The Factual and the Imaginative
(The Place-Identity of Ubud in the Digital Age)

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ABSTRACT

The term place-identity has been termed as the meaning attached by people both individually and collectively to a particular place as a result of interaction between oneself and the physical environment. A place with a strong place identity attracted visitor, invited tourists as well as investors in the tourism industry. However, in the digital era, where human interaction with a particular place occurred virtually, the notion of place-identity is challenged. This may influence the attractiveness of the place to potential visitors. The area of Ubud has been developed as one main tourist attraction in Bali since the 1930s because of its strong cultural value. The government and other stakeholders have promoted Ubud globally. This research investigates how the place-identity of Ubud shaped since its initial establishment as a traditional settlement; how the government and investors developed Ubud physically, and how its place-identity has been virtually constructed to a global audience through the Internet. To find answers, historical analysis, building surveys, and focused group discussions with stakeholders of Ubud have been carried out. The result shows that the physical components of the area have transformed, and this has affected the factual place-identity of the area. However, the government and especially the investors maintain the old place-identity of Ubud through the Internet to attract more tourists. In order to maintain the place-identity, the stakeholders agreed to formulate a policy that will manage the physical development of the area.

Keywords: Place-identity, Urban transformation, Virtual image, Tourism.

1. INTRODUCTION

In recent years, the theme of identity has been widely discussed, especially in the political field, because it is considered relevant to the conditions of globalization that are sweeping the world. The current of globalization side by side with capitalism is often seen as a value that is contrary to the culture and characteristics of a place inhabited by a group of people. In general elections, identity is often used to strengthen group characteristics against other groups that are considered to have an identity that is distinct from their group. Group identity is literally quite complicated but can be defined as the result of intense interaction between one individual and another who has several values in common (gender, race, ethnicity, religion, ideals and so on, down to the country). Identity creates a sense of belonging between one and another member of society because of the similarity of experiences, fate, struggles, and ideals.

In architecture, identity can also come from the intense interaction between humans and the places they inhabit. Without realizing it, every day we interact with the built environment, where we live. This interaction produces an emotional bond that can be personal or collective.

Human habitation is in the form of natural and artificial environments. Artificial environment refers to the physical components made by humans with all their knowledge. Pre-industrial societies made use of materials that were easily found in their surroundings to build their homes and settlements. Knowledge of the workings of nature is translated into a framework for realizing the artificial nature. In Bali, we can see many interpretations of the workings of nature that manifest into architectural concepts. For example, the concepts of eka dasa rudra, nawa sanga, sapta petala, panca mahabutha to tri mandala, rwa bhineda and ongkara. The concept is translated into people's living spaces. The architecture is greatly influenced by the views of the residents of the place. Mountains, rivers, forests, water sources all have significant values in determining architectural concepts. Diversity in natural conditions

give birth to variations in perspective, resulting in uniqueness in processing a place. From this process, unique places are created, originating from variations in geographical conditions, different perspectives on nature, unequal skills of [1,2] the population and the availability of natural resources.

In the spaces, traditional activities are passed down from one generation to another. Thus, in traditional settlements, the interaction between humans and the environment occurs in closer bonds. Community place-identities are formed from interactions between individuals and their traditional settlements. Traditionally, the community creates and recreates the spaces where they live, forming a strong place identity.

The process of human interaction with the natural environment, an artificial environment created by themselves with an authentic concept, has made several places have a very strong identity.

Nowadays, technological advances aid mankind in living life. Development of technology in all fields, including the field of architecture, is happening more rapidly. Geographical circumstances are no longer important in constructing architectural concepts; new building materials with standardized machines are adopted by architects, contractors and building developers to produce better architectural works; the building sciences are no longer acquired from generation to generation but are adopted from other places which are, oftentimes, considered more advanced. All these things result in the uniformity of the building process in all parts of the world. As a result, place-identity is fading because of the similarities between one place and another. In the era of globalization, places with a strong identity attract many tourists as result of their authenticity. Thus, a strong place-identity also has economic value; however, in the field of tourism, place identities are often manipulated.

Those who want to gain economic benefits can do manipulating only by showing positive matters and hiding negative matters of a place. Furthermore, images of a place can be created in various ways.

Currently, the Internet has become a popular medium for searching for vacation destinations. Each of us relies on it at time we need to figure out initial information about a place to visit. As a result, cities relying on tourism, lodging entrepreneurs, travel agencies and those who benefit from this business are competing to present the best images in the media. These virtual images form an imaginary place-identity.

