



Volume 7 Issue 1, June 2024, pages: 97-106

THE ROLE OF SANGEH CUSTOMARY VILLAGE TOWARDS THE DEVELOPMENT OF SANGEH TOURISM ATTRACTION

Ni Putu Tiya Paristha^{1*}, Ni Kadek Sri Mirayani², Ernesta Wea³, I Wayan Agus
Selamet⁴, I Made Weda Satia Negara⁵
National Polytechnic^{1*2345}
tiyaparistha54@gmail.com

Received: 15/05/2024

Revised: 22/05/2024

Accepted: 10/06/2024

Abstract

In recent times, customary villages have undergone changes and now serve dynamic functions, not only centered around customs and religion, but also actively participating in the economic sector. One example is the Sangeh Tourist Attraction, managed by the customary village while still prioritizing the preservation of nature and community culture. This research was carried out with the aim of determining the role of customary villages in the development of Sangeh Tourism Attraction. The analysis used in this study was qualitative descriptive. Data were gathered using observation, interviews, and a review of the literature. The outcomes showed that Sangeh tourism attraction has natural, cultural, and spiritual tourism potential that can be developed as a tourist attraction, the role of customary village in the development of Sangeh tourist attraction is very large and becomes a key point. The role of customary villages in the development of Sangeh Tourism Attraction is to prepare tourist facilities, establish cooperation with the Badung Regency Tourism Office, submit income distribution rules for Sangeh Tourism Attraction, preserve Alas Pala, supervise tourism implementation, implement, and fund development and arrange Sangeh Tourism Attraction.

Keywords: Role, Customary Village, Tourist Attraction

1. INTRODUCTION

In an effort to improve the economy of the local community, Sangeh Tourism Attraction located in Badung Regency has long been developed through the utilization of village potential in the form of natural beauty with the icon of long-tailed macaque fauna (*Macaca Fascicularis*) that lives in tropical forest areas. The growth of the tourism industry without compromising the preservation of nature and local culture is a potential model that is considered capable of improving the welfare and quality of life of the community. Sangeh Tourism Attraction has been pioneered since January 1, 1969, however in 1971, it only had a source of development funding from voluntary donations (*dana punia*) from visitors. Similarly, Sangeh Tourism Attraction initially developed naturally without professional management. In 1996, this tourist destination began to be

managed by Sangeh Tourism Attraction, and began to be subject to retribution based on Regional Regulation Tk. II Badung No. 20 of 1995 (Handayani, 2021).

The stability of the development of Sangeh Tourism Attraction cannot be separated from the involvement and active role of customary villages as the main managers of tourist attractions. The involvement of customary villages is a strong foundation because customary villages have assets or potentials in the field of culture, a unity of traditions and manners, customs, and a clear legal basis and have customary rules (namely *awig-awig*) which serves as a guideline as well as a tool of social control for village life management (*krama*) as well as a form of protection of the social and cultural norms of the local population from foreign cultural influences. Therefore, customary villages have an important role in tourism development. Moreover, Bali tourism is closely related to culture and local wisdom which cannot be separated from customary village elements because it is believed to be able to preserve and maintain culture and customs in its territory (Paristha, 2022).

The current situation of customary villages has changed as expressed by Pitana (1994). It is generally said that customary villages are mainly engaged in customs and religion, but many customary villages have been actively engaged in the economic field, in accordance with the demands of the community and development. In compliance with Regional Regulation of Bali Province No. 5 of 2020 concerning Bali Cultural Tourism Implementation Standards states that customary villages are one of the recognized tourism organizations. Customary villages have the authority to enhance rural tourism aligned with local capabilities and following the applicable laws and regulations. This indicates that the key to developing the attraction of Sangeh tourism lies within the Sangeh Adat Village. However, in its management, there are several aspects that need further attention, such as the image of Sangeh tourist attraction with aggressive or frequently disturbing monkeys. This should be a concern for the government and the customary village in improving the comfort of tourist visits. The cleanliness and arrangement of Sangeh Tourism Attraction, promotional activities, and development of tourist attractions in Sangeh Tourism Attraction need to be better managed as a barrier for tourists to stay longer at the destination. A destination will be able to develop rapidly if there is integrated management between all tourism stakeholders ranging from the government, the community, and the private sector. Therefore, this research has a focus on the role of indigenous villages in tourism development in Sangeh Tourism Attraction.

