



2021

Warmadewa University Press

ISBN: 978-602-1582-81-7

PROCEEDING

Pemberdayaan Masyarakat dan Strategi Penanggulangan Kemiskinan

KATA PENGANTAR

Puji syukur dipanjatkan kehadapan Ida Hyang Widhi Wasa, Tuhan Yang Maha Kuasa atas rahmat-NYA, Seminar Nasional **“PEMBERDAYAAN MASYARAKAT DAN STRATEGI PENANGGULANGAN KEMISKINAN”** yang dilaksanakan oleh Universitas Warmadewa tahun 2020 ini dapat diselesaikan dengan baik.

Masalah kemiskinan tidak hanya menyangkut sektor ekonomi, pendidikan, kesehatan, sarana prasarana, tetapi juga menyangkut masalah sosial, budaya bahkan politik. Sehingga dibutuhkan kebijakan yang multidimensional dengan strategi penanggulangan yang melibatkan banyak pihak secara terpadu. Oleh karena itu penanggulangan kemiskinan tetap menjadi fokus dalam pembangunan dan menjadi tanggungjawab bersama, tidak hanya pemerintah pusat dan pemerintah daerah, namun kontribusi dan kolaborasi dari berbagai pihak sangat dibutuhkan.

Dalam menuju tatanan kehidupan baru, penanggulangan kemiskinan menjadi suatu topik yang krusial untuk ditangani. Seminar Nasional **“PEMBERDAYAAN MASYARAKAT DAN STRATEGI PENANGGULANGAN KEMISKINAN”** ini menjadi sebuah momentum untuk mempertemukan berbagai pandangan dan pemikiran yang kritis dari berbagai bidang ilmu terkait strategi yang dapat dilakukan dalam menanggulangi kemiskinan. Diharapkan melalui seminar nasional ini akan menghasilkan sebuah strategi yang tepat dalam percepatan penanggulangan kemiskinan di Indonesia umumnya dan di Bali khususnya.

Kumpulan hasil penelitian ini disusun oleh Tim Panitia Seminar Nasional Universitas Warmadewa 2020 dan diharapkan dapat dipergunakan oleh dosen-dosen di lingkungan Universitas Warmadewa dan peserta Seminar Nasional. Pada kesempatan ini penyusun mengucapkan terimakasih kepada yang terhormat:

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Denpasar, Desember 2020
Universitas Warmadewa

Tim Penyusun

**PROSIDING
SEMINAR NASIONAL**

**PEMBERDAYAAN MASYARAKAT DAN STRATEGI
PENANGGULANGAN KEMISKINAN**

**Universitas Warmadewa
21 Desember 2020**



Penerbit:
Warmadewa University Press
Jln. Terompong 24 Tanjung Bungkak Denpasar Bali, Indonesia
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Reviewer:

Dr. Drs. I Wayan Wesna, SH., MH., MHum.

Prof. Dr. Ir. I Ketut Irianto, MSi.

Dr. I Wayan Budiarta, SS., MHum.

I Nyoman Gede Maha Putra, ST., MSc., PhD.

Dr. Ir. Yohanes Parlindungan, MSi.

Editor:

Prof. Dr. I Made Suwitra, S.H., M.H.

Luh Kade Datrini, S.E., M.Si.

Penyunting:

Anak Agung Gde Ananditya Prihantara, SKom.

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Telp. 0361-223858

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Legal Protection Against Village Tourism in Bali Based on Local Wisdom.

