



THE ROLE OF CULTURE AND HARMONIOUS COMMUNITY IN PROMOTING RURAL TOURISM DEVELOPMENT: AN ETHNOGRAPHIC STUDY IN BALI

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ABSTRACT

This study seeks to examine the role of cultural development and harmonious community support for village development. This review takes the case in the tourism village of Penglipuran, Bali. The research method is done by qualitative approach, and analyzed descriptively. Data collection is done by interviews, and literature review, as well as data relevant to the research. Validity was done by triangulation method. The results show that the unique culture and harmonious community in Penglipuran Kubu village can be a turning point to create development opportunities in Penglipuran village, especially to increase the role of tourism sector which is expected to increase people's income.

Keywords: culture, harmonious community, tourism, village development.

Cite this Article: Prihatin T. P. Hutomo, The Role of Culture and Harmonious Community in Promoting Rural Tourism Development: An Ethnographic Study in Bali, International Journal of Civil Engineering and Technology, 8(12), 2017, pp. 1136–1141

<http://www.iaeme.com/IJCET/issues.asp?JType=IJCET&VType=8&IType=12>

1. INTRODUCTION

Drăgulănescu and Druțu (2012) stated that the triggering factors of village economic development in the context of tourism is place, people, and products. Tourism can strengthen the rural economic development by comprehensively provide the value for tourists in economic, environmental, social and cultural aspects. Razzaq, Mohamad, Kader, & Mustafad (2013) state that lack of knowledge and skills will limit the public awareness and ability of local communities to participate in tourism development and planning. In this context, the goal of community development is to explore the capacity building of community awareness, knowledge, skills as well as the attitude of the village community to be involved in tourism planning. The challenges in improving the role of tourism sector in the village's economic and social aspects are linked to the village economy. The main result of tourism in the village is

the turning point of the village's economic growth that will improve the village restructuring, diversification and economic activity (Drăgulănescu & Druțu, 2012).

The village development includes five aspects in terms of developing opportunities, improving efficiency, building culture, allocating resources, and building harmonious society (Mansuri, & Rao, 2012; Haggblade, Hazell, & Reardon, 2007; Dewi, Belcher, & Puntodewo, 2005; Bowen, 1986). Soemardjan, Breazeale & Chu (1993) study emphasized the impact of village development on the cultural change in rural Indonesia. Bebbington, Dharmawan, Fahmi and Guggenheim (2006) analyzed the local governance and community capacity as well as the political economy considerations in village development. Similarly, Antlöv (2003) conducted a research regarding the relationship between village politics and governance and the village development. Li (1999) analyzed the three intertwined aspects in rural development in Indonesia in terms of politics, economic development, and culture.

Although many studies have conducted research in terms of tourism and rural development in Bali (e.g Telfer & Sharpley, 2015; Mitchell, 1994), this study seeks to examine the role of cultural development and the support of harmonious community for village development. This study takes the case in the tourist village of Penglipuran, Bali. The research method is done by qualitative approach, and analyzed descriptively. To test the validity of data is done by triangulation method. The research uses the ethnographic approach, utilizing interviews as a fundamental study materials to make conclusions. In depth interview was conducted with stakeholders with an interest in rural economic development.

2. THE PATTERN OF SPATIAL ARRANGEMENT OF PENGLIPURAN VILLAGE

Each village has its own customs, tradition, as a process of local civilization as one of the rural spiritual construction in rural development. Customs and traditions remain on guard and in care despite the political developments in the village. The village still has a moral standard, positive thoughts, tapping, the formation of a favorable social atmosphere resulting from the comprehensive thought of the villagers, that emphasizes on family harmonization, social and stability. The economical awareness of the villagers enhances the management idea, improves the quality of service and is able to develop and realize local village civilization, so as to build a new culture.

The construction of Penglipuran village was spearheaded by Udayana students, and supported by the provincial government of Bali, to become a tourism village, by the Regent Decree No. 115 of 1993. Customary villages that have been attracted are supported by road infrastructure, and communication networks. Efficiency in the improvement of rural infrastructure is made by both improving the quality of infrastructure and creating alternative resident income with non-agricultural activities, such as from tourims. Moreover, the efficiency is done by improving the attention of investors, governments and stakeholders to improve the capacity of Penglipuran economy. These efforts are done along with preserving the environment that result in many awards received by the village government such as kalpataru for best achievement in preserving the nature and the best traditional village.

