

**Traditional Village Strategies in Facing the Flow of Globalization
(Analysis Study of The Tourism Village of Penglipuran Bangli Bali
Traditional Tourism Village)**

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Abstract

The era of globalization in the social and cultural fields can have an impact on the nation's local life, especially in places that uphold local cultural values and norms, such as the Penglipuran Traditional Village, Bangli District in Bali. This article aims to describe and explain the social and cultural aspects of community life in the Penglipuran traditional village, Bali, as well as the local community's strategies in facing today's global era. This research method is a qualitative method. Data collection by means of interviews, observation and documentation.

The results of the research in this paper are that there are 7 customs that have been carried out from generation to generation and have even become the community's strategy in facing the digital era, namely: (1) the vision of community-based tourism management in Penglipuran village; (2) ensuring that the Penglipuran village environment is not lost but is still preserved by the community; (3) The Penglipuran Traditional Village Community has a life guide based on the Tri Hita Karana philosophy; (4) Penglipuran village community government organization; (5) Penglipuran village marriage system; (6) Traditional house building based on environmental preservation; (7) Regulations for burial of corpses.

Keywords: *Traditional Village Strategy, Globalization Flows, Penglipuran Traditional Tourism Village*

Abtrak

Era globalisasi di bidang sosial dan budaya dapat berdampak pada kehidupan lokal bangsa, terutama di tempat-tempat yang menjunjung tinggi nilai dan norma budaya setempat, seperti Desa Adat Penglipuran, Kabupaten Bangli, Bali. Artikel ini bertujuan untuk mendeskripsikan dan menjelaskan aspek sosial dan budaya dalam kehidupan masyarakat di Desa Adat Penglipuran, Bali, serta strategi masyarakat setempat dalam menghadapi era global saat ini. Metode penelitian ini adalah metode kualitatif. Pengumpulan data dengan cara wawancara, observasi dan dokumentasi. Hasil dari penelitian dalam tulisan ini adalah terdapat 7 adat istiadat yang telah dilakukan secara turun temurun bahkan menjadi strategi masyarakat dalam menghadapi era digital, yaitu: (1) visi pengelolaan pariwisata berbasis masyarakat di Desa Penglipuran; (2) memastikan lingkungan Desa Penglipuran tidak hilang namun tetap dilestarikan oleh masyarakat; (3) Masyarakat Desa Adat Penglipuran memiliki pedoman hidup yang berlandaskan pada falsafah Tri Hita Karana; (4) Organisasi pemerintahan masyarakat Desa Penglipuran; (5) Sistem perkawinan Desa Penglipuran; (6) Bangunan rumah adat yang berlandaskan pada kelestarian lingkungan; (7) Aturan penguburan jenazah.

Kata kunci: Strategi Desa Adat, Arus Globalisasi, Desa Wisata Tradisional Penglipuran

A. Introduction

Indonesia is one of the largest archipelagic countries in the world, an archipelagic country itself is a country formed from many islands separated by waters. Under these conditions, Indonesia is dubbed a country with 1000 islands, in fact almost every island is inhabited by humans. This is what makes Indonesia interesting, because every island inhabited by this community has its own characteristics and characteristics in its social and cultural system, including the island of Bali. The island of Bali is the most famous island internationally, even long before Indonesia became independent. Apart from being known as a world tourist island, Bali is also an island with a community that is strong in local customs. Because the majority of Balinese people are Hindu, this ultimately has an impact on the social and cultural developments in the daily lives of Balinese people.

Bali, with its many cultural potentials, has become a place for tourism development. According to Bali provincial regulation number 2 of 2012 concerning cultural tourism, the development of Balinese cultural tourism is directed at improving community welfare and preserving the environment. This was also conveyed by Imron that Bali tourism relies on Balinese culture, so preserving Balinese culture is something that cannot be negotiated, so that tourism can develop in a sustainable manner.¹ Tourism development in the Penglipuran Tourism Village cannot be separated from the active role of the community as well as an effort to empower the local community to improve welfare and preserve arts and culture.² Therefore, the role of the community and government support is very necessary in preserving culture in order to create a balance between local culture and increased economic growth. The reason is that to keep culture intact and sustainable, we need the role of society to consistently keep culture sustainable.

