

INTEGRATION OF LOCAL VALUES AND GLOBAL SUSTAINABLE TOURISM DEVELOPMENT THE CASE OF TOURISM IN BATUAN VILLAGE BALI INDONESIA

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ABSTRACT

Economic development has been challenged by the sustainability paradigm that aims to promote a sustainable development of a triple bottom lines, economic, social and environmental. By the promotion and the plethora of the governmental rules, regulation and action, sustainable development has become quest. UNWTO and WTTC exposed Agenda 21 by stating that tourism stakeholders have to participate in sustainable development of the territories. Village's engagement with tourism businesses have to equip themselves with a number of tools such as traditional spatial concepts, local values system and culture. Sustainable development in the context of Balinese cultural values setting strongly related to Balinese theological philosophy, ecological and social known as tri hita karana (THK). This research examines cultural, social and ecological potential of the village of Batuan to be commercially developed basing on the principles of sustainable tourism, integrating local values. Resilient factors of the village are identified that will be a catalyst of the green tourism quest in the village. Making sure that local value system is well integrated with the global one brought by tourism. Ensure that local value system will play a strong role as meta-system, enable it to control and adapt global value system for creating economic values. The result of the research is a hybrid value system model of green tourism development in the village of Batuan, Ubud-Gianyar Regency.

Keywords: Sustainable development, Tourism, Tri hita karana, Transnational hotels, Traditional spatial concept

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INTRODUCTION

The resiliency of Balinese culture has been researched and recognized by scholars, even though it has undergone challenges pressures during the era of monarchy up to recently. Balinese culture resiliency is the result of its flexibility, openness and its capacity to select, to adopt and to integrate external components has made it surviving and durable. Local social organizations such as customary village, banjar (hamlet), subak (the irrigation system) etc. have played a pivotal role in sustaining the culture. The strong multi layered traditional organizations are empowered and inspired by Balinese cultural entities, personified by its philosophy of harmony, called Tri Hita Karana, living in pious harmony with God, with fellow-beings and with nature (Budarma, 2015). Those multi-layered traditional village organizations have s strong capacity to develop integrity and commitment in safeguarding locality and its entities, if one of them dysfunctions, other layers will support and rejuvenize it.

The village of Batuan located at Gianyar Regency, close to Ubud village having been known as Bali's center of culture. The village has natural potential such as rice terraces, rivers and moderate temperature. Its talented people especially in carving, painting, dancing and culinary has made the village known not only nationally but also internationally. Batuan painting style with intricate technics is a heritage started by early artist of the village. Young generations tend to leave the painting style, they prefer a simpler technic to get money quicker, and however the old technic has to be sustained by the villagers. Barong dances, shadow puppet and other traditional performing arts flourish in the village.

The appearance of tourism in Bali since 1920s, has become a significant challenge for Balinese and the uniqueness of their culture. The culture was originally dedicated to religion, to gods and the Balinese themselves for their spiritual bliss. Culture since the baptism of tourism on the island has been considered as the most determinant element of tourism attracting visitors to the island, cultural viability and sustainable tourism have been interconnectedly developed on the island. Culture is treated as capital of tourism of Bali as well as the village of Batuan.

Balinese living in a small island realizes that they do not have sufficient natural resources to live on, they consider the richness of their culture an asset to be manipulated in tourism businesses. Tourism objects developed both in rural, urban, coastal and countryside to generate income from tourism sectors. Balinese try to do their best that cultural exposition for tourism will not corrode the values of their culture, but to strengthen and make both the culture and tourism viable.

This study deeply analyzes the interface of the existing local model of sustainability implemented in the village of Batuan called Tri Hita Karana (Living in harmony with God, Fellow being and Nature) and global sustainable tourism paradigm, and how they can reinforce each other.

METHODOLOGY

Problematic

The village of Batuan as one of villages in Bali, embodied by Balinese traditional value system called tri hita karana. Its population daily life is strongly reflecting harmonious relationship with God as the creator of this universe, pious relationship with other fellow beings, enable them to work mutually in developing the village and also live in harmony with nature. Those three types of relationship have been an intricate practice of Balinese spiritual based culture.

