

PROCEEDINGS

PUBLIC POLICY AND EVENT INTERNATIONAL SEMINAR

Popular Culture and Cultural Values From the Perspective of Public Policy



Reviewer

A/Prof. David Reeve

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Editors

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Anak Agung Istri Putera Widiastiti, S.Sos., M.Si.

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Slamat Trisila



Universitas Ngurah Rai



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**Fakultas Ilmu Sosial dan Ilmu Politik
Universitas Ngurah Rai, Bali, Indonesia
8 April 2017**

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SAMBUTAN REKTOR UNIVERSITAS NGURAH RAI

Om Swastiastu,
Assalammualaikum Wr. Wb.
Salam Sejahtera,
Namo Budaya,

First of all, let us together say praise to God Almighty because over His grace so that the activities of the International Seminar on the theme “Popular Culture and Culture Values from the Perspective of Public Policy” on this day, Saturday, 8 April 2017 is housed in Ngurah Rai University’s Auditorium can be accomplished. As Rector of Ngurah Rai University, I warmly welcome this International Seminar on implementation due to the cooperation of Faculty of Social and Political Sciences of Ngurah Rai University and the Academy of Economics (STIE) Sahid Bali and Indonesian Association for Public Administration (IAPA).

In this good opportunity, I express my gratitude and appreciation extended to all those who have attempted to muster all the resources for the realization of these activities. This international seminar has relevance and strategic for both the institution and individuals publish research results for lecturers, since one aspect of Tridharma College relatively less. Therefore the activities of seminars and publications are expected to patch the flaws in question. Great themes raises in this seminar very interesting, that is, how popular culture and cultural values are reviewed from the perspective of public policy. As it known the phenomenon of globalization supported the advancement of information technology such as the internet has changed in many things in various aspects of human life.

In the field of economics for example, with the stock exchange intermediaries make traffic capital between countries are moving very fast. While in the field of communication, online media make the flow of information moving faster than conventional media. In addition to this social media presence makes everyone can now reveal its expression in public spaces. Similarly in the field with the online mode of transportation on one side benefit consumers and open new jobs but on the other hand raises a feud with proponents of the conventional mode of transportation. Not left behind in the field of art, the way citizens enjoy the movies and especially music is now different from the previous period. Simply by access the youtube and pay TV subscription. In Indonesia, online media, transport online, google, youtube are the medium of popular culture that affects various aspects of the life of citizens. Due to the exchange of goods and services through the medium of popular thus leak also beyond the cultural

values behind the goods and services as well as the technology. Due to the popular culture takes places in public space then it should get attention from the public policy perspective. The goal is to make all stakeholders get fair treatment from the state. Although all of the Commitee have been trying everything possible in this seminar objective, but as an ordinary human being, of course, there are things that are still less than perfect. In this good opportunity me on behalf of the leadership of the University deliver a profuse apology when there are things that are less acceptable in the whole seriesof this International Seminar.

Thus I welcome this with the hope that this International Seminar activity can be beneficial for all of us.

Om Shanti, Shanti, Shanti Om.

Denpasar, 30 Maret 2017
Rektor Universitas Ngurah Rai

Dr. Drs. Nyoman Sura Adi Tanaya, M.Si

**THE THE SPEECH OF COORDINATOR OF
KOPERTIS WIL.VIII
FOR INTERNATIONAL SEMINAR ON POPULAR
CULTURE AND CULTURE VALUES FROM THE
PERSPECTIVE OF PUBLIC POLICY
AT NGURAH RAI UNIVERSITY, 8 APRIL 2017**

The honorable: The Speakers, Prof. David Reeve and Dr. Diane Buttler

The honorable: The chief of

The honorable: All experience experts being present in this room

The invitees, Ladies and Gentlemen.

