

Cultural Values in Modern Context: Developing Heritage As an Alternative Tourism in North of Bali

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Abstract—This paper aims to describe a form of an alternative tourism based on the needs and social capital culture owned by the community. Observation techniques and in-depth interviews conducted to determine the needs and capital owned by local people whose lands are developed as a regional tourism. The findings were analyzed using qualitative descriptive analysis method, which is then presented as a narrative. The findings in the field, it is understood that the social capital of culture is very much contained in Buleleng Regency society which can certainly synergized with tourism development. Social and cultural capital is owned by the people of Buleleng can be seen from a wide variety of both sacred art form and can be used as a form of entertainment, especially the unique temple multicultural atmosphere, historical relics including literary works of the kingdom of Buleleng and beautiful nature, especially the underwater world. The amount of social capital and the culture of Buleleng, including the community, but in the context of regional tourism is not developed optimally. Therefore, in this study, with the understanding of human resources, social resources, and cultural resources possessed by the people in the district of Buleleng, required a special education that is based on the needs of society as well as the understanding of the capital-owned capital that positive impact can be felt more many by all parties, especially the people than the negative effects that occur in other tourist areas in Bali. In this case, the government is also obliged to accommodate the interests and needs of local communities in order to synergy between the needs of the community with programs implemented so that the common goal of improving the quality of tourism and social welfare can be achieved.

Keywords—social capital of culture; education; tourism

I. INTRODUCTION

The background of this research is the existence of Buleleng Regency which is located in the northern part of the island of Bali which has a lot of potential both natural and cultural that can be utilized, managed and packaged into tourist attractions. Responding to the various problems faced in the southern region of the island of Bali that occurred as a result of the development of mass tourism, then the type of tourism developed in Buleleng Regency is alternative tourism, whether by utilizing natural resources or cultural resources. Understanding the many unique and special

cultures owned by the people of Buleleng Regency, the development of alternative tourism through the use of cultural resources is a solution to make Buleleng Regency a tourist destination that is different from other tourist destinations in Bali.

Buleleng Regency emphasizes natural and cultural tourism. The cultural heritage possessed by the Buleleng community can be divided into several, namely the traditional heritage and culture and habits of the North Balinese society such as dance, and customs, music art and also physical heritage that is like the many ancient buildings of ancestral heritage in the Dutch colonial era. In order to create a different tourism product from southern Bali, at present the Buleleng Regency government continues to explore its regional potential in developing alternative tourism products through the utilization of existing cultural heritage, both in downtown Singaraja and in all villages in Buleleng regency.

With the unique potential of both physical buildings, historical and cultural heritage of the people, it will be able to distinguish North Bali's tourism potential from South Bali. This advantage is the main attraction in attracting tourists to visit Buleleng. Along with the awareness of the people of Buleleng by utilizing the physical potential of historical, natural and community habits as a tourist attraction, in Buleleng Regency *Pokdarwis* (Tourism Awareness Groups) has also been formed. Alternative tourism development in Buleleng Regency continues to be given to remember, alternative tourism is a solution in overcoming various problems arising from mass tourism development.

Alternative tourism as explained by Moscardo is a form of tourism that aims to improve the negative impacts that occur on the environment and society as a result of the development of mass tourism [1]. Through the development of alternative tourism, it is expected that the potential of an area can be managed well and optimally so that it can provide benefits in the long term for the next generation.

II. METHOD

This study uses an ethnographic approach which is a culturist approach and its emphasis on people's lives. This approach is used considering that culture comes from the

community and is maintained and applied by the community. The data in this study were collected through observation and interviews. In addition, literature studies on books, previous research and articles that have relevance to the things studied in this study were carried out. The results of data processing carried out descriptively qualitatively are presented narratively.

III. RESULTS AND DISCUSSION

A. Alternative Tourism Development in Buleleng Regency Based on Community Cultural Resources

The culture referred to in this paper is not just as an object, but more than that culture is something that exists in people's lives and is fluid and allows to adapt to changes including tourism.

