
AUTHORITY OF TRADITIONAL VILLAGES IN CULTURAL TOURISM MANAGEMENT IN BALI

(A Case Study Of Mertasari Beach Management In South Denpasar District)

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Abstract

The management of tourism closely tied to Balinese culture emphasizes the significant role of traditional villages, including Desa Adat Intaran, which is responsible for managing Mertasari Beach in South Denpasar District. This research aims to examine: (1) the authority of traditional villages in managing cultural tourism in Bali based on Regional Regulation Number 4 of 2019 concerning Traditional Villages; and (2) the contribution of Desa Adat Intaran in the management of Mertasari Beach. This research uses a qualitative approach with interactive data analysis techniques adapted from Miles and Huberman. The research findings indicate that: (1) Based on the Bali Provincial Regional Regulation Number 4 of 2019 concerning Traditional Villages, traditional villages have the authority to manage tourism that is part of the traditional village's heritage, especially if it is related to Padruwen Desa. This Regional Regulation strengthens the role of traditional villages in managing Balinese cultural tourism by considering the local values of the Balinese community, particularly in preserving Padruwen Desa as a tourist destination; and (2) Although Desa Adat Intaran has been active in managing Mertasari Beach, including community empowerment programs, environmental conservation, cleanliness of Mertasari Beach, and financial planning, the management structure separate from the traditional village organization is still not optimal. Community participation and supervision include overseeing the workforce, security, and vendor activities.

Keywords: Authority, Balinese Culture, Tourism, Traditional Village.

A. INTRODUCTION

Tourism is a major economic sector that is crucial for the livelihoods of communities, especially in Bali. According to I Nyoman Sirtha (2018), Bali Province prioritizes the development of the tourism industry after agriculture and small industries. Tourism not only serves as the backbone of Bali's economy but also plays a significant role on a global scale. The World Tourism Organization (UNWTO, 2014) states that since the end of the 20th century, tourism has become a primary economic sector and will continue to grow in the future.

Tourism in Bali is driven by its natural beauty and cultural richness. Bali implements the Bali Cultural Tourism model, regulated by Regional Regulation of Bali Province Number 2 of 2012. This cultural tourism model is rooted in Bali's cultural values, inspired by Hindu teachings and the Tri Hita Karana philosophy. This approach creates a symbiotic relationship between tourism and culture, aiming for balanced, sustainable growth while enhancing community welfare and preserving cultural and environmental integrity.

For instance, Mertasari Beach in South Denpasar District is an emerging tourism destination in Bali. The beach offers beautiful white sand and ideal waves for sailing. The tourism management of Mertasari Beach involves active community participation, particularly from the Intaran Traditional Village. Since December 2014, the Intaran Traditional Village has managed Mertasari Beach through the Village-Owned Enterprises (BUMDes). However, the management of this beach has not yet been fully transferred to the Intaran Traditional Village and is only utilized for specific religious activities such as melasti and swimming, without fully exploiting its tourism potential.

The Denpasar City Government, through the National Strategic Tourism Area (KSPN), plans to develop Mertasari Beach into a premier destination by providing facilities such as parking spaces and gazebos. The main challenge faced is the lack of attractions to draw both domestic and international tourists, emphasizing the importance of the Intaran Traditional Village's active role in managing Mertasari Beach to increase its visibility and appeal to tourists.

This study aims to explore the role of the Intaran Traditional Village in managing Mertasari Beach. Based on this background, the study poses two main questions: (1) What are the powers of the Traditional Village in regulating Bali cultural tourism according to Regional Regulation Number 4 of 2019 on Traditional Villages? and (2) What is the contribution of the Intaran Traditional Village in managing Mertasari Beach in South Denpasar District?

B. LITERATURE REVIEW

Tourism encompasses various phenomena and relationships that occur when people travel away from their place of residence without settling or working to earn income. It is a mixed phenomenon involving activities carried out by foreigners at the places they visit, often displaying behaviors different from local residents (Anwar et al., 2024). Tourism is distinguished from migration, where migration involves the movement of people for long periods or even permanently. Tourism is a recreational activity involving travel with money from home and requires specific leisure time. Therefore, tourism is a unique form of recreation that requires available leisure time. However, not all travel can be considered tourism (Utomo et al., 2024).

