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The emerging historical site as a tourism destination in Bongan village, Bali

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Abstract

This study aims to identify the potencies of the cultural heritage of Bongan Village, Bali Indonesia, which has not been commodified as part of a tourism destination and at the same time as the preservation of historical heritage. This study uses a qualitative approach by focusing on participant observation and in-depth interviews. The results indicate that there are two emerging perspectives of developing tourism village both cultural heritage tourism and preservation of historical sites. In conclusion, cultural heritage can support the concept of a tourist village that is being promoted, it is necessary to improve some of the sectors.

Keywords: Historical, Site, Area, Cultural, Tourism.

El sitio histórico emergente como destino turístico en la aldea de Bongan, Bali

Resumen

Este estudio tiene como objetivo identificar las potencias del patrimonio cultural de Bongan Village, Bali, Indonesia, que no ha sido comercializado como parte de un destino turístico y al mismo tiempo como la preservación del patrimonio histórico. Este estudio utiliza un enfoque cualitativo al enfocarse en la observación participante y las entrevistas en profundidad. Los resultados indican que hay dos perspectivas emergentes para el desarrollo de una villa turística, tanto el turismo de patrimonio cultural como la preservación de sitios históricos. En conclusión, el patrimonio cultural puede apoyar el concepto de un pueblo turístico que se promueve, es necesario mejorar algunos de los sectores.

Palabras clave: Histórico, Sitio, Área, Cultural, Turismo.

1. INTRODUCTION

The history of the development of mankind can be seen from the historical and cultural heritage that he left behind, whether tangible or intangible. The cultural landscape of each region may differ from one another, due to differences in the elements and their constituent structures, according to their environment and human character. So that cultural heritage which is material in nature can be sustainable and useful for science in the present and the future, conservation, and utilization activities are needed.

According to Law No. 11 of 2010, preservation of cultural preservation can be interpreted as a dynamic effort by a person or group to maintain the existence of cultural preservation and its value by protecting, developing and utilizing cultural preservation through a policy of planning, implementing and supervising as much as possible for the welfare of the people (WAYAN, 2015). Meanwhile, the use of cultural heritage can be interpreted as the process of utilizing cultural heritage for the maximum benefit of the people's welfare while maintaining the preservation of objects, structures or areas of cultural heritage (WIDANTO, 2014). One valuable productive approach to preserving and utilizing historical heritage is through the concept of tourism.

According to Janus, SATRIO (2009), tourism development can utilize the built environment of an area that has historical value, it can be in the form of objects, buildings, structures, sites, and cultural heritage areas that function as educational and recreational facilities for the community or often called Heritage Tourism. Through the concept of cultural heritage tourism, the utilization and preservation of historical heritage can also be done. So that the utilization of historic relics can be said as part of the concept of sustainable tourism and can be accounted for by the community and life.

Based on data from the UNWTO (United Nations World Tourism Organization), since 2005 tourist visits with the aim of cultural and historical heritage objects experienced rapid growth. Until 2009, the majority (65%) of travelers sought experience with the primary goal of being buildings and environments that retain their

historical character (TITING, 2017). According to OECD data, The Organization for Economic Co-Operation and Development, cultural-related tourism trends in 2009 reached 40% of the total tourism industry, and in 2007 reached 360 million tourists, while in 2010 overall tourists in member countries The OECD reached 940 million tourists (BUDIANI, 2018).

According to Yunus Suprayogi, General Manager of PT. Angkasa Pura I (Persero) I Gusti Ngurah Rai International Airport, in 2018 the number of foreign tourist visitors to Bali was quite high, ie during the January to December 2018 recording period there were 6,127,437 foreign tourists. From the same source, China ranks first with a total of 1,380,687 tourists. Australia ranks second with a total of 1,185,557 tourists. The country of India became the third most visited, then followed by the United Kingdom, Japan, the United States, France, Malaysia, Germany, and the country of South Korea (WIDYANTO, 2014; MAHMOOD, ARSHAD, AHMED, AKHTAR, & KHAN, 2018).

Research data launched by Twitter, Indonesia is included in the 10 countries most frequently visited by Twitter users from the Asia Pacific. There are several reasons behind it, firstly, as many as 53 percents of tourists look for destinations that offer value for money. Second, the reason for the visit is the cultural heritage which accounts for 27% with safe and secure reasons, as well as high value. Third, more than 19 percent of tourists look for good beaches.