I Wayan Wesna Astara, I Nyoman Putu Budiarta and Putu Ayu Sriasih Wesna

Faculty of Law, Universitas Warmadewa, Denpasar, Bali-Indonesia

Abstract. The island of Bali has its own uniqueness because of the settlement of Balinese (ethnic Balinese) people, who are predominantly Hindu, have customs and cultures that are not found in Indonesia and even the world. The greatness of Balinese cultural values is not only recognized by the Republic of Indonesia, even the world recognizes it by providing protection for the Balinese model of irrigation (subak). Therefore, legal protection for Balinese people, especially Tourism Villages in Bali, which is based on Hinduism, local traditions, customs, and Balinese culture is important and very relevant for research. The purpose of this research is to find new value in local wisdom in managing tourist villages in Bali. The value of local wisdom in tourism management if the state and indigenous peoples in Bali are unable to provide protection, the sustainability of cultural tourism will be threatened. Traditional villages in Bali have the potential to develop tourism based on local wisdom if explored, seek to examine the potential of rural tourism (ecotourism) in various districts in Bali, especially Badung, Tabanan, Bangli, Gianyar and Denpasar, then the Protection of Tourism Villages Based on local wisdom and sustainable tourism not only hope, but become the social basis of Balinese society. The research method used is empirical legal research, with legal anthropology and legal sociology approaches. The results of the study indicate that legal protection for tourist villages can be realized in the form of legislation, Bali Provincial Regulations, Regency/City Regional Regulations and/or Regent Regulations and others. With mass tourism in Bali, the distribution of tourism results is only enjoyed maximally in three regencies/cities in Bali, Badung Regency, Gianyar Regency, and Denpasar City. The response to mass tourism, then Ecotourism as an alternative to tourism in Bali. Tourism law and the value of local wisdom such as Hinduism, the philosophy of Tri Hita Karana must be used as a reference in the management of tourism in Bali, as well as in implementing ecotourism based on traditional tau/Subak villages. The success of cultural tourism development is highly dependent on a harmonious relationship between local governments, local communities (customary villages) and the tourism industry. The role of traditional villages is very strategic in the development of cultural tourism in the development of tourist villages.

Keywords: Legal Protection; Tourism Village; Value of Local Wisdom

Introduction

The Balinese Indigenous People who inhabit the island of Bali have their own uniqueness because they also have Bali in particular, the majority of the Hindu religion, customs and culture

Corresponding email;

1. wesnaastara@gmail.com

that are not found in Indonesia and even the world. The greatness of Balinese cultural values is not only recognized by the Republic of Indonesia, even the world recognizes it. Therefore, legal protection for Tourism Villages in Bali, especially those based on Hinduism, local traditions, customs, and Balinese culture is important and very relevant to be researched.[1] Community-based tourism in the Balinese model appears institutionally collectively through traditional villages, not individuals, but continues to develop according to the demands of indigenous peoples.[2] The rise of the Balinese people in managing tourism in their area is mostly top-down or instructions from above.[3] In the reality of state politics, especially Bali, state hegemony has indeed occurred, especially with regard to Balinese culture. When the Dutch colonial government came to power in Bali, it was hoped that Bali would be able to contribute income from the cultural aspect by opening tourist trips to the island of Bali.[4] In the development of tourism in Bali, the potential of local wisdom can be developed as an alternative in maintaining sustainable cultural tourism.[5] Paying attention to the potential of Bali as a cultural tourism area, thus the potential that exists in Bali can be explored, revitalized, developed for the welfare of the local / traditional Balinese community by paying attention to local culture which can be added value for the welfare and equitable development in Bali, namely the value of local wisdom culture) can become an economic value by raising the potential of traditional villages in an innovative and creative way so that the value of Balinese local wisdom is very feasible for research.[6] Based on the legal issues mentioned above, the Legal Protection of Balinese Culture in the context of a tourist village based on local wisdom is the entry point for the welfare of the Balinese people. Based on this background, there are two issues to be studied, namely: (1). How is the legal protection of Indigenous Peoples in tourism activities in Bali?; (2). How to interpret the value of local wisdom in Bali in the implementation of cultural tourism?.

Results and Discussion.

Legal Protection of Balinese Manners in Tourism Activities Legal protection for tourist villages in Bali

Province is an important issue in building and discovering the value of local wisdom based on traditional villages. The principle of traditional villages in Bali is to have genuine autonomy, have *awig-awig* or *pararem*, *parhyangan*/temples, *krama*/citizens and a clear territory. Regional Regulation Number 4 of 2019 concerning Traditional Villages, states that the development of traditional villages aims to strengthen the rights of origin, traditional rights, customs, cultural values, and the value of local wisdom of the Balinese people (Article 47, paragraph 1 (a)). Bali's tourism law: first it must be seen from the value of Hinduism (as a culture), then it is lowered into the *Tri Hita Karana* philosophy (Bali Regulation, No. 2 of 2012, concerning Balinese Cultural Tourism, Article 1, numbers (14, and 15)). This is also related to tourist attraction, something that has uniqueness, beauty, and value in the form of a diversity of natural, cultural and man-made wealth which is the target of tourist visits (Article 1, number 20). the basis of sustainable Balinese life and culture. Based on the Law of the Republic of Indonesia Number 10 of 2009, concerning Tourism, Article 28, the government has the authority to: increase community empowerment and n tourism potential owned by the community. Furthermore, each city district is creative in establishing a tourist village, for

