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by Ni Wayan Karmini

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Ni Wayan Karmini

Postgraduate Program, Hindu Religious Education Major, Universitas Hindu
Indonesia, Denpasar, Indonesia.

Email: karmini.niwayan@yahoo.com

Abstract

One of tourist village object that relied on its natural potential was Tenganan Village, Karangasem. This village which is inhabited by the *Bali Aga* people had local wisdom in preserving the environment as a local ecotourism. This paper discusses: (1) What kinds of local wisdom underlies ecotourism management in Tenganan Village?; (2) How far can ecotourism management in Tenganan Village be able to support the sustainable tourism? As a qualitative study, research data were obtained through observation, literature study, and in-depth interviews with 8 informants, namely Balinese cultural tourism observers and customary interpreters of Tenganan Village. The results of the study showed that: First, the local wisdom owned by indigenous people in Tenganan Village was in the written customary law, namely *awig-awig* which is used to preserve local tourism forests by not damaging the potential of flora and fauna at forest, and utilizing forest products in an adaptive manner. The implementation of *awig-awig* in the tourism forests management had positive implications for the diversity of spatial planning and the Tenganan forest preservation. Second, ecotourism management accompanied by efforts to preserve local village forests was able to support the sustainable tourism, namely development that ensured economic sustainability, ecological sustainability, and the socio-cultural viability of the local community. Local wisdom (*awig-awig*) that was able to support the sustainability of tourism development needs to be maintained.

Keywords: local wisdom, ecotourism, sustainable tourism

INTRODUCTION

Tourism was a world-leading sector. The World Tourism Organization (WTO) has estimated that tourism was a prospective sector that would continue to grow along with tourist visits reaching 1.6 billion to various parts of the world in 2020. In the last 30 years, tourism has managed to become the excellent sector and had significant development (Budeanu, 2007).

The tourism industry was becoming increasingly priority in line with the increasing intensity in global market growth. The tourism image was something that is championed in gaining tourist loyalty through the strengthening of direct impressions and advertisements (Piskorski, 2011).

Bali tourism was an icon of Indonesian tourism, becoming a barometer of national tourism development because it is considered to have developed rapidly and

significantly contributed to national development. Tourism as a leading sector of Bali province which has developed since Bali has always been a main topic of the Dutch during the colonial era in Indonesia (Bungin, 2015). Bali tourism is increasingly known after the closeness was found between Javanese culture and Balinese culture in 1930 (Picard, 2006). Thus cultural tourism development was a representation of Bali tourism, where the services and products of Bali cultural tourism are most sought after by tourists when in Bali and are still always offered to tourists.

The determination of Bali's cultural tourism in Bali tourism development was formalized based on the Bali provincial regulation number 2 of 2012 concerning Bali Cultural Tourism. In general, the type of tourism developed in Bali was cultural tourism (Local Regulation No. 2012) Cultural Tourism was one type of tourism which in its development is supported by cultural factors, namely Balinese Culture imbued with Hinduism. The target of cultural tourism development was the realization of harmonious, conformable and balance progress between the tourism and cultural sectors. In this second formulation the reciprocal relationship got clear emphasis. Besides that tourism activities are also expected to be able to run in harmonious, conformable and balance with the local culture and rooted in the noble values of Hinduism (Griya, 1995).

Besides cultural tourism, Bali tourism is also supported by other types of tourism objects, including agrotourism and forest tourism (ecotourism). Ecotourism was a conservative form of tourism for regional welfare and the preservation of the natural environment (Damanik et al, 2006). Ecotourism was a solution to improve the negative image of tourism development. Ricardson and Fluker (2004) said that tourism had an impact on environmental change. Damage, environmental imbalance due to the lack of green land after tourism development has created a negative image for tourism. Ecotourism as a typical tourist activity that favors ecological sustainability in tourism development (Budeanu, 2007).

