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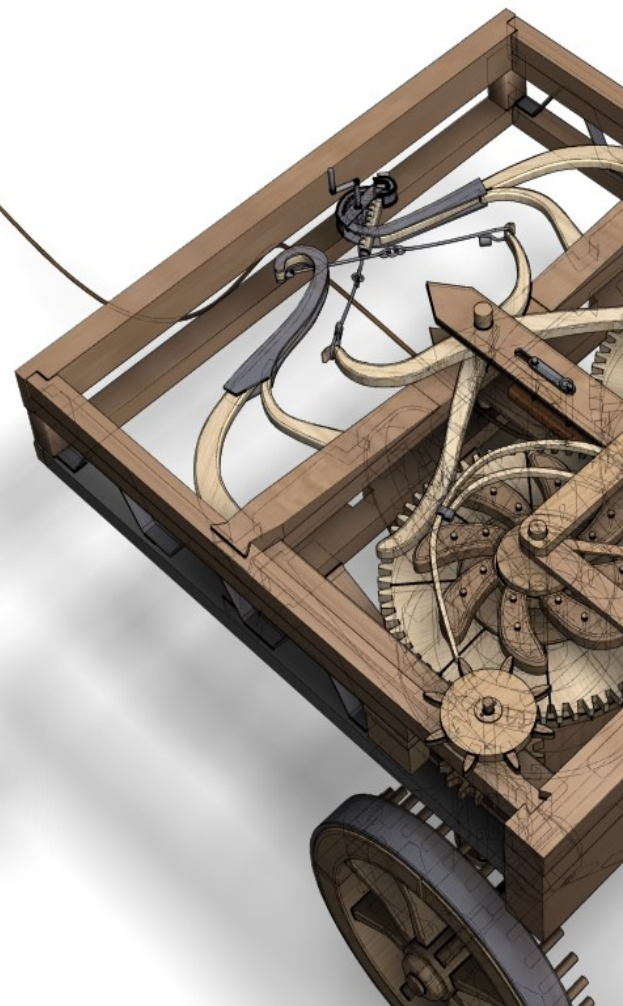
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Environmental Conservation and Socio-Cultural Preservation Manifestations in Tourism Policy Development in Bali

Ni Luh Gede HADRIANI

Mpu Kuturan Singaraja State Hindu Religious High School, Indonesia
luhgedeadriani.unhi@gmail.com

I Putu GELGEL

Indonesian Hindu University, Indonesia
gelgel.unhi@gmail.com

I Putu Sastra WIBAWA

Indonesian Hindu University, Indonesia
wibawasastra738@yahoo.co.id

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Abstract:

This study aims to analyze the function of tourism policy in regulating the balance of interests of tourism actors to guarantee the socio-cultural preservation and environmental conservation in tourism economy. This study focused on the exploration of potential of local wisdom in the tourism policy development by investigating the role model in Bali as the world most popular destination in socio-culture and environment-based tourism. The expected results are in forms of models revealing the structure and process of local wisdom-oriented tourism policy and economy that highly rely on socio-cultural and environmental preservation. It was also expected that the model considers the tourism political framework in local, national and international sphere, such as General Agreement on Trade in Services (GATS-WTO). This study was conducted by using qualitative analysis through procedures in forms of data reduction, data presentation, and drawing conclusion to obtain the results. The results showed that implementation of tourism policy rely on accommodative regulation on the socio-cultural and environmental orientation in local context, aligning with national interest and international tourism development. The local wisdom of the Balinese society has been potential in the policy tourism development, among in the tourism policy substance, structure, and culture. The socio-economic-oriented tourism development policy should rely on appropriate policy making, stakeholder collaboration and ensure tourism business sustainability as well as to ultimately ensure the preservation of local culture and the conservation of environment.

Keywords: tourism policy; cultural preservation; environment conservation; local wisdom.

JEL Classification: Z32; N5; P48; R11.

