

Application of Green Home stay Based on Bali Local Wisdom In Kuta Village of Bali

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ABSTRACT

This research took the object of applying green home stay in Kuta village, Bali, based on Balinese local wisdom, in this case “tri hita karana” and “tri mandala”. There are two important variables in this study, namely green home stays and Balinese local wisdom. The application of the concept of “tri hita karana” and “tri mandala” in home stay spatial planning requires not small space, while the value of land in tourism business areas such as Kuta is very high. The existence of a conflict of interest on these two factors cannot be avoided. This research is a qualitative research with phenomenological background. The phenomenon of maintaining the yard as a home stay with the concept of “tri hita karana” and “tri mandala” is interesting to examine in depth. Related to that, detailed observations and interviews with resource persons were conducted to obtain accurate and accountable data. A paradoxical phenomenon can be proven to occur in the village of Kuta. That is, even though tourism in the village of Kuta is growing very rapidly, with all the glamor of luxury, the village of Kuta continues to be a village that maintains strong customs as one of Bali's local wisdom. In other words, Kuta remains a traditional village that blends with the latest tourism advancements.

Keywords: green homestay, tri hitakarana, tri mandala.

INTRODUCTION

Development of tourism in an area brings two influences on the area concerned, namely positive and negative influences. Aspects that are often used by experts to measure these influences are economic, social, cultural and physical aspects. Until now tourism development in Bali is believed to still have a positive impact, as evidenced by the growing development of tourism supporting facilities. Kuta is one of the tourist villages in Badung Regency which grows naturally as a tourist destination. It was said so, considering that long before the launch of the tourism village program by the government of Bali, Kuta had developed which originated from the use of people's homes as home stay accommodation. At present the village of Kuta area has become a metropolitan village with the construction of world-class tourism facilities. Apart from the involvement of outside investors in the development of tourism support facilities in Kuta village area, the local community has benefited positively from the development. This study aims to examine the model of the application of green home stay

based on Balinese local wisdom, namely “tri hita karana”(three causes of living in harmony) and “tri mandala”(three zone of house yard) in the village of Kuta. This is important to be explored given the development of tourism facilities that originated from living houses to become tourist lodgings (home stays), and front yard become a tourist business place. Both of these, lodging and business places both contain economic values that can improve the level of public welfare. On the other hand, Balinese culture has been proclaimed from the start as the foundation of Bali's tourism development. Until now, the government is still consistent in placing culture as the basis of tourism development, both at the regional level of Bali (Bali Government Regulation No. 2/2012) and at the national level (Pitana, 2016). Pitana (2016) further stated that in line with the launching of the program, in reality culture still ranks first as the reason for foreign tourists travelling to Indonesia, namely 60%, followed by 35% natural beauty, and 5% man-made objects. The study carried out by Wiranatha et al (2016) also proved that culture was remaining the main attraction of Bali tourism.

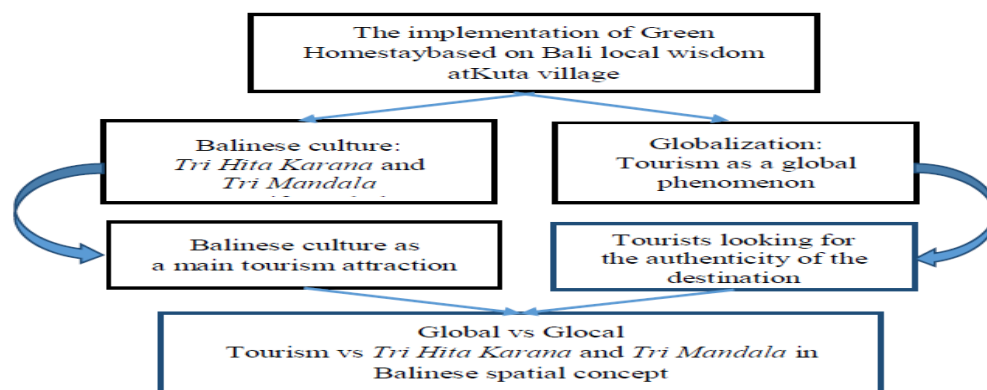
The preliminary study by the author in the village of Kuta at the end of February 2017 resulted in the fact that the Kuta indigenous people still maintain the value of “tri hitakarana” and “tri mandala” spatial layout even though the yard are also used as a spatial for business, both lodging (homestay) and other business outlets. On the other side, new yard that is built outside the zone of business proved to be developed in the direction of a more functional for social and culture, for example there is space for places to practice Balinese cultural arts. The concept of green tourism began to be intensely discussed when the development of tourism was felt to be 'out of date'. This term is quite important to use given the fact that the development of tourism has been equipped with signs or regulations that aim to maintain or minimize the adverse consequences caused by it. However, in reality, economic interests, in the sense of being profit oriented, tend to be the top priority, and marginalize the interests of others, such as social, cultural and environmental aspects. Realizing this, finally stakeholders in the tourism sector agreed that tourism must be built in harmony with its supporting aspects, both tangible and intangible. In the beginning, the green tourism concept was applied to the physical aspects of the environment because it was indeed more easily measured (Furqan, Mat