This paper aims to reveal whether factual and imaginary place-identities can be in line with or contradict each other?

To answer the research question, a conceptual framework is developed to be rationalized as a research activity.

The conceptual framework consists of 3 main indicators, namely:

- The unique geographical situation, followed by the history of the place that creates an emotional bond between the occupants and the place inhabited

- Spatial planning and architecture that continues to grow and develop according to the demands of the times

- The perspective of outsiders in viewing the place includes a virtual image formed from the Internet and is often used as a marketing tool for investors

These three indicators will be used to examine the place-identity of Ubud. In the following section the methods used to discuss these three are described (See Fig. 1).
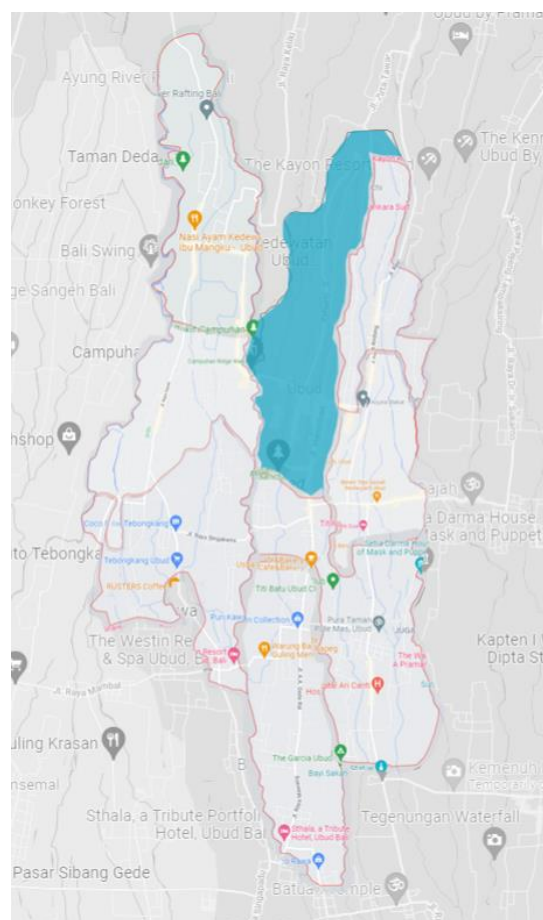
Figure 1 Map of Ubud District Administratively, consisting of 7 Traditional Villages (*Desa Adat*) and 1 Urban Village (*Desa Administrasi/ Kelurahan*).

2. RESEARCH METHODOLOGY

To understand the place-identity of the Ubud Tourism Area, I employ the three indicators of the place-identity concept as research variables. These variables are then translated into research instruments, guidelines for conducting field surveys and the basis for conducting analysis in order to evaluate and formulate the identity of the object under the study.

Research activities that I performed using the five place-identity concepts were: 1) examining geographical conditions by conducting field observations and analyzing satellite imagery; 2) historical analysis that reviews the beginning of the creation of Ubud to its development today; 3) building and environmental surveys; 4) focus group discussions (FGD) with tourism actors in Ubud; 5) interviews with residents; 6) Google search engine content analysis. The research results are arranged in a narrative explanation.

3. PLACE-IDENTITY, SOME CONCEPTS

Place-identities are formed by the similarities of the components and their distinctions with those of other places [3-5]. We could recognize the characteristics of a place or city because it has a common component. Buildings made of earth with small openings are characteristic of cities in hot and dry areas, such as cities in Africa. Certain cities have many buildings with a predominance of wooden components. If we compare the cities with two different components, we will easily be able to identify the differences between each. However, place-identity is not only a physical issue, but also a perceptual issue, that is to say, how a place is judged by its inhabitants or visitors.

In the modern era, a city is inhabited by a group of people with different backgrounds. Each group can construct place-identity according to their own preferences. Not only community groups, place-identity can also be constructed by individuals. Each of us has places in the city that are our preferences and not preferences. These places form a mental map in our minds. With this mental map, we can mention which places are worth or not worth visiting. Thus, place-identity can be individual or collective [2,6]. Group and individual dissimilarity in identifying a place cause place identities to be multiple. It, if not managed properly, can lead to conflict [2,4]. Nevertheless, a well-managed place identity, especially within cities that have very prominent characteristics, can make the place attractive to people coming from places with different characteristics. Therefore, place-identity contains economic value [1,2,4].

Cities are always in a state of growth and development. The rapidity level undoubtedly depends on the city's ability to take advantage of its potential.

