

## Local Wisdom as Cultural Resilience on Tourism Activities (Case Study: Penglipuran Bali Traditional Village)

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### Abstract

#### Keywords:

*Cultural resilience;*

*Local wisdom;*

*Tourism; Village*

Indonesia is a country that has an area with a thick and unique culture. The cultural uniqueness of each region is also a tourist attraction so that there are many villages that have turned into tourist villages. In this case, many tourist villages have lost their cultural values and identity. This study will examine and examine the local cultural wisdom in the Penglipuran Traditional Village which is a bastion of cultural resilience in tourism development and activities. Using a qualitative descriptive method with a case study approach to examine what attributes can be cultural resilience in cultural tourism villages. The results obtained are the need for customary institutions, principles of life, strict customary rules, nature conservation and infrastructure, so that the culture in tourist villages can survive in the midst of tourism activities.

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### 1. Introduction

Local cultural wisdom is a view of life and knowledge on various aspects of life that are embodied in community activities to fulfill a life that has been carried out for generations from ancient times but is able to survive until now. The form of local wisdom can be in the form of principles, guidelines, or certain steps and methods that are applied, understood, and held by every member of the community in interacting with each other as well as values and norms.

Indonesia has a variety of ethnic cultures and of course local wisdom is also different. Bali has characteristics that are well known to people with its natural beauty combined with unique cultural values. This cultural diversity arises from the diversity of its people who hold strong traditions. One that is unique is the culture of the Bali Aga Community or the original Balinese who inhabited the island of Bali first. The Bali Aga community, who generally live in the mountains, are scattered into several villages. One of them is Penglipuran Traditional Village which is located in Bangli Regency.

Penglipuran Village is currently known as a tourist village that still carries out and preserves traditional Balinese culture. The concept of architecture and land management

still follows the concept of Tri Hita Karana, namely the philosophy of the relationship between God, humans, and the environment. Despite being a tourist village visited by many local and foreign visitors, this village has succeeded in developing tourism that improves the economy of its people without losing its cultural and traditional values.

In Widiastuti's research (2018), it is stated that Penglipuran Village is included in the category of high cultural resilience. In fact, there are many cases where traditional villages or traditional villages have lost their original cultural value and identity due to the entry of new cultures from tourist visitors and because the tourism adaptation process is too concerned with the economy compared to the environment. This paper aims to look at the values of local cultural wisdom that are still maintained and exist today in the Penglipuran Traditional Village of Bali as cultural resilience in tourism activities.

## **2. Method**

The research method used is a qualitative descriptive method with a case study approach to see the value of local wisdom in a traditional village which is a cultural defense in the midst of tourism activities and activities. This study will look at the phenomenon of local wisdom in the Penglipuran Bali Traditional Village which is currently a tourist village visited and famous by domestic and international tourists. Penglipuran Village is located in the Kubu Village area, precisely in Bangli District, Bali Province, Indonesia. The province of Bali is located between the islands of Java and the islands of Lombok. The reason for choosing the Penglipuran Traditional Village is because the village is still able to maintain its cultural values in the midst of tourism activities. This fact is obtained from studies that discuss this traditional village.

The stages of the study carried out were to collect data from Penglipuran Bali Village, such as location, history, socio-economic conditions, traditions and cultural values, and infrastructure. Data collection techniques were carried out by examining secondary data sources from books, literatures, notes, journals, websites, and other research reports. This technique is carried out by reviewing and comparing library sources to obtain data that is able to describe and answer the questions studied, so as to find conclusions on how the culture in traditional villages survives and is sustainable in the tourism context.

## **3. Result and Discussion**

### **Location and History**

Penglipuran Village is located in Kubu Village, Bangli Regency, Bali, which is located in the mountains of Bali with an altitude of 600 meters above sea level. This village is classified as a plateau and the land surface is flat with a height difference of about 5-15 meters. The area is quite fertile with agricultural commodities including coconut, bamboo, salak, and coffee. The area of this village is about 112 hectares consisting of yard, bamboo land, forest, and agriculture. The village, which is located 45 kilometers from Denpasar City, is directly adjacent to other villages, such as in the north it is bordered by the Kayang Traditional Village, in the east by the Kubu Traditional Village, in the south by the Gunaksa Traditional Village, and in the west by the Cengkeng Traditional Village. . In this village the land use, in 2007-2008 statistical data is still dominated by dry fields with about more than 80% in the form of undeveloped land, as can be seen in Figure 1. This traditional village is a typology of traditional highland or mountainous villages that can be seen from the orientation of the village that leads to the

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north (kaja), namely towards Mount Batur and the south (kelod), its sloping position is still evenly distributed from north to south.