example the Badung Regency Regulation No. 47 of 2010 concerning tourist villages. There are 11 tourist villages (1. Sangeh; 2. Bongkasa Pertiwi; these have developed; then: 3. Mengwi Tourism; 4. Kiadan Plaga; 5. Carangsari; 6. Pangsari; 7. Baha; 8. Munggu; 9. Evening; 10. This ship is currently developing, and 11. Lawak tourism village, which is an undeveloped tourist village).

Management of tourist attractions can be carried out by the provincial government, Pakraman villages, traditional institutions, individuals and business entities (Article 16). This gives a role for traditional villages to manage tourist attractions in community development in Bali. This is confirmed by article 26, paragraph (2) Pakraman Village and traditional institutions have the right to develop rural tourism in accordance with local potential. Developing rural tourism can also mean that traditional villages in Bali, both in rural and urban areas, have uniqueness, potential in nature, culture, arts, human resources that can be developed in traditional village areas to become ecotourism based on local wisdom. In essence, traditional villages in Bali have the potential of Balinese culture, customs, culture and values that live in the local community. This ecotourism, maintains a healthy, beautiful and clean environment, maintains the natural and cultural environment (Article 27, paragraph (3) letters a, i, and m). A tourist village is defined as a rural area with an overall atmosphere that reflects the authenticity of the village in Bali, both from the spatial structure, building architecture and patterns of socio-cultural life of the community as well as providing components of tourist needs such as accommodation, eating, drinking, souvenirs, and attractions tourist attraction. The tourist village will become a mini self contained area and is expected to be integrated with the community. The tourist village provides accommodation that is characteristic of the local village but still meets minimum standards in terms of health and comfort while also being able to offer various cultural attractions [7].

As of now, the island of Bali has 110 tourist villages in the last calculation during 2018 or an increase of 124% compared to data collection four years ago [8]. Tabanan which in its development each tourist village has a different rhythm and achievement.[9] Related to that, it is also hoped that the existence of a tourist village can attract the growth of investment interest in Tabanan Regency, along with the growth of Indonesian tourism which is considered to be faster, both by foreign investors and domestic investors. In connection with this, it is necessary to have a strategy for the development of a more optimal tourist village according to the objectives expected by various parties, both government and investors.

Each tourist village in Bali reaches its own level in the development process to advance the village. Therefore, tourist villages are distinguished in classification based on their development. This development can be seen from the condition of the people who live in the village, the development of facilities and infrastructure, and the economic level of the community. Although there is a classification in its development, it is hoped that this will encourage tourism villages in Bali to develop optimally in anticipating the conversion of agricultural land so that they can maintain the status of Bali's food barns, and can restrain the rate of land conversion into tourist accommodation facilities. Jatiluwih Village (Penebel), Timpag Village (Krambitan), and Cau Village (Marga), the three tourist villages mentioned above are in different classifications of development in tourist villages in Tabanan Regency, but this is a heterogeneous form of uniqueness which in its development has a purpose the same, namely as a step to preserve nature and culture and take advantage of the potential of the existing village.

