

THE EXISTENCE OF TUAK SELLER AT KARANGASEM REGENCY IN BALI (REVIEW FROM SOCIAL AND ECONOMIC PERSPECTIVE)

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ABSTRACT

Tuak or Palm wine as a complement to a religious ceremonies, is also an alcoholic beverage that tends to be consumed during religious ceremonies, customs and even served as thirst relieving drinks. Consuming tuak (metuakan) is regarded as one of the unifying activity of citizens in social life. Traditions or customs that exist in Karangasem regency, especially in the village of Datah, makes many sellers of it still exist until now. Karangasem Datah as tuak producers can make better use of wine as a source of income of the people which eventually will bring a better regional economic growth. The development approach in this area is being directed to the implementation of the program of economic empowerment of the people, so it is necessary to balance the synergy between government, private and public.

Keyword: *Tuak*, social perspective, economic

INTRODUCTION

One of the alcoholic beverage that produced traditionally is *tuak*. Beside its kind as an alcoholic beverage, *tuak* also often being used in a religious ceremony. According to Sri Arnawi (Seputra, 2009) in the religious ceremonies, *tuak* is used for *metabuh* (prayers), which is not only being presented to the Almighty God/ *Ida Sang Hyang Wasa Widhi*, but also as a complementary in the *mecaru* (holy sacrifice the *bhuta kala*) ceremony, as the main use. It is intended to achieve harmony in the universe, between *bhuana alit* (the human body) and *bhuana agung* (the universe). Besides being used in the religious ceremony, *tuak* can also be used as an ingredient to make sugar (Bali sugar) and as a raw material of other alcoholic drink, namely *arak* that made from distillation of *tuak*.

The habit of drinking is a phenomenon that often occurs in Indonesia. There are many factors that cause people to drink alcohol, so a lot of the problems arise from this habit, especially in teenagers today. Seen from a legal standpoint, consuming alcohol is a pattern of behavior that is contrary to the laws of the Supervision and Control of Alcoholic Beverages that is Indonesian Law No. 8 of 1976 (*UU No. 8 Tahun 1976*) and Indonesian Presidential Decree No. 3 of 1997 (*Keppres No. 3 Tahun 1997*). According to some opinions, the alcohol be contained in alcohol drinks have many negative effects for health so that alcohol cannot be sold without permission. Adverse effects of drinking alcohol will occur in various organs of the body, from the brain, mouth, gastrointestinal tract, to the large intestine (Anna Kus, 2012). Also according to the Keppres No. 3 Tahun 1997 dated January 31st, 1997 about the Supervision and Control of Alcoholic Beverages stated that alcoholic beverages can cause harm to human health and disturbing the peace and public tranquility, so it is necessary to do supervision and control of production, circulation, and sales.

Of negative impacts of alcohol especially in the Indonesian cities, one of the town in Bali that is famous for producing *arak* and *tuak* is Amlapura. The town is located in the east of the island of Bali, and is also having the alcohol problems in their daily life. One of the *tuak*-producing village in the town is the Datah Amlapura village. Village within \pm 20 km from the city of Amlapura has an area 3,674 hectares and a population of 12.551 inhabitants. 6.320 peoples of the total population are farmers, especially coconut and palm farmers. It is being approved by the large number of land planted with coconut trees and palm trees in the Datah village. In addition to the fruit and leaves that can be sold, many people take advantage of coconut trees and palm trees as a source of fortune to tap *tuak* from the palm tree which later were sold to the public. The impact of this alcohol beverages is connected to socio - economic communities. Besides the obvious negative impacts of the liquor on people who consume *tuak*, it also had a positive impact for the seller as a source of the windfall from selling *tuak*.

The absence of other alternative work was presumed as the cause of the propping *tuak* merchants in the Datah village, due to the arid conditions of the village makes cropping is better to be done during the rainy season, because the village is in a barren conditions that are more suitable to be planted with coconut trees and palm trees. Products from the fruit and leaves of coconut and palm trees are also needs a long time to harvest, but *tuak* tapping can be done every day so it can be sold directly to the consumers. So selling *tuak* can be said as the main job because they can use it to immediately meet the needs of their family life. Circumstances like these led many *tuak* sellers cannot do much for his life and difficult to switch to another job.

MAIN DISCUSSION

Tuak In the Social Interaction of Datah Village

According to Soekanto (2005: 61), social interaction is a dynamic social relations concerning the relationship between the individuals, between human groups, and among individuals within human group. Meanwhile, according to Ruslan (1979: 19) social concept is an interaction between individuals who is opposed or interactions between members of the community to conduct a relationship. According Suwanto (1997: 34) social is an interaction between individuals and the interactions between the neighboring communities as well as the values of the people who used to have interaction. From the definition above it can be concluded that social is the interaction between related individuals or neighboring interaction between citizens and the values of the people who used it to perform a dynamic relationship.