To develop a culture-based tourism sector, in Bali there are traditional villages which are used as tourist destinations. One of the things currently being developed is the Penglipuran traditional village, Bangli Regency, as a tourist village and Bali tourism destination. In 1993 Penglipuran Village became a tourist village through the Bangli Regent's Decree (SK) No. 115 dated April 29 1993.³ Penglipuran traditional village

¹ M. Imron, "Meretas Jalan Meningkatkan Pendapatan Asli Daerah (PAD) Melalui Desa Wisata Panglipuran Bali," *Jurnal Bina Praja* 07, no. 04 (2015): 279–88, <https://doi.org/10.21787/jbp.07.2015.279-288>.

² Anak Agung Istri Andayani, Edhi Martono, and Muhamad Muhamad, "Pemberdayaan Masyarakat Melalui Pengembangan Desa Wisata Dan Implikasinya Terhadap Ketahanan Sosial Budaya Wilayah (Studi Di Desa Wisata Penglipuran Bali)," *Jurnal Ketahanan Nasional* 23, no. 1 (2017): 1, <https://doi.org/10.22146/jkn.18006>.

³ I Gusti Yogi Sutanegara Bagiana and I nyoman Mahaendra Yasa, "Pengembangan Desa Wisata Terhadap Kesejahteraan," *E-Jurnal Ep Unud* 6, no. 9 (2017): 1836–67.

itself is a village that is used as a tourist village located in Kubu Village, Bangli District, Bangli Regency, Bali. Penglipuran Traditional Village is located at the foot of Mount Bantur at an altitude of 700 M which is located on the Kintami tourist route.

Apart from that, Penglipuran traditional village is a traditional village that adheres to the cultural order inherited from its ancestors. The settlements in Penglipuran are still strong in local wisdom, making this village very famous among domestic and foreign tourists. Apart from that, in the village there is also an environmentally friendly residential complex with structured and neatly arranged buildings. As stated by Belqis below, this village has the main attraction in the form of the physical condition of traditional Balinese culture in the form of settlement patterns, customs and procedures for managing life in the village.⁴

B. Methods

This research method uses qualitative methods. The reason for using qualitative research methods is to be able to directly analyze and describe social and cultural phenomena that exist in Penglipuran village, Bangli sub-district, Bangli regency, Bali. Data collection techniques using interviews, observation and documentation. The determination of research subjects was carried out using the snowball sampling technique, namely with the local community and community leaders who understand the culture and social life of the Penglipuran traditional village community. The data analysis technique uses triangulation of sources, techniques and time. Secondary sources are taken from the latest statistical data as well as online journal and newspaper articles. The aim of this research is to find out how the social, cultural life and strategies of traditional village communities maintain their culture and customs in the current era of globalization.

C. Results and Discussion

1. Penglipuran Traditional Tourism Village

Not only Penglipuran Village, there are also other traditional tourist villages in Bali, including Guliang Kangin Tourism Village and Bebek Mebaris Tourism Village. However, of the three traditional tourist villages, Penglipuran tourist village is one of the unique and interesting tourist villages. The reason is that this village is a traditional village which is famous for its cleanliness. Penglipuran Village is even included in the

⁴ Belqis Yasmien et al., "Konsep Sustainability Tourism Dengan Tema Smart Cultural Tourism Pada Desa Penglipuran, Bali The Concept of Sustainability Tourism With The Theme of Smart Cultural Tourism in Penglipuran Village, Bali" 2 (2021): 06–15, <https://jurnal.unej.ac.id/index.php/MATRAPOLIS/index>.

list of the cleanest villages in the world, far from high-rise buildings, air pollution and cars passing by on the streets.⁵

According to Made Arini Hanindharputri in the 2018 SENASDAR proceedings, the definition of a tourist village is a self-help and self-supporting group of people who have social activities of a tourism nature, where every activity developed aims to increase understanding of tourism among village communities, accommodate their role and participation in their area, increase the value of tourism and empower it for the welfare of society.⁶ Then Hadiwijoyo (2012) in Hendriyati also states that a tourist village is a village that offers an atmosphere that shows authentic rural life, such as socio-economic, socio-cultural, customs, daily life, house buildings that are still traditional, unique and interesting as well as has the potential to develop various tourism components such as attractions, accommodation, food, drinks and all tourist needs.⁷

