



Indigenous Peoples' Participation in the Management of Balinese Cultural Tourism

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Article	Abstract
<p>Keywords: Bali; Cultural Tourism; Indigenous People.</p> <p>Article History Received: Mar 8, 2021; Reviewed: Mar 13, 2021; Accepted: Aug 28, 2021; Published: Aug 31, 2021</p>	<p><i>The purpose of this research is to examine the participation of indigenous peoples in the management of Balinese cultural tourism and the supporting elements of indigenous people participation. The type of research used is normative legal research with a statutory approach. The population of this research is 1,495 traditional villages in Bali Province using samples in South Bali and North Bali. The results showed that Ayung Traditional Village as part of the South Bali Region, initially did not heed the Tri Hita Karana concept which was in accordance with the provisions of the implementation of Balinese cultural tourism. A comparative study with the Penglipuran traditional village provides input on the participation of the Ayung traditional village in the management of cultural tourism. The supporting elements of cultural tourism management in Bali require approval, readiness, and availability of the space carrying capacity of the Ayung traditional village in relation to the environment. It is important for the local government of Bali Province to coordinate spatial planning with traditional villages in tourism areas because the involvement of traditional villages greatly determines the existence of Balinese cultural tourism by compiling customary village-based spatial planning regulations.</i></p>



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INTRODUCTION

Hiariej and Kristian Stokke (2018) institutionalized participation in the forum for indigenous communities, or the ILO (International Labor Organization) which emphasizes and accommodates the protection of the social, cultural, political and economic rights of indigenous peoples (Kusniati, 2011 ; 4-5)(Aditya & Al-Fatih, 2017), including participation as a form of protection of human rights provided to the

customary law community (Donnelly, 2003; 7). In Indonesia there are 19 regional customary laws, such as, inter alia, Gempong in Aceh, Villages in Java, and Nagari (Wehhendri Azwar, Muliono, Yuli Permatasari, Huriyatul Akmal, Syamsul Ibrar, 2019 ; 53-62). The development of tourism potential based on indigenous peoples is a strategic effort to develop tourism potential based on cultures (Xanthaki, 2003). Tourism development requires community empowerment through participation in the promotion (Saepudin, 2016 ; 37-48).

The development of a tourist village in Kutoharjo for efforts to repair slum areas is not possible (Sesotyaningtyas, M., & Manaf, 2015). Local communities have a major role in implementing community-based tourism programs (Manaf, A., Purbasari, N., Damayanti, M., Aprilia, N., & Astuti, 2018). Regional cooperation of Central Asian countries in the field of tourism, developing a tourism village or ecotourism requires integrated planning (Egamberdieva, 2021) and community empowerment in the management of Sultan Adam Tahura Nature tourism in Belangian Village, Aranio District, Banjar Regency (Nugroho, I., Negara, P. D., & Yuniar, 2018). Four approaches were adopted to help develop tourism in Ponggok Village (Purnomo, S., Rahayu, E. S., Riani, A. L., Suminah, S., & Udin, 2020). So far, several areas in South and North Bali, such as the Ayung River and Pantar Lovina have not heeded spatial planning in developing tourism areas. Responding to these conditions, making Penglipuran a model of a cultural tourism village with the criteria of authenticity of ancient values that is preserved alive makes the participation element of traditional villages indispensable in the management of cultural tourism in Bali.

Penglipuran Village is a cultural village located in Bangli Regency. The study of traditional village participation with the Penglipuran role model is focused on preserving traditional philosophies and ways of life in the face of modernization and global tourism. The indigenous people of Penglipuran believe that order and cleanliness are highly respected virtues. Each house, garden, gate, road and temple are consistently designed under the philosophy of traditional Balinese architecture. This article is mainly focused on the idea of indigenous peoples' participation in coordination with the Hotel and Restaurant Association. The innovative model of tourism village development as a form of reciprocal relationship between tourism actors and traditional villages encourages cultural tourism laden with traditions, customs, and religions that affect the culture of the tourist village. Penglipuran Village is a pilot village because since 2016 representing the Province of Bali, it has become one of the pioneers of successful tourism villages in Indonesia and abroad. In terms of the cultural tourism effectiveness model, Penglipuran serves as a reference for other regions throughout Indonesia. This research also refers to previous research findings on the empowerment of indigenous and tribal peoples in the cultural field. The tourism village was further compared to the findings in the study on the participation of adat village in South and North Bali, and this comparison serves as the primary focus. This

approach aims to highlight the positive side of the participation of the adat village of Panglipuran in the management of cultural tourism in Bali

