

Identifying Ecotourism Potentials In The Penglipuran Customary Village, Bangli - Bali

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Abstract. The long-term goal of the higher education institution's flagship applied research on identifying ecotourism potentials in Penglipuran Customary Village, Bangli - Bali is to preserve cultural heritage in architecture. The method used to achieve the goal is the qualitative method, emphasizing observation closely related to unique contextual factors, so each context is handled independently. In line with the characteristics of the object of research, this research used phenomenology as the paradigm. The research unit/observation area of this study includes the entire Penglipuran Village. The research unit on the residential and village scale in Penglipuran Village is expected to bring forth identification or information regarding values/ideas on ecotourism based on local wisdom. These values are expected to serve as a preservation model for residential buildings influenced by modernization or become a tourist attraction. The variables observed at the village scale are the patterns and appearance of traditional residential buildings. Stakeholders can use this research as a guideline in revitalizing the pattern and appearance of residential buildings, which double as handicraft shops, in line with the potential of Penglipuran Village as a tourism village. For research year 1, the authors concluded that: Penglipuran Customary Village has two ecotourism potentials: first, its nature, which includes its agricultural land and bamboo forests, and its unique, clean, and pedestrian-friendly spatial design. Second, the unique architecture of its public buildings and residential buildings, strong customary rules, and professional management of the tourism village. The typology of the spatial design of settlements in Penglipuran Customary Village is linear, stretching from the north to the south. The typology of residential yards is also linear but stretches from the east to the west or vice versa. Another unique feature of Penglipuran Village residential yard is the gate connecting one house to another, indicating the village's emphasis on the solidarity between neighbors. The development of residential buildings in terms of function and building facades is also facilitated based on rules and subsidized funds. The material used for the roof is bamboo.

Keywords: preservation, ecotourism, local wisdom.

1. Introduction

All living things, including humans, animals, and plants cannot live on their own. In life, they will always need the support of each other and non-living things. When the trade flourished and started to dominate people's lives, buildings with modern nuances appeared. Traditional houses, which have long become a characteristic of a region, gradually changed. It

makes the preservation of residential buildings as an identity of a region crucial. Traditional houses are not just physical buildings. Traditional houses contain many philosophical values. More importantly, these values have a strong influence on the lives of local communities.

Bali has always had autonomous villages or village unions from ancient times to the age of copper inscriptions. The village inscription usually contains a list of the villagers' privileges, which are regularly renewed at the inauguration of the new king. Every new addition must be made with the knowledge of the villagers. After Majapahit took control of Bali, investigations were launched in the villages to determine which privileges could still be maintained. Villages with no inscriptions were put under the domestic government (apanage). For villages that had made a mistake, their inscriptions would be withdrawn and then thrown into the sea as punishment. Then as a result, the villagers no longer had written evidence of their privileges (Liefrinck, 1890).

According to Korn (1932), Bali has two types of villages: mountain Balinese villages (Bali Aga) and plain Balinese villages. Mountain Balinese villages are older and most of them are in the mountains. They are fewer in number but come with more physical variation than plain Balinese villages. Mountain Balinese villages also show many pre-Hinduism characteristics (Balinese Hinduism). In contrast, plain Balinese villages are younger and tend to be located in the plains of South Bali. Plain Balinese villages are heavily influenced by Javanese Hinduism (Majapahit).

One of the most notable features of a mountain village is the common (communal open space) that stretches from kaja to kelod (from the direction of the mountain to the sea), dividing the village into two parts. The common has a pavement made of river stones and rises towards the mountains or the hills. The plain villages, however, are characterized by crossroads and public facilities around the crossroads, such as meeting halls, sacred places, and noble residences (Parimin, 1986).

Village settlements are so unique and diverse that they attract the interest of many people today. Many believe that the charm of village settlements will bring added value or economic growth in terms of ecotourism. The uniqueness possessed by village settlements is so abundant that it is necessary to study it to determine the level of interest that many parties had in village settlements. Residential buildings in mountain villages tend to have more variations in comparison to the residential buildings in plain villages. Thus, it is no exaggeration to call residential buildings in the plains the public housing of Bali.