Som and Hussin, 2010).Homestay, which is a form of popular economy, is located and managed by rural communities, cannot be separated from local traditions and culture. An intimate relationship between the host and tourists or guests occurs naturally. Therefore, a cross-cultural understanding is important for both parties. Tourists can take part in the daily activities of the community and learn the art of culture and their lifestyle (Anand, Chandan, and Singh. 2012).There are two problems raised in the research, namely (1) why is the concept of green homestay based on “tri hita karana” and “tri mandala” important to be maintained in the lives of the people of Kuta village?; and (2) how is the effort of the people of Kuta village to implement the concept of green homestay based on “tri hita karana” and “tri mandala” continuously? Through these problems, it can be seen that the purpose of the study was to find out the importance of maintaining the concept of green homestay based on “tri hita karana” and “tri mandala” at Kuta village; and to find out the efforts made by the people of Kuta village in implementing the concept of green homestay based on “tri hita karana” and “tri mandala”. Seeing this goal, this research can be classified into exploratory research, which is exploring the practice of applying green homestay by the people of Kutavillage.

RESEARCH METHODS

The research was conducted in the neighbourhood of Kuta village which covers 13 traditional community groups (called banjar in Balinese). The subject of research is the people of Kuta village who have a home yard integrated into a tourism business place. While the object of research is the application of the concept of green homestay based on Balinese local wisdom, namely “tri hita karana” and “tri mandala”. The research sample was taken by

purposive random sampling, according to the specified criteria, namely the houses of residents whose part of the yard also functioned as a homestay and other business places such as restaurants or shops. Data collection was carried out using the technique of triangulation for each subject, namely field observations, in-depth Interviews and documentation. In order to more easily understand the concepts and objectives of the research, research designs can be described as follows,



Research design

No	Factors	Scope
1.	Environmental responsibility	protecting, conserving, and enhancing nature and the physical environment to ensure the long-term health of the life-sustaining eco-system
2.	Local economic vitality	supporting local economies, businesses and communities to ensure economic vitality and sustainability
3.	Cultural diversity	respecting and appreciating cultures and cultural diversity so as to ensure the continued well-being of local or host cultures
4.	Experiential richness	providing enriching and satisfying experiences through active, personal and meaningful participation in, and involvement with, nature, people, places and cultures.

Data analysis requires reflective, creative and analytical thinking capacity (Satori and Komariah, 2014). In qualitative research data analysis techniques are not specified as in quantitative research. This research refers to the data analysis technique that was presented by Bogdan, namely by stages: organizing data, describing it into units, synthesizing, arranging into patterns, choosing which ones are important

RESULTS AND DISCUSSION

The first objective of the study was to consider the importance of maintaining the green homestay concept based on “*tri hita karana*” and “*tri mandala*” in the lives of the people of Kuta village. The rapid development of tourism in the Kuta village has changed the face of Kuta to become a "metropolitan city" that is multiethnic and multicultural. These changes occur cannot be separated from the history of tourism in Bali that originated in Kuta. This means that Kuta, which was originally a slave port and a fishing village became famous when backpacker or hippie tourists in the early 1970s admired the beauty of Kuta beach with white sand, waves and sunset views (Mabbet, 1987). At that time tourists were willing to share beds

and which will be learned, and making conclusions so that they are easily understood (Bogdan, in Sugiyono, 2012). In analyzing the data the author refers to the concept of green tourism which was put forward by Dodds and Joppe (Furqan, Mat Som and Hussin, 2010) as a reference frame, which is modified into a more specific scope, green homestay, as follows

with their hosts and carry out bathing and washing activities as done by the community, namely in the moor behind the house, considering there were no family toilets available. Over time, tourists who were even more passionate about building livable accommodations according to their minimum standards in the part of the host's land that has not yet been built. Tourists taught the community how to live healthy and maintained the cleanliness of property. Since then, residents who owned excess land began to build simple lodging houses equipped with bathing and toilet facilities to a minimum standard. The attraction of tourists at that time, in addition to sun, sea, sand was the atmosphere of the quiet and peaceful village of Kuta, as implied in the following photos.



Kuta village during old days (<https://www.dikutabali.com/bagaimana-bali-tempo-dulu-wisata-bali-tempo-dulu/>)

Kuta is a meeting place for global and local influences. Global influence is represented by tourists who come from various parts of the world. While local influences are represented by

the Balinese themselves who come to Kuta to make a living. Globalization can be interpreted as increasing the interrelationship and dependence between nations and between

humans throughout the world through trade, investment, culture, travel, and other forms of interaction (Macleod, 2004). As a result, the boundaries of a nation's national identity become unclear. That is, globalization is a process that creates homogeneity. In Kuta, foreign tourists meet and bring along their respective cultures, habits and lifestyles.