METHOD

This legal research (doctrinal research) aims to provide a systematic exposition of a rule of law with respect to indigenous people rights based on *tri hita karana* in the management of Penglipuran Bali cultural tourism village. This research is also intended to analyze the relationship between the rules of tourism legal instruments, tourism management and many more, synergizing with one another, explaining the parts of legal rules of customary law (Irwansyah, 2020) in Penglipuran tourism village that are difficult to understand, including some friction in the development of a national legal rule that affects the dynamics of the development of the Tri Hita karana concept which is universal to law on a local scale in Bali in the future (Susanti, 2014). This study employed a statutory approach and a conceptual approach. The statutory approach is to examine all laws and regulations that are related to the rights of customary law communities in Penglipuran in managing tourism villages based on *Tri Hita Karana*. The statutory regulatory approach also looks for the *ratio legis* and the basis of the ontology for the inception of statutory regulations so that we can understand the philosophical content that underpins the law (Marzuki, 2014). The concept of law is a constructive and systematic concept used to understand a rule (Sidharta, 2008). The legal materials were analyzed based on legal hermeneutic techniques. The stages of inventory, identification and classification of legal materials are intended to discover laws relevant to the problems studied (Syamsudin, 2007).

RESULTS AND DISCUSSION

The participation of indigenous peoples in the management of Balinese cultural tourism

The participation of traditional villages in the management of cultural tourism requires the support of the local government of Bali Province. So far, the practice of cultural tourism management has not fully involved the participation of traditional villages; traditional villages are only the hosts. The effect is that many cultural tourism areas in the South and North Bali do not heed spatial procedures in the construction of facilities and infrastructure to support tourism accommodation, such as damaging beaches and river banks including disposal of tourism industrial waste not abiding by environmental impact analysis. The review of this article refers to the theory of public policy design that needs to be in place as a guide in the operation of area management by considering the district/city spatial planning. Policy decisions can be taken from the input of traditional villages through the development of coordination meetings with local governments and related agencies for the welfare of the community (Astara, I. Wayan Wesna, 2019 ; 82-89). Based on practice, there is no consistency in the

management of village-based tourism villages through joint arrangement of traditional villages and/or investors who invest their capital. It is also necessary to adopt the progress of Penglipuran tourism management.

The Penglipuran Tourism Village management model emphasizes the harmony between humans and the spiritual environment (*parhyangan*), humans and the social environment (*pawongan*), and humans and the physical environment (*palemahan*). In the concept of Hinduism, the harmonious relationship between humans and these three aspects is called *Tri Hita Karana*, namely the three causes of welfare. The *Tri Hita Karana*-based tourism development model is expected to be an alternative model for the development of tourist attractions in Bali, so that the development of the tourism sector in Bali not only contributes to economic growth, but also harmonizes the partnership between the Regional Government and local traditional villages and develops environmental management for the sake of the interest of nature preservation as a fundamental object of the sustainability of Balinese cultural tourism.

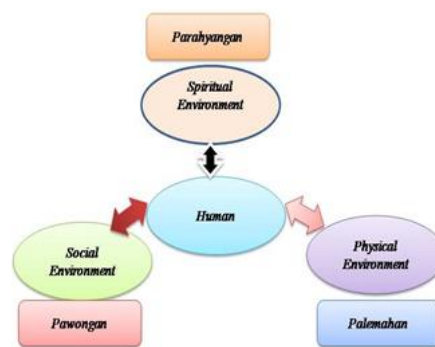


Figure 1. The Balance of Relationship between Humans and Spiritual, Social, Physical Environment