Since 2012, the Provincial Government of Bali through the Tourism and Culture Office runs a tourism village development program. Bangli Regency is the only regency in Bali that does not have the sea in its territory or borders, and as a result, Bangli does not have a beach. Bangli Regency shares a border with Buleleng Regency in the north, Klungkung Regency and Karangasem Regency in the east, Klungkung Regency and Gianyar Regency in the south, and Badung Regency in the west. In 2021, Bangli has an area of 519.00 km², with a population of 254,738 people. One of the well-known attractions in Bangli is Lake Batur.

Penglipuran Traditional Village in Kintamani Sub-district, Bangli Regency, Bali Province, is chosen for this research because of its charm: First, Penglipuran Customary Village is one of the old villages in Bali with unique settlement (residential buildings) architecture pattern and form. Second, Penglipuran Customary Village is one of the old villages in Bangli Sub-district, Level II Region of Bangli Regency. Third, the settlement complex is surrounded by fields/upland rice fields or rainfed rice fields with horticultural crops, blalu trees, coconuts, and bamboo forests (25 ha). Penglipuran Customary Village is about 7,5 km from Bangli city to the north, about 55 km from Denpasar city to the northeast, and about 6 km before the Kintamani tourist area. The topography of Penglipuran Village is

tilted to the south with an average tilt angle of 3%, an altitude of 785 m above sea level, and an average air temperature of 220°C. In the north is Mount Batur, an active volcano with an altitude of 1.460 m. The *Blalu* wood is a local wood used as material for buildings and crafts.



Figure 1. Location of Penglipuran Customary Village Bangli - Bali.

2. Method

The object of this research is the traditional settlement in Penglipuran Customary Village. Penglipuran Customary Village is one of the ancient villages or mountain villages in Central Bali, Bangli Sub-district, Bangli Regency - Bali. Penglipuran Customary Village is about 7,5 km from Bangli city to the north, about 55 km from Denpasar city to the northeast, and about 6 km before the Kintamani tourist area. The topography of Penglipuran Village is tilted to the south with an average tilt angle of 3%, an altitude of 785 m above sea level, and an average air temperature of 220°C.

According to the plan, the research is to be carried out for 2 (two) years, from March 2022 to December 2023, in the center of the village to find out traditional values related to its settlement custom.

The research involves observation of value systems, concepts, perceptions, diversity, uniqueness, local wisdom, and people's beliefs about something outside themselves. Additionally, the research involves transcendental matters or dual realities that the locals feel and believe in, but cannot explain. In line with the characteristic of the object of research (research question), the paradigm used in this research is phenomenology.

According to Lincoln and Guba (1985), the phenomenological (naturalistic) paradigm emphasizes a "natural" context, i.e. context in a whole that is impossible to comprehend when there is isolation or elimination that will remove the context. The meaning of a phenomenon can only be captured as a whole and is a form of reciprocal (interactive) relationship and not just a linear, causal one.

The qualitative method is general, flexible, and keeps developing in the process of research. The method aims to gain an understanding of meaning, develop theories, and describe a complex reality. The research involved human instruments (the authors) and used notebooks and voice recorders as supporting tools. No research assistant is required.

Qualitative data in this research was collected by participatory observation, individual documents, and unstructured in-depth interviews. Samples for this research were chosen through *purposive* sampling, continuous analysis, inductive reasoning, and pattern, model, or theme recognition. The design proposal is brief and general, the problem is thought to be relevant, and no hypothesis. The research focus is often decided after collecting data from the field.

Qualitative research is closely related to unique contextual factors, so each context is handled independently. The observation area in this research is the entire residential building. Research units at the village and residential house scale in Penglipuran Customary Village are expected to bring forth identification or information regarding values or ideas about local wisdom in traditional houses. These values are expected to be developed as a model for the preservation of houses exposed to modernization or become a tourist attraction. The “variables” observed at the village-scale unit are the identification of ecotourism potentials and spatial typology.