Based on UURI Number 10 of 2009, concerning Tourism, Article 1, number 5, tourist attraction is anything that has uniqueness, beauty, and value in the form of diversity of natural, cultural and man-made wealth that is the target or destination of tourist visits. As an important thing in seeing the development of ecotourism in Indonesia as written by Budi Handojo entitled "Legal Aspects of Conservation of Biological Natural Resources Through Ecotourism Development (Ecotourism): Studies in Ketingan Tourism Village, Tirtoadi Village, Mlati, Sleman, Yogyakarta Special Region" [10]. That the Yogyakarta KSDA Hall and the Sleman Regency Government do not have a full policy in accordance with their authority to manage the conservation of living natural resources and the development of ecotourism in the Ketingan Tourism Village. The two government agencies are limited to monitoring, acting as motivators and facilitating community activities. This means that the management of these essential areas is still far from the principles of sustainable tourism development that are environmentally sound. The activities of residents in carrying out the conservation of living natural resources through the development of ecotourism are still not fully in line with the principles of sustainable tourism development. The emergence of obstacles that have not been able to overcome so far make their activities not optimal, these obstacles include bird droppings and odors, funding and spatial planning. This means that the management of Tourism Villages whose authority is in the Regency and Village Governments is not effectively running in accordance with applicable law.

To interpret the value of Local Wisdom in Bali in the implementation of Cultural Tourism

The meaning of Balinese Hindus, values that are understood as "reflective judgments about what is valuable and what is important in life, and what is not, and what constitutes a good and meaningful life" is something that cannot be separated from religion [11]. Religion for Hindus in Bali is understood as "something" that gives a person the highest "meaning" of life and which determines how a person views himself and his life. The value of local wisdom such as Hinduism, the philosophy of Tri Hita Karana can be used as a reference in managing tourism in Bali, as well as in implementing ecotourism based on traditional villages. This can ensure the constancy of Bali's natural environment as the basis for sustaining Balinese life and culture.[12] The value of local wisdom such as Hinduism, the philosophy of Tri Hita Karana can be used as a reference in managing tourism in Bali, as well as in implementing ecotourism based on traditional villages. [13] Bali Regional Regulation Number: 2 of 2012, concerning Cultural Tourism, in Article 3, letter a: instructs Balinese Cultural Tourism to aim at preserving Balinese culture which is imbued with Hindu religious values. A tourism village based on local wisdom, based on Satjipto Rahardjo's progressive legal theory, that the law is for humans. Progressive law rests on humans and carries the consequence of the importance of human creativity,[14] Balinese Hinduism. That the presence of tourism does not revoke the value of local wisdom to the social-religious organization of the traditional village, subak. Religious social organizations in traditional villages can be involved in the management and management of tourism villages in Bali based on their respective potentials. In the end, the traditional village in Bali that manages the tourism village, the profits can be used as new supplies other than the LPD, for the benefit of the ParHayangan Kahyangan ceremony. The traditional village of each traditional village. The law is made for human welfare and happiness, in accordance with the philosophy of Tri Hita Karana, the three elements that cause us to be happy in this world, in managing a tourist village. Pandawa Kutuh Tourism Village as an example, how the prajuru has yadnya value in the true sense, that work, work and the results become new supplies for the coffers of the Kutuh traditional village, both for ritual purposes and physical development.

Traditional villages in Bali need human resources who are progressive and visionary traditional village practitioners in the development of Balinese culture that is not static.

Tourism that focuses on traditional villages, is even stronger, if it is able to explore the potential, and can be served in tourism activities. Van Peursen, mentions the need for a cultural strategy[15] in moving tourist villages, with cultural analysis it can catch that state law, is not measured by what is mandatory according to "outsiders", but how according to "insiders" (emic).[16] Van Peursen's main idea is how to plan a culture in a narrow sense, namely by developing a tourist village from the "bottom", both ideas and implementation so that the government makes legal products according to the people's minds based on their potential. The development of the tourist village of Anturan (Buleleng) occurred in a land case, related to customary land. The interesting thing is that if it is related to this customary land in the context of the LoGA and it is related to the druwen village land, then the Anturan Traditional Village Kerta has the task of resolving customary land disputes. First, Kerta Desa, and then submitted to Kerta Desa and then discussed at the prajuru level. Second, in the settlement of tourism land cases, efforts are made to use Balinese customary law (local law), in addition to national law. In this case, the concept and regulation of customary land tenure and ownership rights in the LoGA, namely the occurrence of legal pluralism of property rights, will lead to pluralism of property rights. This statement is based on the contents of article 56 of the LoGA which states: As long as the law on property rights as referred to in article 50 paragraph (1) has not been established, the provisions of local customary law and other regulations regarding land rights will apply. which gives authority asor similar to those referred to in Article 20 as long as it does not conflict with the spirit and provisions of this Law.