According to Maria Antonia Dezire Mulyani, Head of the Denpasar City Tourism Office, most foreign tourists who come to

Denpasar are interested in learning and participating in Balinese cultural activities. For this reason, the cultural program is the pre-eminent city tour, so that tourists who want to know and learn culture at a predetermined location, for example by seeing the architectural buildings of temples, castles, and markets that can be enjoyed by foreign tourists and the activities of banjar residents in the region.

Tabanan Regency, Bali, Indonesia is one of the popular tourist destinations in Bali, especially those related to world cultural heritage in the form of the Subat Jatiluwih Region. In line with this, a Regent Regulation No. 84 of 2013 concerning the Establishment of Jatiluwih as a Tourist Destination Area (DTW) in Tabanan Regency. In connection with this, in some rural areas in Tabanan Regency, efforts have emerged to develop the potential of the area as a tourist attraction, one of which is Bongan Tourism Village, Tabanan District, Tabanan Regency, Bali Indonesia.

Initially, they planned to make the Kebo Iwa Site in the Puseh Bedha Temple Area and the Bali Starling in captivity in Banjar Bongan Kauh as their object. But over time, the surrounding community also made the Cultural Heritage Area in the Bongan Java Hamlet, Bongan Village, Tabanan, Bali Indonesia, as a tourism object related to the two previous tourism objects, so it is necessary to do studies related to tourism aspects.

In the Cultural Heritage Area in the Bongan Java Hamlet of Bongan Tabanan Village, Bali Indonesia, there are several sites that are suspected as historical relics related to community life there, so that they can be categorized as cultural heritage, both in the form of

objects, buildings, and areas. Thus, the utilization of the area is part of sustainable tourism development that leads to the long-term use of natural and human resources (YOETI, 1997).

2. METHODOLOGY

In order to support the concept of a tourist village developed by the community, which includes the Cultural Heritage Area in the Bongan Jawa Village, Bongan Tabanan Village, Bali Indonesia, as an object, an in-depth study of existing conditions and various potential possibilities can be developed. Therefore, this study aims to photograph the condition of the object and look for the potential contained in it so that it becomes a tourist destination to support the concept of a tourist village that is being developed.

The research method used in this study is a descriptive qualitative model (MOLOENG, 2000), with an emphasis on observation and in-depth interviews with the community and stakeholders there. Observations have been made several times to the field. During the field trip, the researcher was accompanied by several stakeholders in the village and several local informants. To trace historical data related to the existence of ancient sites in the region, researchers used a historical research model approach that included heuristics, source criticism, data verification, and historiography (KUNTOWIJOYO, 2001). The heuristic step is carried out in the form of searching for data sources, both written and oral documents,

followed by criticism of the sources obtained. Source criticism is carried out two processes, namely in terms of external and internal. After that, the data is verified or cross-checked between the data in documents and oral sources, which are then searched for facts as outlined in writing or historiography.

In order to analyze all the components and aspects of tourism that exist around the object, this study uses Cooper's theory which includes four aspects of tourism, namely aspects of attraction, amenities, access and ancillary (COOPER, 1993). All tourism products begin with traction, without this, there is no further study. Although these attractions are quite interesting, if it is difficult to reach, tourists are difficult to enjoy it. Every visitor who already enjoys the attraction generally wants to feel the experience, so they need an activity for them. Therefore, in a tourist attraction a professional service section is needed so that tourists can enjoy the object and feel directly from the activities that have been done.

In order to get value from the findings in the field related to Cultural Heritage Area in the Bongan Jawa Village, Bongan Tabanan Village, Bali Indonesia, the Commodification Concept proposed by Barker is a process that is identified with the concept of capitalism in which objects, qualities, and signs are changed to a commodity which aims to enter the market to be sold (BARKER, 2005). Commodification in culture means a form of effort that makes elements of a culture, in the form of language, knowledge systems, social organization, religion and art into something that can be traded because of economic value (JUDISSENO, 2017; SHABBIR, ABBAS,

AMAN, & ALI, 2019). In other words, commodification activities will produce a product that can be marketed, so that in the present era there is a tendency to carry out commodification in various things, as long as it produces a commercial profit.

Some of the cultural heritages which are located in the Bongan Village of Java, Bongan Village, Tabanan District, Bali Indonesia, have high artistic value and record the historical values of people's lives there for decades. The number of cultural heritages there are numerous and scattered at several points so that it can be referred to as a cultural heritage area. According to Law No. 11 of 2010 Article 1 Paragraph 6 Regarding Cultural Heritage, a Cultural Heritage Area is a geographical space unit that has two or more Cultural Heritage Sites that are located close together and / or show distinctive spatial characteristics.