3. Results And Discussion

According to the village elders, Penglipuran Village exists since 700 years ago. Penglipuran is fragment of Bayung Gede Village. Most of the ancestors of Penglipuran people come from Bayung Gede Village, located in Kintamani Sub-district, Bangli Regency. As for the cause, it is said that a long time ago, the King of Bangli often assigned the people of Bayung Gede Village to go to war and participate in other activities within the kingdom. The location of Bayung Gede Village is far from the center of the kingdom or the city of the King of Bangli, about 30 km. However, people at the time could only travel by foot and horse riding. Due to these factors, the King gave his people some kind of a soldier’s rest area/fortress in Kubu. The land given by the King is only 4,5 km from the city of Bangli, allowing the King to communicate more easily with the people of Bayung Gede Village whenever the kingdom held an event.

That land now becomes the location of Penglipuran Pakraman Village. As time passed, many of the people living in the rest area started a family of their own. As a result, the number of people living there was increasing, and the area was qualified to become a village.

Today, the village is called Penglipuran. However, according to the inscription at Ratu Pingit Temple in the village, Penglipuran Customary Village was formerly known as Kubu Bayung Village. The name means the people of Bayung who now lived in Kubu. Despite living in a separate place, the people of Kubu Bayung were still obliged to pay fees and *ngayah* whenever Bayung Gede Village held an event. Due to the increasing population, the people of Kubu Bayung agreed to form a new village, one that is free from the obligations in the main village with their own Tri Kahyangan Temple and other temples. In its spatial planning, the new village adopted the concept of the village from Bayung Gede Village. The spatial plan of Penglipuran Village, and its customs and culture, both the physical and non-physical ones, were adjusted to the ones in Bayung Gede Village. The aim is to always remember the temple in Bayung Gede Village (*ngelingan* the temple in Bayung Gede Village).

According to the important figures of Penglipuran Village, from the perspective of etymology, the name Penglipuran is derived from:

- a. the word *eling*, which means to remember, and the word *pura*, which means place/fortress/ancestral land. The combination of these words makes up the name

Penglipuran, which means to remember one's ancestral land/origin. It means, the people of Penglipuran built a temple similar to the one in Bayung Gede Village so they can always remember it and remember their ancestral temple.

- b. the word *pelipur* or comforter and *lara* or grief. Combined, they signify Penglipuran as a place that brings comfort in times of grief. It is said that a long time ago, the King of Bangli often visit the village to comfort himself. Its people would comfort the King when he was swamped with various problems.
- c. the word *pangling*, meaning unrecognizable, and *pura*, meaning temple. It means anyone visiting Penglipuran will pass by temples in four directions: in the east, south, west, and north.

Penglipuran Village is located in Bangli Sub-district, Bangli Regency, Bali Province. Its specific astronomical location is at $08^{\circ} 08' 30''$ - $08^{\circ} 31' 07''$ south latitude and $115^{\circ} 13' 43''$ - $115^{\circ} 27' 24''$ east longitude. In terms of administrative borders, the village shares a border with Kayang Customary Village in the north, Cekeng Customary Village in the west, Cempaga Customary Village in the south, and Kubu Customary Village in the east.

Penglipuran Village has a strategic location as it is situated on the Gianyar-Kintamani tourist route and near other strategic points. The distance between Penglipuran Village and the sub-district and regional capital is only about 5 km, taking about 10 minutes to go to the village. From Denpasar City, the capital of Bali, to Penglipuran Village is about 45 km. It takes about 1 hour and 10 minutes to reach the village from Denpasar. Penglipuran Village is about 60 km from the entrance points of Bali. The travel to the village from I Gusti Ngurah Rai International Airport takes about 1 hour and 30 minutes. From Benoa Harbor, the distance to the village is 60 km and takes about 1 hour and 40 minutes of a trip. From Gilimanuk Harbor, the distance is 154 km and requires a 4-hour trip, while from Padangbai Harbor, the distance is 39 km and takes 1 hour of a trip.