Historically, this village still has a relationship with Bayung Gede Village, a village not far from this village. The residents are also descendants of Bayung Gede Village, and therefore the cultural norms are almost the same. If withdrawn from the history of the early emergence of the village, Penglipuran Village is believed to have been inhabited since the reign of I Dewa Gede Putu Tangkeban III. They are people who are experts in religious activities, customs, and defense. Their ability is what makes the Bangli Kingdom often invite them as soldiers to help with the work of the kingdom. The distance is quite far from the center of the kingdom and the village and the journey is done on foot and on horseback, making the Bangli Kingdom provide a temporary place to rest, which later became Penglipuran Village. Arismayanti et al (2015) mention that there are several perceptions about the origin of the name "Penglipuran". First, it comes from the word "pengeling" and the word "pura" which means the Penglipuran people who built the temple to remember their ancestors. Second, it comes from the words "consolation: and "lara" which means Penglipuran is a place of comfort in times of sorrow, because its inhabitants often entertain the kings. While the third, Penglipuran comes from the words "pangling" and "pura" which means anyone who goes to Penglipuran will pass the temple in four directions, namely east, south, west, and north.

### Socio-Economic

Penglipuran village is led by Kelian (an old man) and assisted by 2 seers. Having customary institutions as autonomous institutions that have no structural relationship with the government. Traditional institutions are filled vertically by the customary village government and horizontally are professional or functional groups. The function of customary institutions is to carry out religious yadnya ceremonies and to monitor the construction and maintenance of holy places/temples. There are regulations called Awig-Awig (written) and Drestha (unwritten customs) which regulate the duties and obligations of traditional village officers and villagers (Pangasih et al: 2016).

Awig-awig is one of the local wisdoms that becomes a strong legal basis for Penglipuran Village to manage natural resources and the environment. Basically, this customary law is the same as regulations or laws set by members of the village community regarding the rules of community life from various fields, such as religion, culture, and socio-economics. This rule is strictly adhered to by its citizens.

The community in this village is dominated by farmers, the second most are private employees, while the rest are civil servants, traders, breeders, craftsmen, and laborers. However, after this village became a tourist village, the community had other sources of income. Based on data from Widiastuti (2018), the village has a tourism management foundation which is managed by the residents of Penglipuran Village. Every visitor who enters the village is required to pay a ticket and is also offered tour packages and lodging owned by residents who are in the village yard. The results of this tourism management are divided into three for the district government by 60%, the village 20% and the foundation 20%. The foundation's share of income is used for employee salaries, operations, and development as well as village residents' welfare. So that the villagers also enjoy the benefits of tourism.

### Traditions and Cultural Values

Penglipuran Village makes Tri Hita Karana a way of life that contains guidelines based on harmonious relationships, both between humans and God, humans and each other, and also the relationship between humans and their environment. The goal is to achieve a life of physical and spiritual prosperity. Atmaja (2015) explains in his research, if the human relationship with God or this vertical relationship can be found in the Dewa Yadnya Ceremony. This ceremony is an event of worship and offerings as a form of devotion to Hyang Widhi and all His manifestations, which are manifested in various forms of upacara. The aim is to express gratitude to Hyang Widhi for His love, mercy, and grace. This ceremony is held in a holy place and is carried out every day, but some are carried out periodically on certain big days.

The relationship between humans and each other is based on the concept of joy and sorrow or togetherness in carrying out problems and enjoying the fortune that has been given. This is applied by carrying out *metetulang* (*gotong royong*) when other community members are holding ceremonies, such as the Dewa Yadnya Ceremony, marriage ceremonies, quarterly, tooth-cutting, cremation, and other activities. Including how humans sympathize with other humans, for example when there are residents who are sick or lose their loved ones, they come to visit.

The relationship between humans and nature is applied to the preservation of nature, the way is to plant trees in the area around the ravine. The people of Penglipuran Village make the bamboo forest in the north of the village a sacred forest which is not allowed to be cut down for personal use. This bamboo forest can be cut down if there is a traditional ceremony that requires bamboo and has received approval from all members of village manners through deliberation. In addition, the community is also required to plant trees on the edge of the cliff to protect the village from external threats and to resist erosion. Harmonious relations between nature and humans are also maintained by means of the *Tumpek Pengatag* Ceremony procession or a six-monthly ceremony for plants. The goal is to honor those who have given a living. There is also a ceremony to honor animals, namely the *Tumpek Kandang* Ceremony (a six-monthly ceremony for all types of pets) whose purpose is to ask for the safety of the animals that residents keep.

