

Overcome Tourism Threat Through Balinese Local Wisdom

Debiana Dewi Sudrajat

Faculty of Law, Universitas Katolik Parahyangan, Bandung
Corresponding author. Email: d.dewi.sudrajat@unpar.ac.id

ABSTRACT

Tourism in Bali is the key to economic life for most Balinese people. The economic cycle in Bali is exceptionally dependent on tourism that takes place in various regions in Bali. Bali's status as 'Pulau Dewata' or 'Island of the gods' has a significant impact as one of the tourism appeals in Bali. Every tourist that has ever set foot in Bali always wanted to come back. Tourism as the most significant intake contributor makes Balinese have a deep dependency on it. Almost all citizens of Bali depend on this sector. In the end, it will have both positive and negative impacts on community life in Bali. In the beginning, Balinese could be said as a traditional community that keeps a conventional living style parallel with the local culture concept that already exists. The local culture applies the Balinese central concept of life, Tri Hita Karana concept, and Sad Kerthi concept. These concepts bring out life harmonization between The Creator, humans, all creatures, and the nature that sustains life on this planet. Nevertheless, this is one of the biggest tourism appeals. The purity of the tradition and authenticity that Balinese hold on to bring out interest for foreigners, whether local tourists from outside Bali or even overseas tourists. As time went by, deviations that used tourism on their behalf and ended on commercialism started to emerge. The desire to lift tourism turns out to be a two-headed knife. That, in the end, will possibly be a considerable risk for authenticity and traditionalism that has been kept nicely in Bali all this time. These are also being the main reason for tourism appeals in Bali. Therefore, these local cultures in Bali should always be upheld and protected by every authority in Bali to defend it for the sake of Balinese economic life enhancement without leaving their life root. In order to ensure the continuity of protection based on local wisdom, the participation of several parties related to it is required. First, the role of the local government to establish rules about tourism is the first and foremost step. Followed by the second step, which is the role of other regional governments to control the implementation and application of the rules that are already made. The most tangible thing is making rules and strict control toward tourism permission and ensuring there are no deviate things there. Third, the awareness of investors that wanted to develop their tourism businesses in Bali to maintain the Sad Kerthi concept as the fundamental principle of their business. On one side, fulfilling their economic needs could go well with full support to Balinese local wisdom. If every party could take care and participate in this thing, then it can be preconcerted that the economic growth in Bali will grow parallel with the environmental preservation, along with sanctity and sustainability of Balinese that stickle to their local wisdom.

Keywords: *Authenticity, Local Culture, Tourism, Tri Hita Karana, Sad Kerthi.*

1. INTRODUCTION

Tourism is an important economic sector in Indonesia. In 2009, tourism ranked third in foreign exchange earnings after oil and gas commodities and palm oil. Based on 2014 data, the number of foreign tourists who came to Indonesia was 9.4 million more or grew by 7.05% compared to the previous year. The natural and cultural wealth is a crucial component of tourism in Indonesia. Nature Indonesia has a combination

of tropical climate, 17,508 islands, 6,000 are uninhabited, and the third-longest coastline in the world after Canada and the European Union. Indonesia is also the largest and most populous archipelagic country in the world. The beaches in Bali, dive sites in Bunaken, Mount Rinjani in Lombok, and various national parks in Sumatra are natural tourist destinations in Indonesia. The main attraction in Indonesia that attracts foreign tourists is mainly the culture.

According to in section considering a to d in 10th statute of 2009 about tourism, concerning about:

- a. That the state of nature, flora, and fauna as a gift from God Almighty, as well as ancient relics, historical relics, arts, and culture owned by the Indonesian citizen, are the resources and capital for tourism development to increase the prosperity and welfare of the people as contained in Pancasila and the Preamble of the 1945 Constitution of the Republic of Indonesia;
- b. That the freedom to travel and to take advantage of free time in the form of traveling is part of human rights;
- c. That tourism is an integral part of national development, which is carried out in a systematic, planned and integrated, sustainable and responsible manner while still protecting religious values, cultures that live in society, environmental sustainability and quality, as well as national interests;
- d. That tourism development is needed to encourage the equal distribution of business opportunities and gain benefits and be able to face the challenges of changing local, national, and global life.

Considering the provisions of section and implementing the provisions of article 55 of the tourism law in Chapter XII and concerning Human Resource training, standardization, certification, and human resources. Article 53, it is regulated that workers in the tourism sector must have competency standards carried out through competency certification carried out by a certification agency that has received a license under the provisions of the legislation. 52nd Government Regulation of 2012 was established regarding Competency and Certification and business certification in the tourism sector. Because of the provisions regulated by the tourism competency regulations, workers who work in the tourism sector must have competency standards by the tourism competence government regulations. The 11th Ministry of Tourism Regulation of 2015 concerning the enforcement of Indonesian National Work Competency Standards is aimed to be a reference in implementing competency-based education and training, competency testing, and professional certification in the tourism sector.

