

The Influence of Tourism on Settlement Patterns in a Traditional Village in Bali, Indonesia.

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Abstract

Tourism is one of the global practices that encourage the inception of new values in local communities. However, this sector faces challenges associated with traditional settlements, when new values contribute to development. The issue of how these should maintain local identity is not often addressed.

This research emphasizes the integration of current practices in settlement patterns in a traditional Balinese village. The village was chosen as a study location because it is the most visited tourism destination in Indonesia. The research employed descriptive qualitative data collected through observations, documentation, mapping, discussions, and literature studies. The study is intended to reveal the adaptation of the spatial and residential layouts as an influence of tourism development. The results showed that the combination of new values and local traditions embodies the preservation of traditional settlements. The variety of residential layout and new commercial functions are used to analyze the tourism activities that affect settlements. In conclusion, it demonstrates successful efforts to develop the right ways to overcome the effects of tourism by adapting and not isolating traditional settlements from global developments.

Keywords: settlement, tourism, conservation, identity, adaptation.

Introduction

In 2019, the international tourist arrivals worldwide grew by 4%, or approximately 1.5 billion. The Middle East led the growth by 8%, followed by Asia and the Pacific by 5%, and 4% each in Europe and Africa. In addition, the Americans experienced a 2% growth in line with the world average standard of Tourism (UNWTO, 2020). Tourism needs to respect the socio-cultural authenticity of the host communities by conserving their cultural heritage and traditional values and contributing to their inter-cultural understanding and tolerance. It also needs to ensure viable, long-term economic operations by providing socio-economic benefits to all stakeholders through stable employment and income-earning opportunities to the host communities, thereby alleviating poverty (UNEP and UNWTO, 2019).

According to Glaesser (2017), the outlook for this sector poses problems related to sustainability and proper planning and management. In 2018, the Indonesian tourism sector contributed to the state foreign exchange of U.S. \$ 16,426 billion with a growth in its Gross Domestic Product by 4.50%, which increased to 4.80% in 2019 (BPS RI, 2019). One of the

most common tourist destinations in Indonesia is a traditional village of which a total of 1,734 are located in various parts of the country. The Java and Bali islands are regions with approximately 857 tourist villages.

A tourist attraction is a physical or cultural feature of a particular place with historical significance. Such features are either ambient or specific to a location, such as a theatre performance, museum, or waterfall (UNWTO, 2020). According to UURI (2009), the tourist attraction is a place of interest that attracts tourists due to its beauty, natural diversity, culture, and human-made structures, thereby offering amusement and pleasure. Novelty attractions are natural objects created by God and human structures (Arimbawa, 2010).

Tourism development has an economic impact in various countries, thereby leading to various changes. For instance, in China, it led to a change in land use in rural settlements. Tourism is an expanding activity worldwide, with vital implications on local economies and managing the ecosystem. Li (2020) stated that rural tourism drives land-use change, thereby altering the ecosystem services. Investment growth in rural settlements drives spatial transformation with an increase in private investment. Yan (2018) stated that location, transportation, natural resources, development policies, and superior human resources are the most critical factors that drive spatial transformation. In addition, tourism development in China leads to the problem of spatial polarization in villages. This means that the instability of rural development in tourist destinations is manifested by some villages which benefit from the development, the simultaneous shortage of land, and the impaired function of villages (Xi, Kong, and Wang, 2015).

Meanwhile, Parlett (1995) researched the influence of tourism on the economy of the Old Town. According to Parlett's study, the Old Town is an approach used to assess the economic impact of tourism and the strategies designed to achieve and sustain tourism-related economic growth and social vitality.

The issue associated with the impact of tourism on the environment prompted Green (1989) to carry out research using the Delphi technique. The study stated that the development and application of a methodology used to determine the environmental impact of tourism projects create impacts in the broader society. Meanwhile, Glaesser (2017) stated that there is a need for proper planning and management to create a sustainable environment.