Bali cultural tourism development efforts are oriented towards sustainable tourism development. This sustainable tourism development strategy must be guided by the principles of sustainable development, namely development that guarantees: (1) ecological sustainability, (2) socio-cultural sustainability, and (3) economic sustainability (Anom, 2010: 5). Bali tourism is developed by considering the natural and socio-cultural potential of the Balinese people.

Bali tourism development has been supported by a variety of tourism facilities that were quite comprehensive such as: lodging places (accommodation facilities: for example hotels, villas, etc.), restaurants, travel agents, money changers, transportation equipment, infrastructure and tourism destinations offered to tourists (Tourism Act Article 14). Until 2018, the dynamics of Bali tourism has also grown 16 tourist areas, and 245 tourist destinations. In addition, various tourism business networks and business networks have also developed, namely 448 Event Organizer / Travel Agencies, and 4,290 units or 79,525 tourist accommodation rooms (Disparda Bali 2018).

To support sustainable tourism development, Bali Provincial Government continued to develop tourism villages that had unique potential, supported by the active participation of its citizens. Until 2018, there were 180 tourist villages throughout Bali.

Among the tourism villages that have been developed on Bali island were the Penglipuran traditional village, in Bangli Regency which had a row of traditional houses belonging to local villagers that are arranged beautifully, Batuan Village, in Sukawati Gianyar which had a cultural heritage, Pura Batuan completed with archaeological sites in the local temple environment; Sangeh Village, Badung Regency which had a village forest where the habitat of the monkey community, and the traditional village of Tenganan Pegringsingan, which is inhabited by native Balinese tribes (Bali Aga) near the Candidasa tourist area, Karangasem Regency.

As the environment of the *Bali Aga* community, Tenganan Traditional Village was a tourist village that is well-known by tourists, both domestic and foreign tourists. Every month an average of 1,500 people are visited by up to 2,000 tourists (Tenganan Village Office, 2019). Besides having a unique cultural tradition, the *Bali Aga* community in Tenganan also had a beautiful village tourism forest area because it is protected by customary law (*awig-awig*) as a local wisdom of the local *Bali Aga* community.

Forest potential has been used as the main capital in the ecotourism development in Tenganan Village. In accordance with the Decree of the Regent of Karangasem Number: 395 of 1999 concerning Determination of Tourism Objects and Attractions, Tenganan Traditional Village was one of the villages that became tourist objects and attractions. The culture and natural beauty of the Tenganan Village forest were the basic capital in the ecotourism development. Tenganan Village Forest is preserved thanks to the existence of local wisdom that is consistently carried out by the local *Bali Aga* community. This scientific work was intentionally written to discuss: (1) What kinds of local wisdom underlies ecotourism management in Tenganan Village ?; (2) How far can ecotourism management in Tenganan Village be able to support the sustainable tourism?

LITERATURE REVIEW

As the topic discussed, there were a number of previous publications. Among them were the publication of research results which written in a thesis, research reports and journals related to the management, protection and preservation of forests and the environment.

Kamasan (2003) wrote a thesis entitled "*Nyepi* and *Awig-Awig* in Environmental Functions Preservation (Case study in the Tenganan Pegringsingan Traditional Village, Karangasem Regency)". It was concluded that the people of Tenganan Pegringsingan Traditional Village were very obedient in carrying out *awig-awig*. Obedience to *awig-awig* then made the environment sustainable, which provided positive benefits to the community so that awareness about the environment is raised. Awareness about the environment encouraged efforts to preserve the environment. So far these conservation efforts brought the good results. Community understanding and appreciation of the moral values of *Nyepi* and *awig-awig* can play a moral ethical control over individuals and groups in the process of environmental planning (Kamasan, 2003: 107).

