

SPATIAL ALTERATION AT UBUD TRADITIONAL VILLAGE, GIANYAR, BALI IN THE GLOBALIZATION ERA: A CULTURAL STUDY

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ABSTRACT

In the era of globalization much spatial alteration has taken place at Ubud Traditional Village, Gianyar Regency, Bali as the consequence of fast development of tourism. The aspects which have changed, as the result of the shift from agricultural culture to tourism culture since 1970, include the spatial relationship between man and God (*parhyangan*), the spatial relationship between man and his environment (*palemahan*), and the spatial relationship between man and his fellow being or the three things which cause physical and spiritual prosperity among human beings.

This research in cultural studies was conducted to reveal the spatial alteration which had taken place at Ubud Traditional Market in the globalization era especially since 1970 as the consequence of the fast development in tourism. The data were analyzed by applying qualitative analysis technique, eclecticism of the theory of change, the theory of space, the theory of hegemony, and critical and practical theories. The research was conducted by employing qualitative method which features cultural studies.

The results of the research show that the increase in population and in what is needed by tourism has led to the spatial alteration in *parhyangan* in the village and home levels. The spatial alteration in *pawongan* as a unity of membership (*krama*) does not take place and the spatial alteration in families does not either. This indicates that Ubud Traditional Village is getting more complex in facing modern and global condition with its commercial culture. Its tradition, agricultural culture and nature have contributed to the development of tourism. In regard to *palemahan*, *catus patha* has not been the only center of orientation any more. The settlement of the population has followed the development of tourist facilities. Tourism has also altered the land usefulness causing zero-settlement based on groups of *banjar* (neighborhood under a traditional village) to be irrelevant. In regard to the patterns of space occupied by families, the walls built to separate one family from another have been demolished; the buildings (*bale*) have been rehabilitated, *teba* (the unoccupied part of a compound where animals raised for sale are usually kept and rubbish are usually gathered) has been exploited. The change in people's behavior from being non commercial into commercial has blurred the layout and function of the buildings built in the zones of *madya* (immediate level) and *nista* (lower level).

Key word: spatial alteration, globalization, tourism, *Tri Hita Karana*, Ubud Traditional Village

INTRODUCTION

Physically and geographically, Ubud Traditional Village is an agricultural village with its agricultural culture, as the other villages in Bali in general. The rice fields on which the villagers' income depends on are not fully flat, especially those which are located along where the rivers bend. Such rice fields are close to the river banks or the hilly areas, making the roads bend.

The development of tourist industry at Ubud Traditional Village especially since 1970s has caused the spatial patterns to change significantly, adapting to what is needed by the development of tourism. The increase in the number of tourists coming to Bali from year to year has led to the increase in the availability of tourist infrastructure and facilities which has needed more and more space, and has caused newcomers to come. The shift in function of the land cannot be avoided. In other words, the development of tourism has resulted in spatial alteration both in the village and residence levels. Such spatial changes can be noticed in the aspects of local genius *Tri Hita Karana*. Those aspects include spatial alteration in *parhyangan* (the

relationship between man and God), *palemahan* (the relationship between man and his nature), and *pawongan* (the relationship between man and his fellow being).

The problems in this study are formulated in the forms of questions about how the spatial alteration has taken place in regard to *parhyangan*, *pawongan*, *palemahan* and its effect on Ubud Traditional Village in the globalization era. The data were analyzed using qualitative analysis technique through eclecticism of the theory of change, the theory of space, the theory of hegemony, and critical and practical theories.

DISCUSSION

The spatial alteration at Ubud Traditional Village, Gianyar Regency in the era of globalization of tourism which has taken place so fast since 1970s can be viewed from the aspects of local genius *Tri Hita Karana*. The changing aspects include spatial alteration in *parhyangan* (the relationship between man and God, spatial alteration in *pawongan* (the relationship between man and his fellow being), and spatial alteration in

palemahan (the relationship between man and his nature). Such changes match the theory of change, the theory of space, the theory of hegemony, and critical and practical theories.