The life of the people in Penglipuran Village can be a role model for other villages to protect the environment and preserve nature by keeping it clean. In fact, Penglipuran Village already had sustainable village status long before it became the cleanest village in the world. Cleanliness is maintained because in every corner of the trash can there is a prohibition on littering that is adhered to. Cleanliness in Penglipuran Village is not only visible from the absence of rubbish, but the spatial layout is precise and makes for a nice view. This good spatial planning has been regulated in village customary regulations which are binding on everyone in the village, including tourists. These village regulations are known to be in direct contact with the natural preservation of the village area. Penglipuran Village has long held the status of a sustainable village. In 1995, Penglipuran Village received the Kalpataru award for their efforts in saving the environment.

Based on its geographical location, Penglipuran Traditional Village is included in the administrative area of Kubu Village, Bangli District, Bangli Regency, Bali Province. It is located to the north of the center of Bangli Regency at a distance of

⁵ Sofyan arif Candra Sakti, "Uniknya Pemakaman Di Desa Penglipuran Bali, Berbeda Dengan Desa Adat Lainnya Artikel Ini Telah Tayang Di TribunJatim.Com Dengan Judul Uniknya Pemakaman Di Desa Penglipuran Bali, Berbeda Dengan Desa Adat Lainnya," *TribunJatim.Com*, 2020, <https://jatim.tribunnews.com/2020/01/27/uniknya-pemakaman-di-desa-penglipuran-bali-berbeda-dengan-desa-adat-lainnya>.

⁶ Prosiding Senasdar, *Prosiding Senasdar 2018 1*, 2018.

⁷ Lutfi Hendriyati, "Upaya Masyarakat Di Desa Wisata Penglipuran Dalam Menjalankan Sapta Pesona," *Journal of Tourism and Economic* 3, no. 1 (2020): 49–57, <https://doi.org/10.36594/jtec.v3i1.54>.

around 5 km, while the distance from Denpasar City is 45 km.⁸ The following are the territorial boundaries of the Penglipuran Tourism Village: North: Kayang Village; East: Kubu Village; South: Gunaksa Village; West: Cekeng Village.

In accordance with the Penglipuran Tourism Village monograph, it shows that the Penglipuran Traditional Village has existed since the time of the Bangli Kingdom around 700 years ago. The name Penglipuran itself comes from the words "pengeling" and "pura". Pengeling means reminder, starting from the root word eling or remember, while the word pura is a place or ancestral land. This is in line with Negarayana, in its article saying that the word Penglipuran means remembering their ancestral land or place of origin. It is also stated that the word Penglipuran comes from the word penglipur lara which means entertainer. This means that Penglipuran is a place to entertain people who come.⁹

The elders or penglingsir stated that the ancestors or predecessors of Penglipuran Village came from Bayung Gede Village, Kintamani. They were people who were assisted by the King of Bangli to become soldiers or were assisted by their personnel in the affairs of the Kingdom. Because the distance traveled from the Kingdom Center and Bayung Gede Village is 25 km (remembering that in the past people traveled on foot or by horse), therefore on the way they often rested in an area called Kubu.

As time went by, some of the residents of the Bayung Gede community were moved and made into a resting place for soldiers in the Kubu Village area. This aims to facilitate communication and close the distance between the Kingdom and several residents of Bayung Gede Village. Because of this, there were more and more Bayung Gede people living in the Kubu area and eventually they formed their own village which was free from their obligations as Bayung Gede residents. For this reason, Penglipuran Village was previously known as Kubu Bayung Village (Bayung people who live in the Kubu area). This community then built their own holy place called Pura Kahyangan Tiga. However, the village layout and the concept of their ancestral village still follow the concept in Bayung Gede Village. The existence of the Bayung people living in Kubu Village was the forerunner to the establishment of the Penglipuran Tourism Village in Bangli.

⁸ Yasmien et al., "Konsep Sustainability Tourism Dengan Tema Smart Cultural Tourism Pada Desa Penglipuran, Bali The Concept of Sustainability Tourism With The Theme of Smart Cultural Tourism in Penglipuran Village, Bali."