Previous studies show that tourism brought land use, rural-urban spatial polarization, economic growth, and environmental impacts to settlements. In 2019, 4 tourist villages in Indonesia were awarded the "Top 100 Sustainable Destinations in the World" version of Global Green Destinations Days (GGDD). The four tourist villages were assessed according to environmental conservation, economic use for local communities, and socio-culture. In 2014, travel and tourism contributed 9.3 percent of Indonesia's GDP, directly or indirectly. Overall GDP from travel and tourism is greater than that of the automobile education sector, banking, financial services, retail, and chemical manufacturing. In addition, the tourism industry can stimulate various other industries (multiplier effect) (Manaf et al., 2018). The existence of tourism accommodation architecture, such as hotels and restaurants, with an architectural style that was not contextual on the site being created, gave a new character. The emergence of a tourism village in the tourism industry is based on the above phenomenon, with the concept of existence, independence, and sustainability of village assets through independent management by the village itself (Wijaya, 2021). Rural nature, natural features, customs, and other distinctive aspects that attract tourists are examples of tourism village assets, representing local potentials as tourist destinations.

The local elements of villages generally attract tourists. However, this is gradually changing due to tourism development. These changes are by social aspects and particular daily life of the village (Rudwiarti, Pudianti, and Adiwinata, 2021); for example, the agricultural community commutated to non-agricultural society. According to Setyadi (2007), change occurs because people are more open to global culture, and the process is common in villages designated as tourist destinations. The traditional life of a tourism village tends to be significantly affected by modern life in technology. Research carried out by Eldemery in 2009 showed that globalization could eliminate local/Arabic (ethnic) architectural identities.

Tourism threatens local changes in economic, social, cultural, and regional architectural aspects. Therefore, this problem requires suggestions for adequate village tourism planning to determine the integration between local sustainability and new needs as a tourist destination.

This research was carried out in the traditional settlements of Bali due to the following considerations: a) Out of the 16,106, 954 tourists who visited Indonesia in 2019, 6,275,210 (38%) visited Bali (BPS Provinsi Bali, 2020), b) The village ranked 19th in the world's most visited tourist destination in 2018 (UNEP and UNWTO, 2019), c) traditional settlements in Bali have a culture and architecture that are more than eight centuries old. Due to the rapid development of Bali's tourism sector, there is a need to integrate the preservation of traditional settlements as a tourist destination with the support of new tourism support facilities.

Research Problem

The study aims to determine the importance of preserving local identity, which arises due to the growth in the tourism sector. It also drives changes in the economic, social, cultural, and architectural order. The research problem is associated with determining the proper traditional settlements suitable for tourist destinations' new needs.

Method

This is descriptive and qualitative research with primary and secondary data (Leedy and Ormrod, 1997) collected through a) observation, documentation, and mapping, b) discussion with community leaders (key informants) on the community's history, culture, settlements forms, and *awig-awig* (traditional regulations), c) study of literature on tourist villages. Based on the observation results, discussion, and literature studies, further discussion is carried out to determine the tourism influence on the spatial layout of settlements and residential areas.

Theoretical Basis

Traditional Settlements in Bali

Settlements are part of the human environment and the life structure that forms the physical and non-physical elements. Rapoport (1969) defined house as an element found in settlements due to architectural development, including the spatial, physical, and community socio-cultural dimensions. Settlement is also a physical representation of the culture of a set of people. It is a unified cultural system that reflects a social system's patterns and complex activities, also known as physical culture (Koentjaraningrat, 1979).

According to Haryadi (1995), religious, cultural, and behavioral activities are the fundamental values in settlements used to determine people's attitudes towards the outside world. The Indonesian Government is currently developing traditional settlements as tourist destinations. However, this can threaten changes in traditional settlements as cultural heritage is not properly managed. Rahman (2017) states that cultural heritage development as a tourism commodity causes the earliest damage. This can be reduced by a holistic understanding and study of tourism's positive and negative impacts on cultural heritage sites. Several countries apply a participatory community approach to reduce this shift in cultural heritage that can support tourist pressure and the negative impact of over-tourism (Beal et al., 2019). The closeness of cultural heritage must also be attached to the community. Proximity to cultural heritage should be at the core of the planning, management, development, and conservation of tourist attractions. (AlMasri and Ababneh, 2021)