The concept of tourism in Bali emphasizes philosophy and culture as major attractions and as part of the tourism business. In this context, institutions based on Balinese culture play a significant role (AP et al., 2020). Traditional Villages act as a primary link between local communities and the government in implementing government programs, especially those related to tourism. Balinese tourism has its own uniqueness, and Traditional Villages have great potential to enhance the tourism industry in Bali (Amerta & Made, 2017).

The Role and Challenges of Pakraman Village in Managing Balinese Cultural Tourism

Pakraman Village has a strategic role in managing cultural tourism in Bali, which aims to maintain a balance between local traditions and the development of the tourism industry. Its existence is recognized in various regulations, including Article 18B (2) of the 1945 Constitution and Bali Province Regional Regulation No. 2 of 2012 concerning Bali Cultural Tourism. However, these regulations do not explicitly provide clear rights and obligations for Pakraman Village in managing cultural tourism. This has the potential to cause conflict between tourism industry players, local governments and indigenous communities who have historical and cultural rights to their territory. Therefore, a more comprehensive policy is needed to emphasize the role of Pakraman Village as the main owner and manager of Balinese culture in the context of cultural tourism (Gede et al., 2018).

In practice, Pakraman Village faces the challenge of modernization which can shift traditional values and its authority in managing customary areas. Although the Regional Regulation recognizes the role of indigenous communities in tourism, there is no mechanism to ensure their constitutional rights are fully protected. The concept of legal pluralism which includes state law and customary law needs to be strengthened so that Pakraman Village can carry out its functions optimally. Thus, cultural tourism management policies must clarify the role of Pakraman Village in preserving Balinese culture, while ensuring a fair distribution of benefits for indigenous communities in the tourism ecosystem. (Gede et al., 2018).

Transformation of Traditional Village Identity in the Dynamics of Cultural Tourism in Bali

The identity of traditional villages in Bali is undergoing a transformation due to the increasingly rapid development of cultural tourism. Initially, traditional villages functioned as cultural strongholds that maintained local traditions and values. However, with the increasing influence of tourism, the identity of traditional villages is changing from traditional to more formal and organized. The government and Balinese people continue to strive to maintain the continuity of traditional village culture in facing the pressures of globalization and modernization. These changes reflect the dynamics between cultural preservation and adaptation to economic needs through the tourism industry (Agung et al., 2023).

Dynamics of Traditional Villages in Cultural Tourism

Management of traditional villages in the context of cultural tourism faces major challenges between maintaining the authenticity of cultural identity and adapting to economic demands. In Badung, for example, traditional villages play an important role in maintaining local arts and traditions that have been a tourist attraction since the 1970s. However, the development of the tourism industry has had the impact of secularizing arts and culture and encouraging the commercialization of traditions that were previously sacred. Regional policies attempt to balance economic interests and cultural preservation through the concept of culture-based tourism, but central government intervention is often more oriented towards financial gain than the sustainability of local culture. (Kasna, 2023).

C. RESEARCH METHODOLOGY

Research Design

This study is a type of qualitative research that primarily involves observing individuals in their environment, interacting with them, and striving to understand their language and interpretations of the world around them (Sugiyono, 2019). In this context, the focus of the research is on how traditional villages can manage Balinese cultural tourism, with a case study of the management of Mertasari Beach in South Denpasar District. The qualitative research design was chosen because it involves direct observation of interactions and community interpretations of their environment. Thus, the data collected is expected to be more comprehensive, deep, credible, and meaningful, ultimately supporting the achievement of the research objectives (Diah et al., 2024)

Data Validity Checking Techniques

The researcher collects similar data from various sources, known as data source triangulation. Each informant serves as a control for the others because data from one informant will be validated by data from other informants. According to Moleong (2019), triangulation is a method for checking the validity of data by using something beyond the data itself for verification or comparison. In this context, data source triangulation is used."

Data Analysis Techniques

After collecting relevant materials for problem analysis, the next step is to apply data analysis techniques. In this study, qualitative data analysis techniques with an interactive

model are used; data reduction and data presentation are carried out simultaneously with data collection. Once all the data has been collected, these three elements interact with each other. If the results require additional data, verification and further research are conducted to gather field data (Miles & Huberman, 2014).

