

Community-Based Organisation in a Transition Society: The Case of Balinese *Ormas* Conflict

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Abstract

Transitions in Balinese society as a result of internal conflict are critical opportunities to discover solutions for a better future for the society. The problem is how to investigate the conflict as part of the Balinese transitional development stages. Thus, the objective of this research is to answer that problem by examining the irregular transition stages of mass organization, also known as 'ormas' in Bahasa Indonesia, as a Balinese Community-Based Organisation (CBO) to get a better insight into Balinese society's transformation. This research employs a mixed method covering quantitative and qualitative descriptive data analysis. The qualitative data is collected by employing explorative key informant interviews while a survey of 519 respondents in six regions including Tabanan, Gianyar, Badung, Karangasem, Buleleng, and Denpasar is the source of quantitative data. The analysis presents the early stage of Balinese 'ormas' development followed by major issues and contradictions of the 'ormas' based on Balinese community perceptions. The main finding is that there were distortions in 'ormas' life cycles that hid their comparative advantages to become an ideal CBO. This paper concludes that 'ormas' transformation is the important step toward ideal CBO as part of Balinese community development. Therefore, adopting Lewin's change model with general practical steps as well as some policing practices can support the future development of Balinese CBOs for a better contribution to Balinese communities.

Keywords: CBO; Transition Society; Balinese; Ormas; Conflict

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INTRODUCTION

The implications of a society in transition have attracted wide attention from policymakers, leaders, government institutions, and academic researchers. Many discussions have contributed to the analysis of the consequences of a society in transition. However, the best way to gain considerable knowledge about the changes in the transitional society is by taking a case of research. It is inadequate to analyze transition by solely comparing the old and new lifestyles or current and previous development stages of a particular society. Therefore, this paper will choose Bali as a transitional society with CBO conflict as a background for the discussion.

Some studies are confirming that the existence of CBO could be one of the indicators of state conditions. Desse (2012) reports that Western and North Europe are the countries with better well-being and are also the countries with advanced development of civil organizations in which CBOs are part of them. Similarly, Chong (2011) summarizes that civil organizations play crucial transitional roles in many countries in the forms of social changes. To learn about social change, group dynamic analysis is one of the methods to understand how the reaction of a particular group in society toward changes (Burner, 2020). The social changes include globalization indicators such as ideological shifts, democratization, cultural movement, demographic change, or welfare state provision changes.

Transnational flows of people have been increasing around the world as a consequence of globalization. Development chains and technological progress of mass media trends support the changes in a group of people that can erode the base foundation of the cultural identity of a particular group (Cosenza et al., 2020; Maynard and Nandita, 2021). Therefore, globalization can affect the transformation of any kind of aspect of life caused by either internal or external factors. In addition, globalization can influence competition among agents which later shape structural transformations within societies. The transformation may have significant effects on an international tourist destination like Bali. A better explanation and discussion of the impact can be started from Yudina et al. (2016) statement as follows: *“the nature of modern tourism is defined by the conditions of globalization which will be the major sociocultural phenomenon in the coming several decades”*.

The Balinese society has been deeply affected by several changes at the local, national and global levels. Parker (2011: pp. 1) clearly stated that: *“Balinese culture and identity has also had to continually absorb and accommodate the strains of new concepts and global influences”*. Hobart (2017) describes that *“Bali has been subjected to breakneck social change driven in no small part by corporate capitalism”*. Both the pieces of literature point out that Bali is in the posi-

tion to find its strong identity in the fast change of the dynamic world. Although there is confidence in Verheijen & Putra (2020), who conclude that there is a successful transition of Balinese localism into the global world by taking the example of GWK¹ Park cases but the real figures of Balinese society in the trend of globalization are still questionable.