According to the data in the Penglipuran Tourist Village Profile Book 2020, the village has four natural borders. There is a bamboo forest, fields, and Sangsang River in the north and the west, a cemetery and plantations/fields in the south, and the locals' plantations/fields in the east. Penglipuran Village has an area of about 112 ha with the following land allocation:

1. Agricultural land. The village has about 50 ha of agricultural land to grow crops such as cassava, sweet potatoes, chili, spinach, and taro. The plantations mostly produce fruits such as orange, mangosteen, snake fruit, papaya, durian, banana, coconut, and coffee.
2. Forest. The village has 45 ha of bamboo forest in the north and west of the village, surrounded by a footpath made of paving blocks. The forest is mostly untouched and there are 15 species of bamboo, such as petung bamboo, jajang bamboo, talang bamboo, and many more. The locals use bamboo to prevent erosion, build a roof and gedeg, and make handicraft items. The bamboo forest is said to have grown there since the XI century as evidenced by Ratu Sakti Mas Pahit Temple around Penglipuran Village. One cannot cut down the bamboo in Penglipuran Village as they pleased. Before cutting a bamboo down, one must obtain permission from *pemangku* or *prajuru adat*. The bamboo forest is one of the village's assets in addition to building architecture and traditional spatial patterns. It protects the village from floods and landslides. The forest also allows the locals to preserve their traditional buildings as bamboo is often used as building materials. Furthermore, many locals work as bamboo craftspersons, so they depend heavily on the bamboo forest. See Figure 2 for the bamboo forest in Penglipuran Village. The bamboo forest is one of the tourist attractions in the village. Besides bamboo forests, Penglipuran Village also has a forest of wood (about 4 ha) within the area of sacred places and a cemetery.



Figure 2. Bamboo forest in Penglipuran Village.

3. **Accessibility.** The village's location on the Gianyar-Kintamani tourist route makes it easy for people to reach the area. One can reach Penglipuran Village via Jl. Prof. Dr. Ida Bagus Mantra from Bali Mandara Toll Road and I Gusti Ngurah Rai By-Pass Road. From there, continue the trip via Jl. Raya Tulikup in Gianyar Regency. Next, Jl. Raya Kembengan/Jl. Taman Bali in Bangli Regency. After passing through the center of the Bangli capital, continue via Jl. Merdeka and Jalan Raya Nusantara. Next, enter the road to Penglipuran Village. The distance from I Gusti Ngurah Rai International Airport to Penglipuran Village is 60 km. It takes about 1 hour and 30 minutes to reach the village as long as there is no traffic. The road to Penglipuran Village is in good condition as it uses hot-mix asphalt and is wide enough for various types of vehicles. No special transportation is available in Penglipuran Village. Visitors use various types of transportation, including public transportation, motorcycle taxis, and private vehicles.
4. **Clean Water Sources.** Clean water in Penglipuran Village is facilitated by the State-owned Water Utility Company of Bangli Regency since 1985. In the 80s, to anticipate the discontinuation of water supply from the Company, the locals established another water source that they manage independently until today. They also use water from the Sangsang River in case of the supply from the Company and the village stop. The water in the Sangsang River comes from Kayubihi Village, north of Penglipuran Village.

Penglipuran Village seeks to preserve the culture and customs relevant to current development, spatial planning, and environmentally friendly buildings such as *angkul-angkul*, *umah paon* (kitchen), and *bale saka enam* with bamboo roofs. The figures of Penglipuran Village took the initiative to design a Conservation Village in 1990. This initiative emerged when Penglipuran Village participated in the Pekraman Village Competition in 1990.

In that year, tourists were visiting the village, but no entrance fee was charged. Both the people and the Government of Bangli under the leadership of Bangli Regent Drs. Ida Bagus Gede Agung Ladip, S.H. welcomed the effort. Various policies, physical and non-physical arrangements, and promotions by the regional government resulted in more tourists (domestic and international) coming to Penglipuran Village. Considering the increasing visits from tourists and government officials or guests, and the village's potential to be a unique tourist attraction that can improve public welfare and increase local revenue, Penglipuran Village was appointed as one of the tourist destinations in 1992 by the Government of Bangli Regency. The village then developed as a Traditional Village under Regent Decree No. 115 of 1993.

