

BHUMI: Jurnal Agraria dan Pertanahan

Received: August 24, 2019; Reviewed: October 16, 2019; Accepted: November 21, 2019.

To cite this article: Putra, IDGA 2019, 'The impact of dynamic land-use and spatial planning policies on the traditional village and architecture in tourism villages in Gianyar, Bali', *Bhumi, Jurnal Agraria dan Pertanahan*, volume 5, no. 3 (special edition), hlm. 34-41.

DOI: 10.31292/jb.v5i3.388

Copyright: ©2019 I Dewa Gede Agung Diasana Putra. All articles published in Jurnal Bhumi are licensed under a Creative Commons Attribution-ShareAlike 4.0 International license.

THE IMPACT OF DYNAMIC LAND-USE AND SPATIAL PLANNING POLICIES ON THE TRADITIONAL VILLAGE AND ARCHITECTURE IN TOURISM VILLAGES IN GIANYAR, BALI

I Dewa Gede Agung Diasana Putra

Faculty of Engineering, Universitas Udayana

Email: diasanaputra@unud.ac.id.

Abstract: Tourism and community participation have transformed the physical setting of the traditional Balinese villages in various directions. Tourism village is an important type of spatial planning policies in Bali that focus on cultural tourism. In cultural tourism, the traditional villages including cultural and traditional practices of the people are the main resources of tourist activities. Therefore, the traditional village pattern and land use are significant in tourism development. Through integrating participatory rural appraisal (PRA) methods with land use and architectural-historical investigation, this paper explores and investigates the spatial pattern of land use transformation in tourism villages. The results indicate that tourism villages in Gianyar have experienced an expansion in both the horizontal and vertical dimensions, with increasing land intensity. This expansion was accompanied by the touristification process, with land use changing from addressing villagers' needs to satisfying tourists' demands. However, this paper states that the transformation is read as a pragmatic response to address new challenges in the community by interpreting the reconfiguration of the villages and houses.

Keywords: Dynamic land use; spatial planning policies; community participation; transformation; sustainability

A. Introduction

Tourism has transformed the land use of traditional Balinese villages, while tourism village (*desa wisata*) is a popular tourism development that involves the participation of the Balinese communities. This kind of tourism development is one type of tourist activities that influence spatial planning policies in Bali. In tourism activities, community participation has played significant roles to make decision in tourism development (Tosun 2000; Li 2004; Li 2005; Chok & Macbeth 2007; Zhao & Ritchie 2007; Prabhakarana, Nair & Ramachandran 2014). The main fundamental

philosophy for community based on tourism development is the contribution of local people. Local communities have to contribute to plan the tourism activities but also to actively run and manage tourist activities. In this model, local people's livelihood becomes significant factors to develop tourist activities (Chok & Macbeth 2007). In this way, tourism will produce enhanced opportunities for local people to gain more benefits from tourism (Tosun 2006). This community participation will lead a positive attitude for the conservation of the local environment (Inskeep 1994) as well as local identity and culture (Putra,

Lozanovska & Fuller 2013).

However, community participation in tourism development also causes negative impacts to the local nature and culture. The degradation and commercialization of culture are the examples of the negative impacts. The community sometimes try to *sell* their culture so that the activities will fade the sanctity of the culture and religious activities in which there is profanation of sacred performances and places (Bugnicourt 1977; Hanna 1972). Tourism has also stimulated environment alteration threatening sustainability of the Balinese environment (Cohen 1978). Agricultural sites have transformed into built environment's functions. Besides, the construction of tourist facilities have created massive energy and water consumption and produced a massive volume of waste (Lindayati & Nelson 1995).

This phenomenon gives raises to the question about community participation and the impact to the land use and spatial planning policies in Gianyar, Bali. In order to investigate this phenomenon, the integrating participatory rural appraisal (PRA) methods, land use and architectural-historical investigation have been carried out in Ubud, a traditional Balinese village in Gianyar. This method was used to explore the spatial-temporal pattern of land use transformation in tourism village. Land intensity, tourism expansion and land use changing in Ubud, the most popular tourist destination in Gianyar, were investigated and explored. This paper then argues that the unsustainability of land use patterns presented from the conflict between increasing use of land for tourism and limitation of agricultural land, appropriation of the traditional spaces and the fading of eco-environment resulting in the loss of some traditional elements.

