



The Role of Pakraman Traditional Village in Supporting Local Wisdom-Based Eco-Tourism in Bali

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Abstract. The purpose of this study was to analyze (1) the roots/basics of Bali's ecotourism potential; and (2) the role of pakraman traditional village in supporting local wisdom-based eco-tourism in Bali. The method used is a type of normative legal research. The results showed [1] The roots/basics of the ecotourism potential of Balinese traditional villages (Pakraman) are the center of Balinese cultural development, because Hindu religious life, social order, and cultural arts or socio-cultural life with Hinduism in Bali all rely on traditional villages (Pakraman). This is the basic capital of Bali's development which is priceless. Traditional village (Pakraman) is a place for Balinese culture to play an important role in the development of Balinese tourism which emphasizes cultural tourism; and [2] the role of pakraman traditional village in supporting local wisdom-based eco-tourism in Bali plays a very important role as a fortress and as a filter in accepting the flow of tourism development. For this reason, it is deemed necessary to strengthen traditional villages (Pakraman) in determining the right choice, namely simple tourism, because with this type of tourism, traditional villages (Pakraman) can maintain local knowledge of their citizens, especially the younger generation/Sekaa Teruna because the younger generation is expected to be more creative and innovative, create new ideas in tourism products in accordance with the times.

Keywords: Role · Traditional Village (Pakraman) · Ecotourism · Local Culture · Bali

1 Background

The phenomenon of tourism, both in the narrow sense, namely in the sense of travel and visits to certain places as a motivation, as well as in a broad sense which includes all kinds of motivations, has an influence on aspects of people's lives and society, both in terms of social, economic, cultural, the environment, and so on. This influence can be beneficial, and it can also be detrimental which can be avoided and limited as much as possible. In the context of developing cultural tourism in Bali, a cultural plan is needed that is based on and inspired by Balinese cultural values that live and thrive in the midst of community life in a traditional village container, and sourced from the Hindu religion.

All the tools that are owned must be developed to avoid the bad influences of foreign cultures. Of course, all of this must be done wisely so as not to cause social unrest which

will actually hinder the progress that we want to achieve. Tourism can indeed be used as a source of smoke from the kitchen, but if the arrangement is not done properly, it may cause our own kitchen to burn. It's exactly what Fox said: Tourism is like fire it can cook your food but it can also burn your house down.

By looking at the influence of tourism on the lives of Balinese people in general and for the lives of indigenous peoples (Pakraman traditional villages) in particular, on this auspicious occasion the author would like to share opinions on the role of traditional villages (Pakraman) in tourism. By looking at the role of traditional villages (Pakraman) for tourism, it is hoped that we can take advantage of tourism that is able to stimulate the development of the environment, society, culture properly, and prevent adverse effects or consequences, especially the younger generation (Sekra Teruna).

This paper intends to discuss the role of pakraman traditional village in supporting local wisdom-based eco-tourism in Bali.

2 Formulation of the Problem

Based on the background described above, the formulation of the problem in this paper can be stated in the form of research questions as follows:

1. What are the roots/basics of Bali's ecotourism potential?
2. What is the role of pakraman traditional village in supporting local wisdom-based eco-tourism in Bali?

3 Research Methods

The research method used in this research is normative legal research. Normative legal research (normative legal research) is research conducted by reviewing the laws and regulations that apply or are applied to a particular legal problem. Normative legal research examines law from an internal perspective with the object of research being legal norms.

4 Discussion

4.1 The Roots/Basics of Bali's Ecotourism Potential

The existence of tourism as the largest industry in the world has given birth to a series of opportunities and challenges for countries that rely on the tourism sector. If traced from the various forming factors of production such as: capital, land, labor, technology and management, it can contribute significantly as a catalyst in developing development and equitable distribution of people's income.

The regional economy of Bali in its development expects a lot from the tourism sector and does not solely depend on agricultural products, it is growing very well. This is possible because of the strong socio-cultural potential it has. This is what inspires to apply the concept of cultural tourism. With this concept, tourism is developed based on

the capital and its main carrying capacity is Balinese culture and is accompanied by a clear principle that: tourism is for Bali, not Bali for tourism. The implications of this concept then indicate that the interaction between tourism and Balinese culture can take place very intensively and positively.

In the traditional village (Pakraman) the life of art and culture is very fertile and has increased both qualitatively and quantitatively. As already mentioned, the teachings of Hinduism permeate the life of traditional villages (Pakraman) in Bali. Various cultural arts and creativity of the *sekehe-sekehe* that live in the traditional village environment (Pakraman), which are tangible such as percussion, dance, painting, sculpture, architecture, sculpture and so on. The life of this art and culture is not only sustainable, but also thrives which is developed by the creativity of the community, all of which lead to the traditional village (Pakraman). This is because the supporters of Balinese culture are Balinese people whose lives are organized by traditional villages (Pakraman).