On December 15, 2012, Penglipuran Village was officially declared a tourist village by the central government via the Ministry of Tourism and Creative Economy after some arrangements on human resources and the physical aspects of the village. Physical aspects of Penglipuran Village that become attractions for tourists are its spatial pattern and traditional building architecture.

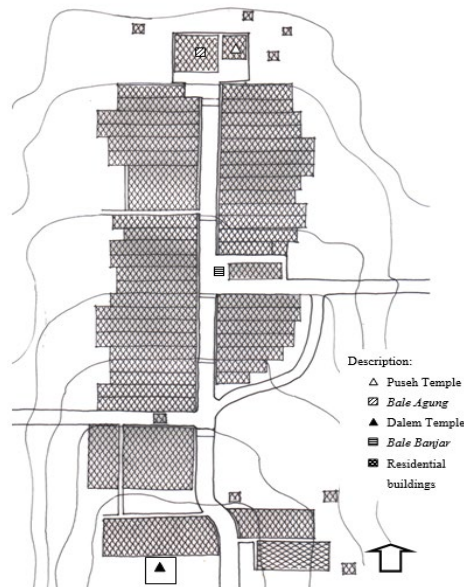


Figure 3. Spatial Planning of Penglipuran Village.
(Source: processed from Gelebet, 1986)

Penglipuran Village has a beautiful rural atmosphere, a harmonious community, and well-maintained customs. The village also has uniform traditional building architecture as seen in the *angkul-angkul* or house entrance. The body of the entrance is made of soil while the roof is of bamboo. The height of the entrance is about 2.5 meters, while the width is about the size of an adult putting their hands on the hips. There are 76 *angkul-angkul* from 76 house yards neatly lined up from the north end to the south end of the village. See Figure 4 for the uniform *angkul-angkul* in Penglipuran Village.



Figure 4. Uniform entrance/*angkul-angkul* in Penglipuran Village.

The uniformity does not stop on *angkul-angkul*. Some of the buildings in the villagers' residences, such as the sacred building (*merajan*), *umah paon* (kitchen), and *bale saka enam* also have a uniform design. Between one house and another, there is a connecting small gate that signifies the harmony between neighbors. The utilization of bamboo as a material for most residential buildings in Penglipuran Village also has its meanings. It aims to build harmony and togetherness among villagers and to appreciate nature.

The linear housing pattern or zoning that stretches from the north to the south is so orderly and neat, making it look beautiful from any angle on the path in the center of Penglipuran Village. Housing zoning in Penglipuran Village is the manifestation of the Hindu concept of *Tri Mandala* that the people still apply in their residence (micro) or the entire village area (macro). The zone is divided into three categories. The *Utama Mandala* zone (top/the head), the *Madya Mandala* zone (middle/the body), and the *Nista Mandala* zone (bottom/*teben*/the legs). Among the three zones, the *Utama Mandala* is the sacred one. At the macro/village scale, the *Utama Mandala* is in the highest location, about 600 meters above sea level. It is where the people of Penglipuran Village pray together in Penataran Temple. At the micro/house yard scale, the *Utama Mandala* is in the northeast of the yard where a place for the family to pray together or *sanggah* is situated.

The *Madya Mandala* zone is for humans. It is where the people reside. At the macro scale, this zone includes the residential buildings in the west (*kauh*) and the east (*kangin*) of the village. These two zones are separated by *rurung gede* in the form of a stairs-like path with a 3-meter wide paving block pavement, stretching from the north to the south for about 1 km. On the *rurung gede*, there is a rule that forbids the use of motor vehicles by residents or visitors for entering the residential complex. The rule creates a comfortable atmosphere and prevents disturbances for visitors in their visit to the residents' houses. To use motor vehicles, one must use the road behind each residential building. Similar to the *Madya Mandala* in the village area (macro), the *Madya Mandala* zone in residential buildings (micro) is where the residents live and carry out daily activities. Lastly is the *Nista Mandala* zone, the least sacred one among the three zones. At the macro scale, the *Nista Mandala* zone is in the southernmost part of the village where the cemetery and plantations are. At the micro-scale, this zone is in the back of each resident's house yard called *teben*. Usually, *teben* is where the residents raise livestock, dispose of garbage, and clean their bodies.