Figure 1. Photo document of I Wayan Wesna Astara

When it comes to legal politics and agrarian development in Indonesia, especially the state's right to control land and the relationship between individual and collective rights. That the concept of land control rights by the state involving the smallest constitutional legal community can be used to continue the relationship between the village and the land, as well as to give power to the village over yasan, heritage land and so on. Tourist villages in Bali, Balinese people adapt to the tourism environment, and on the other hand De Kadt (1979) says arts, crafts and aspects of local culture can experience revitalization due to tourist arrivals. McKean (1978:94) says that socio-economic changes are taking place in Bali, which are happening hand in hand with traditional cultural conversation efforts. Then re-create various traditions. Socio-cultural changes in tourism areas only occur in the outer layers associated with increasing economic status. Ubud as an example of a tourism area that has developed in the 1930s and many people's houses have been modified into homestays (home

stay). According to Pitana, the internalization process, especially through tourism activities, has made Bali a multicultural world community. But at the same time they are required to maintain their cultural traditions and customs, bringing local people to maintain their traditions.

Conclusion

Legal protection for tourist villages in Bali in tourism activities, especially ecotourism in the form of laws, Bali Regional Regulations and Regent Regulations as the implementation of tourism in general. Tourism with mass tourism in Bali, the distribution of tourism results is only enjoyed maximally in three regencies/cities in Bali. Badung Regency is able to enjoy these very optimal results, then Gianyar Regency, and Denpasar City. Tourism Villages are an option and potential in each traditional village in Bali. Mass tourism is promising in quantity, but in quality it is not commensurate with the impact it causes. In line with the concept of cultural tourism in Bali, traditional villages in Bali have their own uniqueness and potential, namely their traditions, the natural environment. The development strategy is not only oriented or focused on top-down patterns, but ecotourism is alternative tourism and its various forms (agrotourism). The meaning of ecotourism in tourism activities for Hindus in Bali, religious values are the axis in the implementation of Balinese life. Even in the implementation of the potential of the tourism village, it has been protected in a legal product, namely the Bali Provincial Regulation Number 2 of 2012 concerning Cultural Tourism. This regional regulation preserves Balinese culture which is imbued with Hindu religious values. Tourism village as an alternative to Bali tourism, has become a new option to explore the value of local wisdom, especially in tourist villages developed in traditional villages in Bali. For this reason, it turns out, traditional villages, and subak as socio-religious organizations appear to manage tourist villages in Bali. The management of tourist villages by Subak, and traditional villages, requires consideration of the legal aspects of the agreement, whether the lands in the customary village and Subak belong to the customary village, or are owned by individuals from customary manners and/or from individual (private) owners in Subak social organizations and Traditional village. Traditional villages and Subaks, need to take an inventory of the legal aspects of land ownership managed for ecotourism purposes. Regional Regulation Number 4 of 2019, concerning Traditional Villages is that development priorities are given to traditional villages, by prioritizing customary village manners, Balinese cultural values, and local wisdom of the Balinese people. In the context of equal distribution of eco-tourism in Bali, it must be accompanied by supervision in the field of legal science in managing tourism, because there are investors who enter traditional villages, who hide behind the names of local Balinese people (nominees). Customary villages have the authority to evenly distribute ecotourism development in Bali, which can be carried out by traditional villages with the hope of being "as a new catu", in addition to LPD in managing tourist villages in traditional villages to finance pretend ceremonies in traditional villages. This provides an opportunity for traditional villages to synergize with the government, private sector, and third parties, in developing ecotourism in synergy with the global community by making the Balinese people a multicultural world community.

The province of Bali which has the uniqueness of Hinduism, culture, tradition and nature, religious social institutions (Indigenous Villages and Subak) have the potential to develop ecotourism in the welfare of Balinese manners. For this reason, the State through the Provincial Government can specifically protect traditional villages/and Subaks to make Bali Provincial Regulations.

Ecotourism as the Main Scientific Pattern of Warmadewa University as the flagship of Warmadewa University, this research can complement the legal aspects of ecotourism in teaching, thereby broadening the scientific horizons of tourism business law in Indonesia.

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