"Culture is a fluid and problematic concept to deal with. In this context it is summarily taken to mean both 'ways of life' (beliefs, values, social practices, rituals, and traditions etc.) and the tangible (building, monuments, objects etc.) and the intangible (language, performances and festivals, craftsmanship etc.) expressions and manifestations of society's values and beliefs. In a tourist sense, culture refers to both 'peoples' and their ordinary social characteristics, traditions and day to day patterns of behavior which mark them out as 'different', as well as to more exceptional representations of creative and artistic endeavor [2]".

Culture as something that is inseparable from people's lives, causing the development of cultural tourism referred to in Bali Regulation number 2 of 2012 implicitly involves the community to be actively involved in tourism. Culture, such as beliefs, values, norms, language and others, are related to people's lives, the development of alternative tourism based on cultural resources in Buleleng Regency must actively involve the role of the community [2].

Recognizing the importance of the community, an approach is needed to understand the condition of the community and the resources it has. There are two approaches that can be applied in the development of community-based tourism.

"(1) The directive approach is based on the assumption that community workers know what is needed and what is good for the community. In this approach, the role of community workers is more dominant because activities initiatives and resources needed are more from community workers. In this case it is community workers who determine what is good or bad for the community, what methods need to be done to improve it and then provide the tools needed for the improvement. With this approach, initiatives and decision making are in the hands of community workers; (2) A non-subjective (participatory) approach is based on the assumption that people know what they really need and what is good for them. In this approach, the main role of community worker in changing society is the community itself, community worker is more about exploring and developing the potential of the community. People are given the opportunity to make analysis

and make decisions that are useful for themselves for the goals they want [3]"

Through an approach that is appropriate to the conditions of the community, it is expected that the development of alternative tourism that involves local communities as hosts in tourist destinations actively can run well. In addition, in its application it is necessary to understand socio-cultural capital of the community such as educational background, skills and the existence of a strong relationship between the community and elite figures, so that the chosen approach can be adapted to the conditions in the community.

Buleleng Regency has a wide range of cultural resources, as many as 54 cultural tourism attractions comprising of 42 tourist attractions and 12 arts. The cultural resources are Gedong Kertya, Puri Agung Singaraja, Ex- Buleleng Port, Tri Yudha Mandala Monument, Singa Ambara Raja Monument, Petandakan Tray Craft, Naga Sepeha Village, Jinengdalem Village, Pengelatan Village, Beji Temple, Pura Dalem Sangsit Environment, Pura Dalem Jagaraga, Pura Meduwe Karang, Pura Subak Desa Bebetin, Pura Yeh Tabah, Pura Puncak Bukit Sinunggal, Goa Bunda Maria, Pura Penegil Dharma, Pura Bukit Dulang, Pura Ponjok Batu, Desa Tua Sembiran, Made Art Studio, Ingka craft making Sambirenteng, Gula Aren Sambirenteng, Tejakula Village, Banana Fringe Craft, Ambengan Village, Triyudha Sakti Monument, Tirta Prapen Silverman, Pura Sakti Kibarak Panji Sakti, Pura Bhuana Kerta, Brahma Wihara Arama Banjar, Bamboo Craft Handicraft, Desa tua Pedawa, Jayaprana Tomb, Pura Menjangan, Pura Melanting Environment, Pura Kerta Kawat, Pura Belatung, Parahyangan Betara Sakti Wawu Rauh temple, Silverman and Gold, waving products in Petemon, Pura Jaya Prana Kalianget, Wayang Wong, Megoak-goakan game, Genjek art, Tetabuhan art, Matembang art, Gong Kebyar art, Gong Angklung, Art of Gender, Leather Puppet Arts, Tabuh Angklung and Joged Arts [4].