Based on this argument, the changes of village's setting was scrutinized and presented. Initially, some theoretical considerations of community participation and the development of tourism villages are discussed. The methodology and details of the examination are then described. This is followed by a detailed explanation of the components of the traditional Balinese villages and par-

ticipation rural appraisal. Finally, how the community participation will impact the dynamic land use and planning policies in tourism development are discussed and concluded.

This paper investigates how the Balinese accommodates new activities for tourism in their traditional houses and villages. Physical transformations of the houses and villages in Ubud were documented and inspected through visual documentation and examination. Visual examination is not merely supplementary process; rather the examination was a way to scrutinize the architectural challenge. By presenting graphic analysis, the transformation of the physical pattern of the houses and villages were scrutinized and explored.

The interviews with home owners and the head of the traditional villages were carried out to reconstruct the houses' and villages' historical pattern. In these deep interviews, the transformation of the houses and villages as well as the motivation and inspiration of the people in the process of the transformation were also contextualised. These approaches were also to reconstruct the physical change processes in which the processes were then transferred to become architectural illustrations for spatial investigation.

C. The traditional Balinese villages and Participation Rural Appraisal

The traditional Balinese village: the autonomy territory of Bali

A village in Bali called *desa pekraman* is an independent territory occupied by a traditional group based on traditional ties. In this *desa pekraman*, the people are bonded by the responsibility to maintain and perform social-cultural and ceremonies, based on Hindu Philosophy (Pitana 1994, 139). In the Balinese history, there are two main types of villages, namely the Bali Aga village, which mostly lay in the highland zones, and the Bali Dataran village, which is influenced by the Majapahit culture (Parimin 1986). The second type becomes the majority of the villages in Bali including the villages in Ubud. Furthermore, Pitana (1994, 145) stated that *desa pekraman* is characterized by: (1) a territory that

is usually bounded by natural borders such as rivers, forests, ravines or valleys, hills or beaches; (2) members who have many responsibilities and requirements; (3) temples where the people perform ceremonies such as *Desa* or *Bale Agung*, *Puseh* and *Dalem* Temples; (4) autonomy to manage the village; and (5) a custom organization to manage the village.

Since a village has autonomy to manage its territory independently, there are some variations of socio-cultural activities and village patterns. Several factors generally influence the pattern of villages. The ritual value system that places the sacred zone in the *kangin* (east) where the sun rises is a significant factor that influences the pattern. Another factor is the geographical condition in which the sacred value is the direction of the mountain and the profane value is the direction of the sea. The next factor is economic factor. The economic resources in the village will influence the pattern of the village such as fishing villages facing the sea and farming villages facing rice fields or plantations (Gelebet 1985, 12).

As mentioned above, there are two types of Balinese village pattern: the Bali Aga village and Bali Dataran village. The main characteristic of the first is that the village has a main communal street relating *kaja* (toward the mountain) and *kelod* (toward the sea) (Parimin 1986). On the other hand, a Bali Dataran village is divided into two main axes namely: *kaja-kelod* and *kangin-kauh* (east-west). Some village facilities, such as temples, *wantilan* (the meeting pavilion) and a market, are located in the crossroad called *catus pata*.

Despite the variations, the villages has similar concept related to the *tri hita karana* philosophy. Based on this philosophy, physically, the village is divided into *parahyangan*, *pawongan* and *palemahan* (Alit 1997). *Parahyangan* is an area designated for sacred buildings (temples). *Pawongan* is a place for dwellings; and *palemahan* is an uninhabited area such as rice fields, orchards, farms and cemetery. Whereas, *palemahan* is an area of natural boundaries of the villages.

Since the socio-cultural activities are performed in the village facilities, the village becomes

a stage of socio-cultural practices. Temples and many village facilities are places to perform many ceremonial activities. The traditional practices involve not only villagers but also visitors. The performances found in almost every village become a cultural performance to attract tourists. The increasing number of tourists visiting the villages and the potential economic benefit from it have encouraged the community to participate in tourist activities and involve to build tourist facilities in their houses and many parts of the villages. Consequently, the participation will influence the transformation of the villages' pattern.