Om Suastiastu,

Good Morning and it is a great pleasure to welcome you to Bali

First of all, let us pray and praise to Ida Sang Hyang Widhi Wasa (The Almighty God) as for His bounty we can be here together to attend the International Seminar on Popular Culture and Culture Values From The Perspective of Public Policy hosted by Ngurah Rai University

In this wonderful time I would like to thank the all speakers, all experience experts and all audiences for your willingness to take a part in this international seminar.

Ladies and Gentlemen,

I would be very happy to inform you that by attending this seminar we all have strategic opportunity to share and exchange our scientific experiences. Therefore, beside giving particular benefit to all participants, I am really sure this seminar will result in some important and useful things for the quality improvement of our high education.

Ladies and Gentlemen,

Finally, I wish you a happy seminar and hopefully you all could reach the beneficial result from this important meeting. And now, by mentioning "Om Awignam Astu Namo Shidam" I declare that this seminar is officially opened

That's all my short speech and thank you very much for your attention.

Om Shantih, Shantih, Shantih. Om.

KATA PENGANTAR
Dekan Fakultas Ilmu Sosial Dan Ilmu Politik
Universitas Ngurah Rai

Dr. Gede Wirata, S.Sos., SH, MAP

Lahirnya modernisasi kehidupan telah banyak merubah cara pandang dan pola hidup masyarakat, sehingga peradaban yang terlahir adalah terciptanya budaya masyarakat konsumtif dan hedonis dalam lingkungan masyarakat kapitalis. Fenomena ini tidaklah dianggap terlalu aneh, untuk dibicarakan dan bahkan sudah menjadi bagian dari budaya baru hasil dari para importir yaitu para penguasa industri budaya yang sengaja memporak porandakan tatanan budaya yang sudah mapan selama bertahun-tahun menjadi bagian dari jatidiri bangsa Indonesia itu. Tergesernya budaya setempat dari lingkungannya disebabkan oleh kemunculannya sebuah kebudayaan baru yang konon katanya lebih atarktif, fleksibel dan mudah dipahami sebagian masyarakat, bahkan masyarakat rendah status sosialnyapun dapat dengan mudah menerapkannya dalam aktifitas kehidupan.

Dalam penglihatan kita sehari-hari, telah terlontar suatu pertanyaan berapa banyak dan berapa macam hadirnya “budaya asing” lewat sosok-sosok yang mengatas namakan dirinya bagian dari “masyarakat modern” bertebaran di sekitar lingkungan dimana kita berada?. Keanehnya mengisyaratkan bahwa keberadaan budaya baru ini telah mendominasi dan memegang kendali dalam realitas kehidupan serta mampu melindas sedikit demi sedikit dan akhirnya menggeser budaya lokal hingga tersudutkan dan terlempar dari lingkungan masyarakatnya. Tanpa disadari, bahwa kita telah terjebak dalam perangkap suguhan praktik-praktik yang mengusung “budaya asing” itu, telah memaksa menjadi bagian hidup dari masyarakat modern, hingga melahirkan suatu istilah “gaya hidup” sebagai simbol atau ikon masyarakat modern. Kenyataan ini menjelaskan bahwa pradigma tentang suatu “gaya hidup” yang sudah membudaya dan menjadi ikon dari masyarakat modern itu, sudah menyusup dan memprovokasi masyarakat dengan menjelma dan menyatu menjadi figur-figur pencari sensasi dalam ruang hiruk pikuk dan berkecamuknya pernik-pernik peradaban di tengah keragaman pola hidup masyarakat modern. Fenomena yang terjadi merekam suatu realitas kehidupan yang mengisyaratkan kekontrasan hidup dalam jatidiri bangsa Indonesia, betapa tidak terkadang kita mengeleng-gelengkan kepala, entah pikiran apa yang ada di dalam otak kita tatkala

melihat gaya penampilannya yang mengundang sejuta tanda tanya.

