

## TOURISM-BASED CULTURAL IDENTITY CONSTRUCTION IN PENGLIPURAN VILLAGE OF BANGLI

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### ABSTRACT

This study examines the construction of tourism-based cultural identity in Penglipuran village. The cast of globalization resulted in culture becoming a threshold of confusion for the people of Penglipuran village where they have to keep up with modernization or lagging and become extinct. The purpose of this research is the way people of Penglipuran village in preserving tourism-based cultural identity. This research study uses qualitative type by delving into phenomenological informant. The result of this research is the first, the social condition of the Penglipuran community that is very complex, consisting of culture, religion, social solidarity, construction of a tradition-based environment. Penglipuran Village is called as a village that has unique characteristics by reflecting "Bali Age" so it is made as tourism with the portraits of people living in Bali Island. Secondly, the community there rejected the mention of tourism that caused the condition of Penglipuran village now, this is strengthened by the social condition of the people of Penglipuran village that existed since the time of Majapahit where the community began the Penglipuran village Residing in the village of Bayung Gede Bangli. Thirdly, the advent of technological advances from modernization products if generally reviewed has no effect on the cultural identity of Penglipuran village community. The Penglipuran community retains the identity that the ancestors had brought. How to maintain a cultural existence in anticipation of the era of modernization is by customary rules that are physical and non physical.

Keywords: Existence, Construction Culture Identity, Penglipuran Village

### INTRODUCTION

Indonesia is the biggest archipelago country in the world. Indonesia consists of various ethnic groups, languages and religions. Based on the nation's race, Indonesia consists of indigenous native people, namely Malay and Papua, where the largest number of Malays inhabit western Indonesia. Indonesia consists of a variety of cultures, regional languages, ethnicities, religions and races. Indonesian society is a pluralistic society, each ethnic group in Indonesia has its own culture that is different from one another. The data from the 2010 Population Census, which includes several characteristics of population plurality, including citizenship, ethnicity, religion and colloquial language are strategic data sources for development planning needs that are based on local wisdom and policies. (Syaputra, 2010)

In the practice of anthropology, identity not only gives meaning to one's person, but more than that it becomes the characteristic of a culture that lies behind it. From these characteristics, a person can find out from which area the people that he knows. Etymologically, the word *identitas* comes from the word identity which means the condition of something in common, a condition that is similar to one another. Not only that, it can also mean conditions or facts about the same thing between two people or two things. Besides that it also describes something similar between two individuals or two groups or objects. Simone de Beauvoir once said that the facts to show the effort to be a human being is more important than all the other things that make them different from others. (Liliwari, 2011) Cultural identity is a breakdown of the characteristics or characteristics of a culture that is owned by a group of people whose boundaries are known when compared to the physical or biological characteristics or characteristics, but also examines the cultural identity of a group of people through the order of thinking (ways of thinking, thinking orientation), feelings (how to feel and feeling orientation) and ways of acting (motivational actions or action orientation). Pawito observed that cultural identity is more a socio-cultural construction of a society and / or nation that is formed by a combination of various factors such as historical, ethnic, linguistic, and geographical conditions. Starting from this view, cultural identity is not an

instant entity but is built through a process of interaction of various elements based on national ties. From this it can be understood that a society has its own cultural identity which comes from the heart of each individuals and therefore makes them strive to maintain, preserve, develop their cultural identity. (Pinasti, 2017).

Nowadays it is increasingly apparent that the symptoms of cultural tragedy from the effects of globalization cannot be avoided. Attacking all communities in all layers of the earth, one of which is Indonesia, even including the people of Penglipuran Village, Bangli Regency, Bali Province. Penglipuran Village is very much dominated by Hindu culture. Geographically the local community in Panglipuran Village is a plateau area. Cultural tragedy due to the influence of modernization can be seen from the promotional board by including one of the famous brands where the brand is a product of modernization. Communication from the local security in Penglipuran Village also uses globalization products.