2. LITERATURE REVIEW

In tourism development, a planning process and coordination of existing resources are necessary to achieve goals effectively and efficiently Bambang & Roedjinandari (2017) state that tourism management fundamentally focuses on the management of tourism resources, the interaction between tourists and the environment, and the local community in tourist destinations. Tourism management, integral to industrial management, must be meticulously planned, so that it can serve as a foundation for stakeholders to make decisions regarding tourism activities and to develop the existing potential of the community in tourist destinations. Pitana and Diarta (2009) stated that the purpose of tourism management is to achieve a balance between economic development and income through the services provided to tourists, while also protecting the environment and preserving cultural diversity.

According to Henry Fayol (Hasibuan, 2009), generally, there are four management functions which include planning, organizing, actuating, and controlling.

Terry (1986) states planning is the selection and association of facts as well as the creation and use of assuming about the possible future in the visualizing and formulating of proposals or proposed activities that are deemed necessary to accomplish the intended results. Tourism planning entails the selection and arrangement of tourism activities, deploying resources to fulfill specific tourism objectives. Sutikno, et al. (2020) pointed out the importance of effective tourism planning for providing benefits and minimizing adverse outcomes. Siagian (2008) defines organizing as the entire process of grouping individuals, tools, responsibilities, and authorities in a way that creates a cohesive organization capable of achieving set goals. Thus, tourism organizing involves deciding what actions to take, determining who is responsible to whom, and grouping necessary people and tools to achieve tourism objectives. Tourism mobilization involves energizing human resources and utilizing other tourism assets to achieve these goals. Hasibuan (2004) defined mobilization as the effort to move all members to collaborate and work efficiently towards organizational objectives. Mobilizing tourism human resources and other assets is challenging because each individual in tourism possesses unique traits. Therefore, a well-planned strategy is highly necessary for successful tourism mobilization, ensuring that all components involved in tourism can thrive. Tourism movements are crucial for achieving tourism goals. The last function of tourism management is tourism supervision, which is a process conducted to ensure that the execution of tourism aligns with the plan or complies with the predetermined regulations and guidelines. Tourism supervision is a crucial function in tourism management. Without tourism supervision, tourism activities will stray from the intended goals.

Several previous studies have shown that customary villages have a strategic role in the development of tourist attractions. Ngurah et al. (2022), entitled *Involvement of Customary Villages in the Management of Tukad Unda Tourism Objects in Pakseballi Village, Dawan District, Klungkung Regency*, stated that the role of Pakseballi Customary Village has a large impact starting from planning, maintaining the cleanliness and security of the attractions. Research by Syaifudin and Maruf (2022), entitled *The Role of the Village Government in the Development and Empowerment of Communities through Tourism Villages* also showed that the role of the village is in the positions as policy implementer, program implementer and supervisor. In general, the role of the village is enough, however there are several obstacles that need to be maximised in the management of tourist attractions. The third research entitled *The Role of Customary Villages in the Development of Tourism Villages in Penglipuran Village* by Ristini and Citra (2022) showed that legal arrangements are based on the Regional Regulation of Bali Province Number 2 of 2012 concerning Balinese Cultural Tourism, the process of developing tourism villages is carried out through three stages namely awareness, capacity building and as a power provider.

3. RESEARCH METHODS

This study employs a qualitative method. It systematically describes phenomena based on real circumstances systematically to acquire clear information or a depiction of the current situation. Data collection in the study was carried out through observation and interviews. In addition, data collection is also obtained through document studies using books, documents, previous research results, and journals that are relevant or related to the problem studied. Informants are determined using purposive sampling techniques, it is a method based on specific purposes. In this research, purposive sampling is chosen based on specific characteristics possessed by an informant. For example, they are

considered to be able to represent, understand, and have knowledge about the researched issue. Representing in this context means that the chosen informant is considered to represent the community or group. Being able in this case means being able to provide explanations, opinions and information about the role of customary villages in the development of Sangeh Tourism Attraction.

4. FINDINGS AND DISCUSSION

4.1 The Profile of Sangeh Tourism Attraction

Sangeh Tourism Attraction or better known as Sangeh Monkey Forest is a natural tourism park based on the Minister of Forestry Decree No 87/Kps-II/1993 dated February 16, 1993. The land area of this tourist attraction reaches 13,969 hectares located in Sangeh Village, Badung Regency. The main attraction of Sangeh Tourism Attraction is the long-tailed macaque (*Macaca Fascicularis*). In addition to apes, there are also other animals such as kestrels, eagles, owls, shakers, ferrets, forest cats and others. Not only animals, there is also biodiversity in the Sangeh forest in the form of dipterocarpus trinervis plants or Homogeneous Nutmeg Forest plants and 54 other rare plant species such as *sandpaper*, *pule*, *buni*, *yellow cempaka* and *kepohpoh*. In Sangeh Tourism Attraction there is a temple that stood since the 17th century, namely Bukit Sari Temple. The existence of the temple is closely related to religious activities during the Mengwi Kingdom.