Kuatnya serangan media khususnya televisi dengan segala macam bentuk keragaman tayangan, berdampak pada sikap gaya hidup masyarakat yang cenderung konsumeristik dan berjiwa hedonis serta menonjolkan berpenampilan kearah keglamouran hidup. Perilaku santun dan norma-norma kehidupan yang terlahir dari warisan para leluhur bangsa ini, telah terkoyakkan oleh hadirnya budaya populer yang serba instan dan cenderung materialistik itu, telah merusak sendi-sendi kehidupan berbangsa, bernegara dan bermasyarakat. Para generasi insan negeri ini lebih cinta dengan kebudayaan impor ketimbang dengan budayanya sendiri. Para remaja, eksekutif, termasuk para tante girang dan para omm serta orang tua dalam memenuhi kebutuhan hidup, lebih percaya pada produk-produk buatan luar negeri dari pada produk bangsanya sendiri, termasuk pola hidupnya yang jelas-jelas bertentangan dengan ideologi dan falsafah hidup bangsa ini. Bagaimana mungkin menumbuhkan jatidiri bangsa ?, sementara kita tidak mempercayai hasil dari keringat dan pikiran kita sendiri. Bagaimana mungkin membangkitkan semangat kebangsaan sementara ideologi Pancasila dikoyak-koyak dengan hadirnya ideologi lain. Karena jatidiri bangsa yang lemah itulah, membuat insan negeri ini tak berdaya menjadikan Republik Indonesia menjadi sebuah negara yang mandiri dengan kekuatannya sendiri. Praktik-praktik yang mengusung budaya kapitalispun telah mendominasi dalam lingkungan masyarakat, baik di perkotaan maupun di pedesaan

PREFACE
Dean of Social Science And Political Science Faculty
Ngurah Rai University

Dr. Gede Wirata, S.Sos., SH, MAP

Inception modernization of life has been changed some society perspectives and lifestyles, with the result that civilization is born has created culture of consumerist society and hedonist in capitalist society.

This phenomenon is not considered too strange, for discussing and even have became part of a new culture that is the result of importers rulers, namely culture industry rulers. It was deliberately shattered culture of rule. It has established for many years to be a part of the Indonesian identity.

The local culture has ratcheted from environment that is caused by arise a new culture which is more attractive, flexible, and easy to understand by some communities, in fact low status social community can easy to

implement in life activities.

In our everyday vision, has thrown a question, how much and what kind of presence of “foreign culture” over the figures in the name itself part of “modern society” scattered around the neighborhood in which we live?

Weirdness hinted that the existence of this new culture has been dominate and control in the reality of life and be able to grind slowly and finally shifts the local culture until cornered and thrown out of their communities. Unconsciously, that we have been caught in the really practices trap that has been carrying “alien culture”, it has been forced into a vibrant part of modern society, than create a term of “lifestyle” as a symbol or icon modern society. This fact explains that the paradigm of a “lifestyle” that has been entrenched and became an icon modern society, it has been infiltrated and provoked society by transformed and coalesces into figures thrill seeker within the bustle and turmoil of trinkets civilized amid diversity lifestyle of modern society. The phenomenon that occurs to record a reality that suggests the contrast of living in Indonesian identity, not how often we shook head, whether the mind what is in our mind when was seeing a performance style that invites million question mark. Made to strength, especially television media with all kinds of impressions diversity, impact on the attitude of society lifestyle consumerism and soulless hedonists and showing highlight towards sociality style. Polite behavior and norms of life that is born from the ancestral heritage of this nation, has lacerated by the presence popular culture which is almost instantaneous and tend to be materialistic, has undermined the foundations of nation, state and society. The human generation of this country was more love with important culture rather than to his self culture.

The teenagers, executives, happy auntie, happy uncle, and parents onto make to requirement of life. It has more confidence toward foreign products rather than nationality product it’s self. It was including the pattern of life which is clearly contrary with ideology and nationality life philosophy. How is grow the nation’s identity as possible? While we do not believe the results of our own sweat and mind.