4 ha of the sacred place in Penglipuran Village is symbolically divided into three parts, known as the *Tri Mandala* concept. 9 ha of the settlements in the middle of Penglipuran Village has 76 house yards stretching from the north to the south or from *kaja to kelod*. The house yards are divided into two rows, in the west and the east or *kangin and kauh*. Public facilities include *balai banjar* (one *balai banjar* for customary activities and another one for other activities) with a parking lot and an elementary school, SDN 2 Kubu, in the west of Penglipuran Heroes Monument Park).

Some residential buildings in Penglipuran Village offer two types of accommodation for tourists: guest houses and homestays. By choosing a homestay, tourists will experience how it feels to be a local as they will stay in the same residential unit with the residents. In contrast to a homestay, a guest house offers more privacy to tourists as they stay in a separate unit. Total accommodation in Penglipuran village is 22 units, of which 3 are guest houses while the rest is homestay. In some cases, such as a visit from a large number of students, other residents' empty houses can be made available for homestay.

There are three types of homestay in Penglipuran Village: homestay type A, type B, and type C. The only difference between the three types lies in the facilities and prices offered. Homestay type A at Rp375.000/night offers better facilities than homestay type B at

Rp275.000/night or homestay type C at Rp200.000/night. Guest house, which offers greater privacy and better facilities than a homestay, is available at the price of Rp500.000/night.

It is easy to find a restaurant in some of the residents' house yards. Restaurants in the village are owned by residents. One of them has a beautiful interior made of bamboo. The restaurant sells Indonesian, European, and Chinese cuisine, and also Penglipuran Village, and Balinese specialties such as *kelepon*, *godoh*, *pisang rai*, *snacks*, and cold drinks. Visitors can also find local drinks such as *loloh cemcem*, *loloh kunyit*, *loloh bunga teleng*, and a wide range of homemade organic drinks.



Figure 5. Entrance/angkul-angkul (left), house and souvenir shop (right).

Almost every house on the path of Penglipuran Village opens a souvenir shop or stall that sells Balinese masks, fabrics, miniatures of traditional buildings made of bamboo, and other variations of bamboo crafts (see Figure 5).

Penglipuran Village has several public facilities, such as parking lots, public toilets, rental facilities, a tourist information center, a police post/security unit, a health center, and a tourism secretariat.

There are four parking areas in the village. A 15-are and 20-are parking areas are in the balai banjar and the jaba of Penataran Temple, respectively. Two parking lots, 30-are each, are at the Heroes Monument and the West Parking Lot of Penataran Temple. The parking lots, with paving blocks on the top layer, provide enough space for about 50 buses, 250 cars, and 1.000 motorcycles. If all four parking spaces are full or over capacity, visitors will be directed to park their vehicles on the roadside or at the back of the residents' houses.

Public toilets in Penglipuran Village have located in 6 points. 2 points in Penglipuran Heroes Park with 4 units, 2 points around the balai banjar with 2 units each, 1 point near Penataran Temple with 4 units, and near Penataran Temple Parking Lot with 4 units.

As for rental facilities, there is a rental of cloth or *kamen* and *udeng* near Pura Penataran, specifically at the ticket counter. In the same place, tourists can also hire a tour guide, all of whom are from Penglipuran Village, during their visits.

The village does not specify the rental price for *kamen* and *udeng* or tour guides, but tourists can donate to show their appreciation. Penglipuran Village often becomes a backdrop for a pre-wedding photo shoot at the price of Rp150.000 for a group of five. If there are more than five people in the group, they will be charged the regular entrance fee. The village's balai

banjar is also available for rent. Both the government and private entities often rent the balai banjar for various activities.

Penglipuran Village established a tourist information center to the west of Balai Banjar for tourists seeking further information about the village. The information center also provides Wi-Fi (Wireless Fidelity) connection that tourists can use for free.

