

COMMUNITY PARTICIPATION IN DEVELOPING PENGLIPURAN VILLAGE IN BALI AS TOURISM VILLAGE

Dewi Rachmawati^{1*}; Lamria Raya Fitriyani²

^{1,2}Faculty of Communication, LSPR Institute of Communication & Business
Jakarta, Indonesia 10220

¹dewi.r@lspr.edu; ²lamria.rf@lspr.edu

Received: 13th December 2023/ Revised: 27th March 2024/ Accepted: 28th March 2024

How to Cite: Rachmawati, D., & Fitriyani, L. R. (2024). Community participation in developing Penglipurán village in Bali as tourism village. *Humaniora*, 15(1), 1-10. <https://doi.org/10.21512/humaniora.v15i1.11007>

ABSTRACT

The research was conducted to determine the participation of the people of Penglipurán village in developing their village as a tourism village. Tourism development in an area certainly needed to be supported by the surrounding community. For this reason, community participation was essential, especially in tourism areas such as Penglipurán Tourism Village, Bali Island. The research applied a constructivism paradigm with descriptive qualitative research methods. The informants interviewed were the leaders of the traditional village, commonly called Kelian, as well as the people in Penglipurán village. The answers from the informants were analyzed using the theory of social change and the theory of community participation. Based on the results, community participation in Penglipurán village is on the partnership ladder. Currently, it is classified as a success because there is an opportunity for the community to be actively involved in conveying it to the village government. According to Cohen and Uphoff, in the decision-making process, Kelian, as a traditional village leader, has limited authority in connection with the concept of community participation. Program planning and decisions are formulated with all members of the village community. Likewise, during the implementation and evaluation stages of the program, even at the stage of enjoying the results, the entire village community is also involved.

Keywords: community participation, tourism village, Penglipurán, Bali

INTRODUCTION

The development of tourism, especially in Bali, began to show an increase after the COVID-19 pandemic hit Indonesia and even the world. This is of course welcomed by the people of Bali, especially tourism actors. Even though the pandemic has not ended, the government's policy to open Bali island to the arrival of domestic and foreign tourists is the right decision for the economy of this Island of the Gods. Of course, this is balanced with the establishment of strict health protocols and mandatory vaccinations for tour operators and tourists alike.

Data from the Badan Pusat Statistik (Indonesia Central Statistics Agency) (BPS, 2022) show that there is a decrease in domestic tourists by 56.41% in 2020 and a decrease of 6.41% in 2021. This is of course a result of the COVID-19 pandemic so the policy of limiting activities carried out to reduce the number of

people exposed to this disease. A very large decrease occurred in foreign tourists in 2020 of 82.96% and in 2021 it is 100% where only 51 foreign tourists visit Bali (BPS, 2021). Of course, this is very worrying for the economy in Bali. In 2020, Indonesia's economic growth fell to 2.07% and the economy of Bali province fell to minus 9.31%. Of this value, the tourism sector contributes to the decline in the economy in Bali, which is 5.56%. A very fantastic number which is certainly a big blow for the people of Bali.

In this new normal era, Bali Island has re-opened its tourism, and it is hoped that it will increase the number of tourists, both foreign and domestic, to come to Bali. For this reason, it is also necessary to prepare the Balinese people for this new normal tourism era. In order for tourism to revive and become the largest foreign exchange earner for this country from the island of Bali. It is also expected to boost the economy of local communities. Research conducted

by Sutarya, Suardhana, & Utama (2023) has said that Balinese tourism can rise by being supported by local tourism of each area in Bali called small-scale tourism. Policies from foreign governments will also affect tourism in Bali. However, many countries in 2022 are starting to give their citizens the opportunity to travel abroad. This, of course, also provides fresh air for Bali tourism.

One of the tourist attractions is the tourist village in Bali, Penglipuran Tourism Village. This village is part of Bayung Gede Village, Kintamani District, Level II Region of Bangli, Bali Province. This village is known as the traditional village of the Bangli kingdom. This village has a characteristic, namely the architecture of traditional house buildings that are similar and neatly arranged from the main gate to the downstream of the village. The arrangement of village buildings and structures is guided by the Tri Hita Karana philosophy, with the aim of being able to continue to maintain harmonious relationships between humans and humans, then humans with the environment and also humans with their God (Disparda, 2020).