Based on the findings in the field there are three cultural resources which are the art of the Buleleng community which has the potential to be developed into tourist attractions namely *genjek* arts, *jogged* arts and *megoak-goakan* games. Considering that these three arts are not sacred art, it is very good to be utilized and packaged into a unique tourist attraction and reflects the identity of the Buleleng Regency. In addition, the availability of representative places for performing arts such as Ex Buleleng Port and Puri Agung Singaraja, the packaging of the art in the calendar of events will greatly help the development of alternative tourism in Buleleng Regency. Ex Buleleng Port besides having a large area to be used as a staging place, the place also has a history as the first main entrance in Bali before the capital was moved to Denpasar. Foreign artists such as Walter Spies, Rudolf Bonnet and others who through their arrival have implications for the development of tourism in Bali, using Ex Port of Buleleng as their entrance to Bali. While the Singaraja Grand Palace besides having a history related to the existing kingdom in Buleleng Regency also has a representative space to be used as a place to hold art. Even the literary works produced by the

last king namely Anak Agung Panji Tisna have also delivered the name of Puri Agung Buleleng to foreign countries.

The use of cultural resources as alternative tourism must be done carefully so that the objectives of alternative tourism can be utilized for a long time and do not cause negative impacts, so the implementation must be in accordance with the concepts that exist in alternative tourism. Table 1 shows the characteristic of alternative tourism which can be used as a reference in the development of alternative tourism in Buleleng Regency.

TABLE I. CHARACTERISTIC OF ALTERNATIVE TOURISM [5]

No	Characteristic	Deliberate Alternative Tourism
1	Market Segment Volume and mode Seasonality Origins	Allocentric – midcentric Low; individual arrangement No distinct seasonality No dominant market
2	Attractions Emphasis Character Orientation	Moderately commercialized Area specific, 'authentic' Tourist & local
3	Accommodation Size Spatial pattern Density Architecture Ownership	Small-scale Dispersed throughout area Low density Vernacular style, un-obtrusive, complementary Local, small businesses
4	Economic Status Role of tourism Linkages Leakages Multiplier effect	Complements existing activity Mainly internal Minimal High
5	Regulation Control Amount Ideology emphasis Timeframe	Local 'community' Extensive; to minimize local negative impacts Public intervention, community stability & well-being, integrated, holistic Long-term

Looking at the characteristics in Table 1, it can be understood that the role of the community is very important, even in regulation; the local community is in control namely participating in supervising the development of alternative tourism. In this context the community as a system will certainly adapt to the changes that occur in the region that are developed into tourist destinations so that the objectives to be achieved in the development of tourism can be useful both in the generation when tourism activities are carried out and for the next generation. Neither tourism as a system and society is an inseparable part of tourism, so tourism and society must have the same mission and vision.

There are characteristics of the system, namely: (1) systems tend to have property of orders, and parts are interdependent; (2) the system tends to lead to self-maintaining order, or balance; (3) the system becomes static; (4) the characteristics of one part of the system have an impact on other parts; (5) the allocation and integration of two fundamental processes is the given state of the balance system; (6) systems tend to maintain themselves and tend to change the system from within (Ritzer in Irawan, 2012). Understanding the system features, tourism and society as a

unit that is difficult to separate must be able to synergize well to produce good benefits for all parties involved in the tourism. However, based on the findings in the field, the condition of the community tends to be less able to adapt well which is caused by various factors that result in the community being less able to manage its resources to become a tourist attraction.

"Local communities have a number of obstacles in the development of tourism, including: (1) Local communities often lack even a vision or understanding of tourism development. (2) low interest (interest) and awareness of local people towards tourism, because it is considered something that comes from outside their culture. (3) The quality of human resources (HR) owned by local communities is generally limited in the field of tourism. (4) Cultural gaps (cultural barriers) between local people and tourists who often differ from one another. (5) Economic and investment factors that are crucial in the development of the tourism industry are often not owned by local people (Woodley in Ardika, 2015) ".

Evolutionarily, the relationship between tourists and local communities causes a process of commoditization and commercialization, so that before a place is developed into a tourist destination, it is necessary to understand the ability of community adaptation to social, cultural, economic and environmental aspects, and politics (Greenwood in Pitana & Gayatri, 2005). This is very important to be done so that the process of developing alternative tourism, especially those that utilize cultural resources as a tourist attraction can work well, especially to the sacred culture of society such as sacred dance or a temple ceremony that has a certain value. This is important considering that the sacred nature of the culture can actually make Bali, including Buleleng Regency, have a different time of tourist visits than tourism in other places, which is adjusted to the time of religious activities carried out by the Balinese Hindu community.