Places with high economic potential and well managed can develop exceedingly quickly. There are also cities that develop at a relatively slower pace. Rapidity of growth of a city is also largely determined by the workings of the actors in the city. City actors include the city government, the investors who work there, and especially the residents. Transformations of the city cause its identity to continue to undergo transformation. Place-identity is not static but contains a quality of sustainability [7-9].

Many researchers have working on the issues of place-identity of Ubud. They use several methods and come up with different conclusions. Anggi calefied out research by employing mental map of 11 different respondents. The argue that Ubud's image for the local community is focused on the intersection Ubud, which shows local beliefs about the agung intersection or catuspatha, and Monkey Forest as a natural tourist attraction [10]. This indicates that the local people of Ubud still hold strong cultural and natural values even though Ubud itself is developing as a dense tourist area (See Fig. 2).
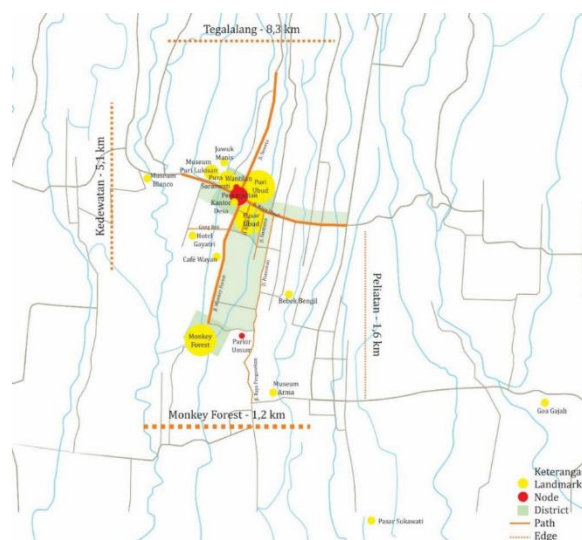
Figure 2 Cognitive Map from 11 Responden.

Tourist come to ubud with different motivation. the majority of visitors seek for ricefield. According to research conducted by Nurjaya, the Ubud Village that received the most appreciation from foreign tourists was natural scenery such as views of rice fields with frequent indications, and verdant hills. They are also very interested in other tourism attractions such as the existence of forests and animals (monkey forest), Galeria, museums, traditional markets, temples, palaces, handicrafts, art performances, religious ceremonies, social activities, and friendly society (friendliness society) from foreign tourists [11].

Tourism activities carried out by foreign tourists while on vacation in Ubud Village vary from activities

that require special equipment such as cycling to take cooking or painting classes as well as various types of activities that do not require special equipment (See Fig. 3).

Rating	Type of Tourism Activities	Number of tourism who expressed choice							Quantity	Percentage (%)
		1	*2*	*3*	*4*	*5*	*6*	*7*		
I	Walking in the rice field	21	7	3	0	1	0	0	32	64
II	Attending Culture Event	14	7	4	4	0	0	0	29	58
III	Sight Seeing	17	4	4	1	0	0	0	26	52
IV	Spa/Relaxation	15	6	1	0	2	0	0	24	48
V	Shopping	14	2	5	2	0	0	0	23	46
VI	Cycling	11	0	1	0	2	0	0	14	28
VII	Tracking	3	1	3	2	1	1	0	11	22

Figure 3 Popular tourism activities. Data were taken from 50 foreign tourists in the Ubud Tourism Area (administratively).

Rating	Type of Tourism Attraction	Number of tourism who expressed choice									Quantity	Percentage (%)
		1	*2*	*3*	*4*	*5*	*6*	*7*	*8*	*9*		
I	Views/Panorama	20	6	3	0	1	1	0	0	0	31	62
II	Traditional Market	13	8	4	4	1	0	0	0	0	30	60
III	Temples	10	7	5	1	3	1	0	0	0	27	54
IV	Society Friendliness	13	2	4	0	5	1	1	0	0	26	52
V	Culture Events	14	6	2	2	0	0	0	0	0	24	48
VI	Monkey Forest	15	3	2	1	1	1	0	0	0	23	46
VII	Handicraft	12	4	4	2	0	0	0	0	0	22	44
VII	Religious Ceremony	9	3	6	2	1	0	1	0	0	22	44
VII	Art Performances	14	3	2	2	1	0	0	0	0	22	44
VIII	Galleries	12	5	2	2	0	0	0	0	0	21	42
IX	Museum	11	3	2	1	1	0	1	1	0	20	40
X	Social Activities	5	0	2	5	0	4	1	0	0	17	34
XI	Heritage Building	5	1	2	1	0	0	1	0	0	10	20
XI	Palace	5	1	3	0	0	0	0	0	1	10	20
XII	Balinese Compund	4	0	2	1	0	0	0	0	0	7	14
XIII	Taman Kemala Muda Saraswati	1	1	2	0	0	0	1	0	0	5	10

Figure 4 Popular tourist attraction. Data were taken from 50 foreign tourists in the Ubud Tourism Area (administratively).