Forestry

There are two kinds of forest in Penglipuran. The first is the which located around the shrine and tombs with an area of 4 hectares, while the second is the bamboo forest with an area of 45 hectares.

Settlement

The settlement of Penglipuran is located in the middle part of the village with an area of 9 hectares consisting of 76 yards with Kaja-kelod direction, that is on the western and eastern route with the layout of each yard of main mandala: The most holy part is sanggah, followed by madya mandala as a place for family daily activities, and nista mandala or teben in the back yard.

Holy place

Symbolically, the spatial planning of the customary village of Penglipuran is divided into three parts that are familiar with the concept of Tri Mandala. First, the main mandala, is the most sanctified place in the north, in which some holy places are located, such as Pura Penataran / Bale Agung, Pura Paseh, Pura Dukuh, Pura Rambut Sedana, Pura Empu Aji and Pura Empu Nalwah. The second is madya mandala that is located in the middle of the residential area as a location of some shrines such as Pura Ratu Pingit, Pura Balai Banjar, Pura Dalem Tampuagan, Tugu Pahlawan. The third is nista mandala or the bottom, located in southern part. In this section, some holy places like Pura Dalem (Pura Palapuhan), Pura Dalem Praja Pati (Dalem Pingit), Pura Mas Ayu Manik Melasan, Pura Ratu Tungkup are located.

Public Facilities

Penglipuran Traditional Village has some public facilities such as two Banjar Hall, one of which is specified for tradition purpose and another is for other activities, that completed with parking lot and village park. Another public facility is elementary school of SDN 2 Kubu.

Furthermore, the additional arrangement in spatial planning is done by utilizing the concept of Tri Hita Karana as the source of salvation, prosperity and happiness. This concept can be elaborated to making harmonious relationship of human with God, among human, human and environment. The implementation is tangible to be parahayangan, pawongan, palemahan.

The pattern of spatial arrangement and layout of traditional buildings in Penglipuran using Nawa Sanga items, namely the integration of orientation between the mountains, the sea and the sun. Spatial pattern and layout of house building in the village Generally follow Tri Mandala namely playing mandala, the mandala middle, and insult mandala. The additional or secondary efficiency is done by building a permanent preserve existing ones, without damage or destroy the existing one, and not change the architecture of the distinctiveness of building and layout of Penglipuran. In this regard, the efficiency in maintaining the village distinctiveness follows the rules of customary village (awig awig) believed to be the noble values of hereditary and implemented a consistently. Penglipuran village led by kelian and paruman as the highest institution in decision makers.

All social activity is part of awig awig set by paruman peoples. The examples in Penglipuran is karang , as a part of awig awig to punish the residents having more than one wife. Moreover, anyone steals will also get the customary sanctions. In the art aspect, there are some dances that were performed on certain days related to the customs like Sanghyang and Barong Nguning. On other hand, Gong Kebyar, Legong and Joged Bumbung can be performed at any time. Besides honesty, nobility of character and adherence to awig awig are guarded very closely.

3. BUILDING CULTURE

Native culture in Penglipuran village is a unique culture, such as similarities gate house form with a little roof of bamboo, the door with about two and a half meters high, and house paint to use the clay, not the paint as first uniqueness. Entering the village area to meet the architecture of the house is almost all similar. Another similarity is also found in the division of buildings in the house, such as bale, rooms, and kitchens, as well as shrines. Almost all of them also use bamboo raw materials.

Head of Penglipuran village I Wayan Supat (44) states that the uniformity of the buildings both in the form and in the material is solely fostering togetherness. They hope to continue to be friendly with nature so as to be friendly with the environment. Environmental friendliness makes the village awarded national environmental award of Kalpataru. The strong appeal of this traditional village of Penglipuran still strives to maintain a residential zoning that resembles the division of the human body.

This zone is divided into three parts, namely parahyangan zone (head), pawongan (body), and palemahan (foot). Parahyangan zone is a sacred area and the highest compared to other zones with a height of about 700 above sea level and there is a prayer area called Pura Penataran. There are some stairs from Pura Penataran, entering pawongan zone, which consists of residence in the west (kauh) and east (kangin). The two parts of kauhin and kangin are separated by a road about three meters long from the north down to the south. Pawongan area is inhabited by 226 families, living as farmers, breeders, and bamboo craftsmen. The palemahan zone is the zone for setra or the deceased person, because culturally, Balinese Hindus in Penglipuran not adhering to ngaben culture. The body was only buried without being burned. The reason is that burning caused environmental pollution.