Introduction

Nowadays, the tourism becomes one of the world's largest industries and the growth of the world's tourism industry has accelerated (Higgins-Desbiolles 2006). The tourism industry, which includes the transportation sector, hotels, restaurants, recreation, and other tourism services has contributed enormously to the world economy, including its field of work. It promises economic progress to many people and countries in the world. In facing global and regional challenges, the government has devised a policy that includes the efforts to improve tourism development by improving the competitiveness of the national tourism, developing new national tourism destination, improving the quality of human resources in tourism (De Oliveira 2002). The policy is basically in two main programs of tourism

marketing and tourism product development supported by several supporting programs, i.e., education programs, training, and counseling education, tourism research and development programs, environmental pollution control program, and program of infrastructure development of business opportunity (Andriansyah *et al.* 2021).

Indonesian government stipulated the law and regulations in the field of tourism like the Law No. 9 of 1990 on tourism, government regulation No. 67 of 1996 regarding the challenge of the tourism implementation, and other implementing regulations in the form of presidential decree, ministerial decree, to regional regulation, and several other legislations which is related to the tourism activity. However, the legislation, it was not able to accommodate the interests of the tourism business is increasingly global (Church 2004; Dredge and Jenkins 2003). However, the regulations are still centralized, sectoral, and oriented to the economic interests for a moment. The central-patterned arrangements using top-down approaches tend to be less efficient and take into account local conditions and interests. This approach also tends to ignore local wisdom, especially in relation to the values and policy regulation that live and thrive in the society. It may be contextually relevant to current conditions and may also contribute to the tourism development.

However, the sectoral regulations lead to a conflict of interest and lack of coordination, especially with regard to licensing matters. This condition often sacrifices the interests of the society and ignores the preservation of the environment and socio-cultural life of the community. Moreover, when the enactment of the law on regional autonomy. There is a tendency of local governments to build facilities and attractions by exploiting their natural resources and environment to pursue their own local income and less attention to the carrying capacity and their sustainable local environment (Pitana and Gayatri 2005). Bali as the center of Indonesia's tourism center and the first welcoming of Indonesian tourism, developed in excess. Agriculture as one of the mainstay sector is less attention, even tended to be sacrificed forsaking of tourism. Due to the tourism development is not well ordered, bringing a negative impact on the natural environment and culture in Bali. The public spaces included parks, squares, forests, cliffs, and even the temple as sacred area have also been transformed into, hotel, restaurant, bank, supermarkets, shop-house, golf course, and other attractions.

The local wisdom of the Balinese society included intelligence, wisdom, cleverness that has been inherited from the past and traditionally institutionalized in the life of the society. It still exists and has a potential to manage various natural resources, culture, and human resources, for sustainable survival. The local wisdom of Balinese society in the form of values *i.e.*, Tri Hita Karana, traditional regulation (*awig-awig*), traditional organization/institution (*banjar adat*), are very potent and proven empirically in creating a sense of justice and peace within the societies (Roth and Sedana 2015; Pitana 2010; Satria *et al.* 2006; Vipriyanti 2008). It is also proven to preserve the nature and culture of the society which is a tourism commodity in Bali. Hence, this study focused on the local wisdom of Balinese society as a social reality that is still lived and implemented in Balinese life needs to be redefined, understood, explained, reconstructed, and interpreted its function and meaning in tourism policy development in the middle of current globalization of the trade services. More specifically, the focus is the tourism policy function and the balance of interests of tourism actors, the potential of the local wisdom of Balinese society in the tourism policy development in the era of globalization of the trade services, and the policy of tourism policy development with local wisdom. Therefore, tourism policy can be expected to provide more function in supporting tourism development in globalization era of the trade services (Swanson and Edgell Sr 2013).

This study aims to analyze the function of tourism policy in regulating the balance of interests of tourism actors to guarantee the socio-cultural preservation and environmental conservation in tourism economy. This study focused on the exploration of potential of local wisdom in the tourism policy development by investigating the role model in Bali as the world most popular destination in socio-culture and environment-based tourism. This research is expected to provide benefits in the framework of scientific development in the policy science, especially tourism policy. The results of this study are expected to be academically able to find the policy concept in the tourism policy development oriented to be potential of the local wisdom in the globalization era. This research is expected to provide input for the government, in the framework of tourism policy development, where national and regional tourism businesses can grow, without ignoring the cultural values and environmental sustainability.