This paper will examine whether the factual built environment of Ubud meets with the expectation demonstrated by virtual images of the area (See Fig. 4).

4. RESULTS AND ANALYSIS

4.1. Historical Analysis

In Bali, the tradition of discussing and telling history has a slightly different side than those of the western world. If in the West history can always be measured from artefacts and valid records that are neatly stored, in Bali history has a different dimension. In this eastern island of Java, history is intertwined between evidence of physical artifacts and local myths and beliefs, which are often difficult to prove by western scientific methods. However, the local community strongly believes in this condition.

Rsi Markandeya is one of the central figures who is always present in discussions about Ubud. It is because in the lontar of Markandeya Purana about the journey of this holy man from Java to Bali in the 7th century AD is narrated. The main mission of this character is to introduce the pattern of sedentary life to the inhabitants of the island of Bali. Previously, the humans inhabiting Bali were seen as a group of hunters and gatherers of food. After successfully developing agriculture and society in Taro, the saint - the leader of the group – then moved towards the south and found a hill located between two rivers that met at one point. It was here that the temple which is now the Pura Gunung Lebah was built. The temple is said to have a very strong positive vibration as it is flanked by rivers which finally meet at one point. The river is likened to two dragons that unite to become a source of prosperity and healing. The positive vibrations caused are said to be able to cure all kinds of diseases, so they are considered as ubad (medicine). Therefore, the area was then referred to as UBUD, the origin of the word is said to be UBAD. Following what was developed in Taro Village, the people of Ubud also developed agriculture with subak system.

Stories about the history of Ubud then jumped to the time after the split in Gelgel, the center of the old Balinese Kingdom. The division initiated the emergence of many small kingdoms. These new kingdoms were in a complex fabric of competition and alliance with one another. Not infrequently feuds between one kingdom and another occurred which ended in a war. Among these small kingdoms is Ubud. In the colonial period, the Kingdom of Ubud chose not to get involved in political affairs that ended in war. Thus, Ubud could concentrate on developing agriculture and also, possibly, the arts.

Tourism began to have a place in the discourse on the development of Ubud after the arrival of the painter-pianist Walter Spies. Walter Spies was invited and permitted to live in Ubud by the King of Ubud. On the banks of the Ayung River, the figure has an important role in promoting Ubud as an area that still holds rich culture, natural beauty, and the friendliness of the people. Thanks to Walter Spies, many writers and historians (anthropologists) have come to the area. Around Ubud there are many natural sights and cultural attractions that depict the image of a tropical paradise: terraced rice fields, river valleys with green forests, clear rivers, attractive architecture of people's houses and palaces and arts. Ubud's reputation as a place to seek 'healing' is increasingly popular among tourists. Spies himself, in the 1930-40s, built houses with traditional Balinese architecture and treated them as homestays.

Homestay in Ubud is an alternative for visitors who are bored with hotel services in Denpasar and desire to experience living and interact directly with local residents. The development of tourism makes the number of homestays increase very quickly. Field data shows that currently almost all households in the Ubud

sub-district have at least one building unit that functions as a residence for visitors who want to stay overnight.

Information from the head of the Ubud Home Stay Association shows the number of rooms that are rented out in the form of homestays in the Ubud and Peliatan urban villages alone is no less than 5000 units. The number is still an estimate because not all rooms are registered by the owner. From the data it can be concluded that at the residential scale internal transformation has taken place. The living space becomes increasingly crowded by the buildings. Gradually Ubud changed from an agrarian society to an industrial society, in this case, tourism industry.

As one of the epicenters of tourism activities in Bali, even Indonesia, Ubud's reputation has attracted global investors and capital. This has resulted in the rapid development of spatial and regional planning. In the next section, I present the results of the spatial and architectural examination in Ubud.

4.2. Spatial Planning and Architecture

The flow of capital in the tourism sector into Ubud has changed the landscape of the area which was once an agricultural area. The downtown area around catus patha has been inhabited by local residents for a long time so it is quite difficult for investors to obtain land. The remaining land available is outside the radius and even outside the boundaries of the Ubud administrative area. Now, rice fields are increasingly difficult to find and can only be found in areas with a radius of more than 15 minutes driving from the city center.

