

# CULTURAL CAPITAL AS TOURISM DEVELOPMENT BASIS IN TRADITIONAL VILLAGE OF KUTA

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## ABSTRACT

Tourism is a favourite sector in improving Bali revenue and kind of tourism developed is cultural one. In cultural tourism, it takes place meaning modification of cultural practice by *krama* (member) of traditional village) in order to cultural capital can survive in the middle of tourism dynamic condition. This research entitled “Cultural capital as tourism development basis in traditional village of Kuta”, by proposing three problems, namely how is the process of cultural capital as tourism development basis, what factors can motivate tourism capital as tourism development basis, and what is the meaning of cultural capital as tourism development basis.

The research is conducted using qualitative method and cultural studies approach, so data analysis is conducted in descriptive qualitative and interpretative ones. Selection of traditional village of Kuta as research location based on consideration that traditional village of Kuta having integrated tourism facilities for facilities addressed to member of traditional village. The review about cultural capital as the tourism development basis in this traditional village of Kuta, eclectics theories consisting of Hegemonic theory of Gramsci, co-modification theory of Karl Marx and Adorno, discourse-power/knowledge and truth theory of Foucault and deconstruction theory of Derrida.

Based on the research output, it can be known: (1) Cultural capital process as tourism development basis in traditional village of Kuta is inseparable from foreigners arrival in traditional village of Kuta, the entrance of Military (The Cooperative Center of Arm Force) in managing Kuta beach and the occurrence of Bali bombing tragedy on October 12<sup>th</sup>, 2002; (2) The factors that motivate cultural capital as the tourism development basis in traditional village of Kuta, such as motivation and the necessity of tourists visiting traditional village of Kuta, tourism hegemony, changing of life philosophy of member of traditional village from idealism into pragmatism one and the image as *global village*; (3) Cultural village as tourism development basis in traditional village of Kuta has innovation, religious, preservation of cultural, political identity and prosperity meanings.

Behind the success of cultural capital as tourism development basis, it improves live prosperity, and also it causes negative effect such as there is *krama* (member) of traditional village for losing their cultural capital. They are marginalized in economic field as they have no cultural capital in term of knowledge and skill in tourism area and it is said to be “*kidang nyirig pangkung*”; they cannot

utilize the opportunity of tourism market well. As consequence in traditional village of Kuta, there are still poor families and they have no suitable housing.

**Key words:** cultural capital, tourism development, traditional village of Kuta

## I. INTRODUCTION

Tourism becomes the favourite sector that can improve foreign exchange and local revenue in Indonesia. In tourism development in Indonesia, it focuses on uniqueness of cultural capital in each area, so every tourism destination in Indonesia has its own characteristic. Bali government through Local Regulation Number 3 of 1974, revised into Local Regulation Number 3 of 1991 concerning Cultural Tourism, has determined Balinese culture having its soul of Hindu religion as capital in tourism development. Within tourism development the cultural practices keep on the most dominant attraction that motivates tourists visiting Bali at this moment (Prameswari: 2005: Ardika, 2007:74).

As tourism development basis, the social relationship of cultural capital and tourism in traditional village of Kuta show the culture has been the state propaganda and market to invite society to be able to accept market ideology which is full of competition and pragmatic life style. According to Abdullah (2006: 16-19; Pendi: 1996: vii), the culture is not the guidance only that determines code of conduct in society to be obeyed or to be direction in practice related to religiosities, but is also as capital of tourism promotion for interest struggle in having economic benefits of tourism market.

This research focuses in traditional village of Kuta having integrated tourism facilities for facilities addressed to *krama* (member) of traditional village. Cultural capital does not state firmly its function for member of traditional village of Kuta, but also its significant performance in giving solution outside cultural problem, namely tourism development. Within individual level, in one side it can be observed the resistant process of member of traditional village of Kuta toward manipulation for market ideology symbol and the political struggle of cultural identity to maintain traditional village, on the other side it takes place reproduction of cultural identity to fulfill motivation or tourists' taste as well as globalization process for sustainable and developing tourism.

How is the process, factors and what the meaning of cultural capital as the tourism development basis concerning how "culture of origin" is represented as tourism attraction in traditional village of Kuta, as the focus of problem in this research to be expected to clarify existence aspect of "productive" of cultural capital

as life guidance in adaptation as well as life sustainability and “reproductive” aspect of cultural capital as tourism development basis following new trend in contemporary society changing due to tourism hegemony.