The integration of global culture brought by tourists with the local culture of local communities forms a new phenomenon known as "glocalization". Glocalization by Ritzer (2011) is defined as global and local interpenetration that gives unique results in different geographical regions. Glocalization involves the interaction of many formats of local and global culture that lead to heterogeneity in terms of variations in cultural environments. On the other hand, Robertson (cited by Ejderyan & Backhaus, 2007) states that glocalization is actually the way globalization is carried out. Glocalization can also be interpreted when local cultural elements are combined with global phenomena.

Homestay in Kuta is a stage that is quite effective in realizing or practicing glamorization, where hosts and guests meet intensely in a period of time. Making a joke, talk and laughter as a symbol of familiarity between host and guest becomes a daily sight, especially repeater guests. This family atmosphere is really what tourists expect, so they feel safe and comfortable while traveling. That is why, in general, tourists from Australia consider Kuta as their second home.

The concept of "*tri mandala*" in the yard layout is basically oriented to the concept of "*tri hita karana*", which means the balance of life between humans and God (*parhyangan*), human beings with other humans (*pawongan*), and humans with natural environments (*palemahan*). From this understanding it can be understood that humans are the central point between God as the creator of this universe and nature as the environment where humans live.

In carrying out their lives, humans need space, which in Bali's local wisdom is regulated through the concept of "*tri mandala*". To maintain a harmonious life with space or spatial nature, humans use the concept of "*tri angga*", which measures itself to be three, main (head), middle (body) and least-sacred (foot) which is harmonized with "*tri mandala*" (*angga* means human body; *mandala* means space or spatial). Applying the concept of "*tri mandala*"

in the Bali home yard, requires the homeowner to divide the yard of his house into 3 zones, namely the main zone for a sacred place (family temple), middle zone for housing, and a least-sacred zone for other functions, such as animal cages and/or business outlets. However, the influence of acculturation with outside culture has considerable implications for the arrangement of Bali's home garden space, especially in urban areas. However, Balinese still believe that the concept of cosmology forms a function (Maharani and Yupardi, 2014). In other words, for example, the family temple which is located in the direction of the qibla of the mountain (north) and the sun (east), in Balinese Hindu cosmology, serves as a sacred place of worship of God and ancestral holy spirit. Likewise, the form of houses where residents live, such as Balinese dwelling built in the north part of the house yard functions as a bedroom for parents or older people, built in the east part where to perform rituals or *yadnya*, built in the south part are the same as kitchens, and built in the west part can also be function as a bedroom, especially for children.

The importance of applying and maintaining a green homestay based on Balinese local wisdom, "*tri hita karana*" and "*tri mandala*" in the lives of the people of Kuta village is a manifestation of the community's responsibility in maintaining harmony between tourism and cultural traditions. Both are entities that support each other. The progress of the development of tourism in Kuta can improve the economic level of the community, which is clearly interpreted as an increase in people's purchasing power. This has positive implications for the development of traditions or culture practiced by the Kuta community. The sacred place was built more magnificently and its religious rituals were carried out more lively (*parhyangan* elements); social-*adat* activities run better with high tolerance among fellow citizens (*pawongan* elements); Front yards are arranged and managed functionally, so that they can provide positive economic and social benefits, although there still needs to be better attention to aspects of the physical environment (*palemahan* elements).

The efforts of the people of Kuta village to implement the concept of green homestay based on "*tri hita karana*" and "*tri mandala*" in a sustainable manner is reflected in the regulations of traditional village and *banjar* (community group) which are compiled based on the "*tri hita karana*" philosophy. So it is quite clearly implied here that what is meant by

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green homestay is a homestay built and operated in line with the philosophy of “*tri hita karana*” and “*tri mandala*”, so that it does not collide with Balinese culture, which is the basis or Bali tourism foundation (Bali Government

Regulation No. 2/2012). The implementation of “*tri hita karana*” and “*tri mandala*” related to the green homestay in the village of Kuta can be seen in the following matrix.

Matrix of Tri Hita Karana and Tri Mandala

TRI HITA KARANA				
Palemahan (environment)	Pawongan (human being)	Parhyangan (God)		
		Hindu Religion: temple, ritual of Hindu religion supported by cultural tradition and arts.	Utama Mandala (main-sacred space)	TRI MANDALA
	Customary (adat) village, Banjar: local community is bound by and must obey the regulation of adat village and banjar		Madya Mandala (middle space)	
Family economy: Front yard is functioned as business outlets for own-managed or rented to other people.			Nista Mandala (least-sacred space)	

The “Tri Hita Karana” and “Tri Mandala” matrix can be explained that in the aspect of the *Parhyangan- Utama Mandala* Hinduism plays a very important role, that the yard which is also functioned as a homestay still has a sacred place, family temple, in the main zone (northeast) or at least in the north or east of the yard. North and east axis is chosen for the holy place refers to the tradition of Balinese ancestors (Hinduism), namely the direction of the mountain (north) and the direction of sunrise (east) which is interpreted as a symbol of holiness (Kaler, 1994).