The brief history of this village is that when the Bangli Kingdom existed, residents were often assigned by the King of Bangli to participate in wars and take part in activities in the kingdom. Bayung Village is quite far from the center of the kingdom, so the king decided to occupy the Penglipuran Traditional Village location for activities that are usually held in the Bangli kingdom. According to one of the inscriptions left by the Kingdom of Bangli, the Penglipuran Traditional Village is nicknamed "Kubu Bayung" which means Pondok Bayung Gede. In the end, more and more people occupy the area around Kubu Bayung. In fact, three temples are built called Kahyangan Tiga (Puseh Temple, Dalem Temple, and Village Temple/Balai Agung). And there is also another temple, namely Dang Khayangan which is built by the community similar to the one in Bayung Gede Village (Penglipuran, n.d).

Lumintang has stated that social change theory and community participation theory apply to analyze community participation in developing the Penglipuran Village as a tourism village. Social change is a change in the way or pattern of people's life that has been adapted to changes in natural or environmental conditions, materials, culture, number of people or population, way of thinking or ideology, or with various new discoveries in society (Hatuwe et al., 2021). Meanwhile, Leibo (1995) has formulated types of social change into three categories, namely (a) immanent change, a form of social change originating from within the system itself, without any outside influence; (b) selective contact change, namely unconsciously bringing new views both in ideas and ideas to members of a system; (c) directed contact change, namely new ideas or views brought by people from outside the system.

Previous studies that examine social changes in tourism development are conducted by Fahlevy

and Saputri (2019) and Ramadhan (2021). Fahlevy and Saputri (2019) have mentioned the positive and negative impact of tourism that causes social change in local communities. Tourism can reduce unemployment and people become more likely to live; on the other hand, it also has negative effects such as social disparities and increasingly eroded traditional values. Ramadhan (2021) has mentioned that in addition to economic changes, it also affects the socio-cultural change of a tourism area in a positive direction, where people are required to be more creative and innovative to adapt the technology in supporting tourism.

Social change occurring in society certainly has various factors that can influence the process of change. According to Soekanto in Imaniar and Agustina (2021), there are several factors that drive social change. First is contact with other cultures. This factor is the process of spreading cultural elements that occur from one individual or society which is referred to as diffusion. This makes new innovations socially to achieve certain goals. Second is the education system, which is a value accepted by society so that society is open to new changes. This achieves how the community perceives the existence of problems that occur in these community groups. Third is having an attitude of respect for one's work and a desire to move forward. One of the processes of social change is driven by an attitude of respect for one's work and the desire to move forward. Fourth is having a sense of tolerance for deviant acts. The existence of an attitude of tolerance will directly create a conducive situation in society and will encourage social change. Fifth is the layers of society that have an open system. There are opportunities given to individuals to be able to progress according to the capabilities of each individual. Sixth is the heterogeneous population. The community is of course a heterogeneous population, so there is the potential for social conflict to occur which hinders and encourages social change. Seventh is community dissatisfaction with certain fields. Social change can be influenced by the dissatisfaction experienced by the community, of course, the community already has certain expectations and expectations. Eighth is the orientation to the future. There is a desire to achieve a better life that creates motivation that can affect change. Ninth is the value of increasing living standards. People have a desire to improve their lives in the future; namely, to increase their standard of living.

Previous studies about the importance of community participation in developing tourist villages because the cooperation of all stakeholders, both the community and the government, can result in tourism development. Community participation carried out in the tourism development process also aims to be able to introduce and create positive public opinion with the existence of this tourist village (Herbasuki & Chasanah, 2019). Community participation can be seen both directly and indirectly carried out not only in planning but also in the monitoring process. So this conveys that the community has an awareness of the

importance of participation and contribution to the sustainability of the village (Wijana & Damayanti, 2021).

Other research on community participation in tourism is conducted by Ira and Muhamad (2019), which shows that community participation in tourism through Pokdarwis plays a huge role in sustainable tourism in an area. Ulum and Dewi (2021) have also shown that people's participation in tourism can be tangible goods such as money and objects, and intangibles such as the energy provided by tour guides, as well as other accommodation providers. In addition, the research also mentions factors that drive community participation from within the society itself such as will, awareness, and opportunity.