The *Tri Hita Karana* concept becomes a guideline in the management of Balinese cultural tourism, in which traditional villages in their participation pay attention to space addition in tourism management such as the spiritual environment, the social environment, and the physical environment. It contains the universal values for the welfare of human life and relationships with fellow humans in interaction and the universe (Pujaastawa, 2004). The application of *Tri Hita Karana* in tourism development basically controls the capitalism of the tourism industry by instilling moral awareness and religious ethics (*parhyangan*), humanity (*pawongan*), and the environmental (*palemahan*) management of cultural tourism areas. Thus, the implementation of tourism activities is not profit-oriented, but is intended to increase the dignity of humans as cultured creatures and sustain the environment in a sustainable manner. In connection with the developing discourse on the global

ecological crisis, the existence of traditional cultural aspects such as traditional knowledge and belief systems is seen as a form of ecological wisdom that functions quite effectively as a control mechanism for environmental management (Griffin, 2005 ; 205).

Penglipuran Tourism Village management can be recommended as an essential model for traditional villages in South and North Bali in its participation and introduction of supporting elements useful for participating in the management of cultural tourism areas in Bali.

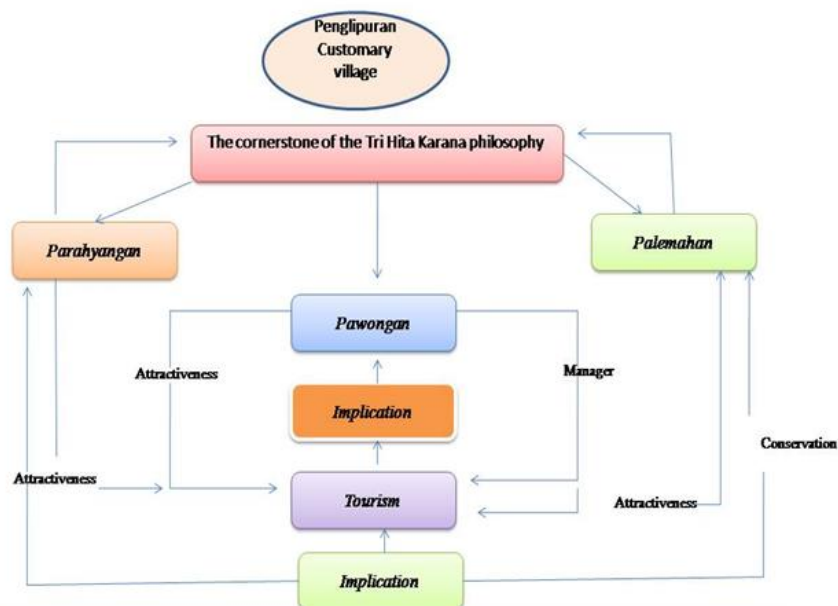


Figure 2 Model Diagram of Tourism Attraction Management Based on Tri Hita Karana

The internalization of *Tri Hita karana* values in the management of Balinese cultural tourism is considered relevant because supporting local tourism elements and cultural values inspired by the concept of Tri Hita Karana represents a harmonious concept connecting humans and their God, humans and other human beings, and humans and their environment. The participation of traditional villages can start with the coordination that involves the local government, the development of tourism areas as well as attention to the territorial areas of the sanctity of temples and the natural environment as objects of natural tourism charm.

The supporting elements of indigenous people participation

There are several supporting elements for the participation of the traditional villages of Ayung, Ubud, the Regency of Gianyar, the Province of Bali in the

management of Balinese cultural tourism, including: Perception, Readiness and the availability of capacity building and spatial planning in relation to the environment.

Characteristics, Perceptions, and Community Readiness Characteristics of the Ayung River Traditional Village Ubud, Gianyar, Bali in the management of Balinese cultural tourism

The characteristics of the Ayung River in Ubud Gianyar Bali traditional village community include gender, education, age, origin last education, occupation and monthly income. Thirty respondents were interviewed based on random sampling. Community characteristics can be seen in Table 1.

