice against both of them. Based on the opinion of the informants, that parents in Bali are well aware that the ethics of visiting and ethics to receive guests need to be noticed because visiting and receiving is equally to receive a respected person in the Balinese culture mentioned as "Athiti Dewa Bawa", meaning that receiving guests is the same by receiving a highly respected god.

Although a young man visiting their home needs to be respected, their acceptance or acceptance is the second thing, while the main thing is to make friendship and friendship with good and right ethics. b. Ethics Space and Time of Nganggur Culture The

nganggur tradition in its activity is certainly needed the right time and space, because every activity related to social interaction hence space and time is very important so that the activity does not violate social norm, norm of susila, or tradition norms that apply in accordance with the values of tradition, culture and religion.

Balinese people really appreciate the space and time, namely where space and time are considered sacred and space and time are considered profane. Sacred space is a space that has received a sacred ceremony in the Hindu religion such as holy places and sacred areas, as well as places sanctified by the local community, as well as time is certainly adjusted to the Balinese calendar is a time which is considered a good day and a bad day. Nganggur needs space that can be known by the family that is the family home of the woman, of course sacred places are not allowed as a place for nganggur.

Nganggur is advised in the space for receiving guests, such as the family living room, on the terrace of the custom house of Bali, to avoid the things that are not desirable. First, a good time for nganggur, is at a time so as not interfering the activities of the woman's family. In the agrarian life of the sixties to the seventies, where adolescents still rarely went to school so that their activities were mostly done in the village as farmers or laborers, a meeting of a young man with a girl could be done in the workplace, such as in the fields or in the fields, usually while assisting the girl in completing her work.

The youth, they also do idle in the house of women of course according to the time, as in the evening, at rest time with the provisions should not exceed from 12.00 pm. This nganggur rule is an agreement of Indigenous Villagers with Sekaa Teruna / village youth organizations that are contained in customary rules and rules of sekaa teruna. Second, time for visiting during the day from 13.00 until 14.00 pm during break time after working in the fields or in the fields. Special hours in the evening is usually accompanied by sanctions, when exceeding the time of visit that has been determined as above.

This is so that there is no negative view by the surrounding community, and it is possible that the girl who is visited exceeds the visiting hours is not called luh luwih (nice woman), instead referred to by the community as luh luu (girl who is like garbage), naughty woman, sundel (prostitute), and so on. cChin"Nganr Cure Chatty in the English-Indonesian dictionary by John M. Echols and Hassan Shadily is mentioned as an adjective, 1. which means chatting, conversing with hospitality, 2. Not formal (2005: 109). The Balinese call the word Chatty with the word ceti. One of the lodgings in Tabanan area also uses the name Ceti.

The word ceti in the name of this inn is defined as "liaison", a place to chat, or can be interpreted as a place for teenagers to meet each other to convey his feelings of love.

Ceti **in the association of** teenage children in Bali interpreted to people as a liaison or message bearer to the adolescent girls who loved him, vice versa. Ceti is a person who is trusted by the teenager (communicator) assigned to deliver a message to the beloved teenager (communicant) or vice versa. Ceti must be honest, have a duty to be able to hold the secret message delivered.

d"Nganr" Ituin e eriodof 1950 -1970 Nganggur as a medium of communication in determining the choice of young couples in the area of Bali in the past was done by way of visiting or in the language of young people is now called ngapel, wakuncar (time visit boyfriend or Ngelencer) was done every day or on certain days like on the night of the week. This is due to the absence of electronic communication media in both home and mobile phones, as well as the unavailability of transportation that connects one village to another.

An Balinese traditional culture is also a means to socialize with family relatives if there are young men who dare not **International Journal of Academic Multidisciplinary Research (IJAMR) ISSN: 2643-9670 Vol. 3 Issue 9, September – 2019, Pages: 64-75** **www.ijeais.org/ijamr** 68 come to idle then the young man is said to be like a child or like a girl or a sissy. In the years 1950-1970 according to the informants to find a partner life is done with nganggur, which is only in the area of traditional villages / or one banjar.

This is because among others: First, because the location between villages with other villages is very remote and the absence of road connecting the two villages. Secondly, there is a matchmaking system to keep the child out of the big family environment or the banjar environment, and third, the lives of teenagers at that time are still modest, rarely formal education, so most of the girls who get married come from the local village. **Thus, the nganggur culture** during this period is very existent, as an arena of ethical association and healthy dating in accordance with Balinese customs, religion and culture. e.ggultuinthP - 1990 As the times progressed, open access between villages and other villages, community education progressed, and communications systems grew, villagers were no longer isolated.