## II. DISCUSSION

A traditional village of Kuta on *Trihita Karana* (*palemahan*, *pawongan*, *parhyangan*) basis has cultural capital both intangible and tangible from traditional to contemporary as complementary tourism development basis toward tourism activity. The cultural capital is operationally like nice beach as part of *palemahan*; friendly life attitude, life style in managing village area and its beach, both as fishermen, massage person, souvenir seller, gold artist and Balinese style house as part of *pawongan*; religious tradition of ceremonies such as *melasti* (ritual procession) at beach, *tawur kesanga* (purification procession) followed by *tabuh rah* (commencing ceremony), *pengrupukan* (one day ceremony prior to silence day) followed by *ogoh-ogoh* parade for the sake of *nyepi* (silence day), *ngembak geni* (the day after silence day ceremony) which followed by the activity of *pasar majalangu*, and *nangluk merana* ceremony, in term of dancing/orchestra, *ngelawang*, *Kuta Carnival*, *penjor* competition and architecture art such as holy buildings as part of *parhyangan*.

Cultural capital process as tourism development basis of traditional village of Kuta is inseparable from the arrival of foreigner to traditional village of Kuta such as Mads Johansen Lange which is well-known as Tuan Lange and Vannie Walker which is well-known as K'tut Tantri or Miss Manx. Tuan Lange established coconut plant and open export-import company and in 1839 he has got the trust from *syahbandar* (wholesaler) in Kuta from Kesiman King, Gusti Ngurah Gede Kesiman. In the meanwhile, K'tut Tantri in 1930s as the foster child of a king in Bali, established hotel “Swara Segara” where the building of his hotel shows local capital culture. Starting 1960s to 1990s the massive tourism development takes place by the arrival of much capital entrepreneur supported by government policy to develop cultural tourism by approving Bali Local Regulation Number 3 of 1974. *Krama* (member) of traditional village having friendly, open characters and high tolerant has euphoria as they have big economic benefit from making cultural capital as the tourism development basis.

When the victory of New regime from 1980s to 1990-an, in this case the Government of Badung regency and PUSKOPAD (The Armed Forces Cooperation Center) enter into managing unit business of beach seller and art shops in traditional village of Kuta. *Krama* (member) of traditional village feels unhappy and then conducts negotiation and destruct café and tourism facilities at beach under management of PUSKOPAD, and finally traditional village of Kuta can manage its cultural capital in term of activities at beach and its own arts hops in 1999. After that when a tragedy of Bali bombing dated 12 October 2002 takes place, *krama* (member) of village shows cultural capital in handling the effect of this bomb tragedy quickly and spontaneously such as quick in giving assistance to bombing victims and conducts ritual ceremony to return purity of the area. There is no anarchy or revenge done, although this action is worried by the safety staff. Cultural capital in term of friendly attitude, high tolerant and creative in doing innovation makes cultural capital of traditional village of Kuta changes from individualism into collectivism, observing from the events of Kuta carnival, so the image of traditional village of Kuta as safe and comfort destination keep on maintaining.

The factors that motivate for cultural capital as tourism development basis in traditional village of Kuta, such as motivation and the necessity of tourist, tourism hegemonic, the changing of life view of traditional village, and the image as global village. Through the existence of motivation and necessity of tourists visiting traditional village of Kuta, *krama* (member) of traditional village involves in tourism services to meet the motivation and demand of these tourists. Deconstruction of cultural practices in tourism development shows the occurrence of economic order of synthesis with symbolic power, where traditional village of Kuta has symbolically a full power toward its cultural capital, but in practice it cannot be separated from any power relation of tourism hegemony on the basis of capitalist market ideology. The changing of life view from agriculture into pragmatic one in accordance with the tourism market demand, make them that they must adapt quickly in order their cultural capital has practical value and beneficial in improving prosperity and tourism development. As consequence, cultural capital of traditional village of Kuta has been part of global tourism culture, so traditional village of Kuta has image as global village, an image which is currently proud so much. Globalization

phenomenon appears in accordance with the proud of *krama* (member) of traditional village toward the image of global village as seen in the events of Kuta Carnival.

