

Culinary Franchise Business in The Perspective of Ajeg Bali

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Abstract - This research was conducted with qualitative methods to understand the use of various discourses of Ajeg Bali movement in marketing the culinary business of Bakso 100% Haram. Data was collected by interviewing, observing and documenting studies and interpreted with the help of the theoretical framework that had been prepared previously. The results of the study show that the discourse of Ajeg Bali is used in the form of posters, jargon, and sculptures that can encourage buyers to visit as part of the effort to show their Balinese identity.

Keywords: *ajeg bali; discourse; marketing*

I. INTRODUCTION

Culinary business is one of businesses that is popular today (Egel and Susanto, 2017). This condition can be seen from the proliferation of new types of food sold in various cities in Indonesia. When viewed from the business process, today's culinary business can be classified into creative industries because it relies on creativity and innovation (Suryana, 2013). This can be seen in various culinary businesses that are no longer just selling flavors but have penetrated into the way of serving, consuming sensations, and selling methods.

One of the culinary businesses that use an attractive sales method is *Bakso 100% Haram* which is located on Jalan Ahmad Yani Singaraja. This business uses an attractive tagline by using a religious identity such as the term of "haram" the opposite of "kosher" which is juxtaposed with the word "celeng"/boar or pig. This is certainly a contradiction because in general, in the countries with a majority Muslim population such as Indonesia, the words *haram* and pigs are words that should be avoided. In addition, the sales method that is carried out by utilizing the franchise system also makes this business more attractive to understand.

Based on the results of the research by Dewi and Atmadja (2016) who examined the marketing strategy of *Bakso Celeng 100% Haram*, it can be seen that the franchise system implemented by this business is spread in several cities, namely Denpasar, Gianyar, Tabanan, and Karangasem. All locations that are parts of the franchise are well developed and able to attract the consumers.

The franchise system carried out by the owner is also related to the movement of *Ajeg Bali*. One characteristic of this movement is the effort to strengthen the identity of Balinese so that it can distinguish between Balinese and other ethnic groups living in Bali (Atmadja, 2010). In addition, this movement also has an economic dimension to make Balinese become the host in their own home in the economic field.

On the perspective of identity politic, what is done by the agent of *Bakso Celeng 100% Haram*, is very interesting. The franchise system is not solely for financial gain, but is also done to foster Hindu small entrepreneurs to be able to carry out business activities well so that they can compete with non-Balinese ethnic culinary entrepreneurs in Bali. This can be seen in various photos of Bali entrepreneurial development activities as well as various social activities that are displayed in every stall of this franchise network.

The dimension of empowerment based on Ajeg Bali movement in the franchise network of *Bakso Celeng 100% Haram* is an interesting phenomenon. This shows that in carrying out economic activities, people cannot be said to be purely rational but they also consider the structural and cultural aspects that surround them (Swedberg and Granovetter, 1992).

One manifestation of Ajeg Bali spirit in the culinary business is shown by the utilization of various jargons, narratives and images displayed in *Bakso Celeng 100% Haram* stalls located on Jalan Ahmad Yani Singaraja. This article will discuss the use of various jargons, narratives, and images that are not merely showing the spirit of the Ajeg Bali movement, but at the same time it is a marketing strategy that give a distinctive feature to differentiate their products from other meatball products. This article is the result of a research about marketing strategy undertaken by *Bakso Celeng 100% Haram* by using various jargons, narratives and images.

II. LITERATURE REVIEW

Bali has tremendous changes due to the influence of globalization and cultural strategies carried out by the government of *Orde Baru* regime. Globalization with its ideological content, namely capitalism, market ideology, consumerism, materialism, commercialism, moneytheism,

imageism (Atmadja, 2010, 2014, Lull, 1998; Ohmae, 2005; Micklethwait and Wooldridge, 2007; Piliang, 2004; Fiske, 2012) making various traditions that live on Balinese society begin to be eroded.

The cultural strategy adopted by *Orde Baru* government was carried out by developing the roots of the nationalism culture which led to the nationalization of culture (Kuntowijoyo, 2000). The problem then arises when the national culture is a manifestation of the dominant culture which in this case is Javanese culture, so that in principle, the nationalization of culture can also be referred to Javanization of culture (Mulder, 2001).