⁹ Ida bagus putra Negarayana, "Resiliensi Ekonomi Masyarakat Desa Wisata Penglipuran Di Tengah Pandemi Covid-19," *Jurnal Kepariwisata* 20, no. 2 (2021): 144–58, <https://doi.org/10.52352/jpar.v20i2.497>.

2. Penglipuran Traditional Tourism Village Strategy in Facing Globalization

Penglipuran Traditional Village is a village whose people still preserve traditional customs and culture in their daily lives. Mr. I Wayan Budiarta as Head of the Penglipuran Traditional Village, he explained that the Penglipuran Traditional Village environment still maintains traditional life, one of which is the existence of a vision from the Traditional Village, which is then developed into a reference vision, programs so that the vision is implemented in a strategy-based life.¹⁰

First, the vision of community-based tourism management in Penglipuran village. Penglipuran Village is one of the tourist villages in Bangli Bali which is based on community empowerment. Penglipuran Tourism Village has the concept of community empowerment in that it directly involves the local community which is divided into several organizations under the auspices of the Regional Government and the Tourism Awareness Group (Pokdarwis).¹¹ This village also implements a regulatory system for sharing operational profits from the sale of Penglipuran packages by dividing a levy of 4% every month to the government. In increasing these opportunities, the Traditional Village community builds cooperation linked to the creative economy which provides opportunities so that prosperity in every activity is guaranteed.

Second, protecting the environment of Penglipuran village is not lost but is still preserved by the community. The Penglipuran Traditional Village community, in responding to this development, will continue to preserve their culture by adapting to what is appropriate and what is not appropriate in the culture of the Penglipuran Traditional Village. As with developments in the digital era, to communicate, people use social media, both with the Penglipuran community themselves and with other people, especially if it is related to tourism, it is done using a more modern system by utilizing communication tools such as social media to make it easier and faster. However, there are certain things that are still done from the past until now, namely village announcements which are done manually (reading the announcement out loud around the village).

Another attitude of maintaining local wisdom in the era of globalization is by keeping the environment sustainable. The utilization or use of land which has become the ancestral heritage of the Penglipuran village community is truly well preserved and

¹⁰ I Wayan Budiarta, "No Title."

¹¹ Adrian Agoes, Sely Gustini, and Haikal Alma Nadhira, "Pengelolaan Pariwisata Berbasis Masyarakat Di Desa Penglipuran (Community Based Tourism Management in Penglipuran Village)," *Manajemen Dan Pariwisata* 2, no. 1 (2023): 1–9.

local wisdom is maintained. By maintaining this local wisdom, the sustainability of the Penglipuran village area is sustainable.¹² Penglipuran traditional village has a bamboo forest covering an area of 45 hectares where the land or land from the bamboo forest has provisions for management and sales. If the Penglipuran village community wants to sell their land, the buyer must be a community member of the Penglipuran Traditional Village or if no community member is requested, it will be purchased by the traditional village itself as village property. Bamboo forest land cannot be converted because bamboo forests have economic value, ecosystem value, historical value, religious value, which if used or told about this value will become a tourism article.¹³

Third, the Penglipuran Traditional Village Community has a life guide based on the Tri Hita Karana philosophy. The word Tri means three while Hita means happiness and Karana means cause. So Tri Hita Karana is interpreted as three causes of happiness, these happiness include Parahyangan, Pawongan and Pabelasan; Parahyangan is a harmonious relationship between humans and Ida Sang Hyang Widi Wasa / Brahman the creator / God Almighty; Pawongan is a harmonious relationship between fellow human beings; Pabelasan is a harmonious relationship between humanity and its natural environment.¹⁴

Tri Hita Karana is a local wisdom teaching that is used as a basis for the Balinese people to live a harmonious life among the diversity of tribes, cultures and religions in Indonesia. Harmony is meant by harmony and obedience to God Almighty, the relationship between humans and humans must be mutually respectful, always have the enthusiasm to build friendship, and help fellow humans in the natural environment (plants, animals, public buildings, water flows, etc. others) are related to each other.¹⁵

Apart from that, there are norms used based on the *Tri Hita Karana* concept, which means three causes of happiness. *Tri Hita Karana* is also used as a guide for the community to act. There are many values from Hindu teachings in society that have noble meaning in everyday life, such as, *Tat twan asi* (respect for fellow human beings), *Salunglung Sebayantaka* (a sense of oneness), *Beriuik Siu* (unity and cohesion), *Menyama Braya* (brotherhood), *Phala* (belief). with results and actions), *Bhakti Marga* (devotion to the state, government and religion), *Karya Marga* (values that encourage

¹² Lokal Di and Desa Penglipuran, "Pengelolaan Lahan Berbasis Kearifan Lokal Di Desa Penglipuran" 8, no. 2 (2019): 80–89.