Some cultural heritage in Bali is still an important component of people's lives because it is still used in everyday life today as a symbol of who he is as an individual or a group (SURYANTO, 2003). As is the case with the legacy of cultural heritage in the Bongan Jawa Village, Bongan Tabanan Village, Bali Indonesia. Because, until now the area which consists of ancient temple and bathing sites is still used rituals by the community, especially for those who are already mature.

According to Gusti Ayu Putu Merta Sari, Telaga Suman Temple is one of the original places of worship in Tabanan District along with the Batu Karo Temple and Puseh Bede Temple. Architecturally, the physical existence of buildings is still many of the original elements, even though other parts have been buried in the ground. But culturally,

the function of the building has not changed, which is still a means of worship for a number of 28 families (Head of the Family) of the Bongan Java Hamlet in the Bongan Village of Tabanan Bali in the hope of obtaining safety for residents or people of sedarma. As for who is my mum there now is I Gusti Agug Sena.

Meanwhile, according to Gusti Ketut Manggeh, in the beginning, Pure Telaga Suman was a family house of worship built by one of the wealthy local residents, named I Nyoman Retuh. The sacred building is said to be built at the end of a vast expanse of rice fields belonging to the person. However, after the inclusion of Christianity under the Dutch, the founder of the temple changed religion and left the village.

According to the story that developed in society, in the Dutch colonial era, the sacred building was often used as a hiding place by the fighters from the pursuit of the enemy. It is said that every person who enters the temple complex, the enemy cannot see the fighters hiding in the room. Since the beginning, the shrine was built on an area of 15 m x 25 m, while the area of the building is limited to a fence measuring 15 m x 20 m. The size of Central Jabo is 5m x 15m, while that of the Viscera is 15m x 20m. Initially, on the inside, there was a temple that was still original, but because it was considered to be old, the community then buried it and replaced it with a new temple building. In the ancient building there are some reliefs that are still original and only made some very minimalist adjustments, namely adding cement to the outside of the statue to remain durable.



3. ANALYSIS OF TOURISM ASPECTS

In order to capture the potential in the area of cultural heritage sites in the Bongan Village of Java as one of the objects in the tourism village concept that is being developed, an approach or theory is needed by Cooper, that the success of a tourist destination must refer to the fulfillment of four things that include attractions, amenities, access and ancillary (COOPER, 1993). The attraction is related to the attractiveness of tourists to visit objects and as a giver of satisfaction. Amenities can be in the form of services or facilities available, including restaurants and shops providing typical location goods. Access includes accessibility and modes of transportation to the location. Ancillary covers tourism organizations and their activities related to the promotion of tourism objects.

One of the requirements for an area or place to be used as a tourist destination is the attraction or object being seen. These requirements appear to have been fulfilled. In the area, there are

several interesting objects and all of them rely on elements of heritage or cultural heritage which all elements are still original. As explained in the section above, that the Suman Telaga Temple Building is one of the interesting objects there because it still shows the elements of its uniqueness and authenticity, although there are several additional elements, it does not substantially damage the values of its originality. Around the cultural heritage building, visitors can also enter several spaces to pray, take a selfie or do research, both by local and foreign tourists.



Picture 1

In order to make visitors comfortable, the manager has also made a gazebo that emphasizes the elements of authenticity and localization, namely making the building from rice straw taken from superior crops in the area. It also adds to the rural atmosphere that accentuates its ancient elements and can be a differentiator from other tourist villages.



Picture 2

The second part that can be seen by tourists is the Julit Waterfall Area which is an ancient bathing area there. In this area there are several unique things that can be enjoyed by tourists, ranging from forms, forming elements to the concept of the building. So it is not surprising, even though it has not been maximally managed, many tourists have visited it because of its uniqueness and authenticity. In addition to seeing authentic and authentic scenes, visitors can also do something there, for example washing their faces and praying at the Julit Waterfall area.



Picture 3



Picture 4



Picture 5

4. CONCLUSION

Bali is one of the old cities in Indonesia so that the historical heritage is very much and most of it has been used as one of the cultural tourism objects, one of them is in the Bongan Village, Bongan Village, Tabanan District, Tabanan District. The very interesting potential to be developed as cultural tourism there is the existence of the Suman Telaga Temple and the Grembengan Area which consists of Julit Falls and several ancient bathing sites.

That fact is also supported by the increasing number of visitors, both from local and foreign tourists. Even though there have been many visits, several aspects of tourism have not yet been maximally fulfilled, especially in the field of accessibility and public facilities as well as service quality. Therefore, so that the cultural heritage can support the concept of a tourist village that is being promoted, it is necessary to improve some of the sectors above.

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