

Homestay and Traditional House

(Case Study of Thematic Tourism Development in Pedawa Village, North Bali)

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ABSTRACT

The phenomenon of traditional houses as homestays can be found in several regions. However, this is not the case in Pedawa Village. The traditional house is a building sacred to the people of Bali Aga. All forms of sacred ceremonies are carried out in traditional houses. Based on this background, the purpose of writing this article is to determine the opportunities for developing traditional houses as homestays and as man-made attractions, without destroying the elements of local wisdom of the community. This study used qualitative data, with the subject research being the customary house owner community. Through in-depth interviews and focus group discussions with indigenous peoples. Through this research it was found that traditional houses can be developed as thematic tourist attractions and development Homestay can still be done by duplicating traditional house buildings. The implication of the results of this study is that tourism is able to maintain traditional houses.

Keywords: *Homestay, Thematic tourism, Traditional house*

1. INTRODUCTION

Homestay as a form of accommodation that utilizes residents' rooms is one of the methods used by the Government to increase the economic value of a region. The notion of homestay in the KBLI (Standard Classification of Indonesian Business Fields) has not been found and is more compatible with the tourist cottage business (Acceleration Team Tourism Village Homestay, 2018).

“Homestay is defined as one type of lodging that tourist share with homeowner with the intention to learn culture and lifestyle from the homeowner who is willing to transmit and share their culture. The homeowner is the one who prepares lodging and food for the tourists with the reasonable price” [1].

It can be understood that tourists do not only live with local people, but local people as hosts will provide or share their daily activities for tourists and can learn about the culture, without having to pay a high price. Tourists will stay with the community in people's homes and interact with local people is the hallmark of a homestay. The leader team acceleration homestay

mother Anneke *Prasyanti* during her visit to Bali Aga Buleleng in July 2019 stated that that there are 500 more homes local people who have used the empty rooms in his house as a home for the traveller or better known as the homestay (interview: July, 2019).

In accordance with the expectations of the government based on the vision of the President of the Republic of Indonesia, Mr. Joko Widodo, which is to start building from the village, the development of supporting amenities for tourism activities is very appropriate to appear in tourist villages. There is also demands for the homestay development acceleration team to explore the potential of the area, especially the village villages that have become tourist villages and seek a clear format for their development.

Based on the issue of increasing the number of homestays in 2019, amounting to 100,000 homestays, this has been realized through the tourism village program. The tourism village program is a form of integration between attractions, accommodation, and supporting facilities that are presented in a structure of

community life that integrates with the procedures and traditions prevailing [2]. The number of old villages that have the uniqueness of house architecture is the traditional main attraction to be developed further or used as a shelter for tourists or homestays. Currently, Indonesia has more than 567,000 traditional houses. But the question is whether all these traditional houses can be used as a halfway house for tourists? The answer, of course, really depends on the customs of each region.

The development of traditional villages as tourist villages has become the main means of preserving the culture of traditional villages [3]. In order to support tourism in tourist village villages, one of the amenities that can be developed is the use of community houses as homestays.

Homestay development in several other areas may find it difficult to succeed due to language barriers [4],[5] and [6]. Some problems due to lack of promotion also become obstacles to homestay development [7]. However, in Banjar District, Buleleng Regency, the problem of homestay development lies in the object of the house that you want to make a homestay, namely the old house or the traditional house of the population. Old houses that are still widely found in Banjar District, Buleleng Regency, namely in Pedawa Village. Based on the customs and traditions of these traditional houses, it is not possible to use them as homestays. But on the other hand, this traditional house is a thematic tourist attraction. In connection with these conditions, this research is here to analyze the efforts that can be made to be able to provide the right solution to the phenomena that occur in the field.

2. LITERATURE REVIEW

Some of the results of previous research that are relevant to this research are several studies related to the utilization of the potential of villages in Bali Aga. For more details, previous research will be presented as a comparison with this study. The results of previous research that are specifically related to the various potentials and uniqueness of the Bali Aga Village culture in the rural area of Bali Aga, make tourists return visits to Pedawa Village because the people of Pedawa Village have the ability to serve tourists by applying the *Tri Kaya Parisuda* concept as local wisdom [8]. Reference [9] which examined the perceptions of the people of Pedawa Village and Cempaga Village about ecotourism development in their villages [9]. On the other hand, there are also those who research the philosophy and tradition of planting gaga rice in Pedawa Village which has become an attraction for tourists [10]. Meanwhile, Maheswari emphasizes the analysis of the assessment of the 3 potentials of Sidetapa village in the form of traditional houses, sacred dances, and natural beauty [11]. This study clearly has differences with previous studies because this study

emphasizes the homestay development scheme in Pedawa Village and the thematic tourism concept that stretches the development of traditional houses as a tourist attraction in Pedawa Village.