How is inspire to passion of nation, meanwhile the ideology’s Pancasila torn by the presence of other ideologies. Because that is a weak nation’s identity, have making a human in this country helpless to be make the Republic of Indonesia became an independent country with its own forces. The culture of capitalism has carried practices that have dominated within the community, both in urban and village areas.

PREFACE

This international seminar basically does not end when the event is done. Efforts to disseminate result and recommendation from research have been an integral part of a research process itself. The results of research should remain open at certain level and be widely publicized.

Publishing the proceedings of “Popular Culture and Culture Values from the Perspective of Public Policy” is an effort to disseminate research results. This proceeding book is a collection of research and study of researchers, academics, and doctoral candidates with different background from many fields of science such as politics, public administration, culture, education, arts and tourism.

As organizer of the seminar, we hope this proceeding book is able to provide information and inspiration for those who are related to the topics of the research. We would also like to express our sincere gratitude and appreciation to all those who have supported in organizing this international seminar. Hopefully this small step can be a stepping stone for next bigger effort.

Denpasar, 8 April 2017
Steering Committee,

Derinta Entas, S.E., M.M

CHAIRMAN OF THE COMMITTEE REPORT

Om Swastyastu
Ass. Wr. Wb.
Salam Sejahtera
Namo Bodhayah

Distinguished Coordinator Kopertis Region VIII
Jagadhita Foundation of Chairman and the members
Rector of the University of Ngurah Rai
Officials environment structure Ngurah Rai University
The keynote speakers
The speakers that his paper had been selected
The participants of the seminar
The reviewer and editor
The students, BEM Fisip UNR
As well as the Committee defensively able to realize this event.

Permission and grace of God Almighty, then we can be present in the auditorium of the University Ngurah Rai, in the framework of the International Seminar on the theme “Popular Culture and Cultural Values in Public Policy Perspective”.

Ladies and Gentlemen,

On this occasion, allow me as the Organizing Committee to report on these activities as follows:

Currently the rapid advancement of science and technology affect the behavior of many people’s lives. Along with this, populer thriving culture, foster determination also still popular mass culture and difficult to control. Advances in technology in various fields, both information technology, transportation, architecture and others to encourage the emergence of new cultural products in society. In some communities, there are cultural products continues to be maintained from time to time that should not be changed. The presence of new cultures in a society coming out of the role of communication occurs involving the mass media for a wider power range. One form of culture produced with the involvement of the mass media is the popular culture or pop culture. Various forms of pop culture is all around us like the style of dress, food, music and public transportation, the singing, the shape of the buildings, billboards compete to provide an attractive ap-

pearance. There was no denying, where pop culture coloring our social life. If we observe that a popular culture that exist around us is inseparable from the role of the mass media and the trendsetter or persons or certain social groups who showing manifestation of the popular culture. Various parties have agreed, and some refuse to those conditions, the role of public policy must observe phenomena that occur in popular culture to provide space as an expression of the values as the impact of popular culture. The government's role in filtering out the impact of popular culture influence the value of the various aspects of life in society itself.

Seminar Implementation Objectives are:

1. Identify issues of popular culture in the public policy perspective, mapping the potential is there to be used as a discussion, materials research and development within the framework of public policy making.
2. To synergize strengths of all stakeholders in public policy.
3. Developing cooperation between universities, agencies, communities, public arenas, and the public space.

The seminar was held on this Saturday, April, 8th, 2017 at 08.00 am until is completed, at the Auditorium of the Campus Ngurah Rai University -Denpasar.

Participants of the International seminar attended by academics, researchers, local government, students, totaling 350 participant.

The informant in this international seminar:

Keynote Speakers: A / Prof David Reeve (UNSW / The University of New South Wales, Sydney Australia) and Dr. Diane Butler, Ph.D. (University of Colorado, USA), as well as 2 Presenter Companion Dr. Gede Wirata, S. Sos., SH., M.AP (Fisip Ngurah Rai University) and Dr. I Ngurah Suryawan, S.Sos.,M.Si (Univ. Of Papua in Manokwari). Parallel Session 45 participants who have been through the selection process by the reviewer and editor. Where is the paper of the participants based on the results of research and literature review.