1. Data reduction involves the selection, simplification, and abstraction of field notes.
2. Data presentation is an organizational structure of information that facilitates drawing research conclusions, such as matrices, diagrams, schemes, networks, activity relationships, and tables.
3. Verification in data collection requires understanding the significance of the findings by noting rules, patterns, questions, configurations, cause-and-effect relationships, and inferential propositions that are re-examined.

The scheme of qualitative data analysis techniques with an interactive model is as follows:

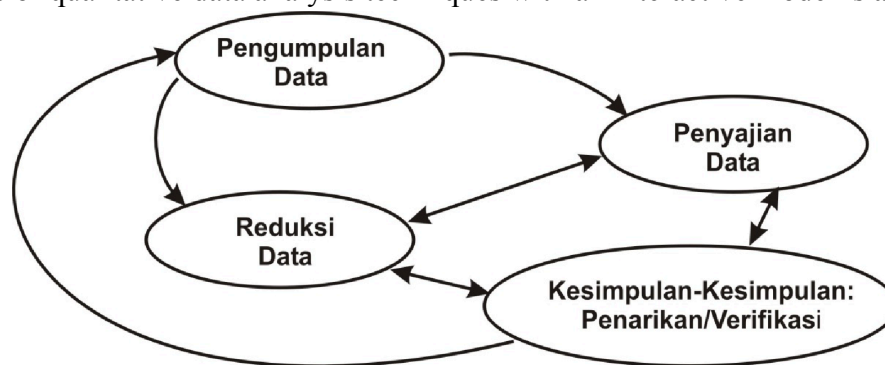


Figure 1: Interactive Model Data Analysis Technique
(Source: Miles and Huberman, 2014)

These three stages begin during the data collection phase, where the researcher performs data reduction and presents the collected information. After completing data collection, the researcher then attempts to draw conclusions by verifying the information that has been presented in the data.

D. RESULTS AND DISCUSSION

Authority of Traditional Villages in Managing Balinese Cultural Tourism from the Perspective of Regional Regulation Number 4 of 2019 on Traditional Villages

In Indonesia, the system for forming legislation follows the concept of Stufenbau Theorie as regulated by Law Number 12 of 2011 on the Formation of Legislation, which has been amended by Law Number 15 of 2019 and Law Number 13 of 2022. This theory establishes that legal norms are arranged in a specific hierarchy where higher norms have the authority to regulate lower norms, culminating in the basic norm (grundnorm) which is hypothetical and fictitious, as explained by Syamsuddin (2013).

The hierarchy of legislation in Indonesia, as outlined in Article 7 paragraph (1) of the Law on the Formation of Legislation, begins with the Constitution of the Republic of Indonesia 1945 (UD NRI 1945), Decrees of the People's Consultative Assembly, Laws or Government Regulations in Lieu of Laws, Government Regulations, Presidential Regulations, Provincial Regulations, and Regional or City Regulations. Other types of legislation that have binding legal force are recognized in Indonesia, provided they are regulated by higher-level regulations or established based on authorized powers.

Provincial Regulation (Perda) of Bali No. 4 of 2019, effective from May 28, 2019, revises the concept of traditional villages in Bali by granting them more rights, including in

tourism access. Every Balinese household manages and organizes Balinese culture independently, for example, spending around Rp. 12,000 daily for ceremonial activities. However, this cost only covers daily expenses and does not include costs for special ceremonies such as piodalan, weddings, ngaben, or Galungan holidays. These ceremonies often involve special features like penjor, gamelan, and other ceremonial tools that require additional costs but also enhance the attraction for tourists and the Balinese community as a whole.

The Balinese people perform their religious rituals as a form of gratitude to Ida Sang Hyang Widhi Wasa. However, it would be more beneficial if those who maintain and inherit Balinese culture also have the authority to manage tourism. This could enable the Balinese community to develop better and have the resources to sustain their cultural heritage.

In this context, the Provincial Regulation (Perda) on Traditional Villages in Bali does not follow the guidelines of Law Number 6 of 2014 on Villages (UU Desa), as described in Stufenbau Theorie. Instead, the Perda on Traditional Villages refers to Law Number 23 of 2014 on Regional Government, which has undergone several amendments, most recently by Law Number 9 of 2015 on the Second Amendment to the Regional Government Law. This particularly relates to Article 236 paragraph (4), which grants regional regulations the authority to cover local aspects considering the local wisdom of the Balinese people, as explained by the Bali Provincial Legal Bureau on June 4, 2019.