The definition of community participation has shifted the concept of participation itself from simply being concerned with being a recipient of assistance to a concern with various forms of community participation in policy-making and decision-making (Safitri, Myrna, & Ismanto, 2022). Community participation is a more orientated agenda of public policy determination by citizens rather than being used as an arena for public policy as a learning vehicle. Sanof in Majid et al. (2022) have explained that the main objective of community participation is to involve the community in designing the decision-making process and as a result increase their trust so that they can accept decisions and use existing systems. When they face a problem, channeling community voices in planning and decision-making to improve the quality of planning and decisions, and increase the sense of community by inviting the community to achieve common goals.

Community participation can grow and develop from three main elements: the community is given the opportunity to be able to participate, has the will to participate, and is able to participate (Miranti & Arif, 2022). Based on Cohen and Uphoff, community participation consists of four stages: the planning stage, the implementation stage, the stage of enjoying the results, and the evaluation stage (Andika, Fadri, & Maulana, 2022). The first is the decision-making stage. Communities carry out planning and decision-making related to village community participation to be able to carry out the development of tourist villages. The community will convey ideas to each other to find out what the potential and needs to develop the village that lead to the needs and benefits of the surrounding community.

The second is the implementation stage. In this stage, the form of community participation is to actualize planning in programs planned by the community and the government. Participation in this stage takes several forms, namely thoughts, material contributions, and involvement as members in village development activities. The third is the evaluation stage. Measuring the success of community participation can be seen from the results obtained in the programs that have been implemented. The community should benefit greatly from these activities

because by enjoying the results, the community will continue to participate in the programs that will be implemented. The fourth is the stage of enjoying the results. At this evaluation stage, it is commonly referred to as feedback which is given and assessed by the community, to be used as input to improve the implementation of further activities and programs.

According to Arnstein, there are eight levels of community participation: citizen control, delegated power, partnership, placation, consultation, informing, therapy, and manipulation (Figure 1) (Hardiani, Hastuti, & Nasution, 2021). Figure 1 shows the ladder of citizen participation (Arnstein in Hardiani, Hastuti, & Nasution, 2021).

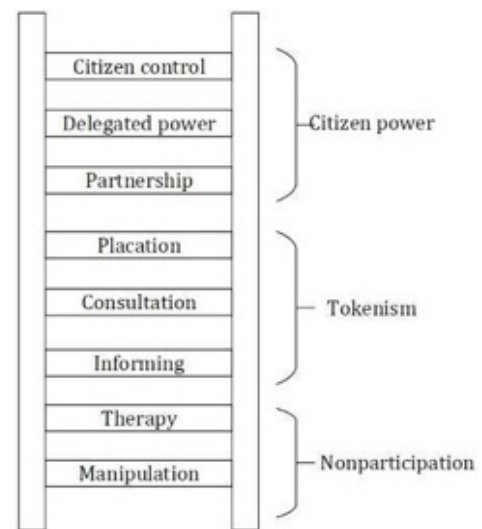


Figure 1 Ladder of Citizen Participation

Figure 1 shows that the lowest ladder is manipulation when the community still follows what is conveyed by the government, which has chosen community representatives. The second ladder is therapy, directives from the government to make people dependent because they only provide incomprehensive information. Community involvement is not based on mental or psychological encouragement or the consequences that can be given by the community. It can be seen by the presence of the community. Manipulation and therapy are non-participations of the ladder of citizen participation chart in Figure 1.

On the next ladder is the provision of information, consultation, and placation (appeasement), which is included in the tokenism category. It is a policy in the form of symbolic efforts or actions used to achieve certain goals. This stage starts when the community already knows the rights and obligations that must be carried out, even though it is still within the scope of one-way communication. It is followed by suggestions, ideas, and input from the community, which directly conveys what the community already knows.

The next category is citizen power, which consists of partnerships, delegated power, and citizen control. This stage conveys that the community

already has three aspects that show better results than the previous community group. Every idea or opinion submitted by the community to the government has been received and listened to so that every need and goal of the community can be realized. Furthermore, the community can negotiate with the government, which makes it capable of being independent.