After the collapse of *Orde Baru*, there was a massive structure reversal. What was considered good in that era began to be abandoned, and what was suppressed in *Orde Baru* era emerged as alternative truth. This condition led Balinese to fight against the nationalization / javanization of culture which was massively carried out during the *Orde Baru* era. In addition to resistance to the nationalization, resistance to globalization also began to emerge. These two things were the dominant factors that drive the emergence of the cultural identity defense movement which in Bali is known as the *Ajeng Bali* Movement (Atmadja, 2010).

A manifestation of the *Ajeng Bali* movement is an effort to seize the economic resources that have been dominated by immigrants, mainly in the non-formal sectors (Atmadja, 2010). This struggle created a variety of entrepreneurial activities which began with the emergence of Koperasi Krama Bali (KKB) in the early of 2000s. In its official website, KKB has a vision of "Fighting for the economic security of the Balinese by playing as the main actor in developing the economy and social culture of the Balinese towards *Ajeng Bali*". To implement this vision, KKB carried out empowerment activities by providing credit and entrepreneurial skills for Balinese people who want to engage in the informal sector. One business system that can be done to achieve this goal is to use a franchise system. As contained in Government Regulation No. 42 of 2007 concerning Franchise, the meaning of franchise is a special right that is owned by an individual or business entity with a business characteristic in order to market proven goods and / or services and can be used and / or used by other parties under a franchise agreement.

In its activities there are two parties that are related, namely franchisors and franchisees. The franchisor is the party that gives the right to utilize and or use the franchise owned by the franchisee. Franchisors provide brand names, market research, location assistance, advertising support, training, ongoing support and other sources to increase success (Slamet, 2016). In this franchise system the franchisor can carry out empowerment activities so that this system is not carried out solely for business purposes but also carried out in the framework of franchisee capacity development.

III. RESEARCH METHOD

This research begins with the determination of key informants. Informants are selected based on their knowledge

of the problems. The development of the number of informants was done by snowball, so that all the informants could explore the emic aspects. In addition to the interview method, data is also obtained through observation and documentation studies. Triangulation method was carried out to test the data validity. Data analysis follows the steps of Berger and Luckmaan (1991) and (Berger in Samuel, 2012) and Derrida (in Lubis, 2012) - it can also be related to Kriyantono (2015), namely: *first*, conceptualization in the form of activities identifying related emic concepts with the problem studied in this research. *Second*, the results of conceptualization of tangible activities do not take for granted the meaning of the concept given by the informant, but accompanied by careful and critical interpretation in order to produce new meanings - not apart from the meaning given by the information. *Third*, this activity is related to deconstruction, which is to dismantle the meaning of the emic concept or even can be done on various other data derived from social and artefactual actions to identify the network of power, ideology, interests, motives, goals or desires that are behind it intentionally or unintentionally hidden by cultural actors. Demolition not only produces new meanings for a concept, but is also arranged in the form of hypotheses or tentative theories. *Fourth*, proof, namely proving the truth of the tentative theory through further data collection - can be accompanied by deconstruction to produce critical social theory in response to research problems. *Fifth*, objectivation strengthens the findings by referring to social theories and / or other people's findings about the same study. the application of these steps can overlap or one strengthens the other.

IV. RESULTS AND DISCUSSION

A. History of Establishment

Bakso Celeng 100% Haram was founded on 15th September 2011 by Mr. Made Wintara Jaya, SE, at JL. A. Yani No. 178 A, Singaraja. This business were intentionally managed with a franchise system and already spread in several districts in Bali (Badung, Denpasar, Gianyar, Karangsem, Tabanan and Buleleng) on its first launching. This business name was created by Mr. Wintara himself with the intention of attracting the consumers. The word "haram" can attract consumers to visit. The business owner said that the name of "Bakso Babi" (pork meatball) was common, so it was replaced by "Bakso Celeng" (wild boar meatball) ("celeng" is coincidentally pseudonym of Mr. Wintara) and 100% haram (haram for Muslims and not for Hindus) so that many people were curious about the naming of this business and interested in consuming these meatballs. The consumers of this pork meatball are not only among Hindus but also other than Muslims such as Chinese. This business has a certificate of "sukla" which means that all equipment and basic materials are clean and hygienic.