Penglipuran village stretches from north to south, in which each part is separated by a three-meter wide road. The village road that free of vehicles looks clean, colored by neat green grass, and waterways stretching along both sides of the village road. In adapting itself as a tourism village, rural communities indirectly through government regulation has occurred some modern acculturation cultures with tariff adjustments entry, tariffs went into the toilet, selling souvenirs, including the rate of travel guides, building homestay, resident trade and tourism services.

In terms of preserving environment, bamboo forests in Penglipuran have high ecological and economic value. Bamboo forest is used as a major water catchment area, so that residents or anyone visiting the bamboo forest is forbidden to cut down, indiscriminate bamboo trees and is required to do selective logging on predetermined days in order to avoid damage to bamboo trees. Bamboo trees used for the purposes of rituals can not be replaced. Therefore, every citizen is obliged to obey the rules so as not to do logging arbitrarily, besides also of course the demand to preserve the bamboo forest. In addition, to the bamboo forest, the village also offers a unique characteristic of architectural layout of the house, customs, culture, art, and other characteristics that are not owned in other areas of Bali. Particularly its friendliness, honesty of its people, and the beauty in the physical sense and careful environmental community, do not exist in other areas. This condition as a pre-eminent culture that must be maintained for future generations. The Balinese community in the village of Penglipuran is able to preserve the culture that not found elsewhere.

4. BUILDING A HARMONIOUS SOCIETY

In village development, the ultimate goal, especially in Indonesian context is the harmonious social development of society which includes the co-existence of the environment and nature, the prospects and the appearance of the new village (see, for the concept of gotong royong in Bowen, 1986; Susilo & Syato, 2016). Thus, the agricultural and economic beings are necessary for the construction of new villages. To build a harmonious village requires a humanistic management to handle the interests of multi-foci activities so as to achieve social harmony. Mutual aid society is well developed in Penglipuran, in which nearly all activities should be discussed with the customary institutions and always done with mutual cooperation. Some examples are the customary institutions. These institutions are under the *sekaa gong*, *sekaa baris*, *sekaa perantengan*, *sekaa pencalang*, *sekaa teruna*, manager of tourism and rural credit institutions (see, for instance in Rondinelli, & Nellis, 1986). Mutual cooperation is the central feature of Penglipuran society, in harvest of picking fruit, coconut peeling, looking for materials for cultural activities, as well as solving the problems that occurred resolved by way of consultations and cooperation.

Villagers of Penglipuran are familiar with a variety of arts and cultural performances, village meetings, both formal and informal, all of which cause the region of Penglipuran to be harmonious and humanistic. As a famous tourism village characterized with a harmonious society and unique culture, Penglipuran received numerous awards from the government, such as the award from many institutions such as from Bali's governor in 2013, travel image of the Minister of Tourism and Creative Economy in 2013, and 2014's tourism village award from the Minister of Tourism.

5. CONCLUSION

Each village has its own customs, tradition, as a process of local civilization as one of the rural spiritual construction in rural development. Customs and traditions remain on guard and in care despite the political developments in the village. Moreover, the village living still has a moral standard, positive thoughts, and the formation of a favorable social atmosphere resulting from the comprehensive thinking of the villagers, that maintain family harmonization and social stability. The economical awareness of the villagers enhances the management idea, improves the quality of service and is able to develop and realize local village civilization, so as to build a new culture. In village development in general, the ultimate goal is a harmonious social development which includes the co-existence of the environment and nature, the prospects and appearance of the new village, the agricultural and economic industries necessary for the construction of a new village. To build a village requires a humanistic or democratic scientific management to handle the interests of multi-effective activities so as to achieve social harmony.

For that reason, the construction of new villages, such as Penglipuran village, requires unavoidable prerequisites such as road, environmental, electricity, water, information and communications infrastructure. Various attractions and cultural activities are explored so as to optimize the village's tourism environment, provide guarantees of village tourism resources and enhance tourism attraction. Through established and effective planning by emphasizing the sustainability of resources and the environment, the rural development and sustainable development in Penglipuran village as a tourism village will be realized.

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