Related to the application of *awig-awig* in Tenganan Pegringsingan Traditional Village, Permana et al (2010) wrote an Architectural article entitled "Changing

Traditional Spatial Patterns of the Tenganan Pegringsingan Traditional Village". In this article it can be concluded that: (1) The socio-cultural characteristics of the indigenous people of Tenganan Pegringsingan are very unique, which was a culture of *Bali Aga* (The Original Balinese) that is still well preserved. The life of the people is always based on tradition and guarded by village *awig-awig*; (2) In the spatial distribution system, Tenganan Pegringsingan Traditional Village followed the concept of "Tread Dara" which was a concept of meeting between the wind direction *kaja-kelod* (north-south) with its axis located in the middle. This implied achieving balance through the union of *bhuwana alit* (humans and corals or house yard) with *bhuwana agung* (village grounds). For the Tenganan people, this spatial concept had a meaning as self-protection from enemy attacks (*Jaga Satru*). For space patterns in residential units also refer to the four cardinal directions. In the middle of the house was a yard. Every building in a resident's house is oriented to the house yard. There are 6 unit buildings in each house of the villagers. The building is *sangah kaja, sodah kelod, bale buga, bale meten*, central bale and kitchen. Each building had its own set of values; and (3) In the basic concept, nothing has changed from the traditional spatial pattern of the Tenganan Pegringsingan Traditional Village. Only a shift occurred in the spatial values arrangement. This shift is influenced by the political, socio-cultural aspects of the community and the economy (livelihoods). The shift that occurred in the pattern of residential unit space was caused by the renovation factor of the house which had a strong correlation and livelihood, income level, building function and knowledge of the population towards customary law, all of which had sufficient correlation.

Related to spatial planning and environmental management, Kumurur and Damayanti (2009) wrote an article titled "Housing and Settlements Patterns of Tenganan Village in Bali". From the results of this study it was concluded that the pattern of housing and settlement of the traditional village of Tenganan, until now still be maintained and remain in harmony with nature. The traditional wisdom of the Tenganan village community was very strong and contributed to maintaining patterns in the Tenganan Village community settlement.

Spatial management and customary land ownership in Bali are regulated in *awig-awig*. In this connection, Guntur (2013) wrote the results of a study entitled "The Dynamics of Customary Land Management in Gianyar and Bangli Regencies of Bali Province. In this report it is concluded that the customary village communities in Gianyar and Bangli at Bali Province regulated the ownership (management system) of their customary lands by remaining firmly in the village *awig-awig* and in the form of *perarem* which has existed since ancient times. Strong religious tied between communities are strengthened through land media which are empowered solely by the village manners to provide welfare. Even without having strong proof of ownership and no right to transfer to another party, the village manners continued to uphold the village rules and carried out their customary obligations with full awareness and responsibility.

Tourism villages in Bali continue to be developed. Related to this, Karmini (2018) wrote a publication about Batuan tourism village entitled "Cultural Tourism in Batuan Village Temple: Evoking Multiculturalism Awareness". It was concluded that the

cultural tourism object of Pura Desa Batuan, Sukawati Gianyar, which attracted tourists since the 1980s, was able to generate economic activity and strengthen the cultural traditions of the local community. Tourists visiting Batuan Village Temple gain knowledge and experience about Balinese culture. They were more familiar with Balinese arts and culture and religious traditions.

Today's development and advances in science and technology have influenced the life patterns of the Balinese people, especially in the mastery and use of their customary lands. Land tenure which was originally based on the village's decision about customary land that was authorized to each village manners, now began to develop on the needs of village manners who began to adjust to the demands of the times.

Suryadarma (2015) wrote an article titled "The Role of Indigenous Peoples' Forests in Maintaining Climate Stability One Study on Deep Ecology Perspective (Case of Tenganan Indigenous Village Community, Bali). It was concluded that the indigenous people of Tenganan Village had been declining downwardly through their institutional mechanism to be able to maintain the forest and the stability of their ecosystem. In the perspective of deep ecology the community views the continuity of life and the existence of nature as a combination of visible and invisible factors. Conception that is in accordance with the map of action in deep ecology is a deeper ecological view. Ecological views and actions rely not only on biophysical symptoms, but also on ethics and morals. Global warming is a natural biophysical phenomenon as a result of human behavior. Indigenous peoples have an ecological footprint so they do not have a contribution to global warming. The reality of life and community behavior should be an inspiration and receive compensation for the carbon exchange. They have provided forest sustainability for life, especially in urban communities.

