



Local Community Involvement in Bayung Gede Kintamani Bangli Tourism Village in the Ngantung Ari-Ari Tradition

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Abstract. Bayung Gede Village is an old village that has a unique culture, namely the tradition of ngantung ari-ari. Commonly, Balinese people will plant the placenta in front of the bale daja or it will be washed away into the sea yet, in the village of Bayung Gede, the placenta will be hung at the setra (cemetery) of the placenta. This tradition has been packaged as a cultural tourism attraction. The community as the main component in this tourism plays an important role in maintaining local wisdom. The purpose of this study was to identify forms of community participation in the tradition of ngantung ari-ari in the form of cultural tourism attractions. This study used a qualitative descriptive research method with data collection techniques through observation, interviews, and document studies. Informants in this study were selected by purposive sampling. This study used the theory of participation. The results of the research revealed that the forms of community participation were in planning, implementing, and supervising. The results of the research suggest that the community should be able to maintain the tradition as well as the preservation of local wisdom. Next, the government should be able to protect its people through improving the quality of human resources and building infrastructure. Lastly, the tourists should be able to make Bayung Gede village as an option for traveling.

Keywords: Participation, Community, Tourism Village, Hanging The Placenta

1 Introduction

Initially, tourism was seen as more of an economic activity and the main objective of tourism development was for economic benefits, both for the community and for the region and the country. The phenomenon that emerges from tourism is social which concerns humans, society, organizations, culture and so on which are objects of sociological study. The development of tourism in various parts of the world has a major impact on regional and national income through foreign exchange contributions for the regions and their countries. The tourism sector is able to provide its own advantages for other sectors and revive the economy of the surrounding community,

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moreover tourism is also positioned as an important means of introducing culture, tradition, natural beauty, and other tourism potential.

In Article 1 Paragraph (3) of Law Number 10 of 2009 concerning tourism, it is understood that tourism is a variety of tourism activities and is supported by various facilities and services provided by the public, businessmen, Government and Regional Governments. The development of tourism in Indonesia is currently very advanced so rapidly that it contributes greatly to economic life.

Cultural tourism as a mainstay of tourism in its operations relies on culture and community life in tourism development locations. There will be a mutually beneficial reciprocal relationship between culture and the local community (Prasiasa, 2017). Regional Regulation (Perda) Number 3 of 1991 Chapter I, Article 1, Paragraph J states that cultural tourism is a type of tourism which in its development and development uses the Balinese regional culture imbued with Hinduism which is part of the national culture as the dominant basic potential, which in it is implied an aspiration for a reciprocal relationship between tourism and culture so that the two develop in a harmonious and balanced manner. Borley (1996) stated that the characteristic of culture-based tourism is that this activity uses a culture as a tourist attraction. Cultural tourism is also an activity that allows tourists to know and gain experience about the differences in other people's ways of life, reflecting on their customs and traditions, religion, and intellectual ideas contained in cultural heritage that they are not familiar with.

Shaw and William (1994) state that there are ten cultural elements that become tourist attractions in tourism activities, namely: (1) crafts; (2) tradition; (3) history of a place or area; (4) architecture; (5) traditional local food; (6) art and music; (7) the way of life of a community; (8) religion; (9) language; and (10) local or traditional clothing .

One of the regencies in Bali that develops and utilizes the natural and cultural tourism potential of its people to become a tourist attraction is Bangli Regency. Tourism development in Bangli Regency tends to be based on ecotourism. The success of ecotourism development achieved by the Government of Bangli Regency can be seen by obtaining an award in the environmental field, namely Adipura Bhuana in July 2016 (Samudra, 2016). This award encouraged the Bangli government to develop 23 new tourist villages in the Bangli area to follow the success of Penglipuran Village which was awarded as the cleanest village in the world (Yuanita, 2016). Bayunggede Village is one of the 23 villages to be developed by the government to become a tourist village. Bayunggede Village is one of the Ancient Villages (Bali Mula or Bali Aga) in the Province of Bali. As with old Balinese villages in general, they have uniqueness and distinctiveness compared to settlements in plains Bali (Pardiman & Ardi, 1986), Bayunggede has traditions, customs, and building architecture that are distinctive and no less interesting than other ancient Balinese village settlements. .

Hadinoto (1996) states that the development of a tourist village is based on the traditional cultural characteristics that exist in the village or the characteristics of natural attractions adjacent to the development of the village as a tourism service center for tourists visiting these natural attractions. Of course, in this case the approach that can

be used is community participation to empower and enable the community to actively participate in decision-making, planning and implementation of development.