In everyday life, *tuak* is often used in religious ceremonies of Hindus. According to Sri Arnawi (Seputra, 2009) in the religious ceremonies, *tuak* is used for *metabuh* (prayers), which is not only being presented to the Almighty God / *Ida Sang Hyang Wasa Widhi*, but also as a complementary in the *mecaru* (holy sacrifice the *bhuta kala*) ceremony, as the main use. It is intended to achieve harmony in the universe, between *bhuana alit* (the human body) and *bhuana agung* (the universe). Beside as a complement to a religious ceremony, *Tuak* is also an alcoholic beverage that tends to be consumed during religious ceremonies, customs and even served as thirst relieving drinks. Consuming *tuak* (*metuakan*) is regarded as one of the unifying activity of citizens in social life.

Tuak In Supporting the Datah Village Economic Development

According to Soekanto (2005: 13) economic is any system of relations that determine the allocation of limited or scarce resources. Meanwhile, according to Ruslan (1979: 19) economic concept implies various efforts made by humans in an attempt to meet their needs. While Suwanto (1997: 34) implies that economic is the efforts undertaken by humans to meet their needs. So from the definition above it can be concluded that the economy is any system of relationships that determine the allocation of limited or rare resources in any efforts by humans to meet their needs.

Tuak selling in the Datah village is a main occupation, because the *tuak* tapping can be done every day where every palm tree is capable of producing four to twenty liters per day depending on the number of coconut trees and palm trees owned. The product of this *tuak* tapping is sold to the *tuak* trade broker in the Datah village and there is even a buyer who immediately came to the house of the *tuak* seller so the money can be used for the needs of their family life. People of Datah cannot make gardening as their main livelihood like in the other villages because it can only be done during the rainy season, connected with the barren land condition of the village. The use of the land by gardening could only be quite helpful, for it can be use for growing yams, cassava, and occasional plant vegetables such as beans, just for their own consumption.

The fruits and leaves from the coconut and palm trees that grow in the garden of *tuak* sellers need much time to be harvest. If the utilization of the palm and coconut trees is tapping *tuak*, the fruit produced from these trees will certainly be greatly reduced or even will not produce any. That is because tapping *tuak* is from the process of cutting the shoots of the young coconuts or palm fruit, so the sap will come out in the form of *tuak*. In addition to the results in the form of alcoholic beverage (*tuak*), its trees can also provide economic benefits for the owner of the palm tree. This is because the results of a leaf of the palm and coconut trees can be sold.

Adverse effects of drinking alcohol will occur in various organs of the body, from the brain, mouth, gastrointestinal tract, to the large intestine (Anna Kus, 2012). Also according to the Indonesian Presidential Decree No. 7 of 1997 (*Keppres No. 3 Tahun 1997*) dated January 31st, 1997 and Indonesian Law No. 8 of 1876 (*UU No. 8 Tahun 1976*) about the Supervision and Control of Alcoholic Beverages stated that alcoholic beverages can cause harm to human health and disturbing the peace and public tranquility, so it is necessary to do supervision and control of production, circulation, and sales. Seen from the reality at the Datah Village, according to these laws, it seems that the production, circulation, and selling of *tuak* is against all of it. The violation of the Presidential Decree can be seen from the existencce of *tuak* sellers that cannot be released from tradition or customs of Karangasem Regency, especially Datah Village.

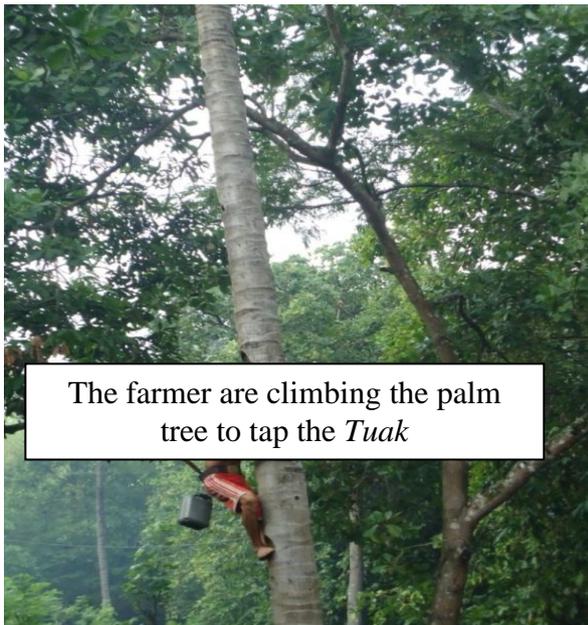
Tuak Beverages As A Regional Economic Development Potential.

A central issue in regional development located in its emphasis on policy development based on the peculiarities of the region concerned with using the potential human resources, institutional and physical resources locally (local). Regional economic development is a process by which local governments and communities manage all available resources and establish a partnership between local governments and the private sector to create new jobs and stimulate the development of economic activity (economic growth) in the region. From this stand point, the area was given the freedom to explore and develop any factor they have, one of them is resources that exist in the region for the welfare of society. One of these resources is *tuak* beverages. Especially Karangasem Datah, as we know are *tuak* producers, can make better use of *tuak* as a source of income of the people who bring better regional economic growth. Of course, it is necessary to empowering the society itself that leads to increased incomes and economic growth in the region.