The meanings of cultural capital as tourism development basis in traditional village of Kuta are such as innovative, religious, preservation of cultural capital and prosperity meanings. Innovative meaning has the orientation and future hope based on local and global context of global tourism development, so it appears in the surface are simulacrum, more and more simulated society, and cheat in global image which is full of competition. Tourism is expected to be able to improve life prosperity of *krama* (member) of traditional village, in other side it is expected for being able to preserve and develop cultural capital which is inseparable with identity of religious traditional village. So that is why, in traditional village of Kuta can be witnesses activity of member of traditional village having sacred one in accordance with profane tourism activity, so it takes place post-spirituality phenomenon namely the mixed of material and non material ones. The post-spirituality phenomenon is seen on ritual procession of traditional village of Kuta. Cultural capital experiences art by metamorphosis, it takes place the changing from ritual to theater, such as ritual procession of *melasti* at beach arranged like a performance stage so it can be seen by tourists well while conducting activities of sea, sand and sun set. In the middle of this phenomenon, the tourism is considered for being able to strengthen identity and belief of *krama* (member) of traditional village toward religious-magic and strengthens religiosity feeling, so it appears the term “*cakra yadnya*” to describe harmony of tourism activities with religious activities to be prosperous life. This phenomenon shows politically more and more strengthen of identity of traditional village on *Tri Hita Karana* basis.

It is, however, a strong market ideology pressure in tourism hegemony, making prosperity to all *krama* (member) of traditional village which is expected not fulfilled yet, and there is still *krama* (member) to be marginalized in tourism development. It has taken place symbolic manipulation of market ideology, namely behind the glamour of tourism activities and the density of growth for tourism accommodation, there are still *krama* (member) of traditional village in poor condition. Marginalization in economic field due to no cultural capital such as low knowledge and skill is analogized as “*kidang nyirig pangkung*”, it means a deer runs

backward into the bank of valley that cannot see the direction well. They are falling into poor condition due to competition victim of capitalists, it is seen from the existence of *krama* (member) of traditional village who sell their ancestor land and finally they have no house anymore and they live in not suitable house at this moment.

### III. RESEARCH NOVELTY

The research novelty in this research are as follows :

- (1) The process of cultural capital as the tourism development basis in traditional village of Kuta runs spontaneously, as it is motivated by the attitude of euphoria of *krama* (member) of traditional village accepts tourism in open and creative ones that they feel give some big economic benefits;
- (2) The development in any tourism facilities and attitude as well as activity of *krama* (member) of traditional village in tourism field becomes a new social of status symbol, symbolic status as modern village or global village.
- (3) Cultural capital as tourism development basis is symbolized as a *cakra yadnya*, it means cultural practices and tourism activities are believed as holy sacrifice, like a *cakra* that is expected to keep on running while reaching the peak of life in this globalization. The term of *cakra yadnya* in Cultural Perspective is equal to glocalization one, it means the local to be produced as global and localization of global one into tourism development. Simulacrum phenomenon and post-spirituality appears to escort glocalization process;
- (4) When the Bali bombing tragedy on 12 October 2002, cultural capital is the basis in handling tragedy of bomb effect. *Krama* (member) of traditional village in high tolerant and creative to conduct innovation of cultural capital in establishing the image of traditional village of Kuta as tourism destination such as seen in ritual procession of *Karipubhaya* and event of Kuta Carnival;
- (5) Euphoria period of tourism has passé away, so cultural capital as tourism development basis in traditional village of Kuta shows a political struggling process of identity as the implementation of resistance of *krama* (member) of traditional village toward market ideology where traditional village sustainability can be maintained;

- (6) Negative excess of cultural capital as tourism development basis is seen from the existence of *krama* (member) of traditional village of Kuta who lost cultural capital, it is analogized as “*kidang nyirig pangkung*”, it means a deer run backward in the bank of valley that cannot see the direction well, and finally they fall into the valley, they are falling in poor condition as the victim of competition of capitalist market;
- (7) The struggle to eradicate symbolic manipulation of tourism hegemony to implement sustainable community based tourism in traditional village of Kuta takes a long time and need support from all parties like state, market and society.

#### IV. CONCLUSIONS

Based on research toward cultural capital as tourism development basis in traditional village of Kuta it can be concluded : (1) Cultural capital process as tourism development basis in traditional village of Kuta initiates from the arrival of foreigners in traditional village of Kuta, both the activity of selling and tourism activities, such as Tuan Lange and K'tut Tantri. In 1960s-1990s tourism hegemony is getting stronger and stronger seeing from massive tourism development due to the arrival of big market entrepreneur supported by government policy, by approving Local Regulation of Bali Number 3 of 1974; (2) Factors that motivate cultural capital as tourism development basis in traditional village of Kuta, such as tourists' motivation and necessity, tourism hegemony, changing of live view and image as global village; (3) Cultural capital as tourism development basis in traditional village of Kuta has innovation, religious, cultural preservation, prosperity and identity political meanings.

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