The development of education in the sub-districts with the establishment of Junior High School, private and public high school is an opportunity for the greater extent of their association in school. They know each other, and they fall **in love with each** other. Through this school the teenagers begin to interact with the surrounding community. The existence of interaction and communication causes a change in the way of view and behavior of teenagers to determine their life partner. Villages in the subdistrict are reachable by motor vehicles, so access to teenagers is getting easier.

At this time, although the villagers still rely on their lives as farmers, artisans, traders and employees but have been influenced by outside cultures. The youth of his association has been following the development of the age then the interaction between adolescents with other teenagers is inevitable. Nganggur Culture at this time has been slightly shifted, even though nganggur still was done by visiting their girlfriend home.

The shift occurred because of many facilities and media that can be used for their meetings, among them the staging of Balinese arts, teenage movies (called *layar tancap*) in mass in public places, such as public fields, banjar hall, cinema, and *wantilan* (traditional hall), Bazaar or seasonal stalls on every birthday of *sekaa teruna /muda mudi*. Later, after meeting the teenagers who had known each other, they promised to come to the girl's house for nganggur. Based on the narrative of the informants can be concluded that between the period 1970 to the 1990s there has been a shift from idle culture although not shifted fully.

Nganggur language is still used by them, but some teenagers who have been influenced by the association of the city, heard from the social songs, broadcast soap operas / movies on TV call nganggur by ngapel word, or *wakuncar* (time visit boyfriend), so nganggur word is getting shifting in tune with the current times replaced with the word ngapel, or *wakuncar* which sounds more slang and have a higher friendship image. f."Nganr" Cure e ernera globalization The concept of modernization is not limited to what is manifestly visible in terms of human life, such as the mordernization of technology and science, political mordernization from the time of the kingdom of fiudalism to the era of democratization. However, the fundamental concept of mordernization delivered by Inkeles & Smith in Sztompka (2005: 154) is more acceptable from a psychological perspective than a structural perspective.

They portray a special type of personality that is supposed to characterize modern society. The modern personality is illustrated by the following features: (1) free from traditional power, antidogmatic in thinking; (2) pay attention to public issues; (3) open to new experiences; (4) convinced of science and reason; (5) future, future-oriented plans, capable of delaying satisfaction; (6) high aspirations: educated cultured and professional. Modernization in this field means the special personality traits mentioned above and emphasizes traditional personality traits.

This view of modernization is deeply appreciated for a more meaningful future change, but behind the appreciation self emotional and self-esteem causes a personality change that tends to modernize the liberation change from helplessness, liberation from obsolete traditional rules, to being trapped in the unplanned social life, and regardless of public ethics. In this era most of the Balinese teenagers have abandoned the

"Nganggur" culture. This happens because the era of modernization with the development of increasingly sophisticated field of information technology led to meetings between teenagers can be regulated through the technology.

Meanwhile education is an intermediary of modernization in various ideologies, forms and [International Journal of Academic Multidisciplinary Research \(IJAMR\) ISSN: 2643-9670 Vol. 3 Issue 9, September – 2019, Pages: 64-75 www.ijeais.org/ijamr](http://www.ijeais.org/ijamr) 69 cultural activities. Similarly, the traditional "Nganggur" culture has shifted to materialistic culture by insuring various means caused by the education, such as through correspondence, telephone, mobile phone, internet, fax, WA, Instagram, LINE, Messenger , meetings at the mall, in cafes, restaurants, recreation places and on the streets, and at work, which furthermore this culture is owned by upper youth class. "Nganggur" culture is now only owned by those young people with lower class status in the villages.

This view is also attributed to the global forces that engulfed almost all the cultural roots of the world, followed by the philosophy of life of hedonism, materialism, individualism, and pragmatism. Although it is undeniable that the emergence of Balinese youth culture in the global era as a mixture between global and local culture because it is not fully imported from the outside world, but according to Massey in (Barker, 2005: 444) at stake here is not only an understanding of young people but also where culture is placed. Culture is now not a matter of location with its roots. Culture is the issue of hybrid and correlated cultural pathways in global space.

Youth [cultures are not pure, authentic and locally](#) limited, but are products of multiple interactions across the cyclical and hybridized spaces. Youth culture is the constellations of temporary coherence (and among the constellations that we can designate local cultures) organized in the social space is the product of relationships and interdependencies ranging from the most local to the intercontinental. The international youth culture gives special relevance to Clifford's term in Barker (2005: 445) "traveling culturest", where culture is conceptualized based on people and cultures that travel / travel and place / culture as a visitor site crossed.