Participation Rural Appraisal (PRA)

Participation Rural Appraisal (PRA) has been practiced for a long time in Indonesia. However, it is not yet unfamiliar. PRA is an approach to formulate planning and policy in rural areas that effectively involve the participation of the community (Chambers in Moeliono & Rianingsih 1996). Practically, the key element of PRA is a holistic method that focuses on the effective relationship and interaction between different elements of a community involving the relationship between people and environment (Binns, Hill & Nel 1997). In this approach, the success of the development is characterized by the active involvement of the people in the program planning process, implementation and supervision. The aim of this approach is to achieve sustainability and efficiency of the program. It allows communities in a village to improve and analyze as well as share the condition, potentials and problems of their village and then produce plans and perform actions in a participatory manner (Sia & Ling 2011; Chambers 1992)

The objectives of the application of PRA are to provide effective supports in planning and implement many development programs in a village. This approach tries to encourage the community empowerment in a sustainable manner, environmental perspective and local contexts. In the context of the village law, the PRA can provide understanding to the village government in the process of identifying the potentials and problems

in their villages.

Basic Principles of PRA that are stated by Rochdyanto (2000) are:

1. Learning from each other and sharing experiences;
2. Involving all group members;
3. Outsiders as facilitators;
4. Applying the concept of triangulation (multidisciplinary PRA team, variation of techniques and diversity of sources); and
5. Practicing the orientation and program of sustainability.

D. The Participation and The Tourism Development in Gianyar

Community participation has already influenced the tourism development in a tourism village. However, the community participation that has not applied the appropriate method will affect the tourism development. In Gianyar, especially in Ubud, people actively participate in tourism development through running any kinds of

business in their houses and lands. They built tourist facilities through the process of learning and sharing experience among the people of Ubud. They also discuss and learn from other tourism components such as travel agents, tourism practices or the tourists who visited Ubud. From this participation process, the people are able to make various tourism plan for their individual houses or lands.

The participation has led the transformation of the village pattern and the family-house components (Sukawati 2004). This can be seen in the transformation of the traditional Balinese house and some tourism villages. Ubud, the most popular district with tourism village in Gianyar, is one example of tourism village with high community participation. Many people of Ubud have been involved in tourist activities through running various kinds of tourism facilities such as laundry, restaurant, homestay, art shop, selling performance tickets, providing driver service and the likes.