¹³ Budiarta, "No Title."

¹⁴ M.A.D. Pradnyana Dita et al., "Penglipuran Sebagai Desa Edukasi Berbasis Tri Hita Karana Dalam Pengembangan Karakter SD," *Indonesian Values and Character Education Journal* 2, no. 2 (2019): 97–105.

¹⁵ Budiarta, "No Title."

community solidarity in working to create a village). The norms that exist in Bali to this day still exist and are well known because every time there is a violation of the norms, the community will hold a ceremony which aims to neutralize the situation with the aim of preventing a disaster or accident.

Uniquely, in the Panglipuran Traditional Village there is only 1 caste, namely Sudra. These castes have the same position so that there are no levels between one another. This is certainly interesting, especially since Hinduism is a religion that is synonymous with caste. This case proves that in Penglipuran village the principle of humanism in social life has been influenced, that all are equal and there are no levels. This can be reflected in the language used in the Penglipuran Traditional Village, which is almost the same as the language in Bali in general, such as Balinese Alus which is used in formal events, Balinese Madya which is used by middle class people, Balinese Kasar which is used by people at the lower class level.¹⁶

Fourth, the Penglipuran village community government organization. In this case there are 2 organizations, namely the Pakraman Panglipuran Village Institute, the system of this government is structured into one traditional leadership (Prajuru Desa Adat Panglipuran), whose duties and obligations have been regulated in living rules for fellow krama in order to create a safe and peaceful life. The second is the Pakraman Environmental Service Agency, here the leader is the environmental head who is directly elected by the residents. The Head of the Environment has the task of being an extension of the sub-district government in providing administrative services to the community.¹⁷

Fifth, the Penglipuran village marriage system. Marriage is a legal agreement between people that forms a kinship relationship and is also a local cultural tradition of formalizing a normal relationship between people. Marriage is formalized with a wedding ceremony aimed at forming a family, but the form and purpose of the marriage can also differ depending on local culture. As for marriages in the Penglipuran Traditional Village, polygamy is also prohibited. Polygamy is a marriage system where one party marries more than one person of the opposite sex at the same time, which is contrary to the practice of monogamy which only has one husband or wife.¹⁸

¹⁶ FITROTUL FAJRIN, "Dinamika Sosial Budaya Masyarakat Desa Adat Penglipuran Di Era Globalisasi," *Harmony: Jurnal Pembelajaran IPS Dan PKN* 6, no. 2 (2021): 110–18, <https://doi.org/10.15294/harmony.v6i2.47442>.

¹⁷ FAJRIN.

¹⁸ I Nyoman Putu Budiarta, I Wayan Suka Wirawan, and I Nyoman Srimurti, "Pemberian Karang Memadu Sebagai Sanksi Adat Untuk Mencegah Poligami Di Desa Adat Panglipuran," *Kertha Wicaksana* 15, no. 1 (2021): 54–61, <https://doi.org/10.22225/kw.15.1.2806.54-61>.

There is a strict prohibition against polygamy in Penglipuran village, therefore there are strict rules regarding village marriage laws, someone who violates polygamy regulations will be exiled to *Karang Memadu*, which is a special place for people who practice polygamy with their wives and their movement space is limited because they are only allowed to pass through certain roads in the village. The marriage ceremony of polygamous people is not led by the highest leader in the village and the marriage is not considered valid, they are prohibited from praying in temples which are the responsibility of the Traditional Village and they are allowed to pray in their own temples. Customary regulations that are coercive in nature and accompanied by strict sanctions are a form of overcoming behavior that is inhumane in their beliefs.¹⁹ This regulation was implemented with the aim of empowering women. In Hindu religious teachings, as much as possible, avoid polygamy. This is also the same as Panglipuran village which prohibits its people from polygamy.