None of the above publications specifically discussed the local wisdom that underlies ecotourism management in Tenganan Village. However, some of the results of scientific publications have become valuable references for the preparation of this publication.

MATERIALS AND METHODS

Research location: Research that examined the local wisdom that underlies ecotourism management is carried out in Tenganan Village, Manggis District, Karangsem Regency-Bali. Some reasons related to the research location are: (a) Tenganan Village was a tourist village that is widely known by tourists visiting Bali; (b) The main object owned by the Tenganan tourism village was the forest preservation; (c) Efforts to preserve the preservation of the Tenganan forest are supported by local wisdom in the form of customary law (*awig-awig*).

Material / object of research: The main material / object of this research was the local wisdom of customary law (*awig-awig*) that underlies the management of this ecotourism in Tenganan Village, Manggis District, Karangsem Regency-Bali.

Research design, data collection and analysis: This scientific paper was the result of a qualitative study. The research data were obtained through observation, literature study, and in-depth interviews with 8 informants, namely Balinese cultural

tourism observers and customary interpreters of Tenganan Pegringsingan Village. It is hoped that through this publication a valuable lesson can be learned that the Tenganan Pegringsingan Village has a unique tourism potential that can be made its own "attraction" for tourists visiting Bali.

"AWIG-AWIG" LOCAL WISDOM AS ECOTOURISM MANAGEMENT BASIS

Tenganan tourism village was in the Manggis District, Karangasem Regency. The position of this village was in the southern part of the transverse hill (East West) in the middle of the island of Bali, precisely in the southeast of the highest mountain in Bali, Gunung Agung. Tenganan Pegringsingan Traditional Village is 65 km from Denpasar City, and about 27 km from Amlapura City. On the island of Bali, Tenganan Pegringsingan is one of the old, quite famous villages close to the mountains, about 4.5 Km from the Candidasa beach tourism area, Karangasem.

The Tenganan tourism village community was part of the original Balinese manners (*krama*) which are also referred to *Bali Aga*. The total population of *krama* Tenganan tourism village until the end of 2018 is 1372 families or 4620 people, consisting of 2248 men and 2372 women (Tenganan Village Office, 2019).

Tenganan tourism village has the main ecotourism object, which was a panorama of green forests, cool and beautiful. The manager of the Ecotourism in the Traditional Village of Tenganan divided the ecotourism trekking path into the short trekking and long trekking paths. On the 1.5 km short trekking path from the guide post, the ecotourism manager in Tenganan Adat Village is only allowed to pick young coconuts from coconut plantations. While on the 3km long trekking route, the ecotourism manager in Tenganan Traditional Village provided a special offer to enjoy sweet *tuak* or a typical drink of the Tenganan area and eat with *megibung* (Puja et al, 2016).

As the main capital of ecotourism in Tenganan, the forest and the wealth of flora and fauna in there continue to be protected because it is supported by local wisdom in the form of customary law (*awig-awig*). *Bali Aga* community in Tenganan Tourism Village has *awig-awig*, which was a written customary law that contained a set of methods as guidelines for acting in managing the Tenganan forest. The ancestors of the villagers compiled *awig-awig* around the 11th century, and were standardized in a 58-page 'holy book' written in Balinese. *Awig-awig* Tenganan Pegringsingan Traditional Village with strict and real sanctions turned out to have been able to regulate human relations and the continued use of natural resources in Tenganan Pegringsingan Village.

Some *awig-awig* items adhered to by Tenganan villagers can be described as follows. First, rules or articles in *awig-awig* that aimed to protect from all actions that directly or indirectly could damage the forest in Tenganan Pegingsringan Traditional Village. Among the *awig-awig* articles are article 3, article 8, article 10, article 37 and article 55. In article 3 it is stated that anyone is not permitted to steal plantation

products in Tenganan Pegingsingan Traditional Village. Violators are required to replace twice the results of the stolen garden or be subject to a financial penalty of 2,000. Article 3 also mentions that whoever steals gold, silver, gems, mirah, diamonds is obliged to replace double the stolen property, and be fined 10,000. Furthermore, in *awig-awig* article 8 it is stated that anyone is prohibited from planting the *tuwum* tree (*tarum*), making sugar, *arak* (sap water) and planting shallots, garlic. For violators, they are fined 400 dollars and the land is confiscated by the village.