In the *Pawongan- Madya Mandala* aspect, regulations (*awig-awig*) of traditional village *orbanjar* are the main reference, because they are arranged based on four elements of tradition known as *CaturDresta* (*catur* means four; *dresta* means tradition), including literary (written rules), old tradition (hereditary tradition), rules that apply in the region and the village-locally applicable rules. The community in carrying out their social functions, in small family scales, large families as well as in wider scopes are always based on regulations (rules) which have been made and agreed upon through the process of God witness (Hindu tradition ceremony) and human witness (socialization). Thus, the community does not dare to violate the agreement because the consequences are believed to have an impact on the world and beyond world. Viewed from the aspect of *Palemahan-Nista Mandala*, it can be explained

that the people of Kuta are trying to use front yard which is not utilized as a yard functionally, especially from the economic aspect. The development of tourism has an impact on the value of the land, so that even the smallest remaining land area in front of the house will function as a place of business, both for self-managed and/or leased to others. The land which is a bit far from the business center is functioned as a boarding house to accommodate outside villagers who make a living in Kuta. So such a space can generate income to support the family economy, which in turn has a backward effect on the quality of the practice of social and religious life of the community, both in tangible and intangible aspects. For example, a tangible place is built with better quality, Hindu religious rituals are carried out with better quality as well.

As in the phenomenon of globalization, the paradox of tourism also occurs, in the sense that tourists who represent globalization also like things that are local traditions that represent locality. As implied earlier, tourism has a big share in the spread of global influence, considering that tourists, who generally come from developed countries, do not rule out the possibility of bringing the traditions and technological advances that have been mastered first. However, even though the tourists are generally classified as advanced people, both in terms of education, mastery of technology and economics (finance), they tend to choose tourist destinations that are classified as 'lagging',

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remote away, still retaining ancient traditions. Errington & Gwertz, 1989 (cited by Shen, 2011) stated, "Most tourists seek indigenous people for native living styles in real place and in real history. Such as pilgrims are extremely concerned for authentic sites and rituals."

Salazar (2013) also stated the same thing, where inland tribes were visited by tourists to experience or see their own unique lives (for tourists). Not a few of their lives were recorded (videos) to be used as material for tourism promotion.

The implementation of the green homestay concept by the people of Kutavillage is summarized in the following table (Dodds and Joppe in Furqan, Mat Som and Hussin, 2010).

No	Factors	Scope
1.	Environmental responsibility: maintaining the concept of "trimadala" of the house yard	The yard is divided into 3 zones, the main-holyzone for the holy place, the family temple; the middle zone for the residence and homestay; and the least-holy zone for the place of business that is managed alone or rented out to others.
2.	Strengthening the local economy	Homestay owners have jobs or earn income from managing homestays and own businesses or leasing tourism supporting business facilities. Other communities also have a positive impact alongside, for example as homestay employees and other business outlets.
3.	Cultural diversity	Guests are directly involved in the cultural activities or customs of the community because they are in a family environment, and have mutual access to each other's culture.
4.	Enrichment of experience	Guests see and experience the host's daily activities firsthand, and have the opportunity to try out the activities carried out by the host, so that they bring their own deep impression, which is an unforgettable tourist memory.

CONCLUSION

Undeniably Kuta will increasingly develop into a tourist destination that is metropolis, modern and sophisticated. The nickname of Kuta as an "international tourist village" is also inevitable. Although the main tourist facilities, such as hotels, restaurants, pubs, shopping centers, and entertainment centers are built increasingly modern with millennial icons, the community still maintains its grounds based on the concept of "tri hitakarana" and "tri mandala". The implementation of the green homestay concept based on the local wisdom of Bali in Kuta village aims to maintain the harmony of tourism with Balinese culture, which is proven to be mutually meaningful.

The efforts made by the Kuta community to maintain the continuity of the concept of green homestay based on "tri hitakarana" and "tri mandala" is to carry out the agreed rules or regulations of the village and *banjar* (community group). Thus the business aspect, which is manifested in the form of a homestay business and others, does not interfere with the value of people's lives implied in the philosophy of "tri hitakarana", that the business aspect has a positive effect on social, environmental and religious aspects, or cultural traditions in the broad sense. With the strong aspects of cultural traditions, tourism will

also be stronger, given that culture is the most important aspect of Bali tourism.

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