Table 1. Community Characteristics

No	Characteristics	Number of People	Percentage	
1	Gender	Man	17	57
		Women	13	43
2.	Marriage Status	Marriag	23	77
		Single	7	23
3	Age	20-30	8	27
		31-40	14	46
		41-50	8	27
4	Last Education	ElementarySchool	9	30
		MiddleSchool	9	30
		Senior HighSchool	3	10
		Diploma	1	4
		Bachelor	1	3
		NoSchool	7	23
5	Profession	Student	6	20
		collegestudent	3	10
		CivilServants	1	3
		PrivateEmployee	1	3
		Farmers / Breeders	19	64
		LessThan Rp 500.000	2	7
6	MonthlyIncome	Rp 500.000-Rp 1.000.000	16	53
		Rp 1.000.000-	11	37
		Rp 3.000.000		
		Rp 3.000.000-	1	3
		Rp 5.000.000		

Source: Data Processed on 31 December 2020.

The public perception of the participation of traditional villages in the management of the Balinese cultural tourism area assumes that 57% represent essential areas to support tourism. Moreover, most of the people of Ayung Traditional Village on the Balinese cultural tourism sector for their income in the range of 77%. Most of the respondents interviewed were 30-40 years old in the productive age category as workers in the tourism sector. Career opportunities in tourism are believed to be able

to improve the welfare of the local community. Most of the respondents' income was around Rp. 500,000-Rp.1,000,000 per month earned from creative industries.

The results of the assessor's assessment resulted in ten resources that could be utilized as potential for planning the participation of traditional villages in the management of cultural tourism in Bali, including the matching braya (MB) tradition; traditional building (BT); custom clothing code (TCBT), traditional tilapia food (MTMN), environmental cleanliness (KL), angklung musical instrument (AMA), angkul house uniform (KAAR), mepeed festival (FM), agricultural landscape (AMA BAP) and sources external power is TNGC (TNGC). An assessment of the superior potential of Penglipuran village can be seen in Table2.

Table 2. Excellent Potential Assessment of Ayung River

No	Indicator	MB	BT	TCBT	MTMN	KL	AMA	KAAR	FM	BAP	TNGC
1	Uniqueness	7	5	6	6	7	7	7	6	6	7
2	Scarcity	6	4	6	5	7	7	7	5	6	7
3	Beauty	4	4	5	6	6	7	7	7	7	7
4	Seasonality	6	4	4	5	6	6	7	4	4	5
5	Sensitivity	4	5	4	5	5	5	6	4	4	5
6	Accessibility	7	5	5	5	6	5	7	6	6	6
7	Function	7	7	4	6	6	6	7	4	5	7
8	Social	7	6	4	4	5	7	7	4	5	7
	Average	6	5	4,75	5,25	6	6,25	6.9	5	5,4	6,4

Source: Data Processed on 31 December 2020.

The view of the Indigenous Village community about the readiness of cultural tourism areas

The local people have agreed on their village transformation to tourism destination. The approval was given because the Ayung river basin in Ubud has the capacity to support rafting tours, tracking, terracing tours and so on. the locals in Ayung, Ubud, regularly clean up their village and take some aesthetic measures for their village according to the values of the local wisdom. Public perception can be seen in Table 3.

Table1. Community Perception

No	Perception	Value	Remarks
1	Village ecotourism management in Penglipuran	6	Agree
2	Cultural tourism village program carried out in the long term	6	Agree
3	The arrival of local and or foreign visitors	6	Agree
4	Visitor arrivals based on daily, weekly and annual visit times	6	Agree

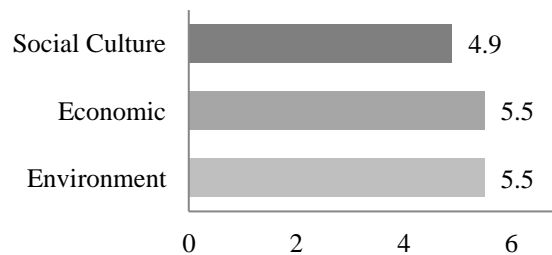
5	Media promotion of village ecotourism in the form of visual	4	Mediocre
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Source: Data Processed on 31 December 2020.

1= strongly disagree; 2= disagree; 3= slightly disagree; 4= unsure; 5= slightly agree; 6= agree; 7= strongly agree.