Second, rules that seek to preserve the environment in Tenganan Pegingsingan Traditional Village are contained in *awig-awig* article 10 and article 37. In article 10 it is stated that people outside the village are prohibited from collecting the ruins of any fruit produced in garden or the forest of the Tenganan Pegingsingan Traditional Village. Violators can be fined 100. Protection against possible damaged to forests from migrants (outsiders), not only in the form of article 10 that prohibits migrants from collecting fruits, but more than that, migrants (in article 37) are also not permitted take over (buy) land in the area of Tenganan Pegingsingan Traditional Village. To anticipate environmental damage, *awig-awig* Tenganan Pegingsingan Traditional Village also regulated the prohibition of fruit picking carelessly (Article 55).

Third, maintaining the balance of the environment by regulating Tenganan indigenous people consistently utilizing forest products in an adaptive manner. They use the results of the earth for the purpose of traditional ceremonies. This, among others, is regulated in *awig-awig* Tenganan Pegingsingan Traditional Village article 38 which states that the number of *salaran* (mandatory donations) in the Tenganan area that can be collected are: bananas that bear the first fruit in a coconut stem (bunch) in a tree, betel leaf more than one hand-held, bamboo is prohibited from two stems in a family that is suitable to use *kisa* (a type of basket made from coconut leaves) must have one left *kisa* with 12 seeds (grains).

Restrictions on the use of agricultural produce for the purpose of traditional ceremonies are also strictly regulated in *awig-awig* Tenganan Pegingsingan Traditional Village article 54. In article 54 it is stated that (a) residents of Tenganan Pegingsingan Traditional Village who did not issue roomie (during ceremonies) can be fined 400 dollars. ; (b) the inhabitants of Tenganan Pegingsingan Village, who hold the ceremony, have the right (to take away free produce of the land: coconut fruit for 7 grains, a bunch of bananas, a bunch of areca nut, a jackfruit, a plot of 9 *keladi* tree, *isen* (similar as turmeric) 9 trees, one *kisa* cassava (basket) with a 12-piece plot, and this restriction on the use of forest products is intended to maintain the potential and sustainability of local garden / forest production.

According to Astiti (2005: 2), customary law in the form of *awig-awig* regulated *parhyangan*, (as a reflection of human relations with God), *pawongan* (as a reflection of human relations with humans) and *palemahan* (as a reflection of the relationship between humans and their environment). Here, *awig-awig* acts as a social control tool, and in an effort to manage the forest, the people of *Bali Aga* in Tenganan Pegingsingan Traditional Village also take repressive measures, namely the

enforcement of sanctions against their offenders, by applying the sanctions listed in *awig-awig* to the actors are expected that the applicable rules are expected to be obeyed again, and the disturbed relationship patterns due to such irregularities can be restored as before. Sanctions contained in *awig-awig* can be divided into two, namely: physical sanctions including warning, fines, closure of waterways, revocation of rights as cultivators, and sanctions which has a religious character in the form of an obligation to perform certain ceremonies to restore the balance of the environment, including the existence of forests in the local village (Senastri, 2008). Tenganan Pegringsingan Village had a forest area of 255,840 hectares.



Figure 1
The Beautiful Tenganan Pegringsingan Forest
(Source: Karmini, 2019)

Because the *Bali Aga* community in Tenganan Village apply customary law (*awig-awig*) in maintaining the potential of the forest, the condition of the local village forest is still relatively beautiful because the life of flora (plants, trees, fruits) and fauna (livestock) that are still protected (See Figure 1). All the manners of the local traditional village obeyed and carried out the contents of Tenganan Pegringsingan Traditional Village.

