

THE STRUGGLE OF UNITED NUSA DUA IN SEIZING TOURISM MARKET IN BUALU CUSTOMARY VILLAGE

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ABSTRACT

This study discusses the existence of United Nusa Dua in its efforts to seize the tourism market in Bualu Village, Benoa District, amid accelerating the tourism sector. The rapid of tourism in this area make the crisis for the peoples especially for their identity. Now, these things being a problems when the tourism aspect doesn't give the contribution for local peoples and for the latest, it raises the movement of United Nusa Dua. The issues appear in this study are (1) Why United Nusa Dua doing the struggle to seize the tourism market? (2) How is the struggling process of Nusa Dua Bersatu in seizing the tourism market? (3) What is the meaning of United Nusa Dua struggle for local communities in Bualu Village?. This study is using a qualitative research, in which the subject of this study discusses the occurrence of hegemony by the authorities (both local authorities and entrepreneurs capital), in its efforts toward reducing the local tradition into modern ideology that already bring with them. The results showed the initial formation of Civil Society Organizations United Nusa Dua as a form of local resistance in an effort to maintain its presence in the midst of the development of the tourism industry in their region. As for the function of the United Nusa Dua is doing resistance to things that are not yet considered for the local community, and unite the indigenous villagers as a form of community resistance in the struggle to seize the tourism.

Keywords: struggle, United Nusa Dua, Tourism Market

INTRODUCTION

The beginning of the development of tourism in the Bualu Indigenous Village can be said to have started since 1976 which was built with the concept of an integrated tourism area that is far from residential communities. This area is known as the BTDC (Bali Tourism Development Corporation) which has now changed its name to ITDC (Indonesia Tourism

Development Corporation). In its development, the benefits obtained by the region, whether hotel entrepreneurs, renters, and other businesses in the area are not balanced with compensation and socio-cultural values that have been sacrificed by the community from the beginning of the area development planning. Various pressures are also experienced by landowners. Inevitably the land must be released with the calculation of getting compensation. However, the compensation process is felt to be very convoluted and even far from reality (Madiun, 2010: 9-10).

The development of tourism in the Bualu Indigenous Village area is inseparable from the role of the community who have positive thoughts on the entry of tourism in the region. Revenue of sufficient economic value in the lives of local people is a demand for achieving community welfare. On that basis, the involvement of local communities from the beginning of development until now needs to be considered by providing space in the involvement and contribution of tourism to local communities.

Development of excessive modernization is one of the factors causing the decline of the existence of local communities in Nusa Dua. Modernization shows its focus on significant economic development through technology and patterns of luxury life, even fatal when modernization results in the uniformity of life patterns as in the West. Economic demands are increasingly high with consumptive lifestyles, leading to turmoil over the struggle for employment under the construction of capitalist power. Money becomes the desire to achieve desires. As said by Burhanuddin that the present of tourism seems to move more towards industrialization and leaving culture-based tourism (Burhanuddin, 2008: 67).

Utilization of natural resources is more dominantly carried out by the capital owner community. Large economic capital facilitates entrepreneurs in building image in its development. In line with Suryawan's view, now colonialism is still happening, no longer with weapons and war, but through sedition and tourism images through brochures, scientific works, and millions of romantic publications (Suryawan, 2005: 21-22). Problems in tourism led to the emergence of community movements in the form of a unity forum (Nusa Dua Bersatu). Nusa Dua Bersatu was established on March 11, 2012 with 650 members. The formation of Nusa Dua Bersatu also shows the movement of the community in responding to the development of tourism in the area. The emergence of such an organization is a form of disappointment with local leaders in ensuring the welfare of their communities. In its movement Nusa Dua Bersatu is dominated by efforts to find jobs for local people.

Based on this explanation, the problems discussed in this study are (1) Why does Nusa Dua Bersatu struggle to seize the tourism market? (2) What is the Nusa Dua United struggle in capturing the tourism market? (3) What is the meaning of the Nusa Dua Bersatu struggle for the local community of Adat Bualu Village?

RESEARCH METHOD

The design of this study uses qualitative methods that emphasize ethical, emic, and holistic thick descriptions through cultural studies approaches. The location of the study was conducted in Adat Bualu Village, Kuta Selatan District, Badung Regency, Bali. The location was chosen based on the consideration that the Bualu Adat Village is one of the villages in South Kuta which directly impacts the impact of modern tourism.