A tourism village is defined as a community of residents of a limited area who directly interact in management and are concerned and aware of playing a role together by adjusting the skills of different individuals. Tourism villages are built with a community empowerment model so that the community can participate as direct actors in increasing the village's potential to become a tourist site or location of tourist attraction in their respective regions (Digides, 2020).

Nurhayati puts forward another definition of a tourist village in Yacob et al. (2021), where a tourist village is a form of integration of attractions, accommodations, and facilities that support and are presented along with the structure of the life of the people who are integrated with the customs and traditions that apply in it. Retreat village tourism includes tourism potential, local art and culture, accessibility, and program support facilities. In addition, it also guarantees security, order, and cleanliness.

Departing from the background stated previously, the research aims to determine the community participation of the Penglipuran Village in developing their village as a tourist village, especially at the stage where Bali is recovering after being hit by the pandemic. For tourism to grow and develop, especially during the COVID-19 pandemic, the participation of the surrounding community is needed for the advancement of tourism in this traditional village. How will the Penglipuran Traditional Village community participate in the success of tourism in their area in the new normal era? Also, how does *Kelian's* role as the traditional village leader encourage community participation? And what are the obstacles encountered in this regard, both from the side of *Kelian* and the people of Penglipuran Traditional Village? The research is examined using social change theory and community participation theory.

METHODS

The descriptive qualitative research method is chosen to obtain credible data. The research is conducted by collecting primary and secondary data. Primary data are collected by conducting semi-structured interviews with Penglipuran Traditional Village leaders, commonly known as *Kelian Adat* (45 years). In addition to finding out how the village community participates, in-depth interviews are conducted with four community members who are tourism actors in the village. Each is Mrs. SR (50 years), Mrs. Ketut (50 years), Mrs. ST (40 years), and

Mrs. WT (51 years). Table 1 shows the data from these informants.

Table 1 Data of the Research's Informants

No	Informants	Age (Years)	Data Collected
1	Mr. <i>Kelian Adat</i>	45	Interview
2	Mrs. SR	50	FGD
3	Mrs. Ketut	50	FGD
4	Mrs. ST	40	FGD
5	Mrs. WT	51	FGD

(Source : Researcher, 2022)

Secondary data are obtained through literature study, documentation, and observation of research objects. Observations are made to research locations to collect data relevant to the research. The trust-checking technique is carried out using source triangulation. In this source triangulation, the answers from the informants, both from the traditional village leaders and the village community, are analyzed according to the theories and concepts that become the reference.

The main theory used in the research is social change theory; while analyzing the participation of the Penglipuran Traditional Village community, it uses the community participation theory based on Cohen and Uphoff (Andika, Fadri, & Maulana, 2022). Community participation consists of four stages: the planning stage, the implementation stage, the stage of enjoying the results, and the evaluation stage (Andika, Fadri, & Maulana, 2022). According to Arnstein, there are eight levels of community participation: citizen control, delegated power, partnership, placation, consultation, informing, therapy, and manipulation (Hardiani, Hastuti, & Nasution, 2021).

RESULTS AND DISCUSSIONS

Penglipuran village is a tourist village in Bali, which has become a tourist destination. From the results of interviews with *Kelian Adat*, Penglipuran village currently has a population of 245 households and a population of approximately 1.100 people. This is a traditional village which is a destination for both domestic and foreign tourists. It is included in a popular destination because it has many advantages and uniqueness, including being a village that has won awards such as Kalpataru, Indonesia Sustainable Tourism Award (ISTA) in 2017, and is recently included in the Sustainable Destinations Top 100 version of the Green Destinations Foundation (Wonderful Indonesia, n.d.).

Another uniqueness is the spatial layout with the Tri Mandala concept, namely the spatial layout of the village, which is divided into three areas: Utama Mandala (north area – where the gods are), Madya Mandala (central area – residential areas),

and Nista Mandala (southern area – residents' cemetery). Besides that, in Penglipuran village, there is also a bamboo forest, which is said to function as a protector of the village. This bamboo forest has an area of about 45 hectares or about 40% of the total area of Penglipuran village. This forest serves not only to beautify the village but also as a water catchment area. Another advantage is that this village has religious rituals, which are still preserved in the Luhur Penglipuran Temple. Culinary offerings in this village are no less interesting. Loloh Cemcem drinks and Tipat Cantok food are typical culinary delights of