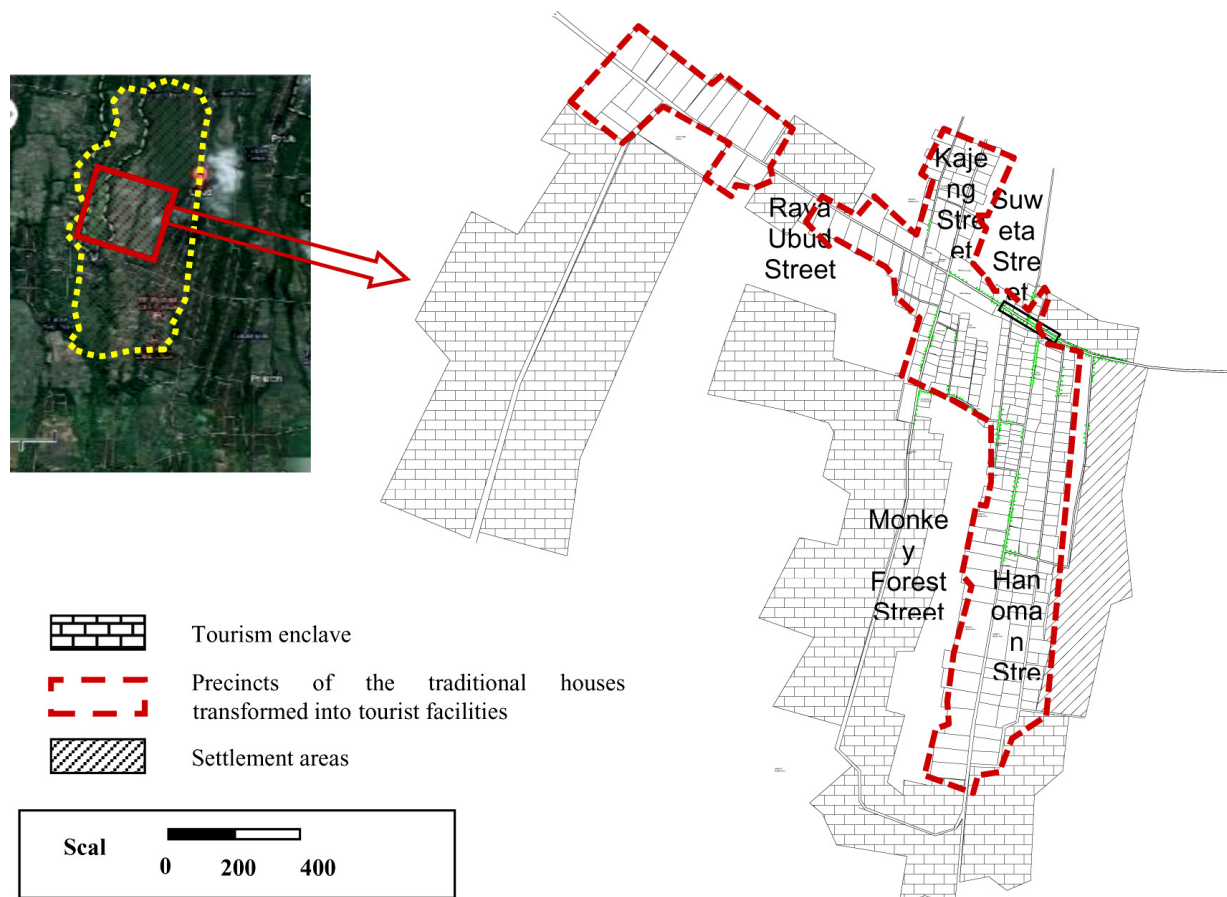


Figure 1. The precinct of the traditional house in Ubud.

The community participation has already changed the landscape of the village traditional pattern. The village that traditionally was a precinct of traditional house while the economic activities were centred in the main cross road (*catus patha*) of the village (Figure 1), business activities now infiltrate into the settlement area and the traditional houses. This phenomenon can be seen from the visual examination along the main street of the village. From 213 traditional houses in Ubud, 129 houses were transformed for tourist activities in 2013 (Putra, Lozanovska & Fuller 2013) and 139 houses have been transformed for tourism facilities based on fieldworks in 2019. The data present that the participation of the people has encouraged the transformation of the village and the house.

The attachment of tourist facilities in the village was accompanied by the *touristification* process of the land-use change, from accommodating the demand of villagers to satisfying the need of visitors. In responding to tourist activities, people in Ubud have built tourist facilities in their traditional houses. Commercial activities have become an additional function of the house so that the houses have then accommodated not only domestic and socio-cultural but also commercial activities. On average, the floor areas of the commercial zone of the traditional dwellings in Ubud were 42% of the total floor area (Figure 2). This figure shows that, overall, tourist properties are still smaller than the main function of a house. The people of Ubud still use their houses for domestic and ceremonial activities. Some people in Ubud built more spaces for commercial activities in which 4 out of 16 houses have more than 50% commercial area. In one house, the commercial area (68%) is as twice the residential area (32%).