Intensification develops in residential areas. Today, the area inhabited by local residents has mingled with commercial facilities that cater to the needs of travelers. From the survey conducted, it can be concluded that investment has caused a difference in the price or value of property in the Ubud area. The highest property values are along the road that connects the catus patha with the Monkey Forest. It is the main route for tourists who want to enjoy Puri Ubud and then continue with a visit to the Monkey Forest. Along the route, the rental price for a small shop/kiosk can reach 300 million. Along with the high rental price, then: 1) relatively smaller kiosk sizes appear; 2) restaurants, villas, and hotels owned by big investors as only those who can afford to pay high prices appear. It has consequences for the architecture. Each seeks to highlight its corporate identity so that it is easily recognized by visitors. As a result, traditional identities are ignored or masked by corporate identities which imply a more global identity. In addition, Ubud's spatial planning has also begun to be dictated by global capital flows. Understanding spatial planning can now be done by understanding how money works. This logic is now working side by side

with the cosmological workings that are the roots of traditional settlements (See Fig. 5).
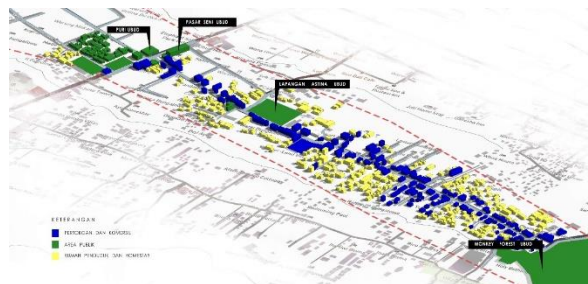

Figure 5 Commercial facilities (in blue) dominate the main tourist route connecting Puri Ubud with the Monkey Forest.

Architecturally, especially on a residential scale, the transformation took place to provide opportunities for the construction of commercial facilities. As explained in the previous section, homestays are a favorite. Apart from adding homestays, almost all houses facing the road now have at least one shop, either rented out or managed by the residents themselves.

The money earned from renting out buildings facing the highway is a source of income for homeowners. Income is also obtained from renting out homestays. Welfare obtained from the business of renting out kiosks/shops and homestay rooms is recognized by the people of Ubud as their main source of income (See Fig. 6).
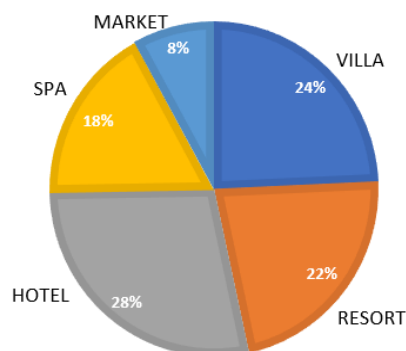
Figure 6 Tourist perception about tourism fasilities in ubud.
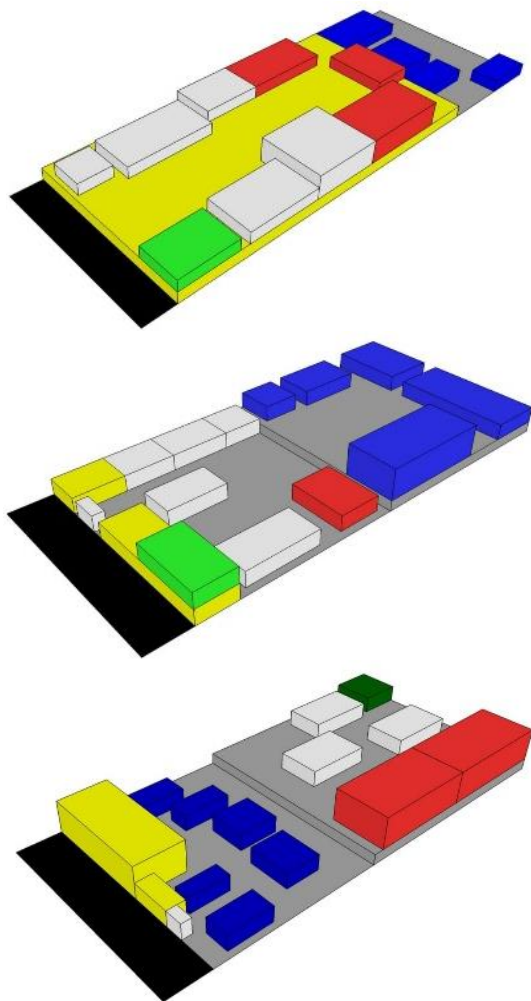
Figure 7 Transformation of residential houses with the addition of homestay buildings (in blue).