2.1. Thematic Tourism

Referring to the Thematic Tourism handbook Themed tourism is tourism that is worked on by tourism activists or tour operators (travel tourism business actors) in building and marketing tourism products. This themed tourism development puts more emphasis on the characteristics and uniqueness that can be found in a tourist destination, and uses the uniqueness of a destination as its trademark. The characteristics that are owned are identified and then repackaged so that they can become assets in making activities at tourist attractions. Examples of general tourism themes include: (1) Architecture, landscaping and design; (2) Food and drinks; (3) Music and dance; (4) Trails, travel plans, and routes; (5) Cultural events.

In general, the theme of a tourism activity involves two complementary potentials such as cultural potential and natural potential that can provide experiences to tourists. The two often interact, for example ecotourism activities which are a combination of culture and nature-based tourism. The results of research related to the development of thematic tourism have been carried out in several areas such as the development of the thematic tourism village Kampung Putih, namely through the waste bank through community empowerment [12]. in developing the thematic tourism village Kampung Putih, namely through the Melati waste bank. In developing thematic tourism, it will be better if the characteristics of tourists who have visited previously been known as mentioned in the research results related to tourist characteristics studies and efforts to develop thematic tourism products in caves of Cemara, Kuwaru beach and Pandansimo beach baru, Bantul district [13].

2.2. Bali Aga

Bali Aga is a unit of indigenous people who come or come from the highlands of the island of Bali. We met several people who came from the tribe who Bali Aga had lived in the mountains and seemed to have closed themselves off from the immigrant community [14]. This is one of the stories which states that the original tribe Balinese Aga fled to the mountainous region to close themselves off from residents who were descendants of Majapahit. The Balinese Aga people from the time before the Majapahit invasion until now did not know the caste system in their society. What Balinese people do in general is not binding on the habits of the people Balinese Aga, and Bali Aga tends to have its own way of doing it in religious processions, so

that it is not influenced by Hindu religious practices in general in Bali.

The difference between Bali Aga and villages in Bali in general can be seen from the leadership system procedures which are based on seniority according to marriage or what is known as the system uluapad. In addition, in Bali Aga society there is no known social structure based on the system, all people are considered to have the same degree to one another or are called *wangsa kesamen* [15].

The understanding of Village Bali Aga technically in this research emphasizes that the various uniqueness possessed by the characteristics of a traditional village or Village Bali Aga such as an old house or traditional house, has a philosophical meaning that is sacred to its people.

3. METHOD

This research uses descriptive qualitative and interpretive research methods, orientation on the meaning of traditional houses as homestays. The data analysis process used the model of Miles and Huberman [16]. The analysis stage starts from the time of making observations, interviews and documentation studies to writing research results. Here, the researcher is also a research instrument. The analysis seeks to organize and interpret data in order to obtain an understanding of traditional houses in accordance with the research objectives. Based on qualitative analysis, since the observations the data have been analyzed or interpreted by the researcher [17]. This research was conducted for 1 year from January 2019 to January 2020.

4. RESULT AND DISCUSSION

4.1. *The Potential of Pedawa Village Traditional House Pedawa*

Village is located in North Bali. This village can be found in Banjar District, Buleleng Regency. The distance from the center of Singaraja City is approximately 40 minutes by four-wheeled vehicles. Judging from the potential of this village as a tourist village. The results of the study show that the physical potential that is able to show cultural customs and traditions in Pedawa Village is the still standing of old houses or traditional houses. Pedawa Village has an old building concept. The old building in question is a Balinese house building which is called a traditional house. The traditional house in Pedawa Village which is still standing firmly to this day is the traditional house named Bandung Rangki traditional house. Observations show that one of the traditional houses in Pedawa Village that is most frequently visited is the traditional house of Bandung Rangki. Results of interviews with

community leaders in Pedawa Village, I Wayan Sukrata, S.Pd. (interview results 9 February 2019) he stated that:

"This house is a house that can be used to accommodate all spiritual or physical activities. For example, such as doing worship activities in the house and putting tools for gardening and putting firewood. Even the family kitchen is in that one house. This house is usually for one family only. Which contains the philosophy that this house was formerly the house of soldiers and all activities in this house are the responsibility of the head of the family. He must be able to protect his family. If he is going to fight, then all the necessities or equipment for both body and spirit are already available in the house "

In line with the results of ref [8], which states that the people in Pedawa Village have realized that the existence of tourism is not to destroy the cultural value of their ancestral heritage, but instead the community is currently aware that the status of their village as a tourist village has made people aware not to destroy house buildings. the customs of his ancestors. What Mr. Wayan Sukrarta has done is proof that the traditional Bandung Rangki house he is guarding has been able to attract tourists to visit Pedawa Village.