Tenganan Village Identity

The preservation of Balinese culture, according to the local wisdom principles, needs to adapt to a changing environment. Society understands that happiness is achieved when life is balanced, and this concept is known as *Tri Hita Karana*. Pitana (2010) shows that the Balinese use this concept to carry out cultural conservation. Parwata (2004) reports that the

Tenganan Village, with an area of 9.52 km², is located in the Bali Aga or mountains. Inhabitants of this community initially worked as farmers with their life governed by customary rules (*awig-awig*). In 1960, Tenganan was established by the Government as a cultural tourism destination (Rafika and Samsu, 2013). Subsequently, agricultural activities gradually turned into non-agricultural, with a rise in craftsmen (Rafika and Samsu, 2013). The crafts sold to tourists include *gringsing* woven fabrics, paintings on palm leaves, and woven bamboo. The tourism potential in Tenganan village is culture and Nature, with the cultural potential comprising of the ritual system and *mekare-kare* tradition. Meanwhile, the natural potentials include mountainous landscapes and plantations (Maria and Rupa, 2007). Besides culture and Nature, the village settlements' atmosphere that needs to be maintained to remain sustainable is the use of land (Wesnawa, 2010).

The settlements form in the Tenganan village adjust to the local topography due to its position between the *Kangin* hills on the East and the *Kauh* hills on the West. Furthermore, the village is located in a valley that extends from *Kaja* (North) towards *Kelod* (South), as shown in Fig. 1 (Aryani and Tanuwidjaja, 2013).

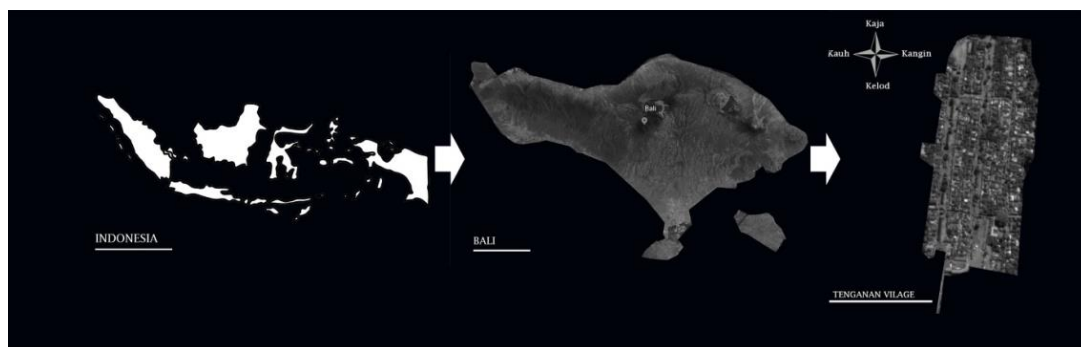


Fig. 1: Tenganan Village Location
Source: Author, 2021

Bali's village spatial layout is divided into three regions (*Tri Mandala*) with different levels of sacredness (Budihardjo, 1986):

1. *Mandala Utama* is the first sacred area used for ancestral worship and is located on the highest land.
2. *Madya Mandala*: This is the second area used for housing.
3. *Nista Mandala*: This is the third area used for graves.

The spatial layout illustrates the relationship between the upstream (*luan*) and downstream (*teben*) dichotomy. Settlement areas are also influenced by infrastructure and public facilities (Alit, 2004). Traditional village settlements in Bali are associated with the norms that refer to the wind direction, as shown in Fig. 2 (Kumurur and Damayanti, 2009).