How can local cultural values of Batuan village be integrated with sustainable tourism development?

Can tourism be an agent of cultural values integration making tourism in the village sustainably managed?

What does the local spiritual value system contribute to global paradigm of sustainable tourism?

Those three operational problematic questions, are hypnotized as follows:

Batuan village's cultural values have a global property in line with values of sustainable development, social and cultural wellbeing, spiritual harmony and ecological preservation.

Tourism has an integrative role, globalizing the local paradigm and localizing the international values of sustainable development.

The impact of the local cultural values amalgamation, with sustainable development is a hybrid value between wisdom of locality and globalization as a specific model of Batuan village sustainable tourism development project.

Method

The method exposed in the research is a qualitative method by using inductive approach, examining local value system existing in the village of Batuan rooted in Hinduism, challenging global paradigm of sustainability, and find out their divergent and convergent points.

Respondents

Respondents of the study are stakeholders strongly related to the tourism development in the village of Batuan, such as community, regulator, village organization. Below is list of the respondents (**Table 1**).

Research Field

The research is focused on the village of Batuan that will be developed as a model of green tourism destination to be a village of culture, art, education and economically independent. Living values, tradition and life style of the community is deeply studied. Tourism potencies such as culture, art and natural aspects are registered.

Table 1. List of Respondents.

No	Stakeholders	Numbers
1	Chief of customary village	1
2	Head of Official Village	1
3	Head of Irrigation Organization	1
4	Temples Care Takers	4
5	Head of Batuan Painters' Association	1
6	Head of Batual Village Woman Association	1
7	Community Members	30
	Total	39

LITERATURE REVIEW

Traditional Values of Tri Hita Karana

From religious conception to the paradigm of sustainability

The term tri hita karana developed in 1969 after the civil turmoil in 1965, the main idea of the concept is to develop harmony and reunite the community. The term constructed based on the values of Balinese Hindus scripture, hence the terrestrial and celestial bliss emanate. The essential teaching is that the divinity spirit exists in all of His creation. Respecting human dignity, natural diversity and God Almighty is the dharma of Balinese Hindus follower. God has to be praised through ceremonies and rituals to the nature and humankind, dedicated to their creator, God. Balance and harmonious relationship between man and divinity (the creator), between man with his fellow beings and ecological entities has to be pursued and safeguarded to achieve supreme wellbeing and happiness. The teaching entails spatial conceptions, humankind terrestrial and celestial relation with nature. Studies examining the wisdom of Balinese culture found out that values reflected in the philosophy of tri hita karana relevant to the global concept of sustainability, social and cultural sustainability and ecological preservation (Budarma, 2015, Adi Wirawan Made, 2011). (Peters Hendrik & Wardana, 2013). The concept of tri hita karana is more extensive, compared to the concept of sustainable development, focusing on natural and cultural sustainability and economic development, including spiritual sustainability. The exposition of tri hita karana is to respond global concept of sustainable development to prevent cultural and natural degradation caused by massive tourism development on the island.

THK award certification board took an initiative to develop assessment standard and accreditation and certification for hotel businesses that meet the standard set by the certifying board. The THK award has been nationally and internationally renowned, it was validated by UNWTO in 2004 as an indigenous wisdom contributing to sustainable Tourism Development. Nationally, the principles of the trilogy stipulated in the preamble of Indonesian Tourism Law No. 10/ 2009, in 2011 Bali's local government issued local decree where tri hita karana award is mandatory for tourism enterprises operating in Bali (Budarma Ketut, 2015). The principles of tri hita karana adopted by the village of Batuan, is deeply reviewed as the foundation of

village tourism, and its effectiveness in sustaining the culture and nature of the village.