In addition to the interesting architecture of the building, tourists who come are always interested in knowing the various philosophies of this traditional house. In addition to the philosophy mentioned earlier, the traditional Bandung house also has a second philosophy, namely when someone is going to get married, he must first have a house. This indicates that the person will be able to live life independently with his family. Figure 1 shows the exterior of the traditional Bandung Rangki house building architecture.

The results of interviews with traditional community leaders stated that there are less than 40 traditional houses in Pedawa Village and are still occupied by residents even though some of the buildings have been half renovated, but they still have an element of sacred value (information from the Village Head of Pedawa). This information is supported by several research results which suggest that with the changing times, traditional houses in Pedawa have also begun to decrease. Today there are about 32 houses [18]. This cultural heritage asset, of course, is ideal to become a tourist attraction because of its authenticity, which contains philosophy and tradition [19].

When this research was carried out, it can be seen in Figure 1 that the traditional house in Sidetapa Village has become a tourist attraction. The owner of the traditional house, Mr. Wayan Sukrarta, said that in a month, approximately 40 people always visited this traditional house before the pandemic.



Figure 1 Bandung Rangki Traditional House

This phenomenon creates an opportunity for the tourism village manager, namely *Pokdarwis*, to make this old house a place for tourist visits. The results showed that with the number of visits that came to the traditional house of Pedawa Village, 65% of which came from the academy environment, be it students, lecturers and researchers, it can be concluded that the curiosity of visitors to history or philosophy and architectural form of buildings is interested in tourism education. Historical and architectural educational tours.

Seeing this phenomenon. Development of thematic tourism that is closest to developing thematic tourism in Sidetape Village is Thematic Tourism based on Heritage Education. As a heritage building, the physical form of this building has attracted tourists to learn about the philosophy of traditional houses in Pedawa Village and especially academics from architectural backgrounds who are very interested in observing the layout of this old house building. The concept of thematic tourism is interesting to be carried because it is in line with several research results on thematic tourism which states that with a clear tourism theme it will make it easier to find the targeted tourist segment and allow these tourists to return again [20].

During this research, 18 students from private universities in Jakarta were also met who were conducting field studies to study the architecture of the old Sidetape house, as well as 25 students from the State University in Singaraja Bali who came from the Department of History. This reinforces the results of this analysis that the potential of the old house in Sidetape Village is a thematic tourism potential based on Edu tourism. Those who studied while traveling to the old house saw first-hand what the old houses in Pedawa Village looked like. as well as chatting with friendly homeowners, you can directly visit Pedawa Village.

4.2. The Model of Old House Development as a Homestay

The results of the previous description mentioned the potential in Sidetapa Village to make a lot of tourist visits. As a tourist village, of course, the elements of 4

A, namely attractions, accessibility, amenities and ancillaries are a concern. One element of unfulfilled amenities is that there is no homestay in Pedawa Village. Homestay is an option for tourist villages to become a form of accommodation which is currently a priority in Indonesia.

In many countries there are various kinds of homestay concept, such as home visit system, farm stay, agricultural homestay or bed and breakfast which serves food and drink for breakfast by the host [21].

Meanwhile, the homestay concept category is based on several countries with different tourist destinations, for example in Australia, precisely in the North of Melbourne Mid North Coast of New South Wales Hannam Vale, Emerald City. The developing concept of homestay is student homestay and farm stay. The farm stay concept also applies in the United States to be precise in the Boston and Houston areas. Meanwhile, in South Korea, in the Seoul area, the homestay concept being developed is Educational Homestay as well as in Singapore, to be precise in the Singapore city area [22].

Indonesia is not implicit in describing the concept of homestay. Because in the Regulation of the Minister of Tourism and Creative Economy of the Republic of Indonesia Number 9 of 2014 the concept of a homestay is matched with the name of a tourist lodge. In the Pondok Wisata Business Standard it has been stated that the tourist lodge has an understanding as "the provision of accommodation in the form of a residential building which is occupied by the owner and partially used for rent by providing opportunities for tourists to interact in the owner's daily life".