1. Literature Review

In the globalization era in the economic field, a wherein economic activity carried out without knowing national borders and nationalities, resulting increasingly their close cooperation between developing countries with developed countries as in the forum GATT/WTO (Bown 2004). It seems increasingly show that the complexity and interdependence of nations are increasingly intense, greater individual involvement in international relations is a driving force toward the creation of the universal policy for the mankind. In the field of economics, globalization can be defined as a condition which economic activity is carried out without knowing national and national borders.

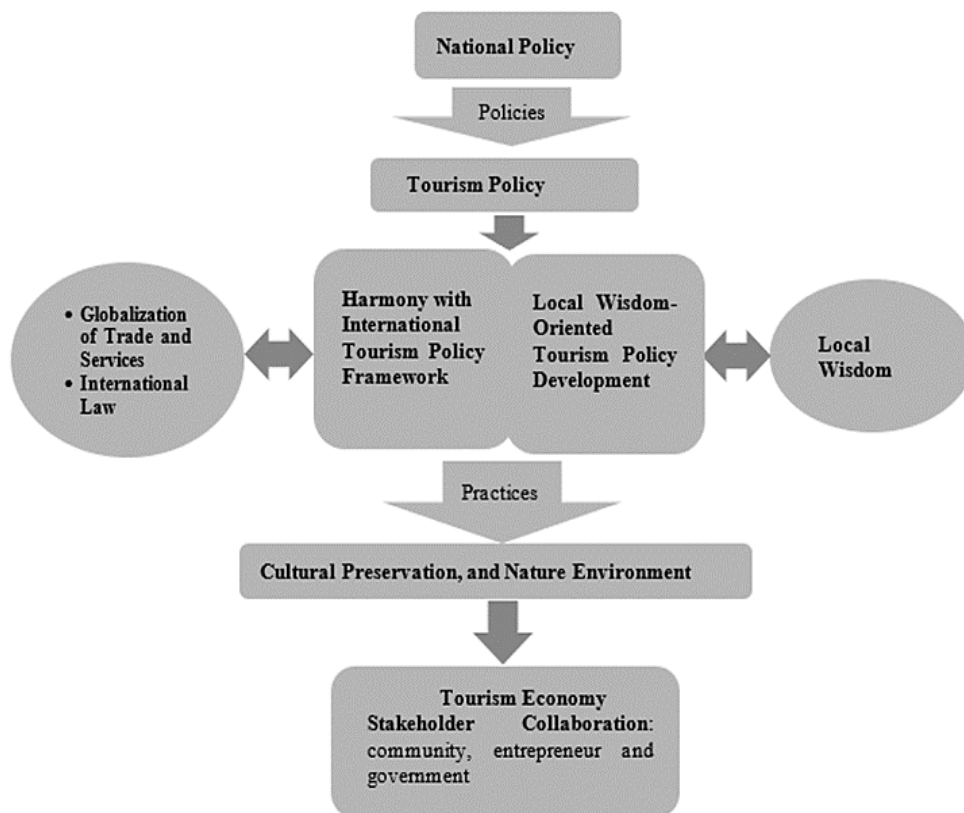
The atmosphere rapidly and fundamental change as a result of advances in science and technology, especially, in the field of transportation, communications, and information, has resulted in the changes in the field of international trade services. The services have been enabled to be traded globally. Even, it is compared to trade in goods, trade in services has increased rapidly. This fact will lead to the major changes in the concepts and terms of service trade, including tourism services (Kusumaatmadja 1975).

In the concept of international trade, the establishment of the General Agreement on Trade in Services (GATS-WTO), as a consequence of the advancement of science and technology, especially, in the fields of transportation, communication, and information, will have a profound effect on international trade policy. It will also affect the policy of a country as an international community member, as well as Indonesian Tourism Policy, as a result of having liberalized some of Indonesia's tourism in GATS-WTO itself (Hoad 2003; Kelaher *et al.* 2011).

Indonesia's ratification of the WTO grants Indonesia's rights and obligations in international trade. Indonesia is related to the rights and obligations arising from agreements in the WTO, including trade in tourism services deals within the GATS-WTO. Regarding ratification means the tourism provisions contained in the GATS-WTO constitute international rules that must be transformed into the National Tourism Policy. In order to function optimally the law of tourism as one of the means to support tourism development, Tourism Policy should be reorganized by paying attention to harmonizing with the tourism provisions in GATS-WTO, without disregarding the national, regional, and community interest.