Customary law, in the form of *awig-awig* is able to regulate Tenganan Village residents to live in harmony with their environment. *Awig-awig* Tenganan Pegringsingan Traditional Village was an embodiment of local customary environmental law that regulated community environmental behavior, so as to create a harmonious, balanced human relationship with the environment. This happened because the Tenganan people assumed that they were part of the universe.

There was a harmonization of life and shape everyone in the community as a wise and responsible environment coach. Forest management policies should be able to change human behavior from those that tend to damage nature to coaches who preserved the environment in a balanced way. The consistent application of *awig-awig* in the tourism forests management had positive implications for the spatial

planning and sustainability of the Tenganan forest. The layout of the settlement becomes steady without damaging the natural environment.

ECOTOURISM MANAGEMENT BASED ON LOCAL WISDOM SUPPORTING SUSTAINABLE TOURISM

The people of Tenganan Traditional Village were able to use their forests and environment in an adaptive manner, in accordance with the principles of sustainable tourism development. Strategic planning for tourism development today must be guided by the principles of sustainable development, namely development that guarantees: (1) economic sustainability, (2) ecological sustainability, (3) socio-cultural sustainability (Anom, 2010: 5).

The development of community based ecotourism and conservation in Tenganan had several advantages. The immediate benefits felt by the local community include aspects of socio-economic life, environmental preservation and strengthening of traditions and socio-culture. **First**, ecotourism activities in the Tenganan Traditional Village had economic benefits felt by the local community. Community based ecotourism patterns were patterns of ecotourism development that support and enable full involvement by local communities in the planning, implementation, and management of ecotourism businesses and all the benefits that can be obtained. Community based ecotourism was an ecotourism business that emphasized the active role of the community. This is based on the fact that people have knowledge about nature and culture that are potential and selling points as tourist attractions, so that community involvement is absolute.

Tenganan Traditional Village had become one of the attractions in Bali visited by domestic and foreign tourists. In 2018, 24084 tourists visited Tenganan Village. Most of them are foreign tourists (99.33%), and only 0.67% domestic tourists (see Table 1).

Table 1
The total of tourist visits in Tenganan Village 2018

Period 2018	Foreign Tourists	Domestic Tourist	Total
January-March	3.424	100	3.524
April-June	5.619	61	5.680
July-September	10.072	0	10.072
October-December	4.808	0	4.808
	23.923 (99,33%)	161(0,67%)	24.084 (100%)

Source: Tenganan Village Office

Almost every day, especially on national holidays some bus vehicles carried tourists, both domestic and foreign tourists visiting Tenganan Village. Some tourists who enjoyed ecotourism tracking in Tenganan Village Forest were millennial tourists

who wanted to enjoy while learning about local wisdom in managing the local environment. In the current 4.0 era, millennial generation acts as a target or market share for tourism as well as tourism marketers. Millennial tourists were the future market share. In 2019, around 7 million people (34%) of millennial tourists from the target of 20 million tourists are targeted to come to Indonesia. Millennial generation was a potential tourism consumer. Apart from the large numbers, their character indirectly supported the promotion process. The generation of Y and Z that was increasingly digital in their daily lives is known as always connected travelers, which meant that wherever they were and whenever they can be connected to each other using devices or mobile (Warmayana, 2018).

There were various factors driving millennial tourists to visit Bali, including: (1) Novelty and Knowledge Seeking 9%, meeting new people 4%, knowing about Bali 4%, having a different lifestyle 5%, wanting to share 4% experience, vacationing with family, 5% friends, only want to try 6% new food. Millennial tourists with the motivation of Rest and Relaxation 23%. Fulfilling Dream 16.9%. Want to see a unique way of life, adventure, looking for cultural resources 22%. prestige, for self-esteem and enjoy the luxury of 1.1%. Next, the pull factors are: Safety, Cleanliness & Variety of Attraction 54%. Events & Activities 29%, Affordable Price 12%, Travel Arrange 1% (Parhusip and Arida, 2018).