In its application so that the development of alternative tourism in Buleleng Regency by utilizing cultural resources can be carried out well there are several things that must be done including: (1) Understanding the types of culture that are sacred and profane. This is important to do so that sacred arts can be preserved as a result of the demand of tourists and travel agents, but it is the community that regulates tourist visiting times accompanied by rules that are in the norms of society both oral and written; (2) Create a schedule of cultural staging activities that can be offered a year before the event is carried out (calendar of events), so that tourists can arrange their time to visit certain places with the aim of seeing and knowing the culture owned by the place; (3) Promoting the Regency of Tourism by utilizing regional art as an icon such as the *meogoak-goakan* dance which is a type of dance typical of Buleleng Regency which has a value of togetherness. Through unique and non-sacred art packaging, it is expected that Buleleng Regency can be known as a unique and different tourist destination with other tourist destinations, so it is worth visiting by all domestic and foreign tourists.

B. Implications of Utilizing Culture as a Tourist Product

Making culture as a tourism product certainly has both positive and negative implications. In order for the negative implications to be minimized, it is necessary to have a control system at every stage of tourism development whether it involves the government, community business people, community leaders or academics. Therefore, in tourism development there should be four important pillars that are obliged to play an active and responsible role in tourism that is built and developed, namely: (1) the government acts as a strict regulator, (2) tourism businesses act as wise and wise investors, (3) the community acts as a good and friendly host, and (4) educational institutions / academics play a role to provide guidance and training for the community to be able to act as professional tourism service providers.

The implications of any tourism development including alternative tourism can occur in economic, social, cultural, environmental and political aspects. Tourism as a multi-industry industry will certainly have an impact on the emergence of various businesses related to tourism, both directly and indirectly. In general, the economic implications of tourism are towards foreign exchange earnings, employment opportunities, development and government revenues [9]. Tourism implications on economic aspects tend to be positive, although there is often an inequality for those who have large capital with small capital. There are seven resources capital in the stratification of life, namely: (1) economic resources, (2) social resources, (3) cultural resources, (4) symbolic resources, (5) political resources, (6) body and emotional resources, (7) personal resources or specificities possessed by a person, whether it is knowledge, skills or abilities [10]. These seven capitals play an important role in positioning someone's work in tourism. The more and more capital they have, the better their job position will be, and the implications of economic adaptation can also be obtained.

Tourism as a complex industry or system can certainly have implications for socio-cultural life of the community, environmental conditions that are used as an area for tourism development and politics in a tourist destination as a form of struggle for meaning space. It is a dilemma when a tour is built and developed in an area, economically can have positive implications, but can also have negative implications for social and cultural aspects. Tourism has a very large impact on vertical mobility (Greenwood in Pitana & Gayatri, 2005). Economic development caused by tourism causes the growth of new middle classes, which always exist in the situation of competition with the middle class that already existed before. With tourism, social stratification based on old values, such as birth or blood, shifts to the basis of new stratification, which prioritizes economic aspects (de Kadt in Pitana & Gayatri, 2005).

Tourism which is more viewed as the coming of profits in the form of money causes all parties involved in the struggle for meaning space both economically, socio-culturally, environmentally and politically. The formation of social classes in society that occur as a result of the existence of

tourism is caused by the lifestyle of people who want to show their status and identity in society which is certainly distinguished based on their establishment and the work they pursue. In the socio-cultural aspect, the development of tourism in an area often causes the commoditization and commercialization of the culture of society. The thought that always prioritizes the interests of tourists and considers them a great guest causes people to be willing to be commercialized. For example, Barong dance and Sanghyang dance, which is actually a sacred dance, has now been performed in a place that is not fitting just to fulfill the wishes of tourists. This phenomenon will certainly erode the cultural values of the people, so that tourists consider the community very easy to buy. Based on this phenomenon, tourism development should pay attention to the values and norms that exist in the community, so that before the development of tourism is carried out in an area, the community must be guided by various approaches so that things that are sacred are not managed profane. In this context, of course the government must firmly implement the principle of cultural tourism which should implicitly safeguard cultural values - not erode it by making it a tourism product that is profane.