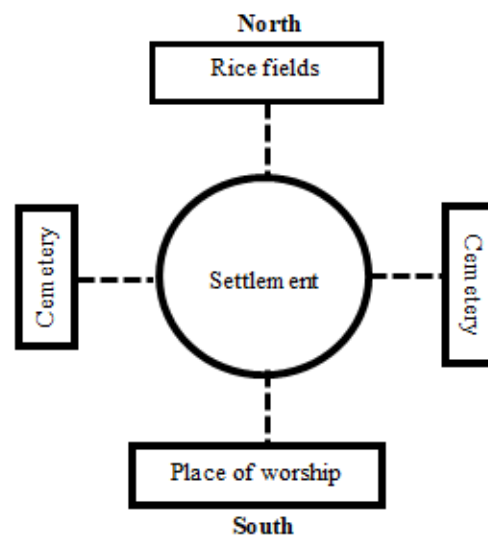


Fig. 2: Spacial Layout
Source: (Atmaja, 2002)

The norm forms three *Banjar* regions, namely *Kauh* (West), *Tengah*, and *Banar Kangin* (East), comprising residential rows created by the layout of the buildings that line from North to South. The residential housing consists of four rows, with the first and second on the West and East sides facing East and West, respectively. Each row is divided into lots which are individually occupied by one family (*kuren*). The total number of lots is 220, and in each row, there is a road (*awangan*) with buildings belonging to the village, namely *Bale Agung* (a meeting place for residents), *Bale Kulkul*, *Bale Jineng Petemu Kelod* (a place to store rice belonging to the village), *Bale Gambang*, *Bale Banjar*, *Bale Jineng Petemu Tengah*, *Bale Petemu Tengah* (meeting place for the youngest members), *Bale Glebeg*, *Bale Jineng Petemu Kaje*, *Bale Petemu Kaje*, *Wantilan* (the show venue), *Bale Lantang*, and *Bale Ayung* situated between two roads. The rows comprise 14, 11, and 15 sacred, traditional, and public buildings, including drought barns, public meeting places, and village head offices. The village entrance (*awangan*) is the center of community activity, with all gates to houses facing the road.

Residential lots are similar in size with the scope consisting of buildings according to their layout, namely:

- a.) *Bale Bunga* is located on the southern part of the yard's entrance and functions as a place for traditional ceremonies.
- b.) *Bale Tengah* is located in the middle part slightly to the North and South of the yard's entrance and functions as a place to give birth or keep the dead.
- c.) *Bale meten* or *umah meten* is located between *Bale Buga* and *Paon*. It functions as a place to sleep or store closed property.
- d.) *Paon* or kitchen is located at the back and functions as a place to cook or prepare ceremonial materials. Behind this kitchen is a *teba*, which is used to raise animals and dispose of poop.
- e.) *Sanggah Kemulan* is located in the South between the *Bale Bunga* and *Bale meten*. It functions as a sacred area of worship (Ida Sang Hyang Widi).
- f.) *Pesanggah Sanggah* is located in the North, between the entrance and the *Bale Tengah*. It functions as a place of ceremony or worship.

Residential buildings are divided into three parts by the *Tri Mandala* concept, namely *Utama* (central area), *Madya* (middle area), and *Nista* (service area). The main area consists of a worship room, parents' bedroom, and artifact storage room. The middle area consists of

unmarried children's bedrooms, the traditional ceremony room for giving birth and keeping the dead, the living room, and the weaving/rice storage room. The service area is used for household activities, pounding rice, cooking, bathing, washing, and storing food supplies (Maria and Rupa, 2007).

Evaluation

Since the Tenganan village was established as a tourist destination in 1960, the community's welfare level has increased with a gradual change in the condition of the settlement. According to Alit (2004), changes occurred in the residential scope, while settlement development was at the village level. The number of houses increased in the eastern part of the village because it is part of the *Madya Mandala* area and the land is relatively flat. However, the settlement development outside this area is not possible because it is in the form of hills and functions as a preserved forest. The construction of the village office, art shop, worship place, and parking area occupies the front area because it is the main part of the area that is directly related to the primary access of the village.

In residential scope, space addition is used as art shops, and the addition is in the area around the entrance and *Bale Bunga*. The area is chosen for development because it is easily visible from the road (*awangan*). Dwijendra (2009) stated that the addition of settlement scope and the commercial spaces in residential areas, in road construction, electricity networks, clean water networks, and telephone networks changes the village spatial layout.