The previous Traditional Village Regulation defined a traditional village as "a legal community unit in Bali with a unity of tradition and community behavior of Hindu society passed down through generations within the kahyangan tiga or kahyangan desa, which has a specific area and property, and has the right to manage its own household." However, in the new Perda on Traditional Villages, this definition has been changed to "Desa Pakraman," meaning "Traditional Village is a legal community unit in Bali that has an area, position, original structure, traditional rights, own property, traditions, community behavior passed down through generations within sacred places (kahyangan tiga or kahyangan desa), duties, and authority to regulate and manage its own household." One key difference between the two definitions is the regulation of traditional property.

Padruwen Desa Adat includes all assets of the Traditional Village, both material and immaterial. Immaterial assets include belief systems, traditional values, customs, arts, culture, and local knowledge rooted in Hinduism. Meanwhile, material assets include the village area, owned land, natural resources, local economy, traditional rights, sacred areas, and other properties. Padruwen Desa Adat is designated to manage tourism destinations and attractions for the benefit of the Traditional Village and to improve the welfare of the Krama Desa Adat. According to Article 25 of the Bali Provincial Regulation No. 4 of 2019, traditional villages have the authority to manage tourism destinations and attractions. Thus, it is clear that Traditional Villages have local authority to manage tourist destinations, based on adat values, religion, tradition, art, culture, and local wisdom contained within Padruwen Desa Adat. Active participation of the local community is also crucial in this implementation.

Role of Intaran Traditional Village in Managing Mertasari Beach, South Denpasar District

Because Mertasari Beach lacks appeal, the role of the traditional village is crucial in managing the beach to attract more tourists. The Intaran Traditional Village plays a significant role in the management of Mertasari Beach, which includes:

The Role of Traditional Villages in Planning

The planning includes the creation of programs by the Bendesa Adat to increase the number of tourists visiting Pantai Mertasari. The programs in the planning include:

- a. Community Empowerment Program

Part of the community empowerment program of Desa Adat Intaran involves providing opportunities for residents to trade around Pantai Mertasari. Currently, several locals are already running businesses around the beach, involving not only local residents but also people from outside the area. This opportunity has attracted many people to visit Pantai Mertasari.

b. Enhancing Sustainability at Pantai Mertasari

Desa Adat Intaran collaborates with the community in efforts to preserve Pantai Mertasari. All fishing groups and jukung owners must work together to conserve the beach. The beach area is also protected by planting mangroves located on the southern side of the beach. This activity often involves participation from the government, students, and various forums. The mangrove planting aims to reduce coastal erosion and maintain the sustainability of Pantai Mertasari.

c. Improving Cleanliness at Pantai Mertasari

Desa Adat Intaran regularly conducts cleaning activities at Pantai Mertasari. Everyone present at the beach, including parking attendants, vendors, fishing groups, and jukung groups, shares responsibility for maintaining the cleanliness of the area. Every month, a community clean-up event is held at Pantai Mertasari to ensure its cleanliness is upheld. Local community participation is crucial for maintaining the cleanliness of the beach. Trash bins are placed at various points around the beach to prevent visitors and tourists from littering. Satay vendors are also reminded not to discard skewers on Pantai Mertasari. Forums, including both government and student groups, frequently carry out cleaning activities at the beach. Enhancing cleanliness at Pantai Mertasari will create a positive impression for visiting tourists..

d. Financial Planning

Pantai Mertasari generates revenue from several sources such as parking fees, canoe rentals, vendor kiosks, and bathing services. The parking fees for visitors are Rp. 2,000 for motorcycles and Rp. 3,000 for cars. Monthly revenue from canoe rentals, parking for cars and motorcycles, toilet and bathing rentals, and vendor kiosks is used to pay for worker wages, electricity costs for the temple and bathing areas, and water fees from PAM. A portion of this revenue is also allocated to the village amounting to Rp. 14,000,000. Parking attendants at Pantai Mertasari do not receive a fixed monthly salary; their earnings vary each month between Rp. 1,600,000 and Rp. 1,900 per person, depending on other monthly expenses. Currently, revenue management at Pantai Mertasari remains under the responsibility of the Desa Dinas.

The role of indigenous villages in organizing.