Previous studies about CBO have been conducted by different approaches. Huang (2015) reviews the Chinese CBO and found that it is important to provide institutional space for the CBO for the future development of civil society in China. Nørlund (2007) uses the Civil Society Index to analyze Vietnamese civil organizations and their role in the transitional phase of the country. The study concludes that in a transition society like Vietnam, CBO needs to change to attain its role for better social development. Ślarzyński (2022) examines Gazeta Polska clubs (right-wing civil society organization in Poland) as a case study. This study concludes that transforming civil society organization is one of the most important factors in undergoing regime transformation in Poland. Pascarani (2019) carried out a survey to get quantitative data on Balinese perception of *ormas*. The study found that more than 30 percent of Balinese view *ormas* as an unfavorable organization. Bawana (2022) uses the qualitative method to study the contribution of CBO in Myanmar in a democratization transition era. The study concludes that gaining support from the civil organization will affect the transition process toward democratization in Myanmar. Other researchers discuss the role of CBO in specific sectors including Petra et al. (2019) about innovation and Van Welie and Romijn (2017) about transition urban sanitation.

Looking at the previous study can give insight into the novelty of this paper which includes the case study, the method, and the analysis. This study is the first study of Balinese *ormas* conflict that looks at the life cycle of the *ormas*. The mixed method is also part of the novelty of this paper since most studies use a single method to discuss CBO and society. This study uses Lewin's change model to construct analysis which can also be classified as the novelty of this paper. This model is widely used in psychology and using this model in this paper is cross-discipline knowledge development.

This paper tries to answer the question: how the Balinese *ormas* conflict could be a lesson and an opportunity for a better future for Balinese society. The premise behind this question is that conflict can be used as a transitional indicator of the Balinese community. The topic was

¹ GWK stands for Garuda Wisnu Kencana, a cultural park for tourists, located in Ungasan, Badung, Bali. It resembles the Hindu God Wisnu mounting a bird, called Garuda.

chosen for several reasons. First, most of the discussion of Balinese studies focusing on the culture and development has been widely published. For instance, paper on *subak*², *Tri Hita Karana*, *adat vs dinas*³, and religion, but barely in the conflict setting. There is common knowledge that there is a truth lies in the conflict situation. However, research on Balinese society in what Hobart (2017) calls the missing link of solidarity background is still negligible. Thus, due to the lack of empirical research, this paper will focus on the conflict of *ormas* in Bali as the product of transitional society toward the modern world.

The aim of this study, therefore, is to explore the dynamic of Balinese society by analyzing the existence of *ormas* as part of the transitional development stage. It begins by investigating the historical forming of the *ormas*, activities, and *ormas* relation with Balinese society. It then brings out an integrative point of view of the picture of the *ormas* as a representative case of Balinese culture transition. The paper examines how the Balinese social changes have manifested the shift of *ormas* function from its ideal CBO roles. Special discussion is set down on how *ormas* redefine and re-orient themselves in the framework of Balinese cultural dynamic that is based on the harmonious relationship between humans, environment, and spiritual spaces. Finally, Lewin's model of change will be proposed to emerge *ormas* life cycles from an irregular stage toward a revival phase for the better transformation of Balinese society in the era of globalization.

Literature Review

The discussion on society in transition has been growing rapidly. Much publication in this area has focused on exploring the transition from a political background as democratization becomes prominent over the last decade. That is why, as stated by Wohlfeld (2014) that the words society in transition and state in transition have been used interchangeably. By referring to the definition of society and transition from many sources, Wohlfeld (2014) implies that society in transition is a complex path transformation of some people who have organized patterns of interaction.

There are many kinds of transition such as the transition to democracy (Rustow, 1970), transitional justice (Mobekk, 2005), post-conflict transition (Elbadawi, 2008), power transition (Tammen and Kugler, 2006), demographic transition (Lee, 2003), cultural transition (Brown and Vergrat, 2016), and sustainability transition (Loorbach et al., 2017), among others. Pye (1965) mentioned three kinds of topics related to society in transition including development and

²*Subak* is the water management (irrigation) system for the paddy fields on Bali Island, Indonesia.