Figure 1. Sangeh Tourism Attraction

Source: Bali Post (2021)

4.2 The Potential of Sangeh Tourism Attraction

Sangeh Tourism Attraction has various potentials in tourism development. Its tourism potential includes:

a. Natural Tourism Potential

Sangeh Tourism Attraction has a nature-based tourism classification with the main attraction offered is nutmeg forest. The condition of flora in this forest area is 99% of nutmeg trees (*Dipterocarpus Trinervis*) by 99%, while other tree species are 1%. This is because the forest category in Sangeh Area is included in a specific forest category. Meanwhile, related to the potential of animals that become tourist attractions are dominated by gray monkeys (*Macaca Fascicularis*) whose number is estimated to reach approximately 600 heads.



Figure 2. Alas Pala
Source: Sejarah Bali (2021)

b. Cultural Tourism Potential

Most of the Sangeh Village people adhere to Hinduism, so the community's beliefs are also closely related to the potential for cultural tourism developed in Sangeh Tourism Attraction. One of the beliefs applied is Tri Hita Karana where Sangeh Tourism Attraction is closely related to the relationship between humans and nature (*palemahan*). The concept is realized by preserving natural elements such as soil, water, plants, and animals in the Sangeh Tourism Attraction environment. Other concepts that are also applied in the management of Sangeh Tourism Attraction are Tat Twam Asi (I am you and you are me) and Tri Kaya Parisudha (three things that are sanctified). The Sangeh community has customary norms written in *awig – awig* or *Parerem* (customary village rules) which are still very strong binding individual behavior in the application of the concept to create harmony in the relationship between humans and God, humans with others and humans with nature (Tri Hita Karana). The form of community activity in realizing and preserving the culture can be one of the cultural tourism attractions developed. Some forms of behaviour of the Sangeh Village Community to maintain integrity, kinship, mutual cooperation, and the preservation of Sangeh nature, such as: "*aget*", which means always grateful or relationship with God, "*ngajeng dumun*", which means always sharing with others or relationships with humans, and "*tenger*", which means haunted or relationship with environmental conservation.

c. Spiritual Tourism Potential

Bali as a tourist destination that is famous for its culture that refers to the implementation of Hindu culture certainly has spiritual tourism potential that can be developed. Sangeh Tourism Attraction has five temples namely Bukit Sari Temple, Melanting Temple, Tirtha Temple, Anyar Temple, and Pengepelan Temple (*Lanang Wadon*). The development of the temple area as a spiritual tourism potential can be carried out if there is an agreement with the community and clear rules for tourists so that the spiritual values of the temple area do not regress or even disappear.

4.3 The Role of Sangeh Customary village in the Development of Sangeh Tourism

Attraction Sangeh Tourism Attraction is one of the tourist attractions in Badung Regency based on the implementation of Iri Hita Karana by emphasizing the preservation of natural resources. The management of this tourist attraction is under the customary village and cooperates with other tourism stakeholders such as the government through the tourism office. The role of the customary village in the management of Sangeh Tourism Attraction is as follows.

a. Preparing Tourism Facilities

Tourism facilities are one of the things that must be developed by the management to support the comfort of tourists in visiting. So far, several facilities that have been developed by the management include:

- Arrangement of selling locations.
- Arrangement of tourist cross-paths in enjoying tourist attractions.
- Installation of signs or signs around tourist attractions.
- Arrangement of temporary rest areas for tourists.
- Construction of comfortable and clean toilets for tourists.
- Provision of information counters for tourists and reception of complaints.
- Provision of trash cans around the tourist attraction

b. Establishing Cooperation with the Badung Tourism Department

Customary villages collaborate with the Badung Tourism Department as a form of synergy of coordination with tourism stakeholders, especially the government. The forms of cooperation carried out include:

- Implementation of Sangeh Tourism Attraction promotion both offline and online.
- Provide training for human resources to improve their capabilities related to services.
- Provide adequate accessibility for tourists to reach Sangeh Tourism Attraction.
- Pay attention to and follow up on suggestions or complaints from both tourists and other tourism stakeholders.