As a crosscultural area of hybrid culture happening in young Balinese children, this can be observed through the way they dress, behave, style, music, hairdo, dance and so on. In this context, Bali as a world tourism destination, cultural hybrid in the cross-cultural world has penetrated [in the association of](#) young people in Bali. Hybrid and shifting have also occurred in [the cultural activities of "Nganggur"](#) in this era, although the reversal that is still ongoing now can not be said as the activity "Nganggur" because many common rules and ethics are violated, such as: young men come to the girl's

house without asking excuse the girl's parents, on the other side the facts have been reversed, many girls go to the boys' house in their love affairs without wanting to know what the old man and his community say, this was previously considered taboo or taboo by the public in general in Bali.

Thus, nganggur culture of the modern era and globalization in Bali can be said to have ceased to exist and the more giddy, or nganggur tradition performed by most teenagers after both expressed their feelings of love, after their outdoor meetings such as, at work, at school, on campus, in entertainment venues, or through communication media. This is because the association has been wide open among young people to choose their partner. 3. Culture Shift "Nganggur" In Balinese Association of Teenagers a. The Impression of the word "Nganggur" Factor The more advanced the level of education a person develops also the quality of his own.

This makes people more literate towards **the meaning of a** word. A word can have a double understanding, in the local language a word can be positive but **on the other hand** in the Indonesian language or foreign language can be negative. Similarly, the word "Nganggur" in Balinese language can mean positive because Nganggur may mean 'how a young child who has enough age to determine his life partner through a male approach and ethics came to the girl house'. Furthermore, in Indonesian the word nganggur means 'one who does not have a steady job to fulfill the necessities of life'.

This is because young people now no longer see nganggur activity, and do not **understand the meaning of** the word nganggur in Balinese, so the word nganggur is to be understood only in the sense Indonesian language, so they are ashamed to be said as unemployed children or always nganggur. Misconceptions about the meaning of the word nganggur, the teenagers in Bali feel embarrassed through **the culture of "nganggur"** because the culture of nganggur has the image as a culture of wong deso/villagers, ancient tradition, which can drop the prestige and image of young men who are said to be difficult to find a life partner. The image of nganggur culture is as a lowly culture owned by the lower class.

The dichotomy of the upper classes and lower classes, the town and the village toward the ownership of "Nganggur" culture caused the erosion of cultured identity and the identity of the youth in Bali. According to Naya Sujana (1994: 63) Balinese man has lost his nobility, there has been erosion of cultural identity and identity. More and more people use and boast an outside cultural identity and they feel increasingly inferior when using their own cultural identity.

Nganggur Culture oriented to the teachings of **International Journal of Academic**

Multidisciplinary Research (IJAMR) ISSN: 2643-9670 Vol. 3 Issue 9, September – 2019, Pages: 64-75 www.ijeais.org/ijamr 70 religion as an ethical association and healthy dating or can be regarded as a keeper of the sanctity of the love of teenagers of Bali has been desacralization through the associations of the modern style oriented to the promiscuity without knowing limits, no longer rests on dharma (religion, law) and swadharma or obligations. b. Communication Technology Factor A meeting is no longer governed by the desire to meet but is governed by the will and opportunities directed by technology.

Mediated communication or communication through the media, has expanded the basic capacity of human communication. Generally we respond to this expansion very positively, pointing to the ability of the media to traverse time and space in ways and speeds that are impossible without media. However, mediated communication has advantages and disadvantages. On the one hand it increases and enlarges the potential for sending and receiving messages. While **on the other hand**, it limits and constrains human communication and experience (Ibnu Hamad, 2014: 226-227).

In agreement with the opinion of Ibnu mentioned above, that today's face to face as if no meaning anymore with the limitation of sympathy and human experience in social life, likened to like enjoying fast food that only as obligation to hold hunger feeling. Eat no longer pay attention to ethics, when, where, and how to eat it, then food can be eaten while walking or while driving the car. Similarly, a meeting can be through telephon, facebook, Line, WA, BBM or other media to more quickly and save meeting time.

Through this information technology the feeling is deliberately hidden behind the technology that enslaves it for reasons of time and space. According to informants, direct communication with media **in the association of** young people as a deliberate thing to avoid the difficulty of speaking in front of a woman, communicating through electronic media is freer to express **her feelings of love**. Effectiveness and efficiency is a natural thing **in the business world** but unlike the nganggur culture is no longer any respect for ethics, aesthetics as a worthy culture in building confidence in life partner.

For that, direct face-to-face communication, especially in "nganggur" **culture needs to be** done by Balinese teenagers themselves within the scope of organizations and sub-organizations so that no social disorganization, family disorganization, or personal disorganization are involved. c. Value Changes **in Men and Women** Bali recognizes the patrilineal system of inheritance, so boys are very much expected once born in a family. The value of a boy is very important as a successor to his family swadharma, instead he is said to be the defector of his ancestral spirits to heaven.