### Infrastructure

In the village spatial pattern, Penglipuran Village follows the *nawa sanga* spatial pattern, which is a horizontal spatial distribution system based on the mountain and sea as well as the direction of the sun and winds. There is an open space for joint activities that divides Penglipuran Village into two parts, namely the West line and East line with the *Kaja* (north) or mountain axis and *Kelod* (south) or sea.

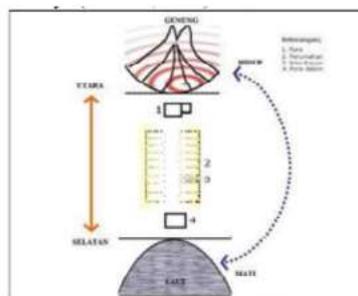


Figure 1. Kaja and Kelod Orientation  
(Arimbawa & Santhyasa, 2010)

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While symbolically and macro, the spatial pattern of Penglipuran Village is based on the Tri Mandala concept which is divided into main mandala, madya mandala, and nista mandala with upstream-tuben or top-down concepts. This means that each region has a function according to the nature and space of each. From this upstream-tuben concept, the main mandala is located in the northernmost position of the village and the easternmost part of the yard, then the madya mandala is in the middle, and the nista mandala is in the southernmost part of the village and the westernmost part of the house.

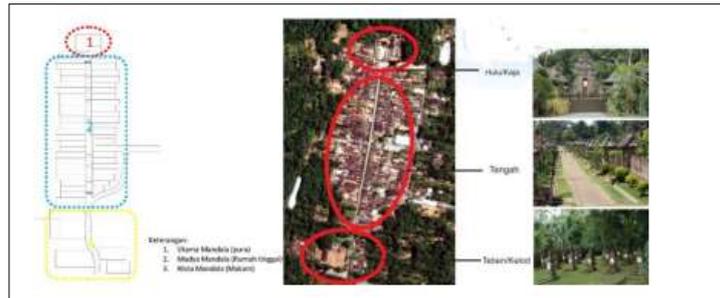


Figure 2. Village Spatial Division  
(Priyoga, 2018)

In Penglipuran Village, the main area of the mandala which is the holiest place and is dedicated to the zone of activities related to God, is placed on village spiritual activity facilities and forest areas, namely the Desa Temple, Penataran Temple, Sri Sendana Rambut Temple, Dukuh Temple, Peneluah Temple, Empu Adi Temple, bamboo forest, and wood forest. This area of bamboo forest and timber forest has become a conservation area and a sacred forest for which logging and utilization of bamboo products requires a permit from the traditional institution of the Penglipuran Traditional Village.

For the madya mandala which is the second room in the village, the character is divided into two, namely the yard or traditional settlement and the moor. In this zone there are religious facilities and public service facilities, such as the Kulkul Hall, Storage Center, Office of the Head of the Environment, and so on. The temples in this area are functional temples whose function is to fulfill the needs of community activities. While the middle-moor space is an undeveloped area whose land is used for forests, fields, and fields. Generally located behind the residents' yards which are potential sources of natural wealth, namely agriculture and forests, which are a source of economic income for residents. Next is the mandala, which is a place that has low value compared to other zones. It is divided into two, namely sacral insults and insults to the moor. In the sacred-sacred area there are graves of residents and several temples with limited access. And the last one is the shameful mooring in the form of forests and fields like in the middle area. This clear spatial division and in accordance with applicable regulations certainly makes this village more mapped and designed into which areas can be built places of worship, settlements, fields, and others. This arrangement is still sustainable and survives until now even though this village has become a tourist village.

Penglipuran Village has 76 yards or houses where residents live which are divided into 38 houses in the east and 38 houses in the west, where each building unit has 4 main buildings. The composition of the buildings in this village is on the east and west sides of

the traditional house, then the sacred place (sanggah) is to the north of the angkul-angkul (the main gate of the village), Bala Sakenam is located to the south, then Paon (kitchen) and Loji are located to the west of Sanggah, which is where the Lodge faces east.



Figure 3. Residential Building Orientation  
(Kasuma dkk, 2011)

Angkul-angkul is the entrance or main gate to the yard of the Penglipuran traditional house. The angkuls in Penglipuran are different from the general angkuls, because there are no doors. This is because there is a belief in the Penglipuran community that everyone who visits the village always means well. In addition, the angkul-angkul became the main orientation as a liaison between the yards of two houses facing each other.