Scope Topic the Papers: The Science of Public Administration, Sociology, Cultural Studies, Cultural and Tourism, Economics, Language, Technology, Architecture, Politics, History, Politics, and Finance. In which the paper of the presenters are compiled in the form of Proceedings with no ISBN: 978-602-61231-0-7.

Participants and presenters in the event of an international seminar on: MIA Fisip Universitas Muhammadiyah Jakarta, Sekolah Tinggi Pariwisata

Bali, Isi Denpasar, Sekolah Tinggi Agama Islam Denpasar, Universitas Islam Riau, Universitas Muhammadiyah Cirebon, STP Sahid Jakarta, STIE BIITM Sahid Bali, STIITM Kuta Badung, Komisi III DPRD Papua, BSI Jakarta, Politeknik Kesehatan Kemenkes Manado, STIKI Stikom Bali, Univ. Sanggabuwana Bandung, Akpar Denpasar, Universitas Nurtanio, Univ. Pamulang Tangerang, Univ. Ngurah Rai, Stiki Stikom Manado, ISI Denpasar, Univ. Pendidikan Ganesa, Universitas Muhammadiyah Kerapang, Universitas Pancasila, Fisip Universitas Padjajaran, Fisip Univ. Brawijaya, STI Pariwisata Manado, STIBA Saraswati Denpasar, STIE dan Stikom Pelita Indonesia Pekanbaru.

Ladies and Gentlemen.

This event can be carried out through cooperation between Fisip Ngurah Rai University, STIE Sahid Kuta and IAPA Region Bali Nusra, also the support and efforts of all parties. Therefore, I would like to thank the entire committee who have worked hard to carry out these activities. Thanks also go to the sponsors who have cooperated with us so that the event is run as expected. It is our hope that this international seminar activities can be a routine agenda implemented by Fisip Ngurah Rai University.

We as organizers apologize if there are short comings in the implementation of this event, “karena kami menyadari tak ada gading yang tak retak”.

Similarly, the Report of the activities we submit, the willingness pleading Ngurah Rai Rector of the University to give a speech and Mr Coordinator Kopertis Region VIII to give remarks and officially open the event.

That is all and thank you

Om Shantih Shantih Shantih Om

Denpasar, on April, 8th, 2017
Chairman of The Committee

Dr. Ida Ayu Putu Sri Widnyani, S. Sos., M.AP

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THE MANAGEMENT OF WARMADEWA UNIVERSITY BASED ON LOCAL WISDOM

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Abstract

Warmadewa University (Unwar) is private educational institutions, taken from the oldest dynasty in Bali that ruled in the X-XIV century. Warmadewa dynasty was a great king that left many noble cultural values. At least Warmadewa made three pillars of local wisdom values; they are economic, political, environment value. In the economic field, the kings of Warmadewa dynasty paid attention to the society welfare not only the society living in the center of the kingdom but also the marginal society very well. In the political field, especially foreign policy, King Sri Kesari Warmadewa had global knowledge, he was able to use international spoken and written language. The king of Warmadewa dynasty also paid attention to the nature preservation not only the coastal environment but also the rural. The three local wisdom values become the base of Unwar management. The implication of the three local wisdom pillars of Warmadewa dynasty is described into *Sapta Bayu*. *Sapta Bayu* is seven power elements becoming spirit in Unwar management. The three local wisdom pillars and the spirit of *Sapta Bayu* are the icon of Warmadewa existence in regional and international level.

Keywords: *local wisdom value, Sapta Bayu spirit, university management*

1. Preface

In Indonesia there is a tendency for naming educational institutions with historical figures. Taking the name of historical figures in addition to honoring the historical importance of the past, can also be used as a basis to discover a character features. In this case a character and noble values can be an inspiration for the management of an institution. In Yogyakarta, for example, there is the Gajah Mada University. Gajah Mada is a mighty duke of Majapahit kingdom which is famous oath “Amukti Palapa”. He determined to unite the Nusantara under the rule of the Majapahit kingdom.