³*Adat vs Dinas* namely two villages that grew and developed in Bali, where *adat* refers to a traditional group based on traditional ties, and is bound by the existence of a temple, while *dinas* refers to government or official administration activities.

change, underdeveloped condition, and the background of traditional order and the last one is the complex tensions and conflicts between old and new covering transitional assimilation between indigenous values and imported ideas.

Tamatea (2011) describes Balinese transitional society as "*a local manifestation of a globalizing culture of fear associated with the process of deterritorialization*". Unlike Marti, (2006) who explains deterritorialization as a transformation process caused by the dissemination of global modernity, Tametea (2011) outlines that deterritorialization in the context of *Ajeg Bali* movement as Balinese elite political agendas by implementing fear of dynamic changes in terms of ideas, images, capital, people, and technology. In this case, the transition of Balinese society is a combination of cultural transition (Brown and Vergrat, 2016) and transition to democracy (Rustow, 1970).

The fear of globalization's impact on Bali society has also been manifested in the presence of *ormas* as "traditional" village security (McDonald and Wilson, 2017). They stated that "*The presence of 'traditional' village security is also linked to a cultural revitalization movement, in which concerns with the preservation of Balinese culture have been taken up as part of the Ajeg Bali*". After acceptance of *Ajeg Bali* as a cultural preservation movement, *ormas* enter into the growth phase of their life cycle by recruiting more members in the demand of Bali defend from terrorist threats and local security reasons. However, McDonald and Wilson (2017) argue that the transition into the democratization era has initiated the ambivalent roles of non-state actors in the security sectors. Further, they explain that in the reform era, the non-state actors which were mainly *ormas* present in a large number of members and claim their legal actions to protect Balinese values. They also argue that claiming *ormas* roles is not right in the field of security in international relations.

Entering the security contestation is a dilemma for Balinese *ormas*. This is an organizational life change in Balinese society that marks a transitional period of the whole high organized traditional community. The security field is not part of the values that should be promoted by CBO Balinese society. Nørlund (2007) mentions that there are seven values that civil organizations promote in society including democracy, transparency, tolerance, non-violence, gender equity, poverty reduction, and environmental sustainability. Huang (2015) concludes that civil organizations' expansions need to be carefully examined in case they follow different paths to grow in the future. Therefore, Balinese *ormas* are in the transitional phase: should they continue to their current stages or should they transform themselves toward an ideal CBO framework in the Balinese society cultural background?

To transform *ormas*, there must be a strategy to ensure the success of the programs. The most challenge in the transformation program is the resistance within *ormas*. Therefore, the model of organizational change must be in place and practical considering the Balinese unique social system. Three models of change are widely used to analyze organizational change which are Lewin's 3-Stage model of change, Adkar's change model, and Kotter's model. Among those three, the first one is the most applicable in any kind of social structure considering its general steps that fit the complexity of human behavior (Burnes, 2020).



Figure 1. Lewin's three-step model of change

Sources: Processed from Burnes (2020); Grube and Wynn (2020)

Figure 1 exhibits three-step of Lewin's model. Figure 1 also displays that there are three stages of Lewin's model: unfreezing, change (moving), and freezing. The first stage is unfreezing in which knowing why changes are needed is crucial. The next step is a change which was defined by Lewin as "*a change of position within a field*" (Burnes, 2020). The last step is freezing which is prominently known as refreezing since this step reshapes the organization toward new stabilization performance (Burnes, 2020). Further, Burnes (2020) explains that Lewin recognizes a group activity as the core of social change which includes changes in culture, norms, policies, and practices.

RESEARCH METHOD

This research explores *ormas* as representative of Balinese transitional society from different information to get a complete insight of the whole analysis. The mixed method discussed in Brent and Kraska (2010), Stenger et al. (2014), and Schulenberg (2007) are utilized by combining qualitative and quantitative data structures. The combination method will search for a better understanding of whether quantitative and qualitative data confirm the same findings.