Based on the map, it is found that the tourism development in Tenganan village led to physical changes, which include the spatial layout of settlements and housing, as follows:

Change 1: From 1960-1995, there was a change in the settlement's spatial layout, which was designated by the residential addition in the eastern part of the village (*Kangin awangan*), as well as its offices and art shops, as shown in Fig. 3.

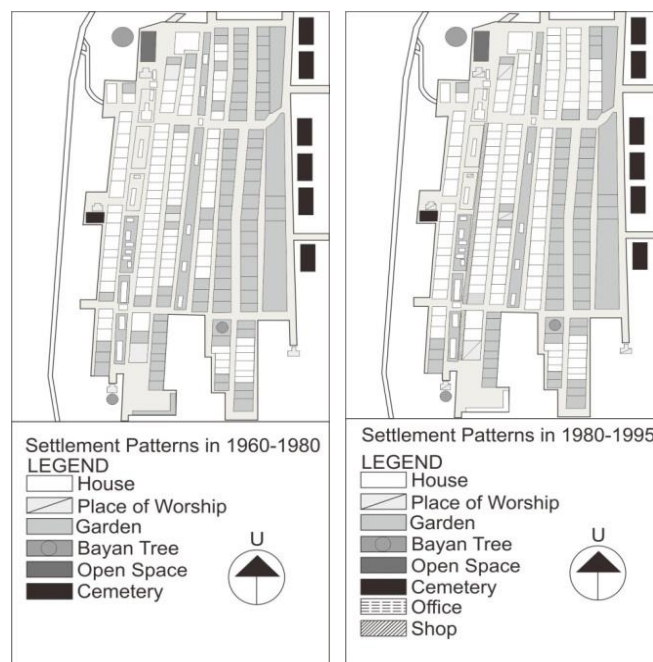


Fig. 3: Settlement Patterns in 1960-1995

Source: Author, 2021

Change 2: From 1995-2016, there was a change in the spatial layout of residential areas in the Eastern area of the village, such as worship places, parking areas, and art shops, as shown in Fig. 4.

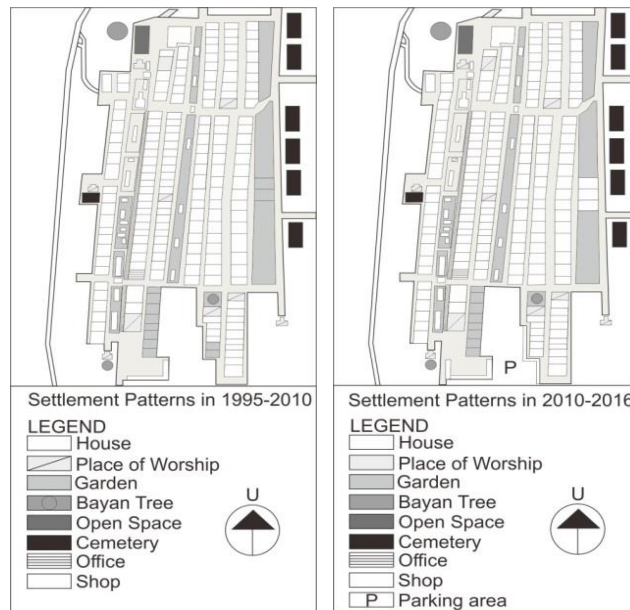


Fig. 4: Settlement Patterns in 1995-2016

Source: Author, 2021

Change 3: Dwelling adaptation (residential house) occurs in the *Bale Bunga* area, which initially functioned as a space for ritual and religious activities. However, there is a current change in the form of commercial space addition (art shops). Similarly, the *Sanggah Kaja-Kelod* area entrance is experiencing an increase in retail space, as shown in Fig. 5.