The policy function which is related to the tourism development is expected to enhance tourism policy to be functioning as a channel of tourism activities in the way desired by the tourism development itself. Tourism policy should be a tool to open ways and new channels in the implementation of tourism activities (Stevenson *et al.* 2008). Therefore, all tourism development efforts can take place smoothly and regularly. According to Friedman (1975), stated that the policy function is effectively determined by three components, *i.e.*, a policy substance, policy structure, and policy culture. This means that the function or not of the law of tourism in managing the tourism development is largely determined by the three components of the policy system, material legislation in the field of tourism as policy substance, policy enforcement as policy structure, and also policy awareness as policy culture.

Figure 1. Policy and Practice Derivations of Social–Ecological Outlook in National Tourism Framework



Talcott Parsons (2010) stated that normative structures in forms of values, norms, collectivities, and roles are closely related to other functional sub-systems in forms of patterns, communities, politics/state, and economies.

The values are related to pattern maintenance, norms are identified as structural components of the communities, collectivities related to politics/state, and roles are elements related to economics. Every social system has four coercive functions meaning that every system must face and must successfully solve problems, such as adaptation, goal achievement, integration, and maintenance of the pattern/value. An adaptation in tourism policy functions of manage behavior and reach goal attainment, which is a personality function, while integration in tourism policy is a function of the social system. At the social system level, the adaptation function is related to the economy, the achievement of goals relates to government/politics, integration with policy, and family-related patterned maintenance. In tourism industry and policy, that the adaptation function generates responses to the needs and environment to achieve a goal.

This means that the policy of tourism in carrying out its functions, influenced also by various other fields of life, like politics, economy, and culture. The economics deals with adaptation, politics related to the goals achievement, and culture provides input on the values that are the foundation and guide in carrying out the function. Another opinion regarding the effective policy function, Eugen Ehrlich (1989) stated that the emphasis of policy development lies neither in legislation nor in court decisions nor in policy science but in the society (Freidmann 1944). In fact, the rule followed in the social life is the real living policy, the policy has a much wider scope than the norms created and implemented by government institutions (Ehrlich 1989; Cotterrell 2002; Rasjidi 2003; Raharjo 1986). It means that the policy will be effective if the policy reflects the values that live in the society. Furthermore, Ehrlich (1944) emphasizes that living law, referring to the real policy of life in the society which continues to evolve, always beyond the rigid and immobile state policy (Friedmann 1975). Ehrlich (1944) stated policy should be in harmony with the values that live in the society (Hartono 1991).

In integrating between the policy of the state and the local policy is not always form of conformity or harmony, but often creates in a clash due to there is a gap. There is competition between state and local policy. Unlike competition, there will be one party domination to the other party. The domination will favor the interests of the dominant party in this case state policy and marginalize local policy that are actually more effective and functional in the policy of the state. It can be happened due to the policy social base is actually full of imbalanced relationships. Thus, what appears on the surface are clearly and actually disorder (Sampford 1989).

In addition to support the national development and the needs of the international association, but also must be sourced and not ignore the values and aspirations of the policy that lives and develops in the community. In conducting a study, the values and aspirations that live in the society, anthropological, sociological, and philosophical studies are required. It is expected to find the lost pearls of traditional cultural wisdom still alive in the society (Arief 1998). Related to traditional cultural roles, Capra (1997) stated that the wisdom that is the hallmark of the traditional cultures. The traditional cultural wisdom is based on high respect for the nature wisdom. It is entirely consistent with the insights of modern ecological insights. The principles of regulating traditional ecosystems should be considered superior to the principles of human technology based on new discoveries that are often on linear and short-term projections. Respected for the nature wisdom is further supported by the insight that the dynamics of the order within the ecosystem are essentially the same as those within the organism, which compel us to realize that our environment is not only alive but also soulless. The ecosystem's obligations, manifest itself in a pervasive tendency to establish cooperative relationships that facilitate the harmonious integration of system components at all levels of the organization. However, it is sadly the traditional cultural wisdom has been ignored in the society that is too rational and mechanized.