As the main source of income, the activity of renting out rooms and kiosks is the focus of every family in Ubud. Many of them had to negotiate their architectural identity (See Fig. 7). Meanwhile, in the midst of many new buildings being added and orientation being adjusted, the traditional Balinese house configuration is maintained. This can be seen from the presence of *natah* that does not experience a shift, and the six houses that are sampled indicate the availability of *natah*. Changes occur in the holy place. The shrines in the sample located to the west and south of the road were raised so that the lower part could be rented out. There are several negotiations on spatial planning and architecture carried out by the community with the aim of maintaining their identity and obtaining economic benefits.

The changes made certainly give an image and impression for both local residents and visitors. I describe this in the following section.

Physical changes taking place in the downtown area of Ubud indicate the occurrence of changes in the use of land, the increase in building typology and the density of residential houses. This ultimately demands multi-

storey buildings. In this section virtual and factual Ubud images will be analyzed. This analysis is conducted to get an idea of what is being sold and what is happening on the ground in relation to the identity of Ubud.

4.3. Virtual Images and Views of Outsiders about Ubud

Ubud is currently one of the most popular tourist attractions in a search on the Google search engine. Compared to four other popular places, amid the Covid-19 pandemic Ubud occupies the top position in search engines (see Figure 5). Most likely, this happened because of the image of Ubud in the past as a place of healing. During the pandemic, people are looking for a place that can give them healing (See Fig. 8).
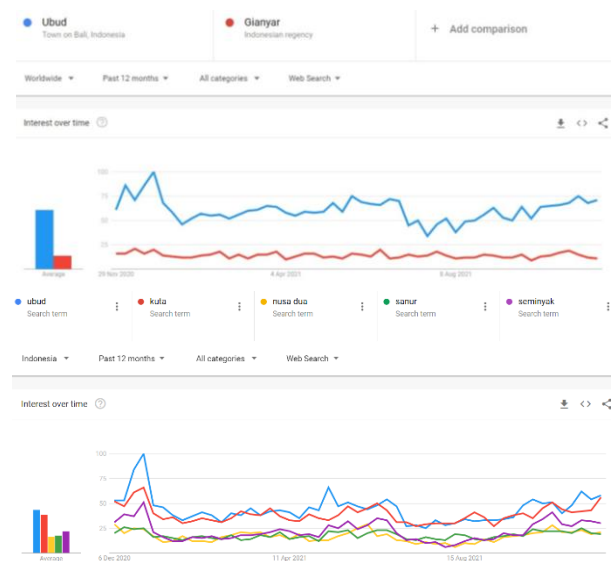
Figure 8 Graph shows number of searches of four popular tourist destination in Bali.

In examining virtual images, the Google search engine was used. In the search field, the keyword 'Ubud' was typed, then in the selection section, the image mode search category was selected. The search engine shows 420 results on the first page. As a result, even though it underwent a very rapid change, it did not change the virtual images of Ubud (See Fig. 9).
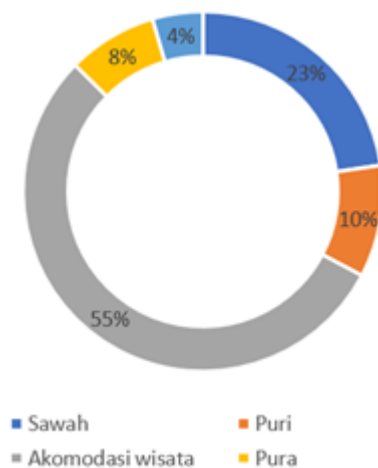
Figure 9 Image of Ubud from Google search analysis shows the domination of tourist accommodation and rice field.

Tourist accommodation with views of rice fields or the edge of a green ravine appears as the dominant image with a composition of 55%. Below it, with a composition of almost a quarter of the image (23%) shows an image of a green rice field. Some images are equipped with rivers or farm buildings and farmers. The images appearing next in a row are Puri (10%), Pura (8%) and other images, including souvenir traders and news of traffic jams as much as 4%. If the images of tourist accommodation and rice fields are combined, a composition of 78% will be obtained. This is the dominant image that is the construction of Ubud's visual identity today. The dominance of these two types of images is inseparable from the image of Ubud as a tourist area and continues to be encouraged to bring in more tourists.

This virtual identity can certainly be different from the reality on the ground. For this reason, a building and environmental survey needs to be carried out. Ten field visits were made to obtain factual images of the Ubud area.