Along with the social changes to boys and girls, and the motto of family planning, boys and girls alike, so that the Hindu family's mindset is also changing that expects two children to be enough in the family. The Motto of Family Planning is not wrong, but it supports the concept of 'putra/son' who does not distinguish the sex, because the concept of son/putra in Sanskrit is a child, both male and female but the preferred is a child who "suputra", ie children who behave well, devoted to parents and ancestors and as the successor of the family's offspring or as an heir.

But with this petrocellial system there are many problems that arise in the society, which is a psychological pressure to the daughter who was born only one in a family. In this regard, boys are heavily restricted by their parents, and sometimes boys in their teens are the age of resistance so that family rules are often ignored because they are perceived as myths, then adolescents come out of a tradition that curbs the freedom of association . In this period of resistance, teenagers meet with a partner who is not a little out of social ethics.

Young boys no longer hold authority in the family after he married, domestic affairs can also be done by men, while teenage girls may have authority because all life of his family is filled by him. Girls are no longer women seclusion because unlimited social and communication with media, in addition to nganggur or visiting men's houses are no longer considered taboo. The behavior of women who visited men to their homes did not corner women as naughty mischievous women, but they wanted to show their equality or equality with men as human beings.

During this time women according to Idi Subandy Ibrahim (2007: 9) women have been made aware that they have been systematically cornered and continue to be discriminated against through existing mechanisms in society and system-state. And all of that is confirmed by traditional and post-modern institutions with the sophistication of operations and manifestations to sustain the status quo, both manifestly manifested as man himself, patriarchal ideology, or in the style of state institutions, bureaucratic apparatus, education, market , religion or capitalism and, of course, the mass media with all its ideological hegemonic trinkets which then becomes an **International Journal of Academic Multidisciplinary Research (IJAMR) ISSN: 2643-9670 Vol.**

3 Issue 9, September – 2019, Pages: 64-75 www.ijeais.org/ijamr 71 important part in the production of gender inequality or bias itself Departing from the opinion of Ibrahim above, women with emancipation want to achieve equality with men, so that women do not realize in the association assessed by the public who still adhered to the traditional understanding of the cultural terhegemoni keduhung, then women are considered to

have no ethics, thus reducing the femininity of women with.

Likewise boys today for those who ignore noble values in association then, such teenagers are judged as men who have no manners. d. Educational Factors Education is one source of social change agent, which with the increasing public education, the broader the insight to the outside world. Education in Indonesia as an educational institution started from the Dutch era with the school of the people.

Further Education develops in the late 19th century and early 20th century from basic education to higher education, which partly developed in the province, district, even growing up to the district area. Along with the high interest of young people to go to school makes the people of Bali increasingly intelligent so that the association of them even increasingly widespread out of the region even to abroad. Skill mastery and technology even more advanced, so that young people in communicate has been using information technology in accordance with the times. The teenagers in the village in their association through nganggur activities are decreasing.

Meetings between them are conducted in schools, on campus, at work and even cross-country meetings at workplaces abroad, so there are some young people working overseas, on cruises and so on finding their soul mates at work and some of them are married to foreigners from other countries. e. Space and Time Factors The intended space is a meeting place between a teenage boy and a teenage girl who gets closer despite not communicating face-to-face in a direct way. As for time, it is an opportunity that teenagers have to meet face-to-face in a narrower way. the above phenomenon is an analysis of present social reality that seems to be not limited by time and space.

Today's teenagers do not need close space to meet face- to-face, with a long time to communicate. Everything can be delivered at great distances but feels very close, and can be delivered anytime, either through verbal communication, nonverbal communication, or face-to- face gestures through pictures directly. For the satisfaction of the feelings of love and sex the teenagers now no longer have to meet in a space bounded by permanent barriers (high walls), but have been freely spread through communication media, such as pornographic text, pronsound, porn action, porn media, and cyberporn.

Teenagers are no longer hesitant and embarrassed to convey their hearts, because in principle they do not meet face-to-face, and as if those who are invited to communicate are equally attuned to what they will convey, both personal, confidential, and is arousing sexuality. In that regard, they are free to speak, promise to meet anytime and anywhere. This is one of the reasons why they think nganggur is no longer needed, because it can

meet in space and time whenever it can happen. According to informants, the tradition of nganggur has been abandoned because of the many applications of communication technology that can bring them in cyberspace, in the symbolic interaction of teenagers realize their meeting in cyberspace is said without meaning, because there is no empathic feeling to his interlocutor, when they can hear and understand others in talking face to face.