Many argue that tourism can have a positive impact in improving the economy of the people and the state, e.g., improving the people's economy, increasing regional income, increasing foreign exchange, increasing employment opportunities, developing social craft industry, and attract investors to invest in the tourism business (Sadma 2021). However, many also consider that the profit aspect is smaller than the risk received for the future of Bali and Balinese society (Triguna 1997; Krepun 2003). The spatial layout based on Tri Hita Karana philosophical less attention, physical development carried on the edge e.g., lake, riverside, in the hills, in the ravine, or the coast, seen as sacred areas of the Balinese society. The profane process of the holy area or sacred places is clearly a disruption to the existence of the Balinese culture and beliefs.

Another risk that poses a threat to Bali as well as Bali tourism is declined of religious values, customs, socio-cultural, and environmental quality of the society (Pangdjaja 1991). The buffers area are constructed for hotels and other tourism businesses. The land has been transferred function is out of control. As a result, the environmental conditions in Bali Island have been damaged and polluted, coastal damage, and mangrove forests progressively (Gurtner 2016). The natural resources, especially water and soil resources are running poor, this is due to development activities in the tourism sector. This indicates that the cultural tourism developed by the government to maintain Balinese values, norms of religion, customs, and culture as well as Balinese natural life that is very far

from expectations. Balinese society has possessed a diversity of local wisdom in the maintenance, preservation, and utilization of natural and cultural resources. It is a commodity of tourism business in this area. The local wisdom for Balinese society as part Balinese culture has a very diverse form. The variety of forms of local wisdom varies *i.e.*, values, rituals, folklore, ethics, aesthetics, orders and restrictions. Various forms of local wisdom are still alive, memorized, and implemented in the life of village societies in Bali. This local wisdom has been inherited from generation to generation and is actually still sustainable till now.

The tourism policy is functioned and obeyed by the Balinese society, the three components of the policy system, both the substance, the structure and the policy culture, are built in harmony with the local wisdom of Balinese society that is actually still lived and implemented in the social life. The tourism policy will be able to function and succeed if the provisions of that policy can communicate the main local wisdom related to the values and policy norms that live and thrive in the society. Therefore, the society in Bali feel intrigued and feel have the same opportunity and as wide as possible to play a role in tourism development in the region.

2. Method

This research was conducted with qualitative design. This research aims to explain and reconstruct the potential of local wisdom in the tourism policy development and the relationship between tourism policy and environment and socio-cultural orientations by taking a case in Bali as the most famous tourist destination. To reveal the meaning, the constructivism paradigm was used with consideration that humans are essentially active in constructing and modifying concepts, models, realities, including the truth of the law and policy by considering the local wisdom of Balinese society as a social reality that is still lived and implemented in Balinese life in tourism policy development.

The field data is collected by observation and in-depth interviews. The intensive study has been conducted in Bali Province Bali as a research area due to Bali as the center of Indonesia's central tourism activity. The researcher observes directly the activities of traditional organizations like *desa adat* and *subak*, especially related to the form and function of local wisdom that lives and grow in the social life. The observation was also done by observing the activities of the society in preserving nature and culture that is the object and tourists' attraction in the form of values, rituals, organizations, norms, and arts. Data collection was also conducted with in-depth interviews to selected informants who are considered relevant and are well aware of the cultural issues and local wisdom of Balinese society, tourism policy and GATS-WTO provisions.

The analysis of this research is conducted through three important process procedures included data reduction, data presentation, and drawing conclusion.

3. Socio-Cultural and Environmental Orientations in Tourism Policy Development

The results showed that the tourism law in Bali seemingly has not functioned effectively in regulating and guaranteeing the balance of interests of the tourism actors. The ineffectiveness of tourism policy function in regulating the balance of interests of the tourism actors, due to several factors:

The policy and regulations in the tourism field, primarily regulation No. 9 in 1990 on Tourism, only regulate matters a general nature. The existing regulations in national and regional regulations govern more about licensing like arrangements on the services quality of international standard, price standardization, security of tourism businesses, security and protection of tourists, and employment issues.