The development of tourism in Bali implicitly has actually protected culture as stated in the Regulation No. 3 of 1991, Article 2 which states that the purpose of organizing cultural tourism is to introduce, utilize, preserve and improve the quality of objects and tourist attraction, maintain normal norms and Balinese religious and natural life cultural values that are environmentally sound, prevent and negate the negative effects that can be generated by tourism activities [7]. This regional regulation should be maintained continuously implicitly or explicitly so that the defense of Balinese cultural values can be carried out. Even though the latest regulation is Regional Regulation no. 2 of 2012 in article 3 was changed to become a tourism destination of Balinese culture aimed at (1) preserving Balinese culture imbued by the values of Hindu Religion, (2) increasing economic growth, improving people's welfare, (3) creating business opportunities, (4) creating employment, (5) preserving nature, environment and resources, (6) raising the nation's image, (7) strengthening the love of the homeland and the unity of the nation, and (8) strengthening friendship between nations, the implementation of cultural defense must be carried out considering Bali is nothing more than a living museum because its culture is in the daily life of the community.

North Bali, both physical potential and non-physical potential, has a great opportunity to be developed into alternative tourism alternatives, alternative tourism is the best choice, in order to overcome the negative impacts of mass tourism. Alternative tourism is meant in the development of tourism Buleleng is the development of tourism packages by utilizing the diverse cultural resources possessed by based on the Bali Provincial Regulation number 2 of 2012 and with the synergy of the four main pillars, academics, government, private parties and of course the local community, with the aim of achieving a tour package that is able to benefit the local

and sustainable communities, and provide satisfaction for special interest tourists who visit later.

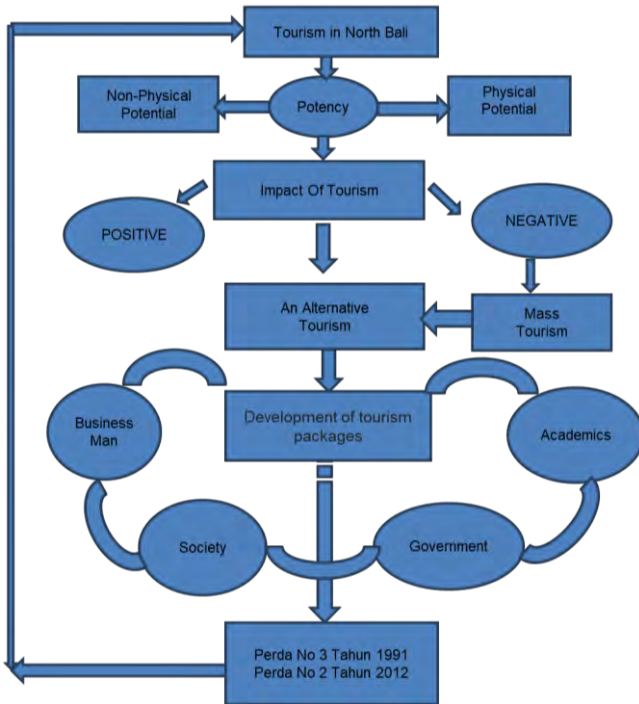


Fig. 1. The Potential Tourism in North Bali

IV. CONCLUSION

Alternative tourism which has a vision and mission to fix mass-model tourism which has an impact on damage to various aspects of people's lives should be implemented properly by the pillars of tourism namely the government, tourism business people, communities and educational institutions. The regional government which in Bali Provincial Regulation No. 2 of 2012 article 2 confirms that Balinese culture imbued with the values of Hinduism must be preserved, so that tourism actors should not only preserve but also maintain sacred things. Through the development of alternative tourism based on the criteria described in table 1 and table 2, it is actually able to provide protection for the culture of society because in addition to the developers being carried out in stages by taking into account the various aspects in it, alternative tourism is a type of tourism that explores and manages the potential optimally -not the maximum. So, by using alternative types of tourism, tourism in Buleleng Regency can develop well and be useful in a long period of time.

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