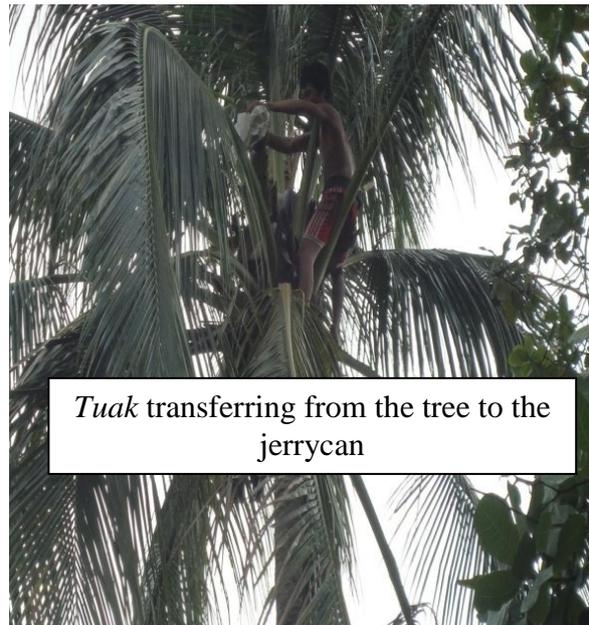
In relation to regional economic development, the development approach used is directed to the implementation of economic empowerment program that intended to accommodate the aspirations and demands of society and guided by the desire to a better participate in the development. Within this context, the social climate needs to be built to develop the initiative and sense of

responsibility as well as people's willingness to participate in a more conscious and active way in responding to the challenges of development, which should also be coupled with the creation of a spirit of togetherness among all development actors cross-sectoral, between government and non-government, and among social groups. This condition is a very important development in the Dajah village as a *tuak* producer. Until now, the people of this village was just walking alone in order to fulfill their economic needs so what is produced is not maximized, but actually the *tuak* also has other potential than as a beverage and a means of ceremonies. The utilization of *tuak* as an economic booster was not maximized because, for instance, the ability of people to process the *tuak* is unlimited.

The making of *tuak* is very easy, natural and very conventional so that people with limited skills tend to do that. In fact another one of the potential of this *tuak* beverage is that it can be used as raw material for the manufacture of sugar. As we know that almost all the food we eat use sugar as a staple. So, it is necessary to have the existence of synergy between government, private and public. Government and private sector can be a business partner in order to meet the community's economic need and improve the local economic development. The role of government and the private sector can be realized in form of venture capital and *tuak* processing training, so people can be more creative to create products of natural resources held as an effort to meet people's economic need and regional economic development.



The farmer are climbing the palm tree to tap the *Tuak*



Tuak transferring from the tree to the jerrycan



Tuak transferring from the jerrycan to a bigger container and ready to be

CONCLUSION

One town in Bali is famous for producing wine and his wine is Amlapura city. The town is located in the east of the island of Bali is also having the same problem that alcohol problems in daily life. One of the wine-producing village in the town is the village Datah Amlapura. Villages within \pm 20 km from the city Amlapura has an area 3.674 hectares and a population of 12.551 inhabitants. Of the total population of 6.320 souls as farmers, especially farmers and palm oil. This is evident from the number of land planted with coconut trees and palm trees in the village Datah. The palm trees as a source of fortune to tap toddy from palm wine tree which later were sold to the public.

Seen from the reality of Datah Village, according to the Indonesian Law No. 8 of 1976 and Indonesian Presidential Decree No. 3 of 1997, their activity violated the supervision and control of production, circulation, and the selling of alcoholic beverages, in this case *tuak*. Violations of the decree can be seen from the number of sellers of *tuak* that can not be separated from the social life of the community as indicated by the traditions or customs that exist in Karangasem regency, especially in the village of Datah. Moreover, other than as an alcoholic beverages, *tuak* is also used in the religious ceremonies of Hindus. Seeing this many usefulness of *tuak*, although it violates the law, the society needs to be encourage to embrace this profession in an effort to meet their economic needs law. Selling *tuak* is becoming a profession because there is no other work in the Datah village, due to the arid conditions of the village farming land, led to a more suitable job done during the rainy season, because the village is in a barren conditions that are more suitable planted with coconut trees and palm trees as *tuak* producer.

Seeing a lot of potential that can be developed from the existence of *tuak* beverages, then there is need for synergy between government, private and public. Government and private sector can be a business partner in order to meet the community's economic need and improvement of local economic development. Using palm trees as a source of income for the community in the form of the sale of liquor (wine) and other processed ingredients such as sugars.

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