There is a reason that teenagers are reluctant to do nganggur today because it is caused by the amount of time it takes to disrupt their activities, and the distance between those who are not like the old days they fall in love with the teenagers in their village, and the time is very much to meet on social activities in the community. 4. Cultural Impact "nganggur" a. Psychological Impact In adolescence it is said to be transitional and unstable from the ways of thinking, doing and speaking. Psychologically at this time the growth of emotional self or emotional personality. In the division of the stage of human development, then adolescence occupies a progressive stage.

In the slightly decomposed division of adolescence includes periods: juvenility (adolescantium), puberty and nubility (Ramayulis and Jalaluddin, 1987: 75). The puberty age of teens is a time of personality transition, sometimes an aggressive, creative, and innovative personality in the growth of his thinking. On the other hand this period is the period of personality development of a person in psychological pressure, causing fear, alienation, anxiety, personal deficiency caused by the absence of growing maturity in his personality: difficulty in mingling, economic backwardness, life uncertainty, International Journal of Academic Multidisciplinary Research (IJAMR) ISSN: 2643-9670 Vol. 3 Issue 9, September – 2019, Pages: 64-75 www.ijeais.org/ijamr 72 dark experiences, and etc.

Developments in psychological pressure are much feared by parents of children who step on adolescence. The period of puberty and nubility or the desire to marry, the tendency of teenagers to want to know, do and have against the opposite sex. Parents' anxiety like that is very reasonable because with the development of information technology, transportation and promiscuity make it easier for teenagers to arrange meeting. Freedom like this sometimes parents does not know, who their friends are, who their boyfriends are, where they go, and where they are is very difficult to know.

The Balinese community has had the "nganggur" cultural tradition as an alternative to reduce the anxiety. Through nganggur activity parents can know their friends, boyfriends, their children's personalities so that all of their life backgrounds are known carefully. Thus the "nganggur" culture is viewed in terms of socio- pshologic " nganggur " titasa s socialization of the family and the environment, while tpshologiccure " nganggur " maturing event of personality in adolescence, and reduces anxiety from

family parties and parents to their association. b.

The Impact of Ethics Education According to Pi ? tr Sztompka (2005: 74-75) Tradition is said to have functions: (1) traditions such as the pile of ideas and materials that people can use in current actions and to build the future based on past experiences. (2) provide legitimacy to existing views of life, beliefs, institutions, and rules. (3) provide a convincing symbol of collective identity, strengthening primordial loyalty to nations, communities and groups. And (4) helps provide a refuge from complaints, discontent, and the disappointment of modern life. Based on the opinion Pi ? tr Sztompka above, then nganggur can be categorized ie.

nganggur, through semiotic phenomenology can be interpreted as an idea that contains hereditary policies, as the norm and value to build a future for the more humane and harmonious teenagers. The various rules or litigation provided by the community **in the association of** teenagers, why should be unemployed? Which is difficult to explain by the elders, they explain it simply by mentioning "mula keto" (indeed like that). Those answers are not educational for the generation of the heirs of tradition, so there needs to be a logical analysis of the tradition of nganggur.

Nganggur is a social ethics education that can foster the values of what is considered right and wrong, good and bad, may and should not be. This, of course, also relates to, space, time, communication ethics, and most prominently related to kinship. Nganggur Culture, pointing to the collective identity of Balinese adolescents as education in a friendship relationship of sportsmanship to compete in seizing trust, love and mutual respect for the decisions they will receive from the nganggur to **the house of a** girl, as well as a teenage girl to can determine and decide his feelings to the mooring of his heart so as not to occur inner conflict and conflict between them. They accept each other's decision in order to maintain a familial relationship.

Nganggur culture can help provide a place of escape from complaints, dissatisfaction, and disappointment of the global association by some Balinese parents and teenagers. This happens because of the large number of divorce in Bali, for example "in the area of Tabanan Regency based on the news of Bali Tribun August 23, 2017 who interviewed Public Relation Tabanan Adrian said, **the last two years the trend of divorce** is very increased in Tabanan, that when the appeal of divorce in Tabanan District Court **as many as 171 cases, and in the previous period in the** same period on August 22, **the number of divorce applications reached 140 cases.**

Currently that has been cut 131 cases "(Argawa, Bali Tribun downloaded bali tribunnews.com, Bali, August 28, 2017). Based on these facts, it is very natural the

parents feel anxious about the development of teenagers in Bali who suggested that the tradition of nganggur again turned on or revitalized. . c. The Emergence of Social Problems According to Bernad (in, Kumar, 1997; 1). Social problems are conditions that demand a great deal of change in society because of humanity, utility or absence.