Types and sources of data used in this study are qualitative data as primary data and quantitative data as supporting data and use two data sources, namely (1) primary data sources obtained directly from informants, (2) secondary data sources obtained from second sources or secondary sources of needed data such as textbooks, village documents and monographs. The technique of determining the informants is the informants (subjects) who are competent, have relevance to the social settings under study. The research instrument is equipped with interview guidelines, sound recording devices, cameras, and stationery.

Data collection techniques in this study data collection techniques used were observation, interviews, and documentation. Data analysis was carried out during the research in a qualitative and interpretive manner. The theory used as the basis of analysis is the theory of power discourse from Foucault which discusses the description and analysis of discourse that has a certain historical and material impact relating to discursive practices and discourse formation (Barker, 2011: 21). In addition, the theory of hegemony by Gramsci is a theory that discusses social classes that undergo social power and authority to gain leadership by means of strength and approval (Barker, 2011: 63). Hegemony creates a situation where the ruling group exercises social authority and also conducts leadership of the classes below it with a combination of power and agreement (Barker, 2014: 119).

RESULT AND DISCUSSION

This research was conducted in the Adat Bualu Village which is one of the villages affected by tourism in the Nusa Dua area of Bena Village. Bualu Traditional Village as the basis for the establishment of Nusa Dua Bersatu. The background or factors that led to the

establishment of the Unified Nusa Dua Ormas are as a form of resistance and struggle of local people in utilizing the tourism market opportunities in the Bualu Traditional Village. Adat Bualu Village is a village that is affected by tourism more than villages in the Benoa District.

The Nusa Dua United struggle began with the intimidation felt by the local community from investors and local authorities in the field of tourism. The view of tourism development that promises economic opportunities for local residents is not always true. The case of Bualu Village shows that the economic opportunities provided by the development of tourism have failed to be exploited by local residents. This is due to the lack of disclosure of information provided by the authorities and the lack of maximum performance of local authorities in their efforts to protect and empower their people. This condition then causes local people to be increasingly left behind in competition in the world of tourism, especially in terms of getting decent jobs in the field of tourism.

The demand for the contribution of tourism to local people becomes the main basis of the main struggle of Nusa Dua Bersatu. The rapid development of tourism in the area has led to local people not willing to be a guest in their own area. Referring to Sukardika's opinion that globalization has affected the disintegration of socio-cultural life, melting in the swift flow of waves of western cultures (Sukardika, 2004: 64-65).

The development of tourism which is now rapidly making local people do various things in their struggle. Tourism is a tour activity that touches directly on the local community, so that the activity has an impact on the local community (Pitana and Gayatri, 2005: 109). The formation of Nusa Dua Bersatu as a form of existence of the local community will be its existence. The struggle carried out by Nusa Dua Bersatu is dominated by seeking employment, besides carrying out social activities, and as an effort to unite villages. In addition, carrying out aspirations, cooperating with local authorities, and also entrepreneurs to take concrete actions in an effort to improve people's welfare. It is expected that local communities will be given space to get involved and get decent work so that people get experience in working, especially in star hotels.

The meaning that can be drawn from the struggle of Nusa Dua Bersatu is to make local people realize that local communities will be increasingly squeezed amidst the brunt of tourism. This awareness led to the emergence of new views in the community, namely the emergence of new paradigms in its efforts to improve the quality of self both in education and spiritual morals, the emergence of an awareness of loving one's homeland in an effort to maintain the existence of the village, and the community experiencing awareness of the

potential of the village it has that others can't understand. The impact of tourism causes local community resistance to the existence of tourism in the region to maintain and reach expectations that tourism in the region can further contribute to the community and village development.

CONCLUSION AND SUGGESTION

The entry of modern culture into a polemic in terms of maintaining local identity in the Bualu Traditional Village. Cultural acculturation becomes problematic when differences become a differentiator in the role of the economy. Changes start from lifestyle changes to the growth of high-level economic desires to the beginning of erosion of traditional identity. The role of local authorities and capital entrepreneurs is key in decision making. Bitter impact when the development of tourism in the Bualu Traditional Village does not prioritize local wisdom. The emergence of Nusa Dua Bersatu as a form of local community resistance against businessmen and authorities. The business of seizing the tourism cake is dominating its movement. The desire to continue to exist in his native land is a fundamental reason for his movement. Various views emerge from the elements of society. The growth of collective awareness becomes a new awareness in looking forward to its existence. The results of this study have not yet been said and are far from perfect. Then it needs to be reviewed according to the development of community phenomena to raise public awareness of the need to care about the village as self-identity in order to exist independently.

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