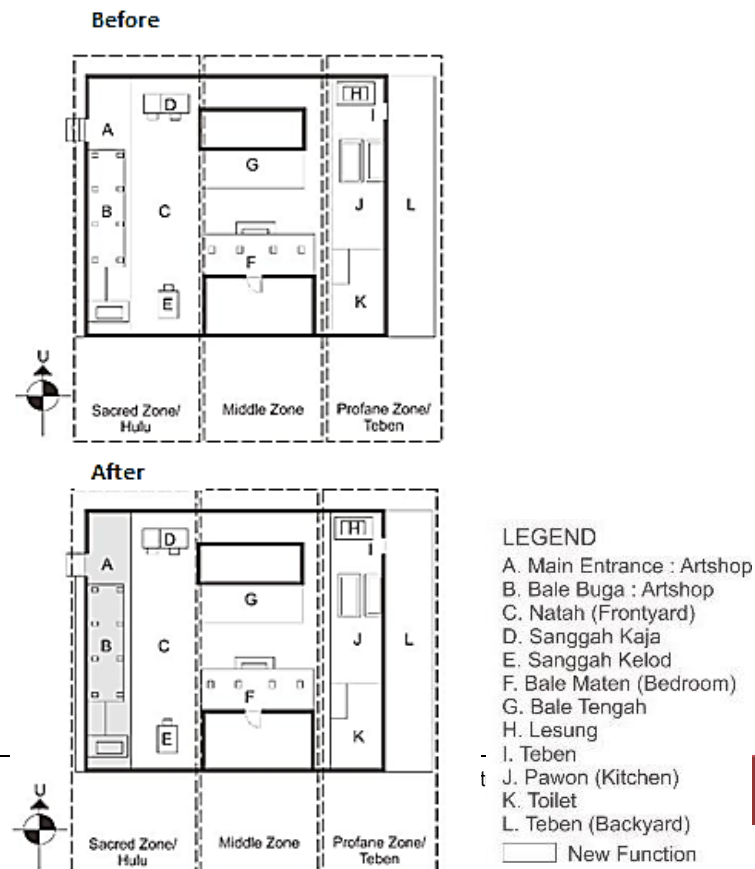


Fig. 5: Housing Adaptation
Source: Author, 2021

Conclusion

Tourism entry in traditional settlements is an opportunity to provide benefits capable of improving the local economy. However, it is also associated with challenges such as asocial and spatial changes. The entry of the tourism sector in the Tenganan village has led to changes in social, economic, and physical settlements in the spatial and residential layouts of settlements. Social changes occur in the form of alternations in people's livelihoods from agriculture to non-agriculture. This is because the residents' initial means of livelihood: and farming, have turned into handicraft entrepreneurs. Physical changes occur in settlements and residential layouts, as shown by the development in the eastern part of the village, such as office facilities and art shops in the *Madya Mandala* area. This is also associated with changes in the southern part of the village, which was initially in green open spaces before it was turned into a tourist vehicle parking area, art shops, and stalls. The addition of new functions and increased building density does not violate the *Tri Mandala* concept because it is still in the *Madya Mandala* region.

The adaptation of the residential layout also occurred in the *Bale Bunga* area, which was initially sacred and used as a place for religious ritual activities. Adaptation to residential layouts also takes place in the residential entrance and the *Sangah Kaja-Kelod* areas. Consequently, character adaptation of the space that is originally sacred becomes profane.

Recommendations

Recommendations for Practitioners

1. Tenganan village, which specificity acts as a traditional settlement by preserving the spatial layout of villages, should be maintained in three regional categories (*Tri Mandala*) with different levels of sacredness.
2. Adaptation of residential layouts in the form of new functions can be conducted as a response to tourism while considering the unity of the cultural system.

Recommendations for Further Research

1. Changes in the spatial structure of settlements in the Tenganan village indicate the adaptation of new needs as a tourist destination and the preservation of settlements concept (*Tri Mandala*). This can be used to review the spatial layout of other traditional settlements designated as tourist destinations.
2. The research conclusion can be used to preserve the spatial layout concepts of traditional settlements designated as tourist destinations.
3. Tourism development takes place at traditional settlements in various countries. Therefore, spatial and residential layouts have cultural concepts that need further research to produce other development guidelines.

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