Tourism activities in Tenganan Pegringsingan Traditional Village have influenced various aspects of local village community life. Tourism could provide economic benefits for the people of Tenganan Pegringsingan Traditional Village, for example, the house also functions as an art shop that sold the results of 'gringsing cloth' (woven from Tenganan Pegringsingan) as well as handicrafts made from ate material, such as baskets, bags, food pads, etc. (Arimbawa, 2017).

Community based ecotourism patterns recognize the rights of local communities to manage tourism activities in areas that they have customarily or as managers. Community based ecotourism could create employment opportunities for local communities, and reduce poverty, where ecotourism income was from tourist services for tourists: guide fees; transportation costs; homestay; sold crafts, etc. Ecotourism had a positive impact on the preservation of the environment and local indigenous culture which in the end is expected to be able to foster identity and pride among local residents who grow due to increased ecotourism activities.

Bali Aga villagers in Tenganan could sell in their residences or homes. The majority of residences are used as places of business, selling souvenirs, including handicrafts and clothing / cloth for tourists visiting Tenganan Village (Figures 2 and 3).



Figure 2

Figure 3

In the front of the house as a place of sale

Home Fence Entrance To Display Crafts

(Source: Karmini, 2019)

In addition to Tenganan houses which are used as souvenirs place for tourists who visit, around the parking area - before entering the *Bali Aga* community complex - have also been available, shanties or shops that provide various souvenir items (souvenirs) which has been built permanently (see Figure 4). This showed that tourism activities in the Tenganan Pegringsingan tourism village have stimulated the socio-economic activities of the local community.



Figure 4

Souvenir Shop in Tenganan Traditional Village

(Source: Karmini, 2019)

Tourism activities in Tenganan Pegriingsingan Village are basically a form of community based tourism development. According to Yoeti (1997: 95-99), the development of community based tourism had a number of advantages, which include (1) increasing business opportunities; (2) more job opportunities; (3) increased in community and government income; (4) encouraged cultural preservation and historical heritage; (5) encouraged the preservation of the environment; (6) maintaining security and order; (7) encouraged improvement and growth in other sectors of development; and (8) broadening the horizons of the archipelago and strengthening the unity and integrity of the nation and fostering love for the motherland.

Second, ecotourism activities in the Tenganan Traditional Village had benefits or advantages in the aspect of environmental preservation. This was possible because ecotourism activities in Tenganan were efforts to conserve the local environment (village forest). This meant that ecotourism in Tenganan Village is "GREEN and FAIR" ecotourism for the benefit of sustainable development and conservation, which was a business activity aimed at providing sustainable economic alternatives for people in protected areas, sharing the benefits of conservation efforts in a sustainable manner feasible (especially for communities where land and natural resources are in protected areas), and contributed to conservation by increasing awareness and support for the protection of landscapes that have high biological, ecological and historical value. The people of Tenganan Village uphold the principle of environmental carrying capacity to be considered where local village forests are managed and conserved in such a way that they were acceptable in terms of both natural and socio-cultural aspects. Forest management in Tenganan Traditional Village was not only an effort to preserve the environment, but now also as part of efforts to develop ecotourism that want to preserve the local ecological aspects. With the establishment of Tenganan as an object of ecotourism, the local village forest is deliberately preserved. The *Bali Aga* community in Tenganan Village was able to preserve the environment in the form of rice fields, fields and village forests. The rice field area which reached 255,840 ha was behind the Tenganan Pegriingsingan forest hill so it was not visible from the residential area. Residents of a number of villages work on the production sharing system. The forest area of 583,035 square km is located on a plateau higher than the settlement as the informant stated as follows.

“Tenganan Village community continued to maintain a balance between settlement and the surrounding environment. The position of the yard and forest is maintained. If there was an expansion of settlements, because there were new residents who need space for shelter, it is always discussed in *sangkep* of the local traditional village” (Pance, 43 years old, interviewed on February 1, 2019).

Humans had the obligation to keep and protect living things and forest areas. Forest protection was an effort to protect itself. Earth was a complex adapted system that was able to adjust itself in the face of changes, especially changes caused by

humans. Preservation and protection of forest areas meant maintaining humanity because human beings were one of the scales in universal life (Pernama, 2010).