The policy in the tourism sector still uses top-down approach, sectoral-oriented, prioritizing economic interests, not accumulating the values and policy aspirations yet that live and thrive in the society. Thus, the less harmony with the sense of social justice, sometimes even harm the public interest. The weakness of policy enforcement resulted in various interests of tourism actors cannot be accommodated, especially, the interests of the society, due to the rules are not enforced consistently. The policy enforcers are very weak in maintaining the preservation of nature and culture which is a tourism commodity in Bali.

The lack of coordination between regency/city in tourism development. Each regency/city tends to invite investors in the hotel and restaurant sector to increase regional budget. All districts no have detailed spatial plan. Therefore, the use of spatial tends to be determined by the investors desired. This resulted in the conversion of agricultural land that continues with an increasingly large portion.

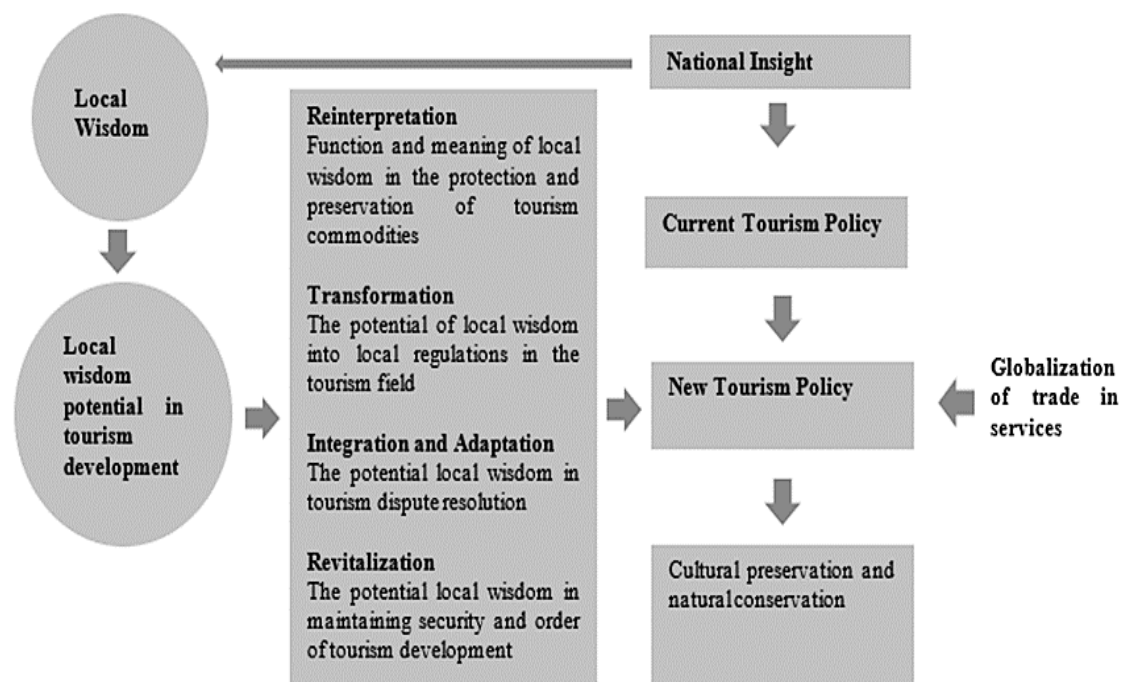
The local wisdom of Balinese society has enormous potential in tourism policy development, whether in the development of policy substance, policy structure, and policy culture. It has been proven to have an effective role and capability in protecting the sustainable tourism commodities, both protection and conservation of natural attractions, as well as protection and preservation of cultural attractions. The roles and abilities of local wisdom, often exceed the role and ability for the formal institutions/government.

The policy measures in tourism policy development oriented to the potential of the local wisdom by using a bottom-up approach, designed by reinterpretation function and meaning of local wisdom in the protection and preservation of tourism commodities. Through the reinterpretation function and meaning of local wisdom of Balinese society can be found the values of local wisdom that can be lifted in the tourism policy development.