The most important road and the main center of tourism business in Ubud is the one that connects Puri Ubud with the Monkey Forest. The forest area is literally located in the Traditional Village area of Padang Tegal but is still included in the administrative boundaries of the Ubud village. Along this road stand shops, restaurants, hotels, villas, bookstores, and other facilities including bicycle, motorbike, and car rental.

The existence of rice fields can hardly be seen anymore. View of rice fields is only found outside the area or inside the area but has become the property of the hotel, either through a lease agreement or purchased by an entrepreneur as part of a hotel or restaurant landscape. Meanwhile, along the road, especially around the market and in the alleys leading to residential areas,

shops lined up. This view contradicts the images that appear on the internet.

For verification, I held an FGD with tour operators. Somewhat surprising, these entrepreneurs still imagine Ubud with the qualities of the past: verdant rice fields, glorious art, innocent Balinese architecture and so on. It is possibly because this group is concerned with the economic value of the formed imaginative identity. When factual conditions were shown, some denied it, and some started blaming each other.

Ubud represents tourist spots that have opposite imaginative and factual identities. However, such areas are still encouraged to contribute to the economy.

4.4. Ecology of Actors in the Development of Ubud

In Ubud, the role of Puri is still quite essential. Puri, in its existence since the beginning, is a center for politics, government, residence of kings and culture. The power possessed by the Puri, although since Indonesia's independence has no longer had a legal aspect and decreased assets due to agrarian reform in the 1960s, still serves as a magnet for the surrounding community. People come to the castle to receive advice, direction and assistance from the castle regarding matters related to religious and cultural rituals.

Puri Ubud, in this case the Puri figure, makes efforts to preserve traditions which are carried out in various activities both in the religious, social, economic and political fields. Since it was integrated into the Republic of Indonesia, Puri Ubud no longer played its role and function as a monarchy with powers like the state. The position of the Puri Ubud figures also changed from being the head of government (king) to being an elder and taking on traditional roles and leadership only.

Speaking of power, especially the power possessed by Puri Ubud, it is inseparable from community volunteerism in the form of obedience. This of course cannot be separated from the leadership capital and personal qualities of the Puri Ubud family figures who are considered to be able to protect and share with residents and help residents asking for help. At the international events of the Ubud Festival and the Ubud Writers and Readers Festival, the elite figures of Puri Ubud are also trusted to lead the events. In terms of economic capital, Puri Ubud is one of the many castles in Bali and Gianyar in particular, which has good and well-established economic capabilities, especially in the form of ownership of rice fields, dry fields to tourism assets.

Relationship between Puri Ubud and the people of Ubud is seen as a power relationship that is influenced by the history and position of Puri Ubud as the capital owned by Puri Ubud strengthens this relationship. The

power possessed by Puri Ubud is not a destructive and domineering power as Foucault says that power is spread and exists everywhere.

Knowledge generated by Puri Ubud has long discovered its power over Ubud as a tourism area and the community as tourism supporting agents. Puri Ubud as a source of community knowledge continues to be produced in the power relations that influence Ubud as a place. The influence of the knowledge contributes to the emergence of a place-identity and characterizes a tourism area. The identity then affects the physical form of Ubud which is always influenced by the Puri and the community accepts this pattern as part of the tourism development produced by the Puri Ubud (See Fig. 10).
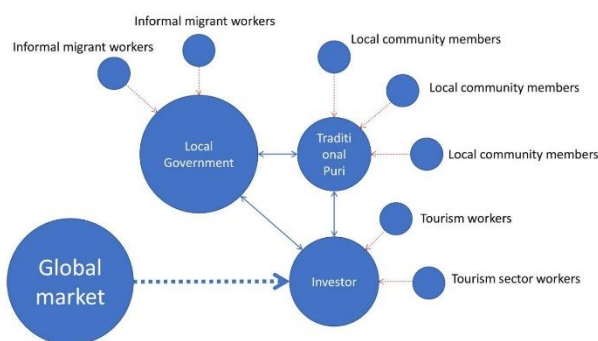
Figure 10 The changing roles of actors at different times.

Changes or transformations occurring in a city will not take place without the actors who make them. These actors are not only the government and investors having political power and capital power, but also members of the public making use of the space every day, tourists coming because they are tempted by the images presented on the website page, even the drivers of travel vehicles that seem just passing through to drop off tourists. All have a crucial role even though some may not realize it. Roles of the actor can change at different times or eras. The following table describes the changing roles of actors at different times (See Fig. 11-12).