The village's police post/security unit is located near the ticket counter in the balai banjar. Its officers are the *pecalang* of Penglipuran Village. The *pecalang* works in turn according to a mutual agreement. Besides the *pecalang*, officers from the Bangli Sectoral Police Force or the Bangli Resort Police Force also participate in guarding the village. The nearest police post from Penglipuran Village is the Sectoral Police Force of Bangli Sub-district at Jl. Nusantara. It is about 3,7 km from the village (about 8 minutes from the village). A little farther, there is the Bangli Resort Police Force at Jl. Merdeka, 5,6 km from the village (a 10-minute trip from the village).

The nearest health center from Penglipuran Village is the sub-health center of Kelurahan Kubu at Jl. Nusantara, about 2 km from the village (a 5-minute trip), the North Bangli Health Center in Pengotan at Jl. Nusantara, about 14 km from the village (a 20-minute trip), and the South Bangli Health Center in Tamanbali at Jl. Merdeka, about 10 km from Penglipuran Village (a 19-minute trip). Besides the health center, there is the Bangli Regional General Hospital, about 5 km or 15 minutes from Penglipuran village. The hospital is at Jl. Brigjen Ngurah Rai. Another hospital, Bangli Medical Center is about 6,5 km or 14 minutes from the village. Its location is at Jl. Tirta Gaduh, a part of the LC Subak Aya Residential Complex.

By March 2022, Penglipuran Village has inaugurated the Tourism Secretariat Building for the Management of Penglipuran Tourist Village. Replacing the old building, the new tourism secretariat building now becomes the office for the management of Penglipuran Tourist Village where they carry out daily tasks. The building can also serve as a private meeting room when there is a meeting with government guests or private entities. The secretariat building is also the storage of archives and important documents.

In the southern part of Penglipuran village stands a neatly arranged park called the Penglipuran Heroes Monument Park. The monument was built to commemorate the heroic deeds of the Bangli people led by Captain Anak Agung Gede Anom Mudita, also known as Captain Mudita, and his 18 members. Captain Mudita died fighting the NICA or Dutch invaders on November 20, 1947. The people of Penglipuran Village built the Penglipuran Heroes Monument Park to show their devotion and respect for their hero.

With the people of Bangli, Captain Mudita fought selflessly to the last drop of his blood for the dignity and pride of the nation, to defend Indonesian independence. The nine-tier monument was built in 1959 in a 1,5-ha area with Balinese architecture. The monument also has a parking area, a ceremonial field, and the Cura Yudha building.

Penglipuran Village has several customary rules or *awig-awig* and other unique traditions that resulted from the meeting on August 19, 1989. One of the rules forbids men from having more than one wife or practicing polygamy. Men are required to be monogamous, i.e. to have only one wife. The prohibition of polygamy is regulated in the village's customary rules. The chapter on marriage (*pawos pawiwahan*) in *awig-awig* stated: "krama Desa Adat Penglipuran tan kadadosang madue istri langkung ring asiki." It means that the people of Penglipuran Village are not allowed to have more than one wife. If a married Penglipuran man wants to marry another woman, then he must bury his love for this woman. The violation of this rule will result in a customary sanction. The sanction is that the man will be exiled to a place called Karang Memadu. Karang means place and Memadu means polygamy. Thus, Karang Memadu is a place for polygamous people.

Karang Memadu is a piece of vacant land at the south end of the village. Villagers will build a hut there for the violator and his wife. Violators can only cross certain paths in the village area. Specifically, violators can only cross the path on the south of Bale Kulkul (a high-rise building where the kentungan is placed) and are prohibited from crossing the path on the north of Bale Kulkul. As a consequence, the couple's movement in the village will be limited. A polygamous marriage will not be legitimized by the village, and the wedding ceremony will not be led by Jero Kubayan, the highest authority in the village that handles customary and religious ceremonies. As the marriage is considered invalid, the couple will be prohibited from praying in the temples that fall under the responsibility of the customary village. They are only allowed to pray in their place.

The terrifying punishment that a polygamous man will receive deters Penglipuran men from practicing polygamy. Today, Karang Memadu prepared by the village remains uninhabited and only overgrown with bushes and a few banana trees. According to local belief, the soil in Karang Memadu is considered karang leteh (a dirty place). Thus, people who live there are considered "dirty." Likewise, plants that grow on the soil of Karang Memadu are considered unholy. Because of that, these plants will not be used as a material for upacara or religious ceremonies.