The qualitative data was collected by employing explorative key informant interviews involving *ormas* elites, academicians, Balinese culture experts, spiritual leaders, and government officers. The interviews provide a better understanding and greater insight into how *ormas* depicts and represents transitional processes of Balinese society. The results of qualitative data were combined with a theoretical framework of social change as well as previous findings in the area

of Balinese society research. The data collection was conducted from the first of June 2021 until the end of September 2021.

The quantitative data is collected by surveying 519 respondents in six regions including Tabanan, Gianyar, Badung, Karangasem, Buleleng, and Denpasar. The purposive sampling method is used by the snowball technique to get the subsequent respondents. The input data use an excel spreadsheet which is later on transfer into SPSS data sheet for tabulation processes. The questionnaire is constructed by following three steps. The first step is to collect some questions related to the purpose of the research. The second step is to test the questionnaire by choosing 20 respondents in Denpasar to get input on whether there are problems to answer the questions or if there are any unclear questions as well as difficulties to understand concepts and definitions. The last step is the reliability and validity test with Cronbach's alpha 0.8353.

RESULTS AND DISCUSSION

a. Organizational Transition: from *Seka* to *Ormas*

The existence of Balinese traditional organization was inspired by the principle of "*mesuka duka*" which was translated as mutual help (Ottino, 2000, pp.24) or discussed as sensible solidarity (Krishna, 2010: Part II-39). In terms of mutual help, Onda (2013) argues that mutual help can be a traditional social system to control the "tragedy of the commons". Onda (2013) explains that "*traditional mutual help remains important, has been transformed in the transition to modernity, and has contributed to the continuing development of Japanese society. While these customs have almost disappeared from modern life, the tradition of mutual help is still manifest in some modern civic activities*". On the other hand, solidarity is a communal action of individual that bring together the feeling of unity (Evans, 1977). By referring to Barkin and Lemus (2014) and putting Ottino (2000), Krishna (2010), and Onda (2013) together, we can explain the definition of *mesuka duka* as a collective action of a group of people who have organized patterns of interaction considering themselves as part of the commons.

In interviews with Balinese *ormas* elites during July 2021 which asked about the historical foundation of how the *ormas* were formed in their early development, drew out similar answers. Among the top three *ormas* in terms of membership such as Laskar Bali (LB), Baladika Bali (BB), and Pemuda Bali Bersatu (PBB), all of them were established in the spirit of *mesuka duka*.

One of the LB's leaders (Ketut Artanayasa or Pak Yoga) argues that similar backgrounds among LB members push them to collaborate to form closer friendships or brotherhood. Back to the early stage of LB establishment, Pak Yoga explains that similar hobbies among members and some lower well-being conditions such as unemployment and poor networking were the main driving force to starting the organization. Similarly, the chief on the duty of PBB (Made Mulia-wan Arya, SE, MH, or De Gajah) clarifies that the main goal of PBB is mutual help. There was no political intention behind the formation of PBB. It was started by the creation of a lottery club among members. From a different perspective but with a similar foundation, the advisory head of BB (Nyoman Gede Sudiantara, SE, SH, MH, or Punglik) insists that the main goal of BB is to be part of Balinese culture conservation to make sure that Bali to be Bali with its unique traditions and not something else.

However, the transition period that marked a change from Orde Baru to Reform Era has changed the practice of ideal goals of *ormas* in Bali. McDonald and Wilson (2017) categorize Bali *ormas* as security groups that find their way to boost security as a space of contestation. In Bali, the transition to democracy (Rustow, 1970) and cultural transition (Brown and Vergrat, 2016) play a significant role in which come together as push and at the same time pull factors to support McDonald and Wilson's (2017) categorization. Further, they conclude that the apprehension of a force that stimulates change in a particular community can be seen from the perspective of security as a site of contestation. This will show us how the harmful forces affect the community which leads to the demand for preservation as well as a secure situation. McDonald and Wilson's (2017) conclusion makes it clear that *ormas* became a case of Balinese society in transition as a mark from the "*dynamic and processes through which communities conceive of their values*". In a similar analysis, Izawa (2009) implies that the transition period after the collapse of Soeharto regime has opened up local autonomy that give an advantage to Balinese *ormas* to enter the security business which was the seed of what he calls "*the serious deterioration of security*" in Bali.