Changes in the tradition of nganggur as a phenomenon that occurs in the Balinese society is a social problem that needs attention because of the discontent of the older generation of social problems that arise from the association of adolescents today, among others: 1) The occurrence of young pregnancies and young marriage, uncontrolled association by the individual teenagers, parents and society of the environment caused the teenage children of Bali to free sex that can fall into free sex, resulting in pregnancy in youth and early marriage, which in this phase teenagers are not ready psychologically, economically and not ready to socialize with the environment so that it could potentially in family disorganization.

International Journal of Academic Multidisciplinary Research (IJAMR) ISSN: 2643-9670 Vol. 3 Issue 9, September – 2019, Pages: 64-75 www.ijeais.org/ijamr 73 2) family disorganization; in modern family life occurs much inorganized / disorganized, such as (1) the incompleteness of the unit of the family because of their individual characteristics and the emergence of equality in families which they can not accept as social reality.

(2) The decline in family control of the activities of adolescents outside the home; (3) the occurrence of youth cultural disagreements in times of resistance with the culture of the elderly who can not accept change; (4) weakness in marriage bond, in the end many divorce happened. d. The occurrence of moral offenses, manners, customs and religion A view that morality relates to reason, morality, at least, is an attempt to guide one's actions with reason, that is, to do what is best according to reason, while giving equal weight concerning the interests of every individual who will be affected by that action (James Rachels, 2008: 40).

Based on the minimum concept of Rachels morality, the nganggur tradition needs to get an explanation of the reasons that the nganggur culture has a moral value so that it can be considered as a guide for the actions of adolescents in the association. To reinforce these reasons can be considered from various phenomena that occur in teenagers of Bali in general. The occurrence of deviant behavior of some Balinese teenagers, such as adolescent boys no longer visit the home of female teenagers, instead opposite adolescent girls who come to the home of male teenagers.

This is considered unorthodox and taboo, so a woman is considered a "luh luhu" or an immoral woman. In addition to the dishonest teenagers' actions against the spouses

and parents of the teenage girls, nganggur quietly (nganggur nyilib), come at will to the house of women, speechlessly disrespectful, consider women to be mocked, harassment and so on, said to be a violation of moral law and manners. 5.e inof "Nganr" Itu a.gguCure ASial trol The "nganggur" culture is said to be Social control because it is basically "nganggur" is done by someone in the "Desa Pakraman" neighborhood.

In the area of pakraman village that has the structure of social organization that specifically regulate the social life of young people is called Sekaa Teruna with the rules of social activities contained in awig-awig/custom regulations. A custom of teenagers arranges a visit to a girl's house until 21:00 to 22:00. Awig-Awig is said to be a social control that is to control behavior through the rules or provisions and patterns of relationships that exist today. Preventive it can be done by preventing the possibility of the deviant behavior of Balinese teenagers.

Maintaining the applicable norms can be taken repressively with the application of sanctions, such as; warning by sekaa teruna or custom board, social and customary sanction, and religious sanction and responsible for marriage. The social value, the "nganggur" culture has implications for individuals, families and communities. These social values include; First, adolescent behavior should show courtesy to the girl, her family, and the community around her. Second, the socio-cultural approach, that young people should understand and understand the socio-cultural life of the community and the family of the girl, so as not to conflict with the norms of family and local customs.

Third, the socio- religious approach that each person should understand the religion and beliefs shared by the respective family. Fourth, the socio-economic approach, the affairs of love can not be attributed to one's economy, but in reality the economy in family life gets the attention of a sociologist. That economy plays a vital role in conducting married life. Fifth, a person's obligatory or accountable approach to the girl, both objectively and subjectively. In the "Nganggur" Culture of a young man in addition to being responsible to the girl, is also accountable to the family and society morally. b.

Culture "nganggur" **As a Personal Control** As a personal control, the "Nganggur" culture emphasizes on several values, including: (1) positive moral values that is to cultivate generosity, harmony and peace to each individual and family member. The moral value is terminated with Satya means full of loyalty and sincerity to make the happiness of others; (2) the value of harmony, the harmony among family members is not an extraordinary thing, but it is a worthy fact that they offer prayers for harmony, harmony and harmony for all; (3) the value of self- control, essentially human beings are selfish (selfish).

Therefore, in the "nganggur" culture, it is hoped that selfish behavior can be avoided, so that the behavior of young people is not beyond the limits of decency and violates the teachings of religion; (4) the value of hospitality, in the "nganggur" culture is the value of self-learning at the stage of adulthood, in which a person is required to be able to cultivate a sense of hospitality to others without exception to those who visit home, so as to foster harmony in the association. *International Journal of Academic Multidisciplinary Research (IJAMR) ISSN: 2643-9670 Vol. 3 Issue 9, September – 2019, Pages: 64-75 www.ijeais.org/ijamr* 74 Furthermore, as the cultural control of nganggur young people are prohibited to have sex as husband and wife.