With the preservation of the Tenganan village forest, ecotourism in the local village can be sustainable. According to Hardjasoemantri (2002), the sustainable ecotourism development had the meaning of development that met the needs of the present without reducing the ability of future generations to meet their own needs.

Third, ecotourism activities in the Tenganan Traditional Village had benefits for strengthening the traditions and socio-culture of the local community. Tourism could stimulate creativity. This creativity was not only in terms of art and culture, but also involved the art of crafts and creative industries. The scope of the creative industry included the fields of creative economy, namely application and game developers, architecture, interior design, visual communication design, product design, fashion, film, animation, and video, photography, crafts, culinary, music, publishing, advertising, art performances, visuals, and television and radio (President Regulation No. 70/2019).

The creative products of the *Bali Aga* community in Tenganan Village included traditional gringsing cloth. Gringsing cloth was the only traditional Indonesian woven cloth that is made using double bundle techniques and took 2-5 years (Figure 5)



Figure 5 Gringsing Cloth, Tenganan

(Source: wikipedia.org)

Gringsing cloth was a distinctive cultural product owned by the *Bali Aga* community in Tenganan. According to Balinese culture observer, Solihin (54 years), the existence of gringsing cloth was very special, because it was not only a traditional handicraft product for souvenirs for tourists who come to Tenganan, but it was a local cultural symbol which they believed to reject the dangers / disasters that could attack the lives of the *Bali Aga* community in Tenganan Village.

Ecotourism in Tenganan was able to support sustainable tourism development efforts. This is proven by ecotourism activities that guarantee the economic life of the *Bali Aga* community, forest conservation efforts (ecological sustainability), and strengthening the socio-cultural life and traditions of the local *Bali Aga* community.

Ecotourism in Tenganan was not only an effort to preserve the environment, but now also as part of efforts to develop sustainable tourism. Sustainable development had meaning as development that met the needs of the present without reducing the ability of future generations to meet their own needs (Hardjasoemantri, 2002: 117).

The *Balinese Aga* community tradition in Tenganan Traditional Village in caring for the local village forest strongly supported the principle of sustainable tourism development (sustainability tourism). Sustainable tourism development in Bali. The paradigm of sustainable cultural tourism included: maintaining the quality of natural and cultural resources, increasing the welfare of local people, and the realization of tourist satisfaction (Ardika, 2006). The principles of sustainable tourism development also concern: (a) The ability to encourage the development of the economic and social life of the nation; (b) Religious values, customs and views and values that live in the community; (c) Cultural preservation and environmental quality; (d) The sustainability of the tourism business itself (Law No. 9/1990, Article 6).

CONCLUSION AND SUGGESTION

CONCLUSION

- 1) Tenganan Village was a tourist village in Karangasem Regency, East Bali which was of interest to tourists. The *Bali Aga* community in Tenganan Village had local wisdom, which was in the form of written customary law (*awig-awig*) which is used to preserve local tourism forests by not destroying the potential of forest flora and fauna, and utilizing forest products in an adaptive manner. The implementation of *awig-awig* in tourism forests management had positive implications for the diversity of spatial planning.
- 2) Ecotourism management accompanied by forest conservation efforts in Tenganan Village was able to sustain sustainable tourism development, namely development that ensured the economic life of the *Bali Aga* people, forest preservation (ecological continuity), and continuity of the socio-cultural life of the local *Bali Aga* community.

SUGGESTION

The local wisdom (*awig-awig*) of the *Bali Aga* community in Tenganan Village, which has proven capable of sustaining the development of tourism in Bali, needs to be maintained.

NOVELTY

The potential of ecotourism, namely the forest of the Tenganan Village could continue to be preserved because the indigenous people of Bali (*Bali Aga*) consistently enforced their local wisdom (*awig-awig*). The *Bali Aga* community had a cosmological awareness, that human beings as *buana alit* (part of nature) become an inseparable part of the universe (*buana agung*). The effort to preserve nature meant to preserve life itself.

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