Talking about the Balinese transition toward the current situation, Sri Mpu Jaya Acarya Nanda (Geriya Serongga-Gianyar) gives a reason that Balinese values are structural. He explains that Tri Hita Karana (THK) is the basis of the structure of the harmonization principle in which harmony relation between humans, the human environment, and the human and spiritual world. Further, he identifies that the culture has deteriorated when the religious state as a communal space becomes a private space, therefore, there is no harmony anymore. He also argues that democracy is an artificial conception causing problems toward the harmony of the three relations of

THK. Concerning *ormas*, Sri Mpu stated that there is an ideological shift of *ormas* from the spirit of Balinese values because of the transition from rural to urban life characterized by heterogeneities and the economic and political development affecting *ormas* activities.

In the same spirit, Hadiwinata (2003) analyses the *ormas* as part of the transition to democracy in three different scepticisms such as the rise of local political bosses, the inflation of the concept of civil society, and the rise of “*premanism*”. The rise of local political elites and “*premanism*” in Bali has been discussed in McDonald and Wilson (2017) as well as in Izawa (2009). The second scepticism is supported by the Sri Mpu point of view about an ideological shift. There is ideological inflation of *ormas* in Bali from mutual help and solidarity in the form of *mesuka duka* and *pasemetonan* toward economic and political goals.

Therefore, the prevailing or typical qualities of CBO to be part of development catalyst have deteriorated to a limited low level of character. Unlike CBO in other countries over the world (see, e.g., Nørlund, 2007; Huang, 2015), the Balinese *ormas* have been influenced by their transitional society environment in a negative direction. In this case, *ormas* become objects of change rather than a source of emergence of transformation toward a better society.

b. *Ormas* in People's Perceptions

Primary data was collected among 519 people in six regencies and among them, 495 (95.38 %) answered all questions in the questionnaire. Most of the respondent has year 12 level (63.8 %) and more than 25 % has diploma, bachelor, and post graduate degrees. Most of the respondents are in the age of over 18 years old (99.2 %) and only 1.8 % are below 17 years old. This data shows that the respondents are mature enough to answer the questions.

Most of the respondents mentioned that Bali does not need *ormas*. However, almost ten percent (9.77 %) of respondents said that Bali needs *ormas*. More than 10 percent of respondents in the two regions also agree that Bali needs *ormas*. Most people agree that *ormas* make people uncomfortable (60.43 %) but more than a quarter of respondent (30.60 %) answer that *ormas* does not cause agitation in Balinese people. These results are similar to Pascarani (2019) who conduct a survey about Balinese perception toward *ormas* in 2017. Her results show that Balinese perception of Pemuda Bali Bersatu only rated 15.1% positive, 33.6% negative, and 51.3% no answer or did not know while Baladika and Laskar Bali was an almost similar tendency (13.8% positive, 34.9% negative and 51.3% did not answer and 14.4% positive, 34.6% negative and 50.9% no answer). However, the survey needs to be interpreted carefully since the non-respond rate was quite high (more than 50 %).

When the respondent was asked about whether *ormas* fit with the Balinese harmony principle (THK), most of them (48.07 %) mentioned that *ormas* does not follow the spirit of THK. However, the rest (52.93 %) might agree that *ormas* have a place in the THK framework. Correspondingly, the interview with Sri Mpu Jaya Acarya Nanda confirms that in his perspective, *ormas* is important but need to be improved in all of its existence by upgrading the membership mindset through educational approaches. He describes that in all civilization history, lower education achievement tends to cause more problems. He remarks that Bali does not needs strong people who fight with other Balinese but are powerful in terms of ability and contribution.