The philosophy of tri hita karana is manifested in sad kertih or six devotions, as an operating tools of the philosophy. Tri hita karana expanded in its human and natural clusters; while its spiritual cluster remains the same. Natural aspects extended into three natural segments viz. ocean, flora and fauna and fresh water with their entities, while the dimension of human divided into two clusters namely social and individual. Tri hita karana stated that humankind has to develop pious relation with nature without specifying with which part of nature. Sad kertih makes it more specific that human being is mandated to develop relation with their ecological surroundings, fresh water, flora and fauna and ocean (Budarma Ketut, 2015).

An assimilated paradigm, Balinese Culture within the context of Global sustainable Development

Some researchers have been carried out by scholars examining Balinese unique relation with their natural, spiritual and social environment. Their perception on their relation with gods, nature and their fellow beings, henceforth their bliss originates as the result of their intricate pious relationship. Ecological surroundings are considered both horizontally and vertically, both physically and spiritually. Surroundings are related with something physical, cultural, religious, social and psychological aspects (Belo 1935, Covarrubias 1937, Hauser Schäublin 1997, Hooykaas 1974, Howe 1980, James 1973, Ramseyer 1977, Reuter 1996 in Wassmann Jurg & Dasen Pierre, 1998). Their unique ties with the environment at large, can value the sustainable development implemented in the island, and it is well aligned with international principle of sustainable development, even though it might be not totally integrated and partly incompatible. Their pattern of relationship with their environment has resulted in various cultural and natural diversities that strongly lure both foreign and domestic visitors to visit the island.

Internationally tourism has been considered as the most prominent and as an economic sector with high rate of growth during the second half of 20th century (Edington and Redman, 2000 in Tisdell Clem, 2000). Tourism development has been designed for the economic development, international understanding, peace, prosperity and universal respect for human right (Grey Peter, 2000). in Tisdell Clem, 2000). The objectives of the tourism development as herein mentioned, encompass that tourism secure the capitals located on the island of Bali. The main assets of Bali as the capital are nature, especially cultural landscape of Bali, Balinese culture and their lifestyle (Picard, 2006). Sustainability of a tourist enterprise very much rests on the presence of some entertainments for the tourists. Those tourists' attractions have to be different from the tourists generating Regions of the visitors. Bali since the birth of tourism, has exposed its specificity to its visitors. When nature and culture treated as the asset, they play a determinant role for their viability. The attractions will generate tourists and income when they have quality, accessible location and perception of tourism industry. The convergence between Balinese Culture and Sustainable Development with Western paradigm needs an urgent action to be taken to ensure that the tourism development on the island is sustainable, making sure that natural and cultural resources as the asset of tourism integrated in the asset main

tenant plan. Consequently, tourism enterprises operating in Bali have to incorporate in line with agenda 21 for the travel and tourism which launched in 1996. One of the sustainable frames work of sustainable tourism is that tourism development should recognize and support the identity, culture and interests of indigenous peoples (Agenda 21 for the Travel & Tourism Industry, 1996). The question is that leading healthy and productive live in harmony with nature in the western conception is totally different from Balinese conception of nature. In the western concept in harmony with nature signifies proportional utilization of nature based on it carrying capacity (Harris Rob ital, 2003). While in harmony with nature in the singularity of Balinese cultural approach is to preserve the spiritual aspects of nature through rituals, three main rituals dedicated to nature are wana kerthi (ritual dedicated to green vegetation and its ecosystem), danu kerthi (ritual dedicated to fresh water resources) and samudra kerthi (ritual dedicated to saline water resources), (Wiana Ketut, 2007). (Budarma Ketut, 2015). extended into three natural segments viz. ocean, flora and fauna and fresh water with their entities, while the dimension of human divided into two clusters namely social and individual. Tri hita karana stated that humankind has to develop pious realtion with nature without specifying with which part of nature. Sad kertih makes it more specific that human being is mandated to develop relation with their ecological surroundings, fresh water, flora and fauna and ocean (Budarma Ketut, 2015).

