

Filtering Traditional Villages in Preserving Cultural Tourism in the Era of Globalization in Legian

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Abstract. Bali, which has a selling point in the field of tourism, introduces the concept of cultural tourism in the Bali regional regulation number 5 of 2020 concerning Standards for Implementing Balinese Cultural Tourism precisely in Article 1 Number 12 which states that "Balinese cultural tourism is Balinese tourism based on Balinese culture imbued with by the philosophy of Tri Hita Karana which originates from the cultural values and local wisdom of Sad Kerthi and is based on Balinese Taksu". From the contents of this regional regulation, it can be seen that the implementation of tourism based on Balinese culture must be quality oriented, so a comprehensive arrangement is needed in accordance with the regional development vision of Bali and also oriented towards sustainability and competitiveness which also requires tourism implementation standards based on Tri Hita Karana. If we look at the current developments in Bali, we can see a very big change, considering that Bali is a favorite tourist destination and also one of the dream islands that both domestic and foreign tourists want to leave. This has resulted in village krama (citizens) living in Bali no longer only inhabited by native Balinese krama (citizens) who have homogeneous characteristics but have turned into a heterogeneous society. This, of course, adds ethnicity, race and religion and even countries that have different communities or krama who live in Bali. The impact of this is that it can also be an entry point for foreign cultures because of the wide variety of foreign tourists who live and spend their daily lives in Legian. This is if special attention is not received and there are no efforts to filter or filter culture then it is feared that it can damage the original Balinese culture that has been maintained so far. This will also have an impact on the sustainability of cultural tourism proclaimed by the Bali government.

Keywords: Filtering traditional villages, cultural tourism

1 Introduction

The application of customs is only limited to a certain area and cannot be applied equally to other areas because each region has its own rules of behavior and beliefs. However, every member of society in an area must obey and carry out these customs, including immigrants. If we look at current developments in Bali, we can see very big changes considering that Bali is a favorite tourist destination and is also one of the dream islands that both domestic and foreign tourists want to live in. This has resulted in the village manners (residents) in Bali no longer only being inhabited by

native Balinese manners (citizens) who have a homogeneous nature but have changed into a heterogeneous society. This of course adds to the different ethnicities, races and religions and even countries that live in Bali.

This diversity will provide a variety of different elements and styles in Bali, which will result in a variety of different cultural elements, beliefs, livelihoods and ways of life. There are also cross-cultural occurrences that must be observed and anticipated so that conflicts do not occur which can disrupt security, peace and comfort and can undermine the charisma of Bali as a tourist island which can have direct or indirect impacts on national security and stability, and can undermine unity and integrity within the world, national and state life. People who are not "native" Balinese must mingle and uphold the customs and customs adopted and applied in their respective regions. This is in accordance with the proverb "where the earth is stepped on, there the sky is upheld" which means that someone should follow or respect customs, the customs that apply in the place where he lives. An attitude of respect for local customs is implemented to avoid conflicts or disputes that may occur. Disputes or conflicts have existed since time immemorial until now, even in the future, these disputes will always exist [1].

As we know, Indonesia is known for its diverse customs and culture, including traditional villages. This is because traditional villages are formed from various cultures and traditions that are different in each region, therefore each traditional village has regulations that differ from each other. A traditional village is an original structure that has original rights in the form of the right to manage the territory (ulayat rights) and manage the lives of its customary law community [2]. Therefore, the need for an institution that has a role in maintaining the authenticity of the community and the culture that develops within it is very important, namely a traditional village.

Bali is one of the favorite tourist destinations and many foreign tourists even dream of living in Bali. One of the favorite destinations for tourists, both foreign and local, is Legian, which is in Kuta District, Badung Regency. Legian Traditional Village is a tourist village located in Legian Village, Kuta District, Badung Regency. This village stretches north and south, with the boundary to the north being the Seminyak Traditional Village, and to the South being the Kuta Traditional Village. In the East is *Br. Mergaya*, rice fields and rivers (*Tukad Mati*), while in the West it is the sea (*Samudera Indonesia*). As a traditional village located in a tourist area, this village is increasingly filled with various facilities in accordance with tourism activities. There is no tourist area in Indonesia that has developed as quickly as Kuta [3]. If this development is not planned and controlled, one day the original pattern of the Legian Traditional Village will be difficult to recognize. On the other hand, if the original village pattern is known and contains positive values, it can of course be used as a basis for its development, or as a control over its development.