Penglipuran traditional houses have their respective parts and functions, namely Merajan as a place of worship and ancestor worship, Bale Sakenam as an open pavilion for ceremonies and daily activities. Then there is the kitchen which of course is for cooking and preparing food, and there is also Bale Dangin as the residence of the head of the family and a place for married brides. Another interesting thing about Penglipuran Village is that they use the asta kosala kosali concept to build the yard, walls, and gates. This concept regulates the procedures, layout, and building arrangements for building houses and holy places in Bali that are in accordance with philosophical, ethical, and ritual foundations that pay attention to the concept of embodiment, land selection, good days to build a house, and the implementation of yadnya. To measure the building is based on the anatomy of the body that has a house with certain rules.

I Gede Primadi (2017) conducted a study that looked at the effect of modernization on houses in Penglipuran Village. The result is that there are several influences of modernization in terms of function, materials, and building form. From the structure, there are several buildings whose structures have shifted to modern forms because they are more robust and traditional structures are considered more complicated and difficult to maintain. One of them is the Bale Loji building. As for the Pawon and Bale Delod buildings, the structure cannot be changed due to regulations. In Figure 5, there is a photo of the Pawon which has not undergone any changes at all, there is a photo of the Traditional Bale Delod whose building has been renovated but the materials and sizes are still traditional, then there is the Bale Loji which has been renovated and uses modern materials and construction.

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Figure 5. Pawon, Bale Delod, and Bale Loji  
(Primadi et.al, 2017)

For building materials, there are some who have started to switch to roofing materials into tiles, wall materials using rubble bricks and brick foundations. The shape of the building has also begun to be added with some additions to beautify the facade of the building. Pepalihan is an ornamental ornament that has food and symbols in the form of irregular levels. And the last is the function of traditional buildings which now have more diverse functions. One of them is Bale Gede which originally served as a place for ceremonies and a place of rest. Now it has an additional function, namely as a place for displaying craft products or a gift center for visitors. There are also several buildings that have now been turned into places to sell food.

Even so, the villagers are still trying to preserve the original architecture of the building. The building materials used are natural building materials whose materials can be taken from the environment around them. Its citizens set regulations in the construction of houses and gates of the house yard. The kitchen is required to be made of bamboo, starting from the walls, bottom frame, top frame, and roof. The foundation uses thickened clay to make it strong and durable. Bamboo is used in the kitchen because there is a belief that the kitchen is a place prone to black magic that cannot be seen with the eye. Bamboo serves to ward off black magic and to protect food. If it is connected with today's architecture, this bamboo wall becomes a ventilation so that the air flow is very smooth and the occupants do not feel stuffy.

Meanwhile, for the walls and gates of the house yard, it is mandatory to use clay that has been thickened. The motifs and shapes can be adjusted to the tastes of each community. Even so, until now the motifs are still the same as traditional values and relative or the same as the gates of one house with another. There is a further regulation regarding this yard wall, for its height should not be more than the owner's neck, the aim is to control the social behavior of residents who are not in accordance with the Penglipuran Customary norms. The walls must also have a pass through the side of the house so that neighbors can pass through to facilitate communication. The roof of the yard gate is made of bamboo or tile, to neutralize evil intentions and black magic that wants to enter the yard.

### Cultural Resilience in Tourism

Based on an explanation of the history, tradition of cultural values, infrastructure, and socio-economics, it can be found and summarized several values of local wisdom which are the vanguard of cultural resilience in the Penglipuran Traditional Village in the midst of tourism activities, which can briefly be seen in *Table 1*.

*Table 1.* The value of local wisdom in Penglipuran Village

Value of Local Wisdom	Explanation
Traditional Institutions	The traditional village is made the highest institution at the village level to manage the traditional village environment and tourism in collaboration with the government. Establishment of customary administrators who specifically carry out environmental management and are responsible to traditional villages and communities
Principles of Life	Tri Hita Karana which contains harmonious relationships, both between humans and God, humans and each other, and also the relationship between humans and their environment
Customary Rules	Awig-Awig and Drestha, customary law that regulates human relations with God, each other, and nature.
Infrastructure	Have regulations for structuring, development procedures, and materials so that traditional and traditional buildings are sustainable. And Asta Kosala Kosali Concept
Nature Conservation	Bamboo Forest as "Hutan Kramat". There are regulations and a customary institution's permission is required if you want to use and cut bamboo
Behavior	Communities are given the responsibility to take care of their respective housing environments and treads or roads and waterways in front of their yards, do mutual cooperation to protect the environment once a week and take turns, and residents have a "sense of owning" in the environment.