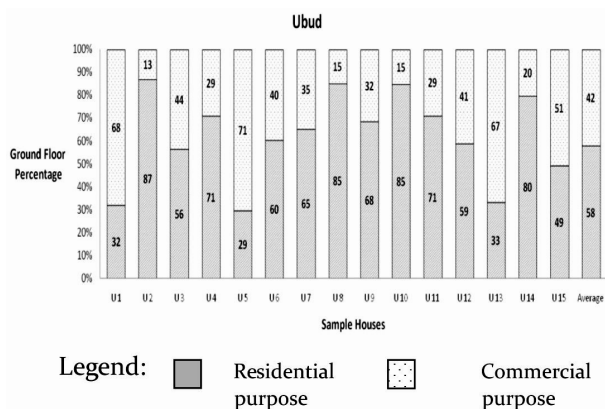


Figure 2. Comparison of ground floor area between residential and commercial purposes (%)

The transformations, presented in the photographic views of traditional houses in selected spots, have already changed the landscape of the village (Figure 3). Some traditional walls have been changed to be kiosks or art shops (Figure 4). Some traditional gates have been demolished and some others have been transformed into modern style (Figure 5).



Figure 4. The traditional walls have been changed into tourist facilities



Figure 5. The traditional wall and gate have been demolished

The figures above present that the front image of the houses and villages have already got significant influence since the community participation is high in number. This transformation has changed the visual identity of the house and the village. Even though the house is hidden behind the tourist facilities, the traditional gate that still exists in almost 77% traditional houses functions to identify the house as a traditional Balinese compound (Putra, Lozanovska & Fuller 2013).

From the gates, people are easily able to recognize the existence of a traditional house among the tourist facilities. Without the traditional gate, the existence of the houses is hard to recognize. Even though the Balinese have attempted to maintain their culture and traditional identity through keeping the traditional gate, tourism villages have converted from a traditional village to a modern town.

This transformation of the village is one of the negative impacts of tourism in which the traditional village that are the main resources to attract tourists tends to fade. This process will influence the sustainability of the tourism development in Ubud as the most popular tourist destination. This negative impact occurs since the key basic principles of PRA were never applied. As stated by Rochdyanto (2000), the application of the triangulation concept that involves other tourism stakeholders and practicing or sharing related to sustainability are significant. The absence of these basic principles make the progress of tourism development is on the inappropriate path. The planning and implementation progress of tourism facilities has been without coordination among individual practices and between the people and the local government. Every component works individually so that there are no holistic and integrated programs among the stakeholders.

The unsustainability of land-use patterns presented from the conflict between the increase of tourism land use and limitation of agricultural land is an appropriation of the traditional spaces

and the fading of eco-environment, resulting in the loss of some traditional elements. This can be seen from the existence of the backyard of the houses. A backyard is traditionally an open space to supply materials for domestic and ceremonial activities. The place is also a space for processing garbage, and sometimes for defecation. In this space, the people prepare ceremonial activities, plant vegetation or raise animals. This area is now transformed into buildings since the family size increases and is also used to run tourism business. In Ubud, the backyards are mostly transformed in which 60% of the houses has insufficient spaces for planting trees or raising animals. Inevitably, this transformation has eliminated the traditional functions of the backyard as an eco-environmental space in a house.

The transformation of land use can be best described as an on-going transformation. The land use is adjusted to meet the current demands of the people. The Bali policy to encourage some villages to be tourism villages since tourism activities have offered economic benefit not only for the people, but also for the government have caused the transformation of land use in a traditional village (MacRae 1997). This policy presents that power relations have been a part of political and cultural history. The land-use change in the tourism villages can be seen as a pragmatic response of the people to accommodate new challenges in the community by interpreting the reconfiguration of the houses and villages

E. Conclusions

In tourism development, community participation has a significant role to color the success of the development. The participatory rural appraisal (PRA) method is a method that applies in various kinds of development including tourism development. However, the participation of the community in Ubud did not apply all elements of PRA especially collaboration between and among the stakeholders. The absence of the key components has caused land-use change, both

in addressing villagers' needs and satisfying tourists' demands. Even though every stakeholder has tried to protect their culture, of traditional identity and other resources to attract tourists, Ubud has transformed from a traditional village to a modern town. This condition shows an unsustainability of land-use patterns as can be seen from the conflict between increasing tourism land-use and limitation of agricultural land, appropriation of the traditional spaces and the fading of eco-environmental space. This appropriation can be best described as an on-going renewal where the land use is adjusted to best suit current needs. This on-going renewal represents power relations as part of political and cultural history that can be read as a pragmatic response to meet new challenges in the community.