RESULTS

The research found that both traditional and official villages of Batuan have strong willingness to develop the village as a tourism village based on their local values. They have disseminated the ideas to the community, universities, governments and other related stakeholders in order to get support and feedbacks for the future development of the village. The village of Batuan has committed to revitalize cultural, natural and social potentials to prepare the village as an international destination. English classes have been organized regularly to prepare the coming of visitors. The village provides free Batuan style in the vision. Peace is something valuable searched by tourists visiting a destination in an economic wellbeing basing on the pious relation with God, fellow beings and ecology or nature. The vision values of the village are an integration between global and local values, safety, peace and prosperity is global but then integrated into tri hita karana (**Figure 1**).

The layout of the village demonstrates that the village is an old traditional village following traditional rules and regulation in the land division. The division of the land in such away, tourism development will be controlled by the spatial system, since the sacred sphere cannot be developed into tourism facilities, the area will remain sterile.

Batuan villages cultural values well aligned with sustainable tourism development in the village

Tri Hita Karana as a spiritual philosophy, strongly followed by the community of Batuan village in their day-to-day life practices, has controlled all courses of their activities both traditionally and professionally. The tri harmonious

relationship is manifested in spatial conception called *tri mandala* (three spaces). They have sacred space, where temples and shrines are located, the space is called *utama mandala*. Spaces where houses, offices and markets are situated is called *madya mandala*, the space commonly referred to as a residential space. The space where garbage is kept and recycled, and the space where recreational is done is called *nista mandala* or a profane space.

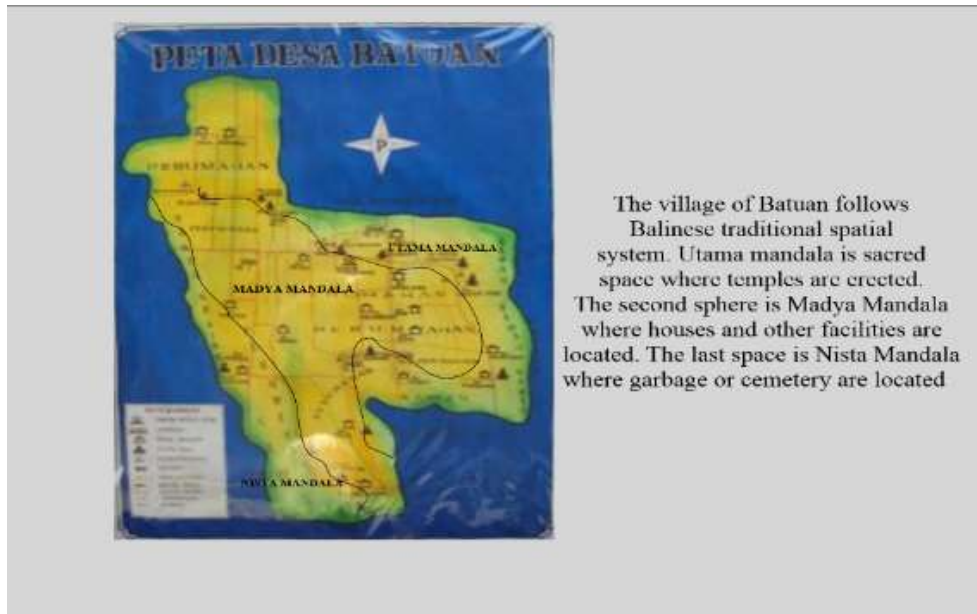


Figure 1. The vision values of the village are an integration between global and local values.

The vision values of the village of Batuan are to realize safe, peaceful and prosperous village towards sustainable development based on *tri hita karana*. The vision value is relevant to the global quest of sustainable development. Realization of the vision value is strongly integrated with sustainable tourism development. Safety and security are an important issues of tourism destination, Batuan has a strong awareness on the issues, and put it as the main issue can live on and be proud of their culture and heritage.