The Sri Mpu opinion was pointing out the ideal goal of CBO as the organization that can accelerate the nation's development to achieve a better standard of living. CBO has a big chance to mobilize grass root toward better conditions. CBO can also be a development channel to socialize government programs and at the same time become people's aspiration channels to policy-makers. In this case, CBO could be a transmission belt (Albareda, 2018) to contribute to policy establishment cycles or program development process. Jaysawal (2013) mentions that civil society can assist the processes of conflict resolutions by making a smooth communication between government bodies, grassroots, and other conflicting agents.

Another mark from Sri Mpu Jaya Acarya Nanda is that the emergence of the middle class in Bali should not be part of *ormas* contestation rather they have to find themselves as a Balinese capital for a better Bali. It was mentioned in many kinds of literature that the middle class plays a significant role in the community (Darbon, 2019; Chun et al., 2011). The fast growth of tourist development in Bali has been followed by an increasing number of the middle class which is also part of the transitional society. Therefore, how this middle class can be a channel of *ormas* transformation is one of the challenges for the Balinese community in the future. In a similar analysis, Meliala (2006) describes a rhombus shape of population, most of the population concentrate on the middle class, which tends to generate a better deal with democracy and its aspects. Therefore, it is crucial to promote sustained policies that actively encourage the growth of the middle class in Bali.

There is a paradox in Balinese *ormas* that is based on people's perception survey. Among 700 answers from open questions, 232 of them (33.14 %) want *ormas* to be banned from Bali. Interviews also emerge that Bali does not need *ormas* since Bali already has *Pecalang* as part of local or traditional security. However, *ormas* gain a huge number of members among Balinese people. The interest of Balinese to be an *ormas* member can be seen from the numbers of *ormas* membership that grow rapidly, particularly in the year up to 2017.

This paradox is not a good trend for Balinese society. The two poles in this case can be marked as contradictions that have a divergence tendency (Gnyawali et al., 2016). The goal of the *ormas* and the expectation of Balinese people have different directions but some parts of them intersect or overlap. Therefore, Gnyawali et al., (2016) explain that the consequence of this paradox is a conflict due to differences in strategies or identities and challenges of balancing interests.

c. Transition to Transformation

In general, Balinese *ormas* mainly follow the stages of organizational life cycles with the irregular transition when they show different paths outside of traditional order. At the founding stage of the *ormas*, their structure is simple and informal following the spirit of *seka*. Most of the *ormas* founders establish the organization only with the goal of *mesuka duka* and *pasemetonan*.

The second stage of the Balinese *ormas* is the growth phase. At this stage, *ormas* succeed in developing their distinctive position in Balinese society. The stage was characterized by the rapid growth of membership. This was confirmed by Nyoman Gede Sudiantara who stated that between 2016 and 2017 Baladika membership increase rapidly to 73 thousand members. Similarly, De Gajah stated that he never imagines and expect that PBB will grow as one of the well known *ormas* in Bali.

After reaching a rapid growth phase, Balinese *ormas* enter into the irregularity transition stage. In this stage, Balinese *ormas* supposed to achieve maturity stage by focusing their operation as an ideal CBO to reinvent their business as part of community development for a better future for the Balinese community. *Ormas* distinctive comparative advantage has to be developed in the framework of sustained commitment of the organization that is *pasemetonan* and *nindihin gumi* Bali (brotherhood and solidarity to protect Bali) and Balinese culture conservation. *Ormas* is a community-based organization, therefore, if the goal of the organization is only to create a profitable return for personal or internal organization purposes, then it will not reach the maturity stage since the personal profitable return become a constraint of CBO growth. Balinese *ormas* enter a decline stage after the growing phase that may end up with the negative prospect of future organizational existence.

However, there is a transformation stage in an organizational life cycle when the *ormas* decline stage could be transformed into a successful revival. This paper considers three stages of Kurt Lewin model (Burner, 2020) that will explain the Balinese *ormas* current transition stage toward transformation. The model was combined with the transformation-intent model of C2 (Clark and Jones, 1999) as the main characteristic of transformation processes.