Kuta, or to be precise, the traditional village of Legian, as a favorite spot for foreign tourists, can also be a gateway for foreign cultures to enter, so if it does not receive special attention and there are no cultural filtering efforts, it is feared that it could damage the original Balinese culture that has been maintained all this time. and also has an impact on the sustainability of cultural tourism launched by the Bali government. Based on this, the problem is how is the filtering of traditional villages in preserving cultural tourism in the era of globalization in the Legian traditional village?

2 Result and Discussion

2.1 Filtering Traditional Villages in Preserving Cultural Tourism in the Era of Globalization in the Legian Traditional Village

Globalization which is increasingly rapid in all fields also has a positive influence on the welfare of indigenous people's lives, but we still have to be vigilant because this globalization can also cause clashes in traditional or traditional life. It can be said that this development brought indigenous communities, which were initially homogeneous and unified, to become pluralistic societies in which there is a heterogeneous or pluralistic atmosphere of life. This atmosphere can be seen from the differentiation of livelihoods, various professions, to the expansion of interactions between community members, which were initially narrow and limited, then opened up to the outside world.

Research conducted in the Legian Traditional Village shows that globalization has had a big influence on people's lives because as we know, Legian is the main destination for tourists throughout the world, so it is not surprising that this is a very large area of mixing of foreign and traditional cultures. Therefore, it is necessary to maintain socio-cultural aspects by filtering incoming culture and strengthening the preservation of culture with local wisdom. By developing traditional art to become part of modern life, of course art forms that are still patterned from the past will continue to change to become commodities that can be consumed by modern society.

This filtering of foreign culture due to the influence of globalization can actually be overcome by using the concept of local wisdom which has been inherited from generation to generation from our ancestors. In the current era of globalization, the role of local wisdom as an effort to filter the negative impacts of the era of globalization is very important. So that the realization of a cultural identity that is independent and not tied to or dependent on outside culture.

This was also approved based on the results of interviews with sources who stated that it cannot be denied that globalization also has a negative influence in the cultural sector by disappearing original culture in a traditional village, the erosion of cultural values, and even causing a decline in the sense of kinship and mutual cooperation and a lifestyle that is not according to the customs of an area. Apart from that, there is also a decline in love for traditional culture due to the massive influence of globalization.

The research found that the Legian traditional village has cultural potential and natural beauty which is supported by the strong religious activities of its people. This is used to counteract the influence of globalization. *Gotong royong* or *ngayah* activities are still being implemented and encouraged in various situations. Because by continuing to promote these activities, it is hoped that we can always instill a love of tradition and culture and reduce little by little the influence of foreign culture which can distance traditional village communities from not loving their own culture. With the strong religiosity of the community, it can also attract more tourists to come to enjoy the valuable cultural tourism potential. The civilization of indigenous communities in Bali, especially the people of Legian Traditional Village, implements a belief system in daily life by prioritizing harmony and balance in the midst of globalization so that everything that exists has value. In the development of all the potential heritage from the royal period, it is now a tourist attraction and can be used as a source of income in the world of tourism.

Legian Traditional Village has made various efforts which have resulted in the formation of the *Taksu Murti Kemanisan* Art Studio. That the results of the traditional village forum consider the

need to form an art studio under the auspices of the traditional village which functions as a forum for artistic development and at the same time as an effort to preserve the noble heritage, as well as being a tourist attraction. So the Legian Traditional Village issued *Surat Keputusan Numberr: 30/DAL/III/2016* concerning the inauguration of the *Taksu Murti Kemanisan* Art Studio of the Legian Traditional Village which was established on March 8 2016. And the *Taksu Murti Kemanisan* Art Studio has obtained its implementation permit from *Surat Keputusan Number 9* of 2021 by the Head of the Badung Regency Culture Service and received the *Parama Phatram Budaya* Charter with a superior title from the Bali Provincial Government.