Government divided the authority of managing tourism to some degree, provincial and district or city degree. As the executor of national tourism programs, the Ministry of Tourism is expected to be more creative and innovative in making breakthroughs in efforts to manage and develop tourism in Indonesia.

According to article 4 10th Statute of 2009 about tourism, tourism is held in order to:

- a. intensify the economic growth;
- b. intensify the citizen's wealth;

- c. abolishing poverty;
- d. abolishing unemployment;
- e. conserving nature, environment, and resources;
- f. intensifying culture;
- g. intensifying order of the nation;
- h. cultivating the love for the nation;
- i. strengthen the identity and unity of the nation; and
- j. strengthen the unity between nations.

According to article 28 10th statute of 2009 about tourism, the government is authorized to:

- a. Formulate and stipulate a master plan for national tourism development;
- b. Coordinating cross-sectoral and gross-provincial tourism development;
- c. Organize International cooperation in the field of tourism by the provisions of the legislation;
- d. Determining national tourist attraction;
- e. Determining national tourism destinations;
- f. Establishing norms, standards, guidelines, procedures, criteria, and control systems in the administration of tourism;
- g. Developing policies on human resource development in the tourism sector;
- h. Maintaining, developing, and preserving national assets that are tourist attractions and potential assets that have not been explored;
- i. Conduct and facilitate the promotion of national tourism;
- j. Providing facilities that support tourist visits;
- k. Providing information and/or early warning related to the security and safety of tourists;
- l. Improving community empowerment and tourism potential owned by the community;
- m. Supervise, monitor, and evaluate the implementation of tourism; and
- n. Allocate tourism budget.

According to article 29 10th statute of 2009 about tourism, the provincial government is authorized to:

- a. Formulating and Stipulating a provincial tourism development master plan;
- b. Coordinating the implementation of tourism in its territory;
- c. Carry out the registration, recording, and data collection of tourism business and registrations;
- d. Determining provincial tourism and destinations;
- e. Determining provincial tourist attractions;
- f. Facilitate the promotion of tourism destinations and tourism products in its territory;
- g. Maintain provincial assets that become local tourist attractions; and
- h. Allocating tourism budget.

According to article 30 10th statute of 2009 about tourism, the district/city government are authorized to:

- a. Formulating and Stipulating a district/city tourism development master plan;

- b. Coordinating the implementation of tourism in its territory;
- c. Carry out the registration, recording, and data collection of tourism business and registrations;
- d. Determining district/city tourism and destinations;
- e. Determining district/city tourist attractions;
- f. Facilitate the promotion of tourism destinations and tourism products in its territory;
- g. Maintain provincial assets that become local tourist attractions; and
- h. Allocating tourism budget.

Before mentioning various points of this subject, one question should be posed: What is local wisdom? Local wisdom was known by our community in Indonesia a long time ago. Local wisdom can be viewed as a social and communicative system that produces self-organization (autopoiesis) within a culture [1]. Local wisdom takes many parts in Indonesian communities. Sometimes, it is a bit confusing to explain the phrase "local wisdom" in our minds. Local wisdom is a combination of tradition and knowledge of a specific location that passed from one generation to the other and preserved it or even developed to become dynamically acceptable without changing the whole context. The thing that they know about local wisdom is the things that they do every day without even knowing the word itself. In the middle of the chaotic society that comes from radicalism, local wisdom will be an oasis that could help solve the ongoing problem and remind Indonesians about their origin. The subject of local wisdom is related to the local culture. Even though, for Indonesian, the culture that will be seen is Indonesian culture universally. Culture is one of the basic human instincts in order to save and develop themselves. Why is so? Because through culture, a citizen could defend their existence, and culture could make a person be a better person (in a sense, culture could humanize humans). A journal once said that local wisdom is the ability to adapt to, organize, and cultivate the influences of the natural world as well as other cultures, that is the driving force behind the transformation and creation of the remarkable cultural diversity of Indonesia. [2] The local culture come into sight in the application of Balinese central concept of life, Tri Hita Karana concept, and Sad Kerthi concept. [3] These concepts bring out life harmonization between The Creator, human, all creature, and the nature that sustain life in this planet. However, this is one of the biggest tourism appeals. Balinese hold on to traditional purity and authenticity to attract foreigners, whether local tourists from outside Bali or even overseas tourists.