In 2018, the head of the homestay acceleration team stated that there were more than 500 local community houses that had used the empty rooms in their homes as a shelter for tourists or better known as homestays (interview: 19 January 2019). In accordance with the expectations of the government based on the vision of the President of the Republic of Indonesia, Joko Widodo, which is to start building from the village, the development of supporting amenities for tourism activities is very appropriate to appear in tourist villages. This also requires the team to accelerate the development of the homestay for the period 2015 to 2019. To work hard to explore the potential of the region, especially the village which has become a tourist village and look for a clear format for its development.

The development of local community houses as homestays if implemented in tourist villages that have traditional houses will be a dilemma in itself. Because, what happened was related to the provision of amenities for tourists in tourist villages such as Pedawa Village. It becomes a question whether it is possible for the old house in Pedawa Village as a homestay. Meanwhile, the results showed that there were restrictions for tourists

who were menstruating to enter traditional houses, especially those inside. As well as there is a prohibition that while visiting the old house in Sidatapa, that is not allowed to take pictures or photos of the inner house so that the sanctity of the house is maintained.

In order to harmonize what tourists, need, to carry out government regulations without having to put aside customs and traditions, based on the results of the Focus Group Discussion with the community (See figure 2) the result of a joint decision is that all forms of amenities built in Pedawa Village, whether in the form of a homestay or other building new buildings. With a note that the building must resemble the traditional house building in Pedawa Village.

Seeing the phenomenon that occurs in this village, the peculiarities of a homestay that offer life together with the host under one roof, may not be found. However, by continuing to build a homestay that resembles a traditional house, and is still in one area with the local community, it is hoped that they can still feel the togetherness with the local community. As with some of the previous writings which stated that living together in one area will be able to provide a special attraction for tourists, because they can experience the local people's way of life [23],[24] and [25].

In Chart 1 it can be understood that the potential for traditional houses in Pedawa Village if you want to be developed as a homestay can follow the fourth homestay development scheme, namely the new development scheme. This new development scheme is another word for duplicating traditional houses. So those who want to make a homestay in Pedawa Village can use their house yard as an area to rebuild traditional houses that have the same shape but have different meanings and functions. This traditional house that was built has 2 functions not only as a homestay but also as a tourist house. The tourist house in question is when there are no tourists staying. This tourist house can be visited by other tourists who want to learn about the history and architecture of traditional houses. In other words, home to stay (a house for tourists to spend the night) or also home to learn (a house for learning).



Figure 2 Focus Group Discussion with community leaders in Pedawa Village

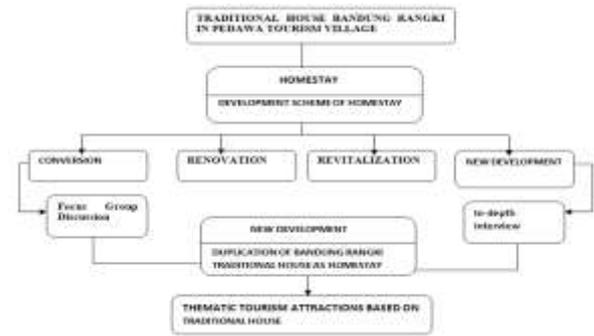


Figure 3 Development scheme of traditional house Bandung Rangki as Homestay

5. CONCLUSION

5.1. Conclusion

The Balinese Aga traditional house, located in Pedawa Village, Banjar District, Buleleng Regency, Bali, is a traditional house that has the appeal of a unique old house building, and has a very interesting philosophical value to learn. The potential of this traditional house is attractive to be developed as a thematic tour based on educational tourism. Because those who visit this traditional house not only enjoy the value of its philosophy and architecture as well as a place to study history and ancient house design. The Balinese Aga traditional house can be used as a halfway house for tourists or a homestay if the development uses the fourth homestay development scheme, namely a new development scheme. This new development scheme will provide space for tourists to be able to live with the community in one area of the house even though it is not one roof. On the other hand, traditional houses are maintained and are not disturbed by their sacred values and traditional values.

5.2. Suggestion

The traditional house in Pedawa Village needs to be preserved, the arrival of the tourism industry in Bali Aga (Ancient Bali) Village, which has become a tourist village, is not to destroy customs and traditions. However, the old village of Pedawa is still able to maintain its traditional and cultural traditions, because the solutions offered in homestay development are increasingly intelligent in understanding the phenomena. With this win-win solution that is able to accommodate the needs of tourists and the needs of local communities.

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