Indirectly, the result of this decision is that the Legian Traditional Village has preceded in implementing the concept of cultural tourism and has been strengthened again with the issuance of Bali Provincial Regulation Number 5 of 2020 concerning Standards for the Implementation of Balinese Cultural Tourism based on Balinese Taksu. Along with the development of human thought and needs, the influence of globalization and technology, cultural elements can be accessed through the media. The concept of cultural tourism positions people in the culture as being interested in the status or material within it. Collaboration between tourism agents and arts groups is needed. This is what is currently happening when tourism culture develops in the minds of people who use it for livelihoods in an area.

This research also found that as an effort to preserve culture and customs in the Legian Traditional Village, which is one of the areas experiencing the onslaught of tourism and global cultural flows, it can be done by maintaining the spatial form and traditional buildings of the traditional village, in addition to preserving towards cultural arts through dance, gambelan is also a supporting component in preserving tourism in the Legian Traditional Village.

The Taksu Murti Kemanisan Art Studio, Legian Traditional Village, has realized efforts to preserve art and culture that can be enjoyed from the Kreasi Dance creation entitled "Mesolah Bawa" which means good behavior. When Legian Village was hit by western cultural influences, it turned out that the young men and women still maintained their noble local cultural identity.

Efforts to preserve cultural tourism are also being made by the Legian traditional village in the field of cultural heritage based on the results of the Paruman Agung Decree of the Legian Traditional Village, namely the Three Legian Traditional Village Conference on February 2 2020, namely by restoring the Kori Agung Temple at the Agung Temple of the Legian Traditional Village as a historical heritage building. ancestors who are unique amidst the development of tourism and globalization. And also restoration and arrangement of the Madya Mandala of Pura Agung Legian Traditional Village. This aims to preserve Legian's ancestral heritage which is estimated to be more than 100 years old. In this way, the legacy of this noble work can provide benefits that can be gained from various aspects. The most obvious benefit is as a record of past history, where the ancestors have succeeded in passing down something of high value. Meanwhile, the practical benefit for the community is as an object to visit (recreational activity). As a recreational object whose physical existence is continuously maintained, it will have multiple effects on subsequent benefits. However, in this case, considering that the object to be conserved is a temple, the appropriate recreational activity to do here is spiritual recreation.

Another thing that the Legian traditional village government has done to filter foreign culture is to form a *Pesraman* called *Pesraman Canti Wana*. Here, learning activities are held for *mewirama*, *menabuh*, dancing, lectures, discussions or other similar things that have religious, traditional and cultural weight. As a place of study, the *Pesraman Canti Wana* also stores religious and spiritual

books. Apart from that, Legian Traditional Village also preserves rare forest plantations, which are not only used as a beautiful landscape but also have broad meaning, namely preservation, education, religious support and medicine.

Traditional Villages, from their formation to the existence of government until now, cannot be separated from the existence of Awig-Awig. In traditional communities in Bali, Awig-Awig has an important and vital role in the existence of traditional villages in Bali. Because if a traditional village does not have awig-awig or rules, then you can imagine that its government will be ineffective [4]. Therefore, it is absolutely mandatory for every traditional village in Bali to have a traditional village and must be empowered so that it can advance the lives of traditional village communities. It can be seen that traditional village *druwen* is a traditional village asset that has an important role in its sustainability. This role is the duty and obligation of traditional village officials together with traditional communities so that the wealth owned by traditional villages remains stable. In the future, the challenge for traditional villages will not only be the preservation of customs, traditions, arts and culture, but also in the economic and real sectors [5]. With the issuance of Bali Province Regional Regulation Number 4 of 2019 concerning Traditional Villages in Bali, every traditional village in Bali can take the initiative in implementing the Bali Province Regional Regulation.

3 Conclusion

The efforts of the Legian traditional village to filter traditional villages in preserving cultural tourism in the era of globalization are carried out in several ways, namely:

- a. Carry out mutual cooperation or *Ngayah* activities because by continuing to promote these activities it is hoped that you can always instill a love of tradition and culture and reduce little by little the influence of foreign culture which can distance traditional village communities from not loving their own culture. With the strong religiosity of the community, it can also attract more tourists to come to enjoy the valuable potential of cultural tourism;
- b. Establishing a dance studio because in accordance with the results of the traditional village forum or deliberation considering the need to establish an art studio under the auspices of the traditional village which functions as a forum for artistic development and at the same time as an effort to preserve the noble heritage, as well as being a tourist attraction.

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