c. Submission of Sangeh Tourism Attraction Income Distribution Rules

The revenue obtained by Sangeh Tourism Attraction has been divided in half between the local government and Sangeh Customary village. Indigenous villages submitted proposals on the Percentage Sharing of Sangeh Tourism Attraction Income, which was distributed fairly, proportionally, and acclamation. This is based on the benefits obtained by the Sangeh Village community because the existence of Sangeh Tourism Attraction should provide significant benefits for the Sangeh Customary village community.

d. Preservation of *Alas Pala* (Nutmeg Forest)

The opening of *Alas Pala* as DTW Sangeh can certainly threaten the preservation of the flora and fauna contained in it. However, the Customary Village has a commitment to maintain the sustainability and sustainability of the forest and monkeys contained in it as the main attraction. This preservation is also included in one of the implementations of the concept of the Hindu Community, namely *Tri Hita Karana*, especially in the field of *Palemahan* (the relationship between humans and nature).

e. Supervision of Tourism Implementation

Sangeh Customary village routinely supervises the implementation of tourism in Sangeh Tourism Attraction. The supervision is carried out through direct observation by designated officers of the activities and interactions that occur. Through these supervision activities, customary villages can obtain data from management agencies and tourists related to perceived complaints. The complaint will later be submitted in a meeting between village leaders to get a solution to the incoming complaints so that they can be immediately followed up.

f. Implementing and Funding Development

In order to improve the comfort of tourists there are facilities that need to be added, Customary Villages have the obligation to fund and carry out the construction of these facilities. Not only public facilities, the facilities needed in the sacred area of the temple at Sangeh Tourism Attraction are also the responsibility of customary villages. The obligation of the customary village is not only related to development issues, but also extends to the funding of ceremonies that must be carried out in accordance with the beliefs of the Hindu community, including *Piodalan* and other specific ceremonies. The funding for these comes from the tourism revenue in Sangeh.

g. Sangeh Tourism Attraction Arrangement

Customary villages periodically carry out Sangeh Tourism Attraction arrangement activities. It aims to increase the comfort of tourists and beautify the tourist attraction area.

4.4 Challenges in Managing Sangeh Tourist Attraction

The management of Sangeh Tourist Attraction has been good so far, but there are still some obstacles that require attention from the management. Some of the mentioned challenges include:

a. Internal Constraints

Internal constraints are problems experienced by tourist attractions. Internal constraints in Sangeh Tourism Attraction are as follows.

- Cleanliness and arrangement of the area with the aim of creating more beautiful and more comfortable conditions for tourists.
- Increased promotion with the aim to further introduce Sangeh Tourism Attraction to potential tourists through social media.
- The choice of tourist attractions is not many so that there is no reason for tourists to stay for a long time in tourist attractions.
- The need for money changer facilities to decide tourists in exchanging foreign currencies.
- Improving the quality of human resources related to services.
- Provision of souvenirs that characterize Sangeh Tourism Attraction.

b. External Constraints

External constraints are issues caused from outside the Sangeh Tourist Attraction. Some of the external constraints faced include:

- The level of accessibility towards the Sangeh Tourist Attraction, such as road infrastructure, directional signs, and others.
- The lack of integrated tourist routes that can be packaged together with the Sangeh Tourist Attraction.
- The abundance of similar attractions, necessitating breakthroughs or creative ideas in management and development.
- There needs to be an outside guide that guides tourists without being accompanied by a local guide. This aims to avoid misinformation and keep tourists safe from monkeys that are in tourist attractions.

Based on the results of the research, it showed that Sangeh Traditional Village has a key role in determining the direction and development of Sangeh Tourism Attraction. Currently, the development of Sangeh Tourism Attraction is based on the concept of *Tri Hita Karana* which is one of the concepts in Hinduism. The development of tourist attractions based on this concept is in accordance with the Regional Regulation of Bali

Province Number 2 of 2012 concerning Balinese Cultural Tourism in article 2 concerning the implementation of tourism applying the philosophy of Tri Hita Karana. The management of Sangeh Tourism Attraction, which has been managed by the traditional village, shows a fairly good development, however there are still some things that need to be considered or improved such as cleanliness and the securities, promotion, availability of supporting facilities. Therefore, the participation of indigenous people in management activities is needed.