Culturally based tourism developed in the village of Batuan will promote the renaissance of the village cultures and at the same time promote the awareness of the local community on the importance of natural preservation, hygiene and cleanliness. Culture and nature not only perceived as traditional entity but as tourism capital to create wealth. Since the village has strongly mandated in the vision “based on *tri hita karana*”, spiritual activities will be more vibrant, since the local community earn enough money from tourism to carry on their spiritual culture. Other aspects such as social life, mutual cooperation in the field of culture and nature will go hand in hand as well.

Economic welfare is important for the community of the village, but on top of that they need harmony or balance, between terrestrial and spiritual life. Local value system has been established in the village to prevent the community from being greedy that may cause bad impacts on their culture and nature. Strong local value

system will not be homogenized by the global one, but it will control the global system, the system will be hybridized and mutually benefiting each other.

The role of tourism in aligning local value system with global paradigm of tourism

The board of the village convinced that the village of Batuan has potentials to be developed into a green tourism destination. It has cultural, natural and heritage attractions and fine arts as important elements of sustainable tourism destination. As mentioned above, the village has universal value system that will be easily integrated into the global value system brought by tourism. When tourists regularly visit the village, those traditional value system manifested in art works, performing arts etc. will have economic values, and hence local people. The theories do not specifically focus on the alignment of local spiritual value system in the quest of tourism sustainable development, the spiritual aspects are ignored. Bali is totally different from the situation where those two theories were developed. Balinese culture, architecture, performances and lifestyle are manifestation of Balinese spirituality, thus cultural tourism is actually based on the Balinese Hinduism (**Figure 2**).



Figure 2. The contribution of tourism in the village will be circulated from spirituality, culture, nature to tourism.

What is the impact of the local spiritual value system alignment with sustainable tourism development in the village of Batuan

Globally sustainable tourism development in a rural area like Batuan is approached by deploying community-based tourism model and eco-tourism. Those two approaches emphasize on the community participation in tourism development and their awareness of natural and cultural sustainability.

Spirituality is the essence of Balinese community, tourism development promoted in the village finally will be dedicated to the sustainability of the spirituality hence all cultures and lifestyle are rooted. The life of the community in the village controlled by philosophy or *tatwa*, ethic, or *susila* and ritual (*upacara*), the last one needs financial support from tourism. The contribution of tourism in the village will be circulated from spirituality, culture, nature to tourism than invested to sustain

spirituality, culture, nature then back to tourism. The power of the local values enables development of tourism in Bali sustainable, since wealth earned from tourism is partly contributed to preserve resources (culture, nature, art, life style, heritage) (Figure 3).



Figure 3. Preserve resources culture, nature, spirituality.

Hybrid value system between locality and globalization as a specific model of green tourism development at Batuan village, Ubud-Gianyar Regency

Tourism activities in the village of Batuan is a result of hybridization between locality (local values, culture, nature and lifestyle) and globalization, tourism is a global phenomenon, a movement of people from a certain country of origin to a country of destination. Batuan as one of tourism destinations in the island of Bali, has to welcome the global phenomenon in the context of Balinese culture and values. The meeting point between local and global value systems creates hybrid power that mutually supporting each other. Tourism in the village will give meaningful experiences to the visitors, on the other hand local community will earn living from tourism, the money collected from tourism will be reinvested to the sustainability of local resources and facilities supporting tourism in the village.

The hybrid value system between locality and globalization will make the village as a global village controlled by local wisdom. The coming of international visitors in the village stimulates local community to open their horizon, they realize the importance of education, mastery of foreign languages, the role of local culture and art in supporting their economic development.

CONCLUSION

Local community has strong spirituality manifested in cultural and artistic activities, including traditional agriculture. Manifestation of the spirituality becomes pure spiritual culture but also culture specifically designed for tourism. Economic reward from tourism managed in such a way to preserve and revitalize local culture in a cyclic manner. Tourism development in the village of Batuan, Ubud Gianyar has a strong potential local value system that enable the village to be a green tourism destination in Bali, basing on local wisdom and global best practice criteria. The village of Batuan traditionally has set vision values basing on sustainable development, making the village economically prosperous and culturally and naturally friendly.

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