In East Java there is Airlangga University (UNAIR). Airlangga (also called Erlangga) is the name of the King of Mataram Hindu who reigned in East Java around the tenth century AD. Similarly in Malang there is the Brawijaya University, which also taken from the name of the King of Majapahit (Soekmono, 2002).

Giving a name to University by taking the name of ancient kingdom figures are also prevalent in Bali. Udayana University as the oldest state university in Bali, taken from the name of Warmadewa dynasty kings. Similarly, the wife of King Udayana, the Mahendradatta also be used as a private higher education institution in Bali. Apparently this is the reasons why educational institutions under of the Welfare Foundation of Bali Provincial (KORPRI) called Warmadewa University.

The questions are, why the name Warmadewa selected as the name of the higher education institution? Who is the Warmadewa?, and what are the noble values that can be replicated in management of Warmadewa University? Two questions above make the author examines the cultural history of the dynasty Warmadewa in Bali. The study will be more concerned with the assessment of the values of local wisdom that shown by kings Warmadewa descent, and also to examine the implementation of local wisdom value in management of Warmadewa University. Therefore, the assessment is more emphasis on cultural history and tends to use cultural studies approach. This historical cultural studies meant more to disassemble of cultural meanings that contained in the historical moments. Therefore, the study of meanings associated with more local cultural value system rather to hermeneutic theory (Grondin, 2010). Meanwhile, the study of implementation of local wisdom in management of Warmadewa University based on the critical social theories such as the power of knowledge by Foucault (1980) and the theory of deconstruction by Derrida (Barker, 2005; Lubis, 2014).

2. Concept of The Local Genius Value

Regarding to the management of University Warmadewa based on local wisdom, apparently needs to be elaborated on the concept of the value of local knowledge. The term value of local knowledge can be divided into two, namely the concept of value and the concept of local wisdom. Values were considered to be understood as a good, noble, and positive. Values serve as guidance to organize behavior in public life and to create a masterpiece (Koentjaraningrat, 1980). Local wisdom consists of the word wisdom and local. "Wisdom" means to act wisely, while "local" means the condition of a place. The concept of local wisdom understood as ideas

and local knowledge that is wise, full of wisdom, good value, and virtuous owned, guided, and carried out by members of the community, both from the cultural ethnicity or derived from cultures geographically (Sibarani 2015).

The local wisdom is also known by other terms such as indigenous knowledge and local genius (local intelligence). The indigenous knowledge is more emphasis on knowledge, habits and cultural norms are adhered together by the local people who live for generations. The local genius refers to the ability and intelligence of local communities in solving any problems that faced in a community regard to everyday life (Ayatrohaedi, 1986).

In the cultural perspective, local wisdom is defined as the value that is always created, developed, maintained by the community, and the strong influence of local knowledge so that it becomes a way of life of society. At least there are five forms of local knowledge, namely: (1) local knowledge about the knowledge and experience of the community to deal with problems, needs and solutions; (2) local culture is the cultural elements that have had a pattern as well as tradition, (3) local skills are skills to leverage the knowledge society; (4) local resources related to the availability of access, the potential and the unique local resources; and (5) local social process is the ability of people performing their functions, the application of the social system, social relations, tools used, and social control are performed (Ife, 2002).

Five types of the local wisdom connected with local culture especially with cultural values system. Spranger said “there are six of cultural values that universal as follows: religious values, aesthetics, solidarity, knowledge, science, technology, economics, and power (Alisyahbana, 1981). In the context of archaeological heritage, local cultural wisdom also reflects the value of the information (science and technology), the values of justice, educational value, the value of environmental (IPTEK), ethical-moral values and the value of cosmology (Ardika, 1998; Laksmi, et al., 2011).