Customary institutions have a big role in maintaining social and culture in a village in tourism activities. Because traditional institutions know and understand the cultural values that exist in their communities and adhere to these principles. That understanding and application will make cultural values last. In addition to the government, customary institutions must also participate in the planning, implementation, and supervision of tourism activities so that they can give consideration on the basis of aspects of cultural values. Culture in addition to being a tourist attraction, cultural conservation must also be maintained and preserved for the benefit of the next generation. Preferably, culture should not be damaged just because there is tourism that is concerned with the economy and the needs of visitors, but also emphasizes social cultural values. Synergy and cooperation with the government are very important, such as by integrating local wisdom and culture with the government's work program plan in order to get support in its development, without compromising the social and cultural values in the program (Azmi et al, 2021).

The principle of life has a role as a cultural filtration and adaptation to the internal community. When the community adheres to and understands the importance of the principles of life that apply in the village, they can sort out which culture from outside is

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good and can be applied to daily activities, so that they can still be in touch with modern culture without leaving the richness of traditional cultural values. This principle of life can also be realized in the daily behavior of the people who take part in protecting the environment and have a "sense of owning" in their homes which are tourist areas. It is important to raise this feeling so that residents take the initiative in maintaining cleanliness, security, comfort, and participating in preserving culture so that society is more participatory.

Next are customary rules or legal rules that have strict sanctions. These customary rules act as managers of natural, human and environmental resources. Society will continue to pivot on the culture and rules that apply in everyday life. For example, there are traditional ceremonies that are carried out with a certain frequency of time or there are regulations about what things are prohibited by the community to maintain the cultural values that exist in the village. Community life in the midst of tourism activities will be orderly, safe, prosperous, and sustainable.

Customary law regulations can also contain regulations for preserving traditional buildings or traditional buildings. As in Penglipuran Village, which has regulations regarding the procedures for the construction of traditional buildings, the materials and materials used, which areas in the village can be built and used as tourism facilities, and so on. So that the arrangement and visual arrangement of the architecture are kept neat and appropriate or similar to conditions in ancient times. This regulation must of course be approved by customary institutions, traditional elders, community leaders, government, and other institutions.

In addition to culture and society, the natural environment also needs to be considered in tourism activities and developments by creating a nature conservation area as was done by Penglipuran Village. Bamboo forests are conserved and become sacred forests to maintain the balance of nature as well as built and unbuilt areas, so that the need for oxygen for humans is maintained and protected from natural disasters caused by human greed. Often encountered in tourism, when the destination becomes famous and is visited by many tourists, which results in over-capacity so that there is a need for the development of tourist areas. The tourism management usually sacrifices the clearing and expansion of green land to be used as other tourist attraction areas. To fortify this attitude, it can be done with mapping and a firm attitude in determining which areas should not be developed and become nature conservation areas.

#### **4. Conclusion**

In the discussion about local cultural wisdom in Penglipuran Village based on aspects of tradition, socio-economics, and infrastructure, if the village still maintains its cultural and traditional values even though it has become a tourist village, it will usually change due to external factors or the entry of visitor culture into the village. Local cultural wisdom in Penglipuran Village occurs because of the strong traditional grip of the community, the sustainability of the village environmental order, the community who always maintains cultural values and heritage, as well as the integration of physical, customary, and administrative environmental management systems. This also supports the sustainability of the village as a tourist village that has a good influence on the community and the village will remain sustainable, clean and safe for the community, visitors, and cultural values. The village arrangement also continues to uphold ancestral

customs, is organized, conceptualized, and mutually sustainable with nature and its people.

The value of local wisdom embodied in the local culture of the community that is maintained can create cultural resilience in the midst of tourism activities and activities. Through this case study in the Penglipuran Traditional Village, it is found that cultural resilience is carried out by the presence of factors and attributes such as firm customary institutions, strong and firmly held principles of community life, customary law regulations governing all fields and lines of life, infrastructure preservation or traditional buildings that are realized through regulations and development procedures, then there is good and cultured behavior that is continuously carried out and applied by the community, and the most important thing is the existence of nature conservation so that the green or natural environment is maintained and balanced with the development and development of tourism. These factors make traditional villages persist in tourism activities without losing their culture and cultural identity, which in the end tourism remains sustainable because the culture that is a tourist attraction also survives and is preserved.

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