For that with **the culture of "Nganggur"** is a person can control himself or by the family because it is always supervised in the family environment concerned. These personal control limits, first one will think a lot of positive in the association, because the thought will lead to the development of maturity of personality; second, a teenager will try to behave politely, both as a guest and a guest. Thirdly, in the activity of nganggur a young man will interact with each other between family members of the girl, then in interaction someone who pay with respect to use language sweet and polite that can grow good manners.

For that "nganggur" **as a personal control** needs to be guided because to suppress the immoral acts in society. Thus the culture of nganggur in Bali **needs to be revitalized** its existence. D. Conclusions This paper analyzes the "nganggur" culture as an activity of young people traveling to a girl's home. There are three types of nganggur culture: (1) Nganggur Mewangsit, **(2) Nganggur Nyilib**, and **(3) Nganggur Nunggonin**, and the importance of ceti role in Nganggur culture.

The change of nganggur culture in modern times and globalization is very vague, it is possible for girls who visit men's houses, the amount of media as if space and time are unlimited so that meetings can be arranged through communication media. Factors that affect them; (1) Impression / image of nganggur word, (2) information technology, 3) change of value **in men and women** in patrilineal system. 4) Educational factors, and 5) **the increasingly narrow space and time factor** of global influence. This change affects the psychology of adolescents, parents and the community, the impact of social ethics education, and the impact of the emergence of social problems, **with the occurrence of moral** violations, karma, customs nelgi e h d ggur ture means **as a social control and as a personal control**. From **the analysis of data** the informant wants a culture of "nganggur" **to be revitalized because it** contains moral values, customs and religious values. Bibliography Ali, Sayuti, 2002.

Metodologi Penelitian Agama Pendekatan Teori & Praktek. Jakarta : Raja Grafindo

Persada. Anggara Putu Dharma Putra, 2012. Kenakalan Remaja Sebagai Prilaku Menyimpang Pada Pranata Sosial Keluarga Hindu Di Denpasar (perspektif Teologi Hindu). IHDN Denpasar bali tribunnnews.com, Bali Barker Chris. 2005. Cultural Studies Teori dan Praktik. Yogyakarta : Bentang Utama. Berger, Asa Arthur. 2005. Tanda-Tanda dalam Kebudayaan Kontemporer Suatu Pengantar Semiotika. Yogyakarta : Penerbit Tiara Wacana. Bogdan dan Taylor, 1992. Metode Penelitian Kualitatif, Suatu Pendekatan Fenomenologis Terhadap Ilmu- Ilmu Sosial. Surabaya : Usaha Nasional. Burhan Bungin, 2016. Sosiologi Komunikasi, Teori, Paradigma, dan Diskursus Teknologi Komunikasi di Masyarakat.

Jakarta : Kencana Prenadamedia Group. Capra, Fritjof. 2004. Titik Bali Peradaban, Sain, Masyarakat dan Kebangkitan Kebudayaan. Yogyakarta : PT. Bentang Pustaka. Connolly, Pater (Ed), 2002. Aneka Pendekatan Studi Agama. Yogyakarta : LKIS. Denzin, Norman K. dan Yvonna S. Lincoln, 2009. Handbook Of Qualitatif Research. Yogyakarta : Pustaka Belajar. Dinas Pendidikan Dasar Provinsi Bali, 1993. Kamus Bali-Indonesia Dinas Pendidikan Dasar Propinsi Bali, 1989. Kamus-Bali Indonesia. Denpasar. Endraswara, Suwardi. 2006. Metodologi Penelitian Kebudayaan. Yogyakarta : Gajah , 2005. Guncangan Besar. Kodrat Manusia dan Tatanan Sosial Baru. Jakarta Mada University Press. Faisal, Sanapiah. 1982. Metodologi Penelitian Pendidikan. Surabaya: Penerbit Usaha Nasional.

Fukuyama, Francis: Kerjasama Kedutaan Besar Amerika Serikat Jakarta, PT. Gramedia Pustaka Utama. Gilang574 Jul 12, 2015 diunduh tanggal 1 Agustus 2017 Hasan Shadily dan Jhon M. Echols. 2005. Kamus Inggris Indonesia. Jakarta : PT. Gramedia. <http://www.an.itb.ac.id/wdp/diakses> pd tanggal 11 Nopember 2013 <http://eprints.un.ac.id/257/3/2013> pada 4 maret 2017 <http://www.kompasiana.com/fadjarsetyanto/masih-berani-nganggur-di-zaman-sekarang> 55c827383097732311166519 Ibrahim, Adi Subandy. 2007. Budaya Populer Sebagai Komunikasi dinamika Popscape dan Mediascape di Indonesia Kontemporer. Yogyakarta : Jalasutra. Ibnu Hamad. 2014. Komunikasi dan Perilaku Manusia. Jakarta : PT RajaGrafindo Persada. Rakhmat, Jalaludin. 2007, Metode Penelitian Komunikasi.