The results of the research show that the increase in the number of population and in what is needed by tourism has resulted in spatial changes in *parhyangan* in the levels of village and residence. *Mandala Pura Kahyangan Tiga* (*mandala* refers to a particular arena made available at every temple in Bali; *Kahyangan Tiga* means the main three temples built at every traditional village in Bali) is widened but its original form is maintained. *Sanggah /pamerajan* (family temple), and *palinggih* (a kind of shrine) are renovated and altered with bigger ones which are made of better materials with better ornaments. The change in the form of *palinggih* does not much influence the space of *sanggah /pamerajan* but changes its spatial value.

The spatial alteration in *pawongan* indicates that tradition is maintained in the modernity of tourist industry undergone. The community life as a unity of membership (*krama*) does not change and the family life does not either. Such a

spatial alteration means that Ubud Traditional Village is getting more complex in facing the global-modern condition with its progress in commercial culture. The existing tradition, including the agricultural culture, the natural capital and the arts, has greatly contributed to the development of tourism. A meaningful “globalization” has taken place because the local community has lived a global and local life. This has caused the villagers to be “subject and object of development” making them prosperous.

The spatial alteration in *palemahan*, *catus patha* has not been the only center of orientation. Even the people’s residence has followed the development of tourist facilities. Tourism has also changed the usefulness of land making the zone for residence based on the groups of *banjar* (a neighborhood under a traditional village) not dominant any more. Related to the patterns of compound, the walls surrounding the compound have been demolished, the *bales* (buildings) have been rehabilitated, and the *teba* (unoccupied part of the compound where animals kept for sale are usually kept and rubbish is usually gathered) has been exploited. The change

in the *banjar* members' behavior from being non commercial into being commercial has blurred the layout and function of the buildings in the zones of *madya* (immediate level) and *nista* (the lower level). The shift in building pattern has resulted from the absence of *jempeng* and *jineng* (buildings where rice is usually stored) in many houses. The new buildings with their commercial functions have been oriented toward the market. And the buildings for rent are not generally oriented toward *natah* (the yard).

The consequence is that there has been a harmonious synergy between tradition and modernity of global tourism which has resulted in prosperity for the local community. To the local community, the changes mentioned above indicate that the village is getting more complex in facing the global modern condition. Such a phenomenon has not only affected the traditional community as a unity of the village membership (*karma*) but also the families and the individuals within the families, although the local tradition has not disappeared. The community recognizes that the existing tradition, the agricultural culture,

the natural capital and the arts have contributed to the development of tourism. In other words, a meaningful "globalization" has taken place as they have lived a local and global life. This has caused the local community to be the "subject and object" of development. As implied and requested by Perda Bali No. 3 (Local rules and regulations) concerning tourism that there should be a harmony between the development of tourism on one hand and the culture and community as the owner on the other. Such a relationship should mutually support and benefit each other.

The research findings concerning the spatial alteration at Ubud Traditional Village in the era of globalization of tourism are related to *Tri Hita Karana*, that is, *parhyangan*, *pawongan*, and *palemahan*. The three findings are as follows: *the first one* is related to *parhyangan*, that is, there has been a shift in appropriateness. *the second one* is related to *pawongan*, that is, there has been a rise in social entity fanaticism. *The third one* is related to *palemahan*, that is, there has been a decrease in the belief in the religious values of space.

CONCLUSION

It can be concluded that the spatial changes in *parhyangan*, *pawo ngan*, and *palemahan* have not changed the essence of Ubud Traditional Village as an entity of traditional area with its agricultural culture, tradition, religion and arts in spite of the development of the modernity of tourism in the era of globalization. Moreover, the traditional and cultural capital can be converted into the economic capital, that is, the tourist capital for the local community.

Therefore, all the parties which are involved such as the government (the political aspect), entrepreneurs (the economic aspect), and the community (the cultural aspect) should work together for the development of Ubud Traditional Village in accordance with what has been implied by *Tri Hita Karana*. The *first* suggestion is that the government should be aware that the development of tourism ought to be under control as what has been done so far so that there will be no change in the identity of Ubud Traditional Village as a unified system of *parhyangan*, *pawo ngan*, and *palemahan*. The *second* suggestion is that the

entrepreneurs in tourism are obliged to preserve the local interests. This can be done by giving wide opportunities to the local human resources to be the landlords/landladies in their home land. The *third* suggestion is that the community of Ubud Traditional Village is expected not to be easily made to change the space of its village due to the temptation of the tourist commercialism. It should be strongly stressed that land and space belong to the Balinese culture.

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