Bayunggede Village is a village in Kintamani District, Bangli Regency. This village has a cool climate, agriculture is the majority of people's livelihood. Bayunggede Village has a variety of very unique potentials to be developed both in terms of natural potential and cultural potential. The manifestation of cultural potential is uniqueness and tradition. One tradition that has the potential to become a tourist attraction which is quite unique is the tradition of ngantung ari-ari. If in general the placenta is planted in the ground, then in this village it is placed inside a coconut shell and hung from a tree in Setra Ari-ari .

In general the tradition to deal with the placenta can be divided into two, namely metanem (buried) beside the entrance to the kitchen, with the rule that if the baby is a boy to the right of the door and if a girl is to the left of the door. Another tradition is di larung (thrown into the sea), generally done by people who live on the beach who expect their children to become brave and free people in life. However, the interesting thing that emerges from this generality is in Bayunggede Village, Kintamani, Bangli. The placenta is not buried or thrown into the sea, but is hung on a tree so that the tradition is called the ngantung ari-ari tradition (Rahayu, 2023).

The tradition of ngantung ari-ari has the same meaning as the placenta being thrown into the sea, namely the hope that the children born will have the courage to face life. Why are they hanging on the branches of this Bukak tree because the Bayunggede people are geographically not on the beach, so the hope of having a generation that can sail the world is the same as people who live on the beach, the difference is that people who live on the beach have hopes of floating water. The placenta goes to the sea, but the Bayunggede people hang the placenta of their child in the hope that it will be blown away by the wind. Another rational reason is the safety factor, this cannot be separated from the custom of the Bayunggede people to keep pets such as dogs and pigs. These animals have a habit of digging and looking for something that is considered edible. Therefore, to prevent the placenta from being eaten by animals, the idea arose to put it on a tree branch so that it could not be reached by animals. The reasons above are only limited to rational thinking that is developing in society at large.

2 Method

The type of research used is qualitative research. The approach used in this study is a qualitative approach. There are two data sources, namely primary data sources and secondary data sources. Determination of informants in this study using a purposive sampling technique. Data collection techniques in this study consisted of observation, interviews, and literature study. The data obtained were then analyzed using descriptive qualitative data analysis techniques so as to obtain descriptive data in the form of written words.

3 Discussion

3.1 Local Community Participation in the Ngantung Ari-Ari Tradition in Bayunggede Tourism Village

In general, participation is defined as the community's right to be involved in the decision-making process at every stage of development, from planning, implementation, monitoring, and preservation. Society is not just an object or beneficiary, but rather a subject of development (Dewi et al, 2013).

According to the theory of participation by Cohen and Uphoff, participation is divided into three stages, namely; 1). Decision making stage, 2). implementation stage. 3). Evaluation stage (Rosyida & Nasdian, 2011).

These three stages can be said as a simplification and integration between management and community participation in management. tourist attraction. In the first stage, management will come to the planning and organizing stage. Then the second stage, management enters the local community mobilization stage, and the third stage is the stage when management is in the supervision stage. The following is an explanation of local community participation in the ngantung ari-ari tradition.

a. Decision Making Stage

The decision-making stage is realized with the participation of the local community in alum or meeting from the beginning of the opening of the ngantung ari-ari tradition as a tourist attraction. Until now, collaboration between villages and the Bangli Regency Government, especially the Bangli Regency Tourism Office, has been carried out . The community plays a very important role in this tourist village. The community is involved starting from the planning which will initially be used as a tourist attraction initiated by the Bayunggede Village community. Then the community is involved in management, in which all managers are Bayunggede Village people without the outside community.

In every decision making regarding this tourist attraction always involves the community. It begins with planning regarding everything related to the tradition of ngantung ari-ari. An agreement is reached with the community which will be used as the basis for decision making. If there is agreement from all members and also the community, a new decision will be taken. Community participation in planning in the Bayunggede Tourism Village in the ngantung ari-ari tradition can be seen from the management members, where the managers are from the Tourism Awareness Group, members of the Tourism Awareness Group are indigenous people of Bayunggede Village, indirectly every planning is in the management and the development of this Tourism Village, the community participates in it.