References

- Alit, I K et al. 1997, *Arsitektur Masyarakat Bali dalam Berbhuna*, Tim Pameran Arsitektur Tradisional Bali dalam rangka Pesta Kesenian Bali 1997, Denpasar.
- Binns, T, Hill, T and Nel E 1997, 'Learning from the people: Participatory rural appraisal, geography and rural development in the 'new' South Africa', *Applied Geography*, vol. 17, no. 1, pp 1-7,
- Bugnicourt, J 1977, 'Tourism with no return', *The Bridge*, vol. 2 no. 4, pp. 19-20.
- Chambers, R 1992, 'Participatory rural appraisals; past, present and future', *Forests, Trees and People*, Newsletter no 15/16, pp 4-9
- Chok, S & Macbeth, J 2007, 'Tourism as a tool for poverty alleviation: a critical analysis of 'pro-poor tourism' and implications for sustainability', *Current Issues in Tourism*, 10 (2&3), pp. 144-164
- Cohen, E 1978, 'The impact of tourism on the physical environment', *Annals of Tourism Research*, vol. 5 (2) , pp. 215-237.
- Gelebet, IN et al. 1985, *Arsitektur Tradisional Bali*, Departemen Pendidikan dan Kebudayaan, Proyek Inventarisasi dan Dokumentasi Kebudayaan Daerah, Denpasar.
- Hanna, WA 1972, 'Bali in the seventies, part I: cultural tourism', *American Universities Field Staff Reports, Southeast Asia Series*, Vol. 20, no. 2, pp. 1-7.
- Inskeep, E 1994, *National and regional tourism planning: methodologies and case studies*, Routledge, London and New York.
- Li, W 2005, 'Community decision-making: participation in development', *Annals of Tourism Research*, 33 (1), pp. 132-143.
- Li, Y 2004, 'Exploring community tourism in China: the case of Nanshan tourism zone', *Journal of Sustainable Tourism*, 12 (3), pp. 175-193.
- Lindayati, R & Nelson, G 1995, 'Land use change in Bali: a study of tourism development in Kelurahan Sanur', in B Mitchell (ed), *Bali Balancing Environment, Economy and Culture*, Department of Geography University of Waterloo, pp. 441-432.
- MacRae, GS 1997, 'Economic, ritual and history in Balinese tourist town', PhD thesis, University of Auckland.
- Moeliono & Rianingsih D 1996, *Kebijakan dan strategi penerapan PRA dalam pengembangan program*, Driya Media, Bandung.
- Parimin, AP 1986, 'Fundamental study on spatial formation of island village: environmental hierarchy of sacred-profane concept in Bali', PhD dissertation, University of Osaka, Osaka.
- Pitana, IG (ed.) 1994, 'Dinamika Masyarakat dan Kebudayaan Bali', *Bali Post*, Denpasar.
- Prabhakarana, S, Nair, V, Ramachandranb, S 2014, 'Community participation in rural tourism: towards a conceptual framework', *5th Asia Euro Conference 2014, Procedia - Social and Behavioral Sciences*, 144, pp. 290-295.
- Putra, IDGAD, Lozanovska, M & Fuller, R 2013, 'The transformation of the traditional Balinese house for tourist facilities: managing a home-based enterprise and maintaining an architectural identity', *Journal of Asia Pacific Management and Business Application*, 2(2), pp. 53-67.
- Rochdyanto, S 2000, 'Langkah-langkah pelaksanaan metode PRA', *article in ToT PKPI*,

Yogyakarta.

- Sia, R & Ling, J 2011, 'The PRA tools for qualitative rural tourism research', 2011 *Tourism and Services Engineering Management Seminar, Systems Engineering Procedia 1*, pp.392-398
- Tosun, C 2000, 'Limits to community participation in the tourism development process in developing countries', *Tourism Management*, vol. 21, pp. 613-633
- Tosun, C 2006, 'Expected nature of community participation in tourism development', *Tourism Management*, 27 (3), pp. 493-504
- Zhao, W & Ritchie JR 2007, 'Tourism and poverty alleviation: an integrative research framework', *Current Issues in Tourism*, 10 (2&3), pp. 119- 143