Meanwhile, the social conditions that exist in the tourism-based Penglipuran Village develop patterns such as in the medium of traditional clothing, the use of language and architectural conditions of the house and traditions that are often carried out there by reflecting culture within the Hindu religion framework. From the things explained above, it appears that there is an imbalance that occurs where the social conditions of Panglipuran Village, which still applies local traditions, have been mixed with modernization products. This is very interesting to be studied more closely related to the existence of preserving the cultural identity of the Panglipuran Village community in the midst of the strong current of globalization effect with the concept of all-instant, efficient and commercialized.

## **RESEARCH METHOD**

This study uses a qualitative research methodology, by following the views of phenomenologists who want to present a picture of the construction of tourism-based cultural identity in Panglipuran Village. These phenomenological circles put more emphasis on the issue of personal experience, including the personal experience a person has when interacting with others. Data collection used in this research is in-depth interview technique. Generalizing research results cannot be separated from the process of analyzing raw data to become structured scientific studies. The qualitative research method uses data triangulation as the validity of the research data that has been obtained by comparing the results with different informants. Whereas in analyzing data, an interactive model is used. There are several stages in data analysis namely Data Reduction, Data Presentation and Conclusion Drawing. Primary data sources are obtained directly from informants, literature studies, document authors and existing visual data.

## **RESULT**

### **Penglipuran Village : A Reculturization Form from Bayung Gede Village, Bangli**

The island of Bali, which is very famous for its cultural diversity, ranging from various kinds of arts such as dance art and traditional music art, there are also religious ceremonies, unique rituals, and serving food and drinks, ecology, and social systems that are typical of any region, one of which is the Penglipuran village which is located in Bangli, Bali Province. Penglipuran Village. The portrait of Penglipuran Village is inseparable from the culture that has been carried down for generations. Being a village icon that has a very clean spatial structure and environmental conditions, it has already been managed steadily by the people there. Back to review the history of the Penglipuran Village that was established during the reign of I Dewa Gede Putu Tangkeban III. According to the myths of the ancestors there, Penglipuran Village is the result of the movement from the community in the Village of Bayung Gede. Formerly Bayung Gede people were people who were experts in religious, customary and defense activities. Because of their abilities, the people of Bayung Gede are often called to the Kingdom of Bangli. But due to the distance, the Kingdom of Bangli finally gave a temporary area to the people of Bayung Gede to rest. This place of rest is often referred to as Kubu Bayung. This place is then believed to be the village they live in now.

The village of Bayung Gede is located in the Kintamani District, Bangli Regency, which is one of nine regencies / cities in the Province of Bali. The village is located about 72 km northeast of Denpasar and is on the west side of the Kintamani hills region, in the north border of South Batur Village, south of Sekaan Village, Bonyoh, east of Sekardadi Village and west of Belancan Village. Based on the results of interviews with community leaders, for Hindu people, placentas from newly born baby which is born together with the baby are considered as siblings of the baby, so they should not be discarded carelessly, but must be properly buried and performed with a series of ceremonies. Including the baby ceremony born in the village of Bayung Gede, the placenta of the baby born was not buried in the yard of the house, but brought to a special place called Setra Ari-Ari (placenta grave). The procession of the placenta ceremony with the hanging system is due to the historical basis which is believed by the people of Bayung Gede. If you look at the ecological and geographic conditions in the village of Bayung Gede, it is very interesting. Ecological and geographic aesthetics and cleanliness are symbols in maintaining the culture formed by the surrounding community. The condition of Bayung Gede Village can be seen in the picture below.



**Picture 1 Bayung Gede Village**

History says that Bayung Gede Village is the starting point of Penglipuran Village existence. This is reflected in the ecological, geographical and aesthetic conditions displayed by Penglipuran Village following the traditional pattern of Bayung Gede Village. This reculturation pattern became one of the forms of existence of Penglipuran Village by not removing the essence of the ancestral traditions of the ancestors.



**Picture 2 Penglipuran Traditional Village**

Culture is very closely related to the community. Melville J. Herskovits and Bronislaw Malinowski review about culture, that is, the activities of the community are inseparable from their own culture. Various forms of culture such as cultured manuscripts, actions of society, language, organization, art, religion that shape humans in carrying out community life.