3. Local Wisdom Values as Management Basis of Warmadewa University

3.1 Dynasty of Warmadewa in History Tracks of Ancient Bali

The authentica sources revealed the beginning of Bali entered history is the inscription “*Jaya Stamba*” found in Blanjong, Sanur. Blanjong inscription formed obelisk (pillar) carved with the inscription circular, using two languages (bilingual) and two types of letters (biscript), the letter of *pranagari* and Bali Kuna language and other parts using the letter of Kawi and Sanskrit language. in the inscriptions mentioned the name of the king

Adipati Sri Kesari Warmadewa, which has a palace in Singhadwala. Figures inscription of 835 Caka (913 AD). the inscription was also informed about the victory of the king against enemies, namely in the Gurun (Lombok) and Swal (Ketewel). Two other inscriptions that mention the name of Sri Kesari is the inscription Panempahan (Tampaksiring) and inscriptions Malat Gede (Bangli). Both are numbered from 835 Caka (913 AD).

King Sri Kesari Warmadewa as the king raised with foreign names (India) he is a king who became the forerunner of the Warmadewa dynasty, and succeeded in establishing the basic foundations of Hinduism. He managed to make the power center by way of uniting the entire region and the Balinese. Not less for 4 centuries (X-XIV AD century) the kings who ruled in Bali wearing Warmadewa title. Therefore, Warmadewa regarded as forming the king clan (Karta dynasty) the kings of dynasty Warmadewa descent.

In the history of Bali is known that Sri Kesari has generations great kings and rule wisely. King Jayasingha Warmadewa as example, he found the Tirta Empul, then make water dike for the welfare of farmers (DAS Pakerisan). Similarly, King Udayana Warmadewa is famous and wise king. The king managed to unite every sects in Bali, establish political relations with East Java, initiated the birth of Pakraman, and managed to deliver Bali to the golden age. Next generation of Warmadewa is Anak Wungsu that managed to build a Gunung Kawi temple which is now be a World Cultural Heritage. Similarly, King Jaya Pangus, managed to build inter-religious tolerance among Chinese Balinese with inherited at Dalem Balingkang temple. Furthermore, the last King of the Bali Kuna kingdom is King Astasura Ratna Bhumi Banten, he is a wise king and independence. He died defending the kingdom because he would not submit to the Majapahit kingdom.

3.2 Local Wisdom Values and Implementation of Warmadewa University Management

Warmadewa University was established on 17th July 1984. The name "Warmadewa" was given by Prof. Dr. Ida Bagus Mantra, when he served as governor of Bali. Giving the name Warmadewa is an appreciation of the oldest ruling dynasty in Bali for four centuries and rised the kings of Bali who fair, honest, strong, and wise.

As a great dynasty, Warmadewa inherit a number of local moral values that can be used as guidelines for life in this era. At least there are three virtues of Dynasty Warmadewa used as guidelines in the management of Warmadewa University. Local knowledge is made up of the economic, political and environmental. In the economic sector, Warmadewa Dynasty

kings are very concerned about the welfare of all the people who were in the center of town and in the countryside. In the political field, especially foreign policy, King Sri Kesari Warmadewa have a global perspective by using the international language and writing. Dynasty kings Warmadewa also very concerned about the preservation of nature on the coast as well as those in remote areas.

Local wisdom values of Dynasty Warmadewa in economics related to public welfare efforts. In this case the economic value is implemented internally and externally. Internally, the Wamadewa University always strive to continually improve the welfare of the academic community. Improving the welfare of employees, teachers and the entire community Warmadewa be a top priority in the management of educational institutions Warmadewa University. Concretely, there is a commitment to the welfare of the vision, mission and objectives of the University Warmadewa especially in point 6 of “improving the welfare of the academic community and employees”. Similarly externally, Warmadewa University seeks to give people an opportunity to continue their education with the motto “quality guaranteed affordable cost”. Management of Warmadewa University seeks to reach people of all classes in order to improve education so that it can become prosperous.