The Penglipuran Traditional Village community also has a prohibition against marrying their own neighbors because they are considered like their own relatives. However, if residents of the Penglipuran Traditional Village want to marry someone outside the Village, this is permitted on condition that one of them comes from the Penglipuran Traditional Village and the other enters and lives in the Panglipuran Traditional Village, but there are consequences for men from outside the village who enter the Traditional Village. Penglipuran are considered women by the local community because traditional duties are carried out by women, not men. Penglipuran Traditional Village uses the patrilineal principle in its kinship, that is, relationships are calculated based on the father's lineage. For men who marry girls from different families, they are still bound by the rights and obligations of their family of origin. However, if a woman marries into a family of different origin, then she joins the Sumaniya family.

Sixth, traditional house building based on environmental preservation. The village community agreed to preserve and maintain three traditional house buildings, namely the entrance gate to the yard, the patpaong, and the bale sekanem for traditional religious ceremonies. These three buildings are in accordance with the traditional building structure in the Panglipuran Traditional Village. The village community itself agreed that the roof should be bamboo, the walls be gedhek or bamboo padhas, and the floor should be made of ceramics that have been adapted to today's times.

The shape of the traditional village building consists of different main buildings such as; (1) West/Kauh, there is a traditional house, a holy place or sanggah, a kitchen

¹⁹ Budiarta, Wirawan, and Srimurti.

or paon, and a lodge. (2) East/Kangin, there is a gate containing a bale sekenem. Each building adopts an angkul-angkul which is the front gate or main entrance that faces each street (rurung ghede). Each pawongan has three doors, namely the main door to the main road of the Traditional Village, a circular road (for motorists), connection doors to the right and left which are used to maintain family togetherness. The shape of the building has the following functions; (a) Ruling the place used for worship in a family; (b) Angkul-angkul, the main door or entrance gate which does not have a door, Angkul-angkul Panglipuran Traditional Village itself has the main characteristic that in each main door there is no door, because basically the community still adheres to traditional values (beliefs).) who still believe that every visitor or guest has good intentions in visiting; (c) Loji, a place used as an open and closed place, loji is usually used for the residence of the head of the family; (d) Bale Sakenem, a place used in traditional ceremonies such as wedding ceremonies or mepayas, death ceremonies, and tooth cutting ceremonies (mapandes); (e) Kitchen (Paon), a place to prepare food.²⁰

Seventh, regulations for burial of corpses. The people of Penglipuran Traditional Village have a different method of burial from other Traditional Villages. The cemetery in Penglipuran Traditional Village is divided into 3, namely; (a) cemeteries used by people who died due to suicide, accidents and serious illness; (b) cemeteries used for newborns and those who died before marriage; (c) public cemetery. The village burial system is also different from other traditional villages where burials for women must face upwards or skyward because women are a symbol of the motherland. Meanwhile, burials for men must be on their stomachs because men are a symbol of the celestial father, so their burial must be facing downwards or the earth. This village's funeral procession is also different in its funeral procession where the people of the Panglipuran Traditional Village do not burn someone's corpse or do not use bade but at the funeral of someone who has died the body is buried or buried. The village funeral process also includes bade but in this process it is not the body that is burned but a substitute called gesi-gesi which is made from reeds and then burned.²¹

D. Conclusion

²⁰ Iwan Priyoga and M. Maria Sudarwani, "Kajian Pola Ruang Dan Rumah Adat Desa Penglipuran Bali," no. 2010 (2018): A066–72, <https://doi.org/10.32315/sem.2.a066>.

²¹ Budiarta, "No Title."

Penglipuran traditional village has many cultures that exist to this day. The social values that exist in society all contain ancestral meaning which is the foundation in society's daily life. In facing the current digital era, the local community has agreed to implement very strict village regulations, and there are even sanctions for violating them. The following are 7 customs that have been carried out from generation to generation and have even become the community's strategy in facing the digital era, namely: (1) the vision of community-based tourism management in Penglipuran village; (2) ensuring that the Penglipuran village environment is not lost but is still preserved by the community; (3) The Penglipuran Traditional Village Community has a life guide based on the Tri Hita Karana philosophy; (4) Penglipuran village community government organization; (5) Penglipuran village marriage system; (6) Traditional house building based on environmental preservation; (7) Regulations for burial of corpses.

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