Bandung : PT Remaja Rosdakarya. James Rachels. 2008. Filsafat Moral. Yogyakarta : Kanisius. Kaelan, 2005. Metode Penelitian Kualitatif Bidang Filsafat. Yogyakarta : Paradigma. Kecamatan Penebel dalam Angka 2012 [International Journal of Academic Multidisciplinary Research \(IJAMR\) ISSN: 2643-9670 Vol. 3 Issue 9, September – 2019, Pages: 64-75 www.ijeais.org/ijamr](http://www.ijeais.org/ijamr) 75 Koentjaraningrat, 1987. Sejarah Antropologi I. Jakarta : Universitas Indonesia. Kumar, 1997. Social Disorganization. Agra : Lakshmi Narain Agrawal Kuppuswamy, B. 1993. Social Change in India. Delhi : Konark Publishers PVT LTD. Nina W. Syam. 2012. Sosiologi Sebagai Akar Ilmu Komunikasi.

Bandung : PT Remaja Rosdakarya Offset. Meliono, Irmayanti – Budianto, 2004. Ideologi Budaya, Jakarta : Yayasan Kota Kita Moleong, Lexy, 2001. Metode Penelitian Kualitatif. Bandung : Remaja. Morissan, 2013. Teori Komunikasi Individu Hingga Massa. Jakarta: Kencana Prenada Media Gorup. Muhadjir, Noeng. 1989. Metode Penelitian Kualitatif. Yogyakarta: Rake Remaja Rosdakarya. Nasution, 1992. Metode Penelitian Naturalistik. Bandung : Tarsito. Pasek Lanang Sadia,,2006. Peranan Orang Tua Dalam Membina Moral Remaja di Desa Pengelipuran Kelurahan Kubu Kecamatan Bangli Kabupaten B carjIHDN D Pitana I Gde, & Putu G, Gayatri. (2005). Sosiologi Pariwisata. Yogyakarta : CV Andi Offset. Sagung Mas Yasmini,2010.

Peranan Sekaa Teruna Teruni dalam Menjalankan Atvitas Keagamaan di Denpasar Selatan (Perspektif Pendidikan Agama Hindu). Pascasarjana IHDN Denpasar. Somvir.2001. 108 Mutiara Veda untuk Kehidupan Sehari- hari. Surabaya : Paramita. Soekanto, Soerjono.1982.Sosiologi Suatu Pengantar. Jakarta : PT RajaGrafindo Persada Sudikin, Basrowi, 2002. Metode Penelitian Kualitatif Perspektif Mikro, Surabaya:Insan Cendekia. Sudirga, Ida Bagus,dkk. 2004. Widya Dharma Agama Hindu, Denpasar : Ganeca Exact. Suprayoga, Imam dan Tobroni. 2001. Metodologi Penelitian Sosial – Agama. Bandung : PT. Remaja Rosdakarya. Syukriadi Sambas. 2015. Sosiologi Komunikasi. Bandung : Pustaka Setia. Szt r. Sosiologi Perubahan Sosial, Jakarta : Prenada. Wastawa.2014: Etika Komunikasi Dalam Agama Hindu.

Regulasi Etika Komunikasi, Prosiding Seminar Nasional (ISBN:978-602-71976-0-2). IHDN Denpasar Wiratmadja,Adia. 1975. Etika Hindu. Magelang.

INTERNET SOURCES:

<1% - ijeais.org > wp-content > uploads
<1% - www.ijeais.org > ijamr > index
<1% - www.ijhssi.org > papers > v6(2)
<1% - www.ijhssnet.com > journals > Vol_3_No_7_April_2013
<1% - themighty.com > video > a-good-day-vs-a-bad-day-with
<1% - zimfact.org > factsheet-where-does-zimbabwes
<1% - www.theodysseyonline.com > 6-ways-people-fall-in-love
<1% - www.amren.com > news > 2016
<1% - www.academia.edu > 524891 > Excluded_Urban_Youth_and
<1% - en.wikipedia.org > wiki > Translation
<1% - www.scribd.com > document > 445959298
<1% - quizlet.com > 375334825 > management-flash-cards
<1% - www.sciencedirect.com > face-to-face-communication

<1% - quizlet.com > 246071474 > unit-3-the-industrial

<1% - id.scribd.com > doc > 132899055

<1% - www.ncbi.nlm.nih.gov > pmc > articles