The initial capital for the establishment of this business is about Rp. 500,000.00. The first stall was impermanent on the road. Now the owner could develop their business well and have a permanent place.

B. Franchise System

The marketing system in the form of a franchise is selling the business ownership rights to others. The franchise package is sold for Rp. 25,000,000,- consisting of: business name, logo, carts, boiled meatballs included its broth. The package without the cart is charged Rp. 20,000,000,-. According to the owner's wife, the transaction process with the franchise system is by order. The franchisees to or branches use order meatballs and its broth if their supply has run out. The order is sent one day after the order date.

There is no profit sharing between franchisors and franchisees in this system because the profits obtained are managed by each branch. The franchisor only gets profit from the number of meatballs ordered by each branch. It can be said that the profit obtained by the central stall in Singaraja comes from the direct selling to consumers and serves meatballs production in accordance with branch requests.

C. Utilization of Ajeg Bali Narrative in Marketing

The business owner of *Warung Bakso Celeng 100% Haram* makes good use of *Ajeg Bali* discourse in his marketing strategy. *Ajeg Bali* narrative is shown by various posters, sculptures, and words that clearly show that the product is a processed pork product as can be seen in some of the images below



Figure 1. Meatballs raw material are displayed explicitly

By displaying this clearly, this business wants to show that their products are different from other meatballs that is made from beef or chicken. The use of the word *celeng* also shows that this meatball stall is owned by Balinese Hindus. Efforts to highlight this religious aspect can also be seen from various certificates from the Young Intellectual Forum of Hindu Dharma and the words that show that with this kind of culinary the seller can carry out the *yadnya* as shown in the following image



Figure 2. Awards plaque and its information indicating that some profit are used for *yadnya*.

The installation of the award plaque from the Young Intellectual Forum of Hindu Dharma is an attempt to give legitimacy that this business has gained legitimacy from religious organizations so that it can be used as a culinary alternative that meets the criteria of *sukla* (clean and hygiene). In addition, it is also conveyed that through this culinary business, traders can carry out their *yadnya* (sincere sacrifice) as one of the obligations for Hindus.

By displaying various posters, sculptures and words, the owner of *Warung Bakso Celeng 100% Haram* becomes a part of identity politics utilization which is a characteristics of *Ajeg Bali* movement (Atmadja, 2010). This identity politics is expected to make consumers draw a clear line between two binary opposition which is an integral part of Balinese society which is called *rwa bhineda*.

The idea of binary opposition is commonly applicable to Balinese people. This cannot be separated from one of the principles of Balinese culture, namely *rwa bhineda* which emphasizes the recognition of two different things. The idea of *rwa bhineda* is included in a theory, namely structuralism as proposed by Levi-Strauss (Sperber, 2004; Harland, 2006; Ahimsa-Putra, 2001).

- Balinese seller : non-Balinese seller
- Pork-based food : makanan berbahan sapi
- Clean and hygienic : not clean and hygienic certified
- partly for *yadnya* : profit oriented

The utilization of posters, sculptures, and words aims to send message to the consumers that by buying *Bakso celeng 100% Haram*, they can enjoy the culinary presented by Balinese (Hindus) according to the procedures of Hinduism, which is indicated by the award certificate by a Hindu religious organization, some of the profits are used for *yadnya*.

V. CONCLUSION

Bakso Celeng 100% Haram is a culinary venture that uses the narrative of the *Ajeg Bali* movement in its marketing. This was demonstrated by various posters, sculpture and words that clearly indicated that this effort was carried out by Balinese people and used the rules of Hinduism.

This effort is not only done to promote the *Ajeg Bali* movement, but also to provide messages to consumers. Through this message, consumers will be more interested in consuming because they feel they are part of the supporters of the *Ajeg Bali* movement.

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