### **Cultural Identity Construction of Penglipuran Village**

The practice of communication of identity does not only give a personality to a person, but it is a characteristic of a culture as the background of this. Cultural identity is formed on the basis of conditions or facts that describe something which has something in common with each other related to culture. The construction of cultural identity in this case, comes from two components, they are the cultural structure and patterns of perception, thinking and feeling. Basically the definition of cultural identity is a characteristic in the form of culture that distinguishes a nation or group of people with other groups. Each community of group or nation must have its own culture that is different from other nations.

In this case, Indonesia which has various ethnic groups also has a variety of different cultures. The culture that is owned by each group certainly has its own characteristics or uniqueness compared to other community groups. Penglipuran Village also has a cultural identity referring to the cultural structure known as Kalapatra, where everything in this village is done according to place, time and circumstances. Kalapatra becomes a fortress and cultural foundation for the people of Penglipuran Village in facing the current of globalization. Besides Kalapatra, the people of Penglipuran Village actually refused when the socio-cultural conditions of the environment there were to become a Tourism Village. Determination of Culture that has existed in Penglipuran Village which has made them as a Tourism Village.

### **Preservation of Cultural Identity through Physical and Non-Physical Rules**

Traditional customs have strong ties and influence in society. The binding power depends on the community (or the part of the community) that supports these customs which mainly stem from feelings of justice. One thing to note is that there seems to be a difference between customs and habits. In terms of its function, culture has the same function, which is to

study human behavior in their lives. Whereas in terms of differences, customs is a collection of several behaviors or habits that apply in society. While habits are only part of customs that only involve a few aspects of human life. One way to preserve the construction of Penglipuran Village's cultural identity is by physical and non-physical rules. In Penglipuran Village there are two systems of rules that govern the survival of the community, which are derived from customary rules and governmental rules. Customary rules bind to the social, cultural, and spatial systems in Penglipuran Village. While the rules of government, govern the administration of Indonesian citizens. The position of the two rules from each of these affiliates is harmoniously side by side.

Traditional customary rules are used as a form of preserving the cultural identity in Penglipuran Village in order to face the negative impacts of modernization products. Non-physical rules such as those governing Prahyanan where the rules are related between humans and God. Pawongan is a human with human relationship. As well as the Palemahan, related to human relations with the environment. The rules of prahyanan as a fortress in facing the negative impact of modernization in Penglipuran Village were applied in relation to prohibitions in acts that deviated from God, such as immorality, immodesty in worship and destruction of the environment in which to worship. In pawongan, the system used to preserve and maintain the cultural traditions of Penglipuran Village is with a pattern of dress, social interaction, an equal and parallel organizational system, and a kinship system. Also in marriage is forbidden to cheat and do polygamy. Thus in this prohibition, a place is provided as a redemption and punishment for violating the rules of pawongan (polygamy) in Karang Memadu. Whereas the environmental rules are physical rules, where there are rules that must be obeyed in determining the spatial concept in Penglipuran Village by referring to the Tri Mandala (Main Mandala, Madya and Nista Mandala) as well as building construction which must not cross the boundary lines used as environmental Conservation.

## **CONCLUSIONS AND RECOMMENDATIONS**

Based on the description of the results of the research stated above, a red thread can be drawn about the construction of tourism-based cultural identity in Penglipuran Village, there are 3 things, they are (1) Social conditions of the Penglipuran Village community that are very complex which consists of culture, religion, social solidarity and tradition-based environmental construction. Penglipuran Village is called a village that has unique characteristics by reflecting the "Bali Age" thus it is used as tourism with a portrait of the life of the island of Bali. (2) the people there reject the mention of tourism, which causes the condition of current Penglipuran Village, this is reinforced by the social condition of Penglipuran Village people who have existed since the Majapahit era where Penglipuran Village residents who lived in the Bayung Gede Bangli Village started. (3) the presence of technological advances from modernization products if viewed in general does not affect the cultural identity of the Penglipuran Village community. Penglipuran Village people still maintain the identity that has been brought by the ancestors. The way to maintain cultural existence in anticipating the imbalance of the modernization era is through traditional physical and non-physical rules.

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