In terms of organizational structure, indigenous villages still integrate management with the organizational structure of the indigenous village. Responsibilities within the organization include several aspects: Bendesa Adat is responsible for the implementation of the awig-awig of the traditional village, coordinates tasks at Mertasari Beach, and has the authority to make decisions for the safety of the village. Every decision made is always based on the village awig-awig to ensure compliance with the rules, as well as recording or archiving data on births, deaths, and residents who move out of the village. The Deputy Bendesa Adat is in charge of implementing the awig-awig of the traditional village, replacing the Bendesa Adat when necessary, and supporting the implementation of traditional village tasks. The Treasurer is responsible for finances, managing all village income and expenses, and submitting financial reports at meetings.

The Secretary is responsible for recording meeting decisions and assisting with correspondence. Pecalang is responsible for the security of the village and Mertasari Beach. In addition, the community has the responsibility to maintain the cleanliness of the

environment around Mertasari Beach, taking turns doing community service, and participating in maintaining beach safety.

The role of the traditional village in mobilizing people (actuating)

Desa Adat Intaran organizes the community by transferring security responsibilities around Mertasari Beach to the *pecalang* in shifts. Maintaining the cleanliness of the Mertasari Beach environment is considered a shared responsibility. In addition to managing parking fees, parking attendants assigned by the customary village are also responsible for maintaining cleanliness around the beach. Traders, *jukung* owner groups, and fishermen groups are also asked to actively participate in maintaining the cleanliness and preservation of Mertasari Beach. Communities around the beach are also involved in preservation efforts, including mangrove planting programs and complying with rules not to litter. Revenue from parking fees is managed by the village office, with monthly revenue sources coming from canoe rentals, car and motorcycle parking, toilet and bath house rentals, and vendor stalls. These revenues are used to pay labor honorariums, electricity costs for the temple and bathhouse, water from PAM, as well as donations for temple purposes and contributions to the village. The remaining revenue is used to pay the salaries of three parking attendants.

The role of the traditional village in supervision (controlling)

The role of Desa Adat Intaran in supervision covers the areas of labor, finance, security, and traders. The following is a more detailed description of the supervision conducted:

a. Supervision in the field of labor

The customary village regulates provisions related to employment. However, Desa Adat Intaran currently does not have the capacity to recruit a large number of workers. Parking attendants at Mertasari Beach not only manage parking fees, but are also responsible for the cleanliness and environment of the beach. In addition, *Pecalang* has the duty to maintain security and cleanliness around Mertasari Beach.

b. Supervision in the field of security

Security at Mertasari Beach is maintained by *Pecalang*, who in addition to being in charge of religious ceremonies, also maintains security on the beach. To protect tourists, there are signs or warnings not to swim past the specified limits.

c. Supervision of merchants

The traditional village only permits vendors to sell traditional foods such as satay, seaweed, fruit salad, and spring rolls, and there are stalls that provide traditional Balinese clothing. The sale of alcoholic beverages is not allowed. To avoid conflicts among vendors, the traditional village has established clear boundaries for their sales areas, ensuring that each vendor has a designated selling space. This measure is also intended to prevent illegal vendors from entering the Mertasari Beach area and to reduce the likelihood of conflicts among vendors.

E. CONCLUSION

Based on the research results and discussion, the following conclusions can be drawn: Authority of Traditional Villages: According to Regional Regulation of Bali Province Number 4 of 2019 on Traditional Villages, traditional villages have the authority to manage tourism destinations that are part of the village's heritage, particularly if the destination falls within the *Padruwen Desa*. This regulation strengthens the role of traditional villages in managing Balinese cultural tourism by considering local values of the Balinese community, especially in preserving the *Padruwen Desa* as a tourist destination.

Role of Intaran Traditional Village in Managing Mertasari Beach: Although the Intaran Traditional Village has made various efforts such as planning community empowerment programs, preserving the beach environment, and financial planning, the management of

Mertasari Beach in South Denpasar District has not yet reached optimal effectiveness. A management structure separate from the traditional village organization is not yet available. The Intaran Traditional Village encourages active community participation in the management of the beach. Supervision is conducted on labor, security, and vendor activities to ensure beach management aligns with the regulations set forth in Regional Regulation of Bali Province Number 4 of 2019.

To improve management efficiency, it is recommended that the Intaran Traditional Village establish a management structure separate from the traditional village organization. This step would enable the management of Mertasari Beach to be carried out more professionally, in line with the goals of preserving and developing Balinese cultural tourism.

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