The potential transforming of the local wisdom into regional regulations in the tourism field. This transformation is conducted due to the local wisdom of the Balinese society in the form of policy norms (*awig-awig*), is very effective and functional in the conservation and preservation of tourism commodities. This effectiveness and function can occur due to the local policy norms are actually adhered to and obeyed by the society, in excess of their compliance with national policy.

It is also potential crucial due to the dispute resolution or conflict through the state courts is not the best dispute resolution option. Due to the state court is considered unable to meet the sense of justice, in addition to the trial process is too long. The best dispute resolution is when disputes are resolved between the disputing parties quickly, peaceful, familial, but still assured of certainty, truth, justice, and propriety can be carried out.

Figure 2. The Concept of Local Wisdom-oriented Tourism Policy Development



The potential revitalizing of the local wisdom in maintaining tourism security and order. The indigenous villages in Bali, at maintaining security and order in their life using persuasive and educational approach. The traditional security officers (*pecalang*) are required to distance themselves from acts of violence, arrogance, and other repressive attitudes. Conversely prosecuted to appear sympathetic, wise, and prudent to be respected and a role model for the society. Thus, the social security and the security of the existing tourism assets within the territory of the customary village can be maintained. Therefore, the revitalization or utilization of the local wisdom in maintaining the sustainability and security of the tourism commodities is needed upholding the policy of tourism.

4. Environmental and Socio-Cultural Orientation in Tourism Development

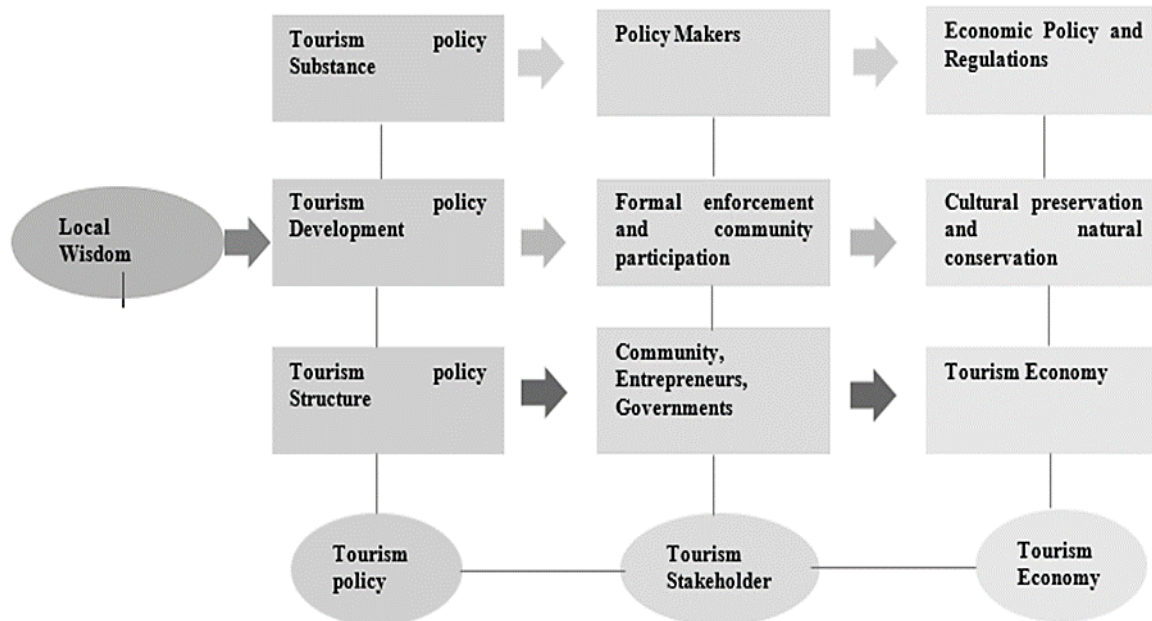
The theory of policy in development viewed that the policy in defining of rule or policy rule serves as a means of regulating or development or renewal towards the desired by community (Scharpf 1994). Pound (1954) argued that policy can serve as a tool for social change. In this study context, the tourism policy is established by the government expected to function as a tool in supporting tourism development cannot be fully realized. On the contrary, the policy tends to be the instrument of the ruler will. The empirical facts show that tourism policy has not been able to provide protection and preservation of nature and culture that is a tourism commodity. It is felt not able to protect the public interest. As a result, the policy is perceived as a compulsion a will of the authorities, due to it is less concerned with the social interests and less accommodate the values that live and thrive in the society.