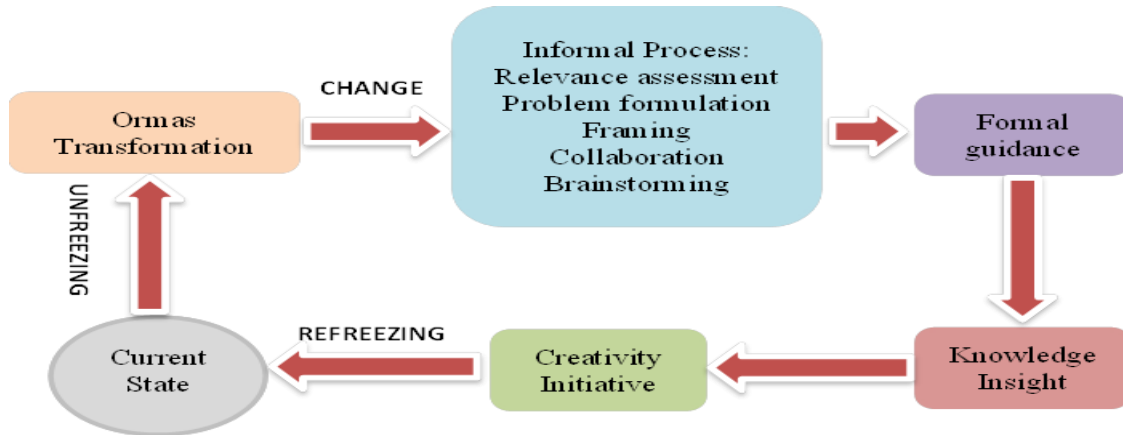


Figure 2. Ormas Transformation Framework

Sources: Processed from Burnes (2020); Clark and Jones (1999)

Figure 2 depicts post-conflict the transformation of the *ormas* in Bali. The current situations of Balinese *ormas* need to change since their irregular life cycles restrict them to achieve the maturity phase. Three indicators from Figure 1 also confirm that the awareness of organizational change as an unfreezing step in Kurt Lewin model is inevitable for Balinese *ormas*. In the change process, the formal guidance stages establish many kinds of informal inputs that produce knowledge or insight for a better understanding of *ormas* and their communities, values, and cultures. The implementation of the knowledge through initiative and creativity will transform *ormas* into a new desirable current state.

d. Future Development of Balinese CBOs

The issue of Balinese CBO conflicts on one hand and the society in transition on the other has increased awareness of taking into account the role of CBO in regional development. However, there are risks in developing CBOs capacity buildings. Miller et al. (2008, pp.175) mention that supporting CBOs as a social organization has to consider the environment where they are established. This careful thought will support the organization to achieve its full potential in its life cycles. In addition, they remind us that the development of CBO has to consider the local economics of community-based life since CBO life cycles follow its changing environmental conditions.

Considering community-based life as part of *ormas* capacity building has also been remarked by De Gajah who notices that Balinese cultural values such as politeness and respect have to be promoted. The reason behind this notification is that Bali depends on the tourism industry which depends on those values. Therefore, he perceives those peaceful social relations, as

well as hard work, need to be actively encouraged to be part of *ormas* capacity building.

Following Miller et al., (2008, pp.178), some dimensions need to be examined for CBOs capacity development such as environmental scanning, innovation, resources acquisition, leadership, communication, cooperation, vision, program development, program management, resource management, human resource management, information system management, and program evaluation. Consequently, the future development of Balinese CBOs requires strong planning, administration, and leadership to make sure that they provide better contributions to Balinese communities.

Chechetto-Salles and Geyer (2006, pp. 3) propose six aspects of CBOs management that need to be considered in achieving the ideal path of CBO life cycles. Figure 3 shows the six aspects of community-based organization management. The first three aspects are vision, mission, and values. Bratianu and Balanescu (2008) define vision as “*an idealistic projection of the organization in an undefined future, in a mature and successful position*”. They stated that the missions combine the organization's social goals and the reason why the organizations need to generate their comparative advantages. Therefore, *ormas must* integrate Balinese values into its missions and visions to create a sense of identity as a social service organization. These values have to be *ormas* foundations to execute its strategies, actions, and project plans as well as strategic goals. All of the management aspects could improve *ormas* performance toward a new advantageous growth phase.