Various arts that are usually displayed according to local religious or customary needs, are now staged specifically for paid tourists. However, often this money is not given to the performers but is included in the financial treasury of the *banjar* or village as a result of mutual cooperation efforts whose use is directed at the common interest (village/*banjar* community). If Bali then chooses to develop cultural tourism, it is rightfully so, because culture is the biggest attraction that Bali has, so it can be understood how important the role of culture is for tourism. Various products and people's behavior based on Balinese cultural values have succeeded in making this area a very famous tourist destination. Various nicknames have been given by the world community to Bali, such as "Bali Pulau Kahyangan", "Bali Pulau Seribu Pura", "Bali Pulau Sorga", etc. These nicknames give the impression that the attention of the world's population towards Bali is so great.

Based on this study, it can be said that the traditional village (Pakraman) is a center for fostering Balinese culture, because Hindu religious life, social order, and cultural arts or socio-cultural life with Hinduism in Bali all rely on traditional villages (Pakraman). This is the basic capital of Bali's development which is priceless. Traditional village (Pakraman) is a place for Balinese culture to play an important role in the development of Balinese tourism which emphasizes cultural tourism.

4.2 The Role of Pakraman Traditional Village in Supporting Local Wisdom-Based Eco-tourism in Bali

The traditional village (Pakraman) as a customary law community in the Province of Bali has a unity of traditions and manners for the social life of the Hindu community in the *Kahyangan Tiga* bond, has a certain area, own assets, own management, and has the right to take care of their own household.

From the conception above, it can be argued that a traditional village (Pakraman) is autonomous in the sense that it has the right and obligation to regulate and manage its own household in accordance with its own policies, initiatives, and abilities, or is the power to regulate its citizens so that all their interests can be defended.

Traditional village (Pakraman) is a traditional institution. As an institution and social unit, it includes two (2) things, namely the traditional village (Pakraman) as a forum, and customs and customary law as the contents of the container. Traditional village

(Pakraman) which is a traditional social institution that accommodates social, cultural and religious activities of the Hindu community in Bali based on Tri Hita Karana, cannot be separated from the social, cultural and religious life of Hindus in Bali.

Tourism as the largest industry in the world has given rise to a series of opportunities and challenges for countries that rely on the industry without chimneys, including Bali.

To reduce the possibility of the emergence of tourism problems in Bali, the traditional village (Pakraman) and the Bali Provincial Government as the holder of authority and legitimacy along with all stakeholders who interact directly at the implementation level should start rolling out the concept of sustainable tourism development (sustainable tourism) in order to maintain sustainable tourism. Consistency and continuity of its role and contribution to Bali. The desire from the government is not non-existent, but only a discourse.

Sustainable development is actually a development process that pays attention to the carrying capacity of available natural and human resources. The question for all of us is what is the role of the traditional village (Pakraman) towards the sources mentioned above in supporting cultural tourism, especially in Badung district? To be able to preserve the natural resources and human resources of the local community, especially Badung and Bali as international tourist destinations, it is necessary to distinguish between luxury tourism and simple tourism.

If we observe, in the pattern of luxury tourism (luxury tourists, luxury facilities) the relationship between foreign tourists and the local community is limited to economic relations only. These luxury tourists act as spectators only to the culture, arts, and other local cultural activities. In other words, they only conducted “non-participant observation” without any impressive interaction with the local residents. They usually use travel companies and stay in luxury international hotels that are located apart from the local community. In this pattern of luxury tourism, the relationship between foreign tourists and the local community is limited to economic relations only. The tourists bring money to buy or pay for what they want, while the local people are willing to sell cultural spectacles, arts or crafts as souvenirs (souvenirs). In fact, most of the money they spend goes to hotels that channel them (hotel channelers) to their headquarters in Jakarta or even abroad (economic linkage). A relatively small part of the tourists’ money is directly received by the local community, so the multiplier effect is very small.

5 Conclusion and Suggestions

5.1 Conclusions

Based on the results of the discussion described above, it can be concluded as follows:

- a. The roots/basics of the ecotourism potential of Balinese traditional villages (Pakraman) are the center of Balinese cultural development, because Hindu religious life, social order, and cultural arts or socio-cultural life with Hinduism in Bali all rely on traditional villages (Pakraman). This is the basic capital of Bali’s development which is priceless. Traditional village (Pakraman) is a place for Balinese culture to play an important role in the development of Balinese tourism which emphasizes cultural tourism.

- b. The role of pakraman traditional village in supporting local wisdom-based eco-tourism in Bali plays a very important role as a fortress and as a filter in accepting the flow of tourism development. For this reason, it is deemed necessary to strengthen traditional villages (Pakraman) in determining the right choice, namely simple tourism, because with this type of tourism, traditional villages (Pakraman) can maintain local knowledge of their citizens, especially the younger generation/Sekaa Teruna because the younger generation is expected to be more creative and innovative, create new ideas in tourism products in accordance with the times.

5.2 Suggestions

The suggestions that can be described are:

- a. It is recommended that the strengthening of traditional villages (Pakraman) function as a controller in determining policies so that community guidelines can be used.
- b. It is recommended that in the traditional village (Pakraman) various cultural creativity emerge that can be maintained/preserved from generation to generation so that sustainable tourism can be realized.

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