Eugen Ehrlich (1989) stated that the emphasis of the policy development lies neither in legislation nor in court decisions nor in science in policy but in the society. In fact, the rule followed in the social life is the real living

law. The law has a much wider scope than the norms created and implemented by government institutions. Rahardjo (1986) argued that policy science is not an idea that is squeezed or withdrawn from the human brain but follows and is guided by the policy reality that lies within the society. Based on the fact, the new human racked their brains to face the fact.

The findings reinforce the views of Ehrlich (1989) and Rahardjo (1986). *Awig-awig* (local wisdom of Balinese society) that is still dynastic and implemented in Balinese life, is proved to be effective in protecting the sustainable tourism commodities. The policy applied by these traditional institutions, often exceed the effectiveness of the policy imposed by the government institutions. The wisdom that lives in the society tend to be more obeyed than formal policy.

Figure 3. Policy Structure and Process of Exploiting Local Wisdom in Tourism Economy



Due to the tourism policy aims to create order and regularity in tourism development, it is designed by the government should be more to use the bottom-up approach, prioritizing and taking into account the conditions and the social interests. Providing broader roles and opportunities to the society in every policy development process. Therefore, the society feels inspired and get the same opportunity and the widest possible role to play in the policy development in their area.

In the process of reinterpretation, revitalization, and transformation of the potential local wisdom, there is a need for the institutionalization of local wisdom by the Regional Government. This institution is driven by experts in various fields who have sympathy and empathy both morally and academically towards the protection and preservation of nature and culture of the region. They are inventory, dig, interpret, and publicize potential forms of the local wisdom in the development. The needs to be conducted due to the local wisdom grows and develops in the society is protected only by the local customary village rules, very weak, and powerless when it is faced with outsiders.

Conclusion

The findings showed that in order to further maximize the tourism policy function in supporting the tourism development in the globalization, environmentally friendly and socio-cultural orientations, it is necessary to develop tourism policy oriented to the potential of the local wisdom. The local government needs to immediately design a new paradigm in tourism policy development oriented to the local wisdom potentials that live and thrive in the local society. For case of Bali, the protection and preservation of some local wisdom in environmental protection such as *desa adat*, *subak*, *awig-awig*, *prajuru*, *pecalang*, and *sabha kertha*, has been proven to protect the sustainable tourism commodities. The effectiveness of the role of the local wisdom often exceeds the formal role/government institutions. The steps that need to be conducted in the policy development oriented to the potential of the local wisdom are by conducting reinterpretation function and meaning of the potential local wisdom in the tourism development and transforming the potential local wisdom in regional regulations in the tourism field. Other steps

include reintegrating the adaptation the potential local wisdom in tourism dispute resolution and revitalizing the potential local wisdom in maintaining security and tourism development order.

The pattern of tourism policy development oriented to the potential local wisdom should be looking forward the values of harmony between human and human relationships, and with the environment. Tourism policy development is conducted by exploring, interpreting and applying the potential local wisdom as one source of national and local policies by using a bottom-up approach, with priority and attention to local conditions and interests. It also needs to provide broader roles and opportunities to the local societies in any policy development process. Therefore, the society feels inspired and get the same opportunity, the widest possible role to play in the policy development in their area.

Tourism policy development is oriented towards the utilization of natural and cultural resources to increase the production and welfare of the society without sacrificing the future generations interest in the concept of sustainable development. The policy enforcers in carrying out their duties should be oriented to the values of local cultural wisdom that is put forward the wise attitude, nurturing, and kinship. The steer clears of dishonesty, injustice, arrogance, and violence. Therefore, the attitude and actions of the policy enforcers will be respected and used as role models by the society.

The findings on the potential local wisdom of Balinese society in the tourism policy development, need to be followed up for the further research and local wisdom studies other regions throughout the archipelago. Further studies need to be conducted considering the local wisdom proved quite effective in providing protection and preservation of nature and culture for the local societies, not only focused on its potential in the tourism policy development, but also its potential in other policy development.

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