Ngantung Ari-Ari Cultural Tourism Attraction plays a very important role in ensuring the development and sustainability of successful and quality tourism. By involving the community in the planning process, decision-making becomes more inclusive and oriented to local needs, which in turn can create positive impacts for local communities and visitors. The involvement of the local community in planning in the Tourism Village is also due to a collaborative approach that combines local knowledge, community interests and tourist perceptions. By involving various com-

munity groups, such as local residents, small business owners, stakeholders who have a direct connection with Bungeed Tourism Village in the ngantung ari-ari tradition.

b. Implementation Stage

The community directly involved in making the tradition of ngantung ari-ari in the tourist village of Bayunggede a tourist attraction. Those who manage this tourist attraction are also the local people there. From the long-term planning that has been carried out in this tourist village in the ngantung ari-ari tradition, there is a festival that is routinely held once a year, and this festival has started to be held from 2022, and the planning in management and development that has just been designed is the making of agro by utilizing land belonging to Bayunggede Village. In every plan prepared by the manager for the management and development of the Ngantung Ari-ari Cultural Tourism Attraction, of course, this cannot be separated from the point of view of the interests of the community, so that the benefits of the existence of the Ngantung Ari-ari Tourist Attraction can be felt by the community and can become sustainable tourism.

c. Evaluation Stage

The evaluation stage is considered important because community participation at this stage is a feedback that can provide input for the improvement of further work implementation. In the evaluation stage, there will be a management process in the form of supervision of each program implementation. The local community must be involved in this matter because in this case the management and government of Bangli Regency will receive a lot of input and reports from the local community because they are directly involved in it. Thus, involving the local community in this evaluation phase is very important.

3.2 The Ngantung Ari-Ari Tradition as a Tourist Attraction

The people's belief about the placenta should not be planted in the yard of the house because this is seen as making the yard dirty (*leteh*). All Bayunggede Village residents who serve as *Jero Krama* will have the potential to become *Jero Kubayan*. *Jero Kubayan* will later *nyungsung Ratu Pingit* and *Ratu Bungsil*. Therefore, the yard must be clean and sterile. There is a prohibition to plant the placenta in the yard of the house, so the placenta is hung in a special place, namely in the south of the village which is not too far from the residential area which is named *Setra Ari-ari*. The placenta that is hung does not emit a bad smell because it is believed that the *Bukak* tree in the *setra* is able to absorb the bad smell from the placenta

The procession of carrying the placenta in Bayunggede Village is very unique, the placenta is not planted but hung on an open tree. The guidelines that are used as the basis for carrying out the ngantung ari-ari tradition are not based on literature or papyrus which specifically discuss this matter, because in Bayunggede Village all customary and cultural activities are adhered to only based on hereditary traditions. With full responsibilities and obligations that must be obeyed and carried out, the Bayunggede Community always carries out the legacy left by their ancestors.

The family has started to prepare facilities and equipment for the process of caring for the placenta when the mother is approaching the birth process. Preparing the

means for hanging the placenta does not have to be the baby's parents (father), other family members can help, but when cleaning the placenta, puts it in a coconut and takes it to Setra ari-ari. This is the father of the baby who owns the placenta. However, if his father is working out of town, he can be represented by another man who still has family ties. The ingredients needed for the treatment of the afterbirth are coconut, ngaad (sembilu), pinch, turmeric, lemo, tengeh (a mixture of turmeric with pamor and lemo), anget-anget, aon, salang tabu rope (bamboo rope).

The people of Bayunggede Village think that if the tradition of ngantung ari-ari is used as a cultural tourism attraction it will have a good influence on the community. With this tradition, Bayunggede Village will be increasingly recognized by foreign and domestic tourists. Apart from introducing the tradition of ngantung ari-ari in Bayunggede Village to tourists. With the tradition of ngantung ari-ari and other tourism potential, it can also help people's income. The people of Bayunggede Village can be involved in tourism either directly or indirectly. Directly the people of Bayunggede Village can become managers, traders, workers, and so on. Indirectly, the community can become a supplier of accommodation needs.

This shows that the community's response to the tradition of ngantung ari-ari as a cultural tourism attraction is very positive. This is considered to have a positive impact on the people of Bayunggede Village itself, especially from an economic perspective it can create jobs for the community both as managers, traders and accommodation service providers. In terms of the environment, it also has a positive impact, namely the maintenance of environmental cleanliness and natural preservation of Bayunggede Village, in terms of culture it will also have a positive impact, namely the preservation of culture and traditions that are owned, especially with a cultural festival every once a year, this festival is also able to attract tourist visits.

4 Closing

Community participation in planning can be seen from the management members, where the manager of this tourist attraction is the pokdarwis, the pokdarwis members are the local people of Bayunggede Village, then the community participates in it.

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