It is unclear when the prohibition on polygamy is made. According to Jero Kubayan Mulih, polygamy is prohibited because, in the past, the village's leader often handles family quarrels caused by a new wife. As a result, the village's leader made a rule prohibiting men from practicing polygamy. The rule is agreed upon by all villagers, which is why the rule is still in force.

As a tourist village, Penglipuran Village has a management structure based on the Decree of the Paruman of Penglipuran Customary Village Number: 31/DA-PENG/V/2022 dated May 1, 2022. The structure of Penglipuran Tourist Village Management in Penglipuran Customary Village is as follows: Manager (I Wayan Sumiarsa), Operational Manager (I Ketut Nuriada), and Financial Manager (Made Alvin Boby Nugraha). In performing their duties, Penglipuran Tourism Village Managers are responsible to the Customary Village through the Prajuru of Customary Village as a representative of the Krama of Penglipuran Customary Village.

Tourism management in Penglipuran Village was initially handled by the village itself. However, the prajuru of the customary village have their hands full with handling the complex customary activities and problems, and tourism requires professional management. With the increase in visits and the complexity of the problems, on January 1, 2012, Decree: 556/557/DISBUDPAR/2012 stipulated that tourism management in Penglipuran Village is assigned to the 23 members of POKDARWIS (Tourism Awareness Group).

All the group's members are people of Penglipuran Village. The tourism management institution is a new institution under the customary village and fully responsible to the customary village, with a position parallel to other customary institutions such as Sekaa Baris, Sekaa Gong, Sekaa Peratengan, Sekaa Pecalang, Sekaa Teruna, and Village Credit Institution (LPD or Lembaga Perkreditan Desa). It means that the tourist attraction is not owned by a specific group. Instead, it is managed by the village with the tourism managers acting as the village's extension.

Despite receiving a special mandate to manage the village tourism, the policies taken are decided by mutual agreement through customary meetings, attended by 78 krama pangarep who represent the residents of Penglipuran Village. Along with the rapid development of Penglipuran Village tourism, the activities/events held in the village become more varied and awards obtained by the village also increase. For example, there is Penglipuran Village Festival, which has been held 6 times. There is also the Blooming Penglipuran program,

usually held once a year in December. Penglipuran Village also received many awards in various fields.

Penglipuran Village, a tourist attraction since 1992, plays a vital role as an income contributor to Bangli Regency from the tourism sector along with Kintamani. Tourism revenue retribution in Penglipuran village is divided into two: 60% goes to the Culture and Tourism Office of Bangli Regency while the remaining 40% is managed by Penglipuran Village.

The income received by the village is divided again. 20% is for tourism management, including paying ticketing staff, security officers, gardeners, and others. The remaining 20% goes to the village treasury. Since 2021, the distribution of retribution changed. 60% of the revenue is managed by the village, while the remaining 40% goes to the Culture and Tourism Office of Bangli Regency. The revenue is from the sale of entrance tickets to Penglipuran Village: Rp30.000 for adult foreigners, Rp25.000 for child foreigners, Rp15.000 for adult Indonesians, and Rp10.000 for child Indonesians. Since the COVID-19 pandemic, Penglipuran Village does not require a ticket to enter and only asks for donations.

4. Conclusion

Based on the qualitative research in Penglipuran village, the researchers drew the following conclusion for research year 1:

Penglipuran Customary Village has two ecotourism potentials: first, its nature, which includes its agricultural land and bamboo forests, and its unique, clean, and pedestrian-friendly spatial design. Second, the unique architecture of its public buildings and residential buildings, strong customary rules, and professional management of the tourism village.

The typology of the spatial design of settlements in Penglipuran Customary Village is linear, stretching from the north to the south. The typology of residential yards is also linear but stretches from the east to the west or vice versa. Another unique feature of Penglipuran Village residential yard is the gate connecting one house to another, indicating the village's emphasis on the solidarity between neighbors. The development of residential buildings in terms of function and building facades is also facilitated based on rules and subsidized funds. The material used for the roof is bamboo.

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