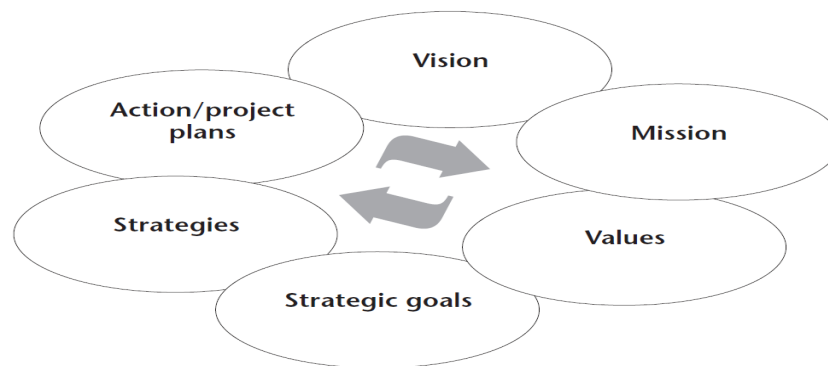


Figure 3. Community-Based Organisation Management

Sources: Processed from Chechetto-Salles and Geyer (2006, pp. 3)

Finally, this paper shows a similar result to several previous studies that discuss CBO and related civil society organizations. In the same conclusion as this paper, Van Leeuwen and Verkoren (2012) infer that there are two challenges for people who work in the post-conflict society setting. The first is to balance between goals and strategies to improve society by focusing on

civil society organization (which is the CBO transformation in this paper) and the second is to overcome the difficulties of doing it in the complex structures of civil society organizations (this paper proposes six aspects of CBO management). Other studies involving Huang (2015), Nør-lund (2007), and Ślarzyński (2022) summarize a similar conclusion with this paper that transforming civil society organization is the most crucial aspect in accelerating society's transition toward better development outcomes. As mentioned previously, a quantitative survey of Pas-carani (2019) shows that most Balinese people reveal negative perceptions toward *ormas* which is identical to this paper (60.43 % of people agree that *ormas* make them feel uncomfortable). Single method research by Bawana (2022) also supports this paper which explains that transition-al society toward democratization needs people-based organization as an impetus. In a wide per-spective study, four recommendations of Van Wessel et al. (2019) indicate close relation between transformation and CBO management solutions in this study. They conclude that formal and in-formal support to civil society organizations, a collaboration between government and the organi-zations, policy design support for civil organizations, and public commitment are the main viable steps for supporting civil organizations.

CONCLUSION

Ormas in their early stage was established to preserve and develop Balinese culture through the traditional spirit of mutual help (*mesuka duka*) and solidarity (*pasemetonan*). Over-time *ormas* has been utilized as a part of economic and political exploitation. This tendency was supported by the fast changes in the local and national environment in the form of democratiza-tion and decentralization. There was a transition period from a new era to a reform era which bring out *ormas* into a new stage of phases. By considering an organizational life cycle perspec-tive, this paper recognizes that Balinese *ormas* have experienced moving into irregular transition stages that could bring negative impacts on Balinese society. Transformation processes are need-ed to refreeze *ormas* into their ideal CBO existence as part of community development to achieve a better life for Balinese society. By bringing back *ormas* to its original spirit of *mesuka duka* and *pasemetonan*, *ormas* could be one of the Balinese social capitals that leads to stability and cohe-siveness toward Balinese people. Future research should closely explore *ormas* from a variety of theoretical frameworks and larger data sets. In addition, proposing a transformation model in the different specializations of knowledge will enrich the application of the model. This will also lead to more diverse outcomes and analyses.

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