5. CONCLUSION

Sangeh Tourism Attraction is fully managed by the customary village without ignoring the preservation of nature and culture of the local community. The tourism potential that can be developed in Sangeh Tourism Attraction is in the form of natural potential, namely nutmeg forest, and the existence of gray monkeys), cultural potential, namely the implementation of Hindu religious beliefs through the concept of Tri Hita Karana and Tat Twam Asi, and spiritual potential which includes the existence of five temples that can be developed as spiritual tourism. The role of indigenous villages towards the development of Sangeh Tourism Attraction has included the functions of planning, organizing, implementing, and supervising, including a) preparing tourist facilities, b) establishing cooperation with the Badung Tourism Department, c) proposing rules for the distribution of Sangeh tourism revenue, d) preserving nutmeg pedestals, e) supervising the implementation of tourism, f) implementing and funding development, g) structuring Sangeh Tourism Attraction. This showed that customary village is key to the successful development of Sangeh Tourism Attraction. The role of traditional villages is very important in the management of tourist attractions in Bali in accordance with the Regional Regulation of Bali Province Number 2 of 2012 concerning Balinese Cultural Tourism in terms of management. The results of this study are also in accordance with previous research that shows the important role of traditional villages in tourism management in the region.

The management of Sangeh Tourism Attraction is already good but some things still need to be improved in order to increase the safety and comfort of tourists in visiting. Some things are intended such as cleanliness in tourist attractions, availability of supporting facilities, increasing promotional activities to increase the number of visits, adding tourist attractions that can be enjoyed, improving the quality of human resources in service. Increasing these aspects is expected to increase the experience of the visitors.

REFERENCES

- Budiamanta, A.A. (2008). Corporate Social Responsibility Alternatif Bagi Pembangunan Indonesia. Jakarta: Indonesia Center for Sustainability Development.
- Donaldson, T. & Preston, L. (1995). The Stakeholder Theory of the Corporation: Concepts, Evidence, and Implications. *Academy of Management Review*, 65-91.
- Elista, A., Kismartini, & Rahman, A. Z. (2020). Peran Stakeholder dalam Program Pencegahan Kekerasan dalam Rumah Tangga di Kota Semarang. *Journal of Public Policy and Management Review*, 10(3), 363-377.
- Handayani, F., & Warsono, H. (2017). Analisis Peran Stakeholders Dalam Pengembangan Objek Wisata Pantai Karang Jahe Di Kabupaten Rembang. *Journal of Public Policy and Management UNDIP*, 6(1), 1-13.

- Ngurah, I.G.A., Seniwati, D.N., Sasmara, I.B.G. (2022). Keterlibatan Desa Adat dalam Pengelolaan Objek Wisata Tuad Unda di Desa Paksewali Kecamatan Dawan Kabupaten Klungkung. *Vidya Wertha* Vol. 5 No. 1, 21 – 28.
- Paristha, N., P., T, Arida, S. Bhaskara, I (2022). Peran Stakeholder dalam Pengembangan Desa Wisata Kerta Kecamatan Payangan Kabupaten Gianyar. *Jurnal Master Pariwisata (JUMPA)*, [S.l.], 625 – 648.
- Peraturan Daerah Provinsi Bali Nomor 4 Tahun 2019 Tentang Desa Adat di Bali.
- Peraturan Daerah Provinsi Bali Nomor 2 Tahun 2012 tentang Kepariwisataaan Budaya Bali.
- Pitana, I., G., (1994). *Pariwisata, Budaya, dan Lembaga Tradisional. Apresiasi Kritis Terhadap Kepariwisataaan Bali*. The Works, Denpasar.
- Pratama, W., Sukamara, N., Arimbawa, W. (2022). Partisipasi Masyarakat dalam Pengembangan Desa Wisata Sangeh di Kecamatan Abiansemal, Bali. *Pranatacara Bhumandala: Jurnal Riset Planologi*, 3(2), 136-155.
- Revida, E. dkk. (2022). *Manajemen Pariwisata*. Medan: Yayasan Kita Menulis.
- Ristini, N.K., Citra, M.E.A. (2022). Peranan Desa Adat Dalam Pengembangan Desa Wisata di Desa Penglipuran. *Jurnal Hukum Mahasiswa* Vol. 02 No. 02, 444 – 457.
- Soemaryani, I. 2016. Pentahelix Model to Increase Tourist Visit to Bandung and Its Surrounding Areas Through Huan Resource Development. *Academy of Strategic Management Journal*, 15(3).
- Syaifudin, M.Y., Ma'ruf, M.F. 2022. Peran Pemerintah Desa dalam Pengembangan dan Pemberdayaan Masyarakat melalui Desa Wisata. *Publika* Vol. 10 No. 2, 17 – 30.
- Undang-Undang Republik Indonesia Nomor 6 Tahun 2014 Tentang Desa.