The value of local wisdom in the field of foreign policy seeks to be transformed from the value of local wisdom of Warmadewa dynasty the global perspective. Implementation of the political value of education is focused on Warmadewa University’s vision of “Becoming a center of education and development of science and technology (IPTEK) quality, integrity, environmentally sound tourism, and globally competitive in the year 2034”. With this vision expected Warmadewa University managed professionally so that they can compete at the regional, national and even global scale.

The value of local knowledge in the field of environmental preservation becomes an important element of Dynasty Warmadewa implemented through PIP Warmadewa University. Principal Scientific pattern Warmadewa University is environmental tourism. University Warmadewa put environmental problems of tourism as a subject together to be conserved for the sustainable existence of life in the broadest sense. As part of an effort to describe the PIP, Unwar put the values of Tri Hita Karana (THK) as the cornerstone of conservation and environmental harmony and actively participate in the competition THK as a medium to evaluate it. Unwar has three consecutive THK awarded the award given by the Bali Travel News (THK Foundation). Relationships and inseparable interplay

between environmental-preservation-tourism into an important pillar in the organization of Tridharma College at the Warmadewa University.

Three types of local wisdom of Warmadewa dynasty elaborated by the manager of the Warmadewa University in the form of Sapta Bayu. Sapta Bayu is the seven elements of strength Unwar management. Sapta Bayu implies seven energy sources. Sapta Bayu is the spirit of Sri Kesari to Warmadewa University, it means seven energy (power) emitted by Sri Kesari to Warmadewa University. Seventh element of Sapta Bayu is: Godhead, Multicultural, Work Excellence, Service, Environment, Leadership, and Integrity. A brief description of the seven elements of Bayu Sapta is as follows: (1) **Godhead**, this intention is to put God above all things, that means all the academic community senantisa implement prostration and devotion to God; (2) **Multicultural**, which was to develop attitudes and behaviors to recognize and accept the differences of culture, religion, customs and habits; (3) **Work Excellence**, which is any Warmadewa University academic community to do the work to achieve and increase performance; (4) **Service** means all of the academic community shall undertake service activities within the rules without demanding what is gained, because the result (*phala*) already exists in the work (*karma*); (5) **Environment**, meaning that every academic community must maintain the security and comfort of the environment or social environment conservation efforts and the natural environment; (6) **Leadership**, meaning each of the academic community must be given meaning and understanding of leadership, with the hope of at least they were able to lead themselves, and (7) **Integrity**, meaning that every academic community of Warmadewa University is always develop good attitude, honesty, truth or conformity between mind, words and deeds. The three pillars of the value of local wisdom and spirit of Sapta Bayu used as an icon of the management Warmadewa University so that this agency should be able to take part both at the level of regional, national and global.

4. Concluding

Based on the description above, associated with the Warmadewa University management based on local wisdom can be formulated two conclusions as follows. First, management Warmadewa University based on the value of local knowledge of the dynasty Warmadewa. The local wisdom values consist of the economic values, political, and environmental preservation. Second, these values are translated into Sapta Bayu as the spirit in the management of Warmadewa University. Ten elements consisting of local wisdom values and the spirit of Sapta Bayu became an icon of

Warmadewa University management at regional and global level.

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In Indonesia, online media, transport online, google, youtube are the medium of popular culture that affects various aspects of the life of citizens. Due to the exchange of goods and services through the medium of popular thus leak also beyond the cultural values behind the goods and services as well as the technology. Due to the popular culture takes places in public space then it should get attention from the public policy perspective. The goal is to make all stakeholders get fair treatment from the state. Although all of the Committee have been trying everything possible in this seminar objective, but as an ordinary human being, of course, there are things that are still less than perfect. In this good opportunity me on behalf of the leadership of the University deliver a profuse apology when there are things that are less acceptable in the whole series of this International Seminar.

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