In policy design theory, it is important to consider the formulation of regional spatial planning in each district / city, especially input to traditional villages as elements that play a role in the development of cultural areas. So far, the weak coordination between the local government and traditional villages has resulted in the lack of participation of traditional villages. The control mechanism for area management by customary villages is a consideration for the design of a new spatial planning policy so that the Regional Government is more concerned with the needs of the community in the tourism industry which affects other sectors such as the creative industry, culinary, tourism accommodation and the readiness of local areas to open tourism areas.

Figure 3. The influence of the management of cultural tourism villages



Source: Data Processed on 31 December 2020.

1= no impact at all; 2= no impact; 3= slightly no impact; 4= unsure; 5= slightly impactful; 6= impactful ;7= very impactful.

Ayung Village Community Readiness for Management of Cultural Tourism Village

Ayung village community readiness for the management of cultural tourism villages tends to show some enthusiasm. Bbecause the Ayung community is ready in several factors that influence the creation of a cultural tourism village. The factors that fulfill the village's cultural tourism village activities include:

1. Service Ethics for Visitors

The people of Ayung Village assess that they are ready to perform service ethics for visitors. That is because the hospitality of the Ayung community better the services implemented. However, the hospitality is not enough recalling that the Ayung people have not been able to provide the best in terms of appearance because the majority of Ayung villagers’s are farmers.

2. Security and Safety of Visitors

The safety and security of visitors is very important to establish good management of cultural tourism villages. The Ayung community is of the opinion that they are enthusiastic to carry out visitor security activities by running a social security system to protect visitors from crime. The Ayung community also considers that they are willing to know about the safety of visitors and provide first aid kits for the safety of the visitors.

3. Business Competition

Ayung Village Community consider that they are ready if business competition occurs between the community and other communities. Because the people of Ayung Village consider that they are enthusiastic to agree on the division of the area and sell products typical of the village community. The people of Ayung Village are of the opinion that it is normal to provide a place to stay for visitors due to the unavailability of decent village houses for visitors.

4. Comfort and Cleanliness for Visitors

Comfort and cleanliness become one of the factors of visitor assessment of a tourist attraction. Ayung Village Community believes that they are enthusiastic to maintain the cleanliness of tourism objects by providing appropriate bins for visitors. The people of Ayung Village are also enthusiastic to pay attention to environmental cleanliness by arranging village cleaning schedules. Service ethics for visitors can be seen in Table 4.

Table 4. Service Ethics in Visitors

No	Readiness	Value	Remarks
1	Ethics of service to visitors	6	Ready
2	Safety and safety for visitors	6,2	Ready
3	Business competition	6	Ready
4	Comfort and clean liness for visitors	7	enthusiastic

Source: Data Processed on 31 December 2020.

1= not ready at all; 2= not ready; 3= slightly not ready; 4= unsure; 5= slightly; ready
6= ready; 7= enthusiastic

The internalization of the values of *Tri Hita Karana* is closely related to the management of Balinese Culture tourism which is being initiated in the Ayung Traditional Village. Ayung traditional village has unique characteristics and high social relations between its people. The positive socio-cultural impact that arises from the cultural tourism management activities is a positive socio-cultural impact in restructuring tourism which has so far experienced violations of regional spatial planning. The exchange of experiences and the protection of the cultural heritage of the Ayung traditional village was adopted from the Penglipuran traditional village.

CONCLUSION

Ayung Traditional Village as part of the South Bali Region initially did not heed the *Tri Hita Karana* concept according to the provisions of the implementation of Balinese cultural tourism. A comparative study with the Penglipuran traditional village provides input on the participation of the Ayung traditional village in the management of cultural tourism. The supporting elements of cultural tourism management in Bali require approval, readiness, and availability of the spatial capacity of the Ayung traditional village in relation to the environment. It is important for the local government of Bali Province to coordinate spatial planning with traditional villages in tourism areas because with customary village-based spatial planning regulatory drafting, the involvement of traditional villages greatly determines the existence of Balinese cultural tourism. This research is only restricted to the scope of customary villages, and it is expected that further research is with a wider scope is conducted.

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