No.	Variabel	Component - Factor loading
Factor 1		
1	The life of the people of Ubud is well displayed	.789
2	Members of the community are proud of Ubud	.739
3	Jobs are created by tourism in Ubud	.704
4	Ubud community is economically assisted by tourism	.546
5	Retail activities increase due to tourism	.507
Factor 2		
6	Members of the community are proud of the cleanliness of Ubud	.769
7	Ubud Artists benefit from tourism	.740
8	The Number of tourist visits increase in Ubud	.560
9	Travelers visit to see the life of the people of Ubud	.388
Factor 3		
10	Tourism helps people learn about Ubud history and heritage	.836
11	Tourism strengthens friendships/relationships of community members	.771
12	Tourism accommodates the interests of people across age groups	.708
Factor 4		
13	Physical development of tourism facilities takes place in a pleasing manner	.856
14	Transportation development meets the needs in Ubud	.889

Figure 11 The four Factors extracted. Factors indicate that although economic and socio-cultural impacts are classified as positive impacts, there are still detailed

elements of these dimensions that need a prompt attention

Tourism impact indicators (in %)	Strongly agree	Agree	Neutral	Disagree	Strongly disagree
1 The life of the people of Ubud is well displayed	47	49	4	1	
2 Members of the community are proud of Ubud	44	53	2	1	
3 Tourism helps people learn about Ubud history and heritage	28	62	5	1	4
4 Tourism strengthens friendships/relationships of community members	17	69	8	5	1
5 Tourism accommodates the interests of people across age	15	62	15	7	1
6 Travelers visit to see the life of the people of Ubud	28	58	10	4	1
7 Physical development of support facilities takes place in a pleasing manner	12	55	17	15	2
8 Transportation development meets the needs in Ubud	14	45	15	16	10
9 Members of the community are proud of the cleanliness of Ubud	31	45	9	6	9
10 Ubud Artists benefit from tourism	38	48	12	2	1
11 Ubud community is economically assisted by tourism	45	51	3	1	
12 The Number of tourist visits increase in Ubud	37	53	9	1	
13 Jobs are created by tourism in Ubud	45	48	6	1	
14 Retail activities increase due to tourism	32	58	5	4	1

Figure 12 Results of Frequency analysis – Tourism impact in Ubud.

5. CONCLUSION

Each region is always changing due to the dynamics of its population. The dynamics occurring can be led by internal factors or external factors. In the context of Ubud, these two factors greatly influence the dynamics of changing their identity. The area that was originally a place of healing and the growth of traditional agriculture, has now been turned into a place of pleasure since the second half of the 20th century. Now Ubud is one of the best known and most visited tourist attractions in Bali.

Its reputation has attracted investors from all over the world. They make an effort to profit from the large number of visitors coming each year. To that end, the financiers built various facilities, ranging from hotels, shops, restaurants, and souvenir shops to clothing. The rise of physical development has changed the cultural landscape of Ubud. The area that was previously dominated by traditional settlements with rice fields and green natural landscapes is now filled with commercial buildings.

Even though Ubud is now full of buildings, its virtual images still rely on the nature of rice fields, tropical rain forests and other natural images. All these things can be found on various internet platforms. The name Ubud, even though it is now full of buildings, remains imaginatively synonymous with green terraced rice fields. The use of old Ubud images maintains the popularity of this tourist area in the eyes of visitors who rely on the internet as a reference in choosing tourist attractions.

Virtual images, combined with memories, have also influenced local people's perceptions. Until now, local people, especially those born in the 1980s and below, still believe that Ubud is an agrarian area. This group does not seem to believe that the area where they live have changed much compared to the conditions in Ubud when they were children. Internet images and images in memory seem to deny the fact that Ubud is currently a competition arena for the identities of various clothing, hotel, restaurant brands and other commercial facilities that compete to attract attention.

Place-identity is always interesting and actual to discuss. Although many argue that networking is far more important for the development of a city than identity, this study proves that cities relying on tourism are still undeniably dependent on place-identity.

Since the outbreak of the Covid-19 pandemic, many countries and regions have tried to close their borders. Airports restrict international flights. Requirements for applying for a visit visa are getting stricter. In the midst of all these restrictions, humans still have the desire to connect with each other. Here, the role of digital media is vastly crucial. Visits are made to virtual markets (marketplaces), to imaginary fields (squares) or to unreal locations (websites). In these imaginary places the construction of the identity of the place takes place. The power of digital images in the future is likely to dominate the construction of place-identity.

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