2. RESEARCH METHOD

There are 2 (two) kinds of research methods, the Normative method, and the empirical method. Normative methods are used in research that using 1 (one) of 3 (three) problems as follows:

- 1) Problem caused by no statutes regulating;
- 2) Problem caused by statutes that are blurry, causing mass confusion to the citizens; and
- 3) Problem caused by 2 (two) or more statutes that contradictive each other.

The empirical method is used in research that the problem is caused by the connection between statutes that apply and the applications differ and cause problems in society. The empirical method uses field research, meaning that the authors must dive in into the problem themselves by interviewing 1 (one) of 2 (two) parties or could be both classified by their experiences and capabilities; those parties are:

- 1) Informants: this party are not usually or not directly involved in the problems, but classified by their knowledge and capabilities of the cause; usually informants are a person who has powers in certain offices as a person of power or college professors; and
- 2) Respondents: this party does not always have knowledge and capabilities of the cause of the research, but they are the ones who have direct involvement in the research problems.

This research uses normative method because the author is using some primary sources such as the 10th statute of 2009 about Tourism which seeking what the role of the government in every degree, role by the citizen how they preserve the local wisdom left by their ancestors, secondary sources such as published books and published scientific researches that been written by credible experts in the subject matters such as tourism law and customs law, especially Balinese custom. This research uses the tertiary source that includes English-Indonesia dictionaries, Indonesia-English dictionaries, and Law dictionaries.

3. RESULT AND DISCUSSION

Tourism in Bali is the key to Balinese economic life, frequently confusing and omission in defending the culture's authenticity and cosmic balance in Balinese life. In the middle of passionate tourism development in Bali, this cosmic balance factor is often forgotten and considered not essential to be fought for.

Bali's condition now is very different compared to before, although the difference is not visible from the side of religious life. However, if seeing it from the tourism side that impacts nature, it cannot be ignored. Balinese life concept is mainly based on their religious concept. Tri Hita Karana's concept seeps into the life of Balinese. This concept itself gives certain rules about Utama Mandala or Wilayah Parhyangan (managing the relation of human and Sang Hyang Widhiwasa), Madhya Mandala or Wilayah Pawongan (managing about human relation with other human being), and Nishtha Mandala

or Wilayah Palemahan (managing the relation between human and the universe).

This article will be giving most of the attention to the last concept of Tri Hita Karana, even though people need to be aware that these three concepts cannot be separated. The third concept is very likely to be unbalanced or even damaged when the tourism regulation in Bali does not recognize the needed factors. The last concept of Tri Hita Karana is primarily shown on Sad Kerthi concept, namely the six efforts from Balinese to maintain their life harmonizes with the universe.

The six things that are done to harmonize with the universe are:[\[4\]](#)

1. Atma Kerthi is done to purify all the spirits or souls from those who already passed away.
2. Danu Kerthi, this is done to purify and preserve the sustainability of all water resources that exist and become the mainstay for everyone.
3. Samudera Kerthi is the attempt done to purify and preserve the sustainability of beach and sea.
4. Wana Kerthi, in this part, the objects to be purified and preserved are forest and mountain areas.
5. Jagad Kerthi is done to purify and perfect the relationship between humans and other creatures.
6. Jana Kerthi, the last effort is made to purify and perfect themselves.

This life concept is the one that keeps chastity and sustainability of human life, other creatures, and every life facility in Bali. This is also the thing that got affected the most when tourism development was done more intensively. Sometimes, because of the desire to invite investors, the government often forgot to control things that they should control to preserve the region itself. Other than that, the consideration of commercialism also defeats the compulsion of preserving the nature that already exists.

Nowadays, the Bali government already contributes to preserving local wisdom by making some rules and regulations for Balinese tourism based on the Sad Kerthi concept. Nevertheless, the thing that should be emphasized, other than rules and regulations, is that the government should pay more attention to the control of permission given to business owners in Bali.

4. CONCLUSION

In the environmental conservation frame in Bali, Balinese has declared that local wisdom-based efforts have been applied in their life since a long time ago. Sad Kerthi concept is a complete concept that could be relied on to purify and preserve the environment in Bali, community life, and all living things in Bali.

In order to ensure the continuity of protection based on local wisdom, the participation of several parties related to it is required. First, the role of the local

government to establish rules about tourism is the first and primary step. Followed by the second step, which is the role of other regional governments to control the implementation and application of the rules that are already made. The most tangible thing is making rules and strict control toward tourism permission and ensuring there are no deviate things there. Third, the awareness of investors that wanted to develop their tourism businesses in Bali to maintain the Sad Kerthi concept as the fundamental principle of their business. On one side, fulfilling their economic needs could go well with full support to Balinese local wisdom. Suppose every party could take care and participate in this thing. In that case, it can be preconcerted that the economic growth in Bali will grow parallel with the environmental preservation, along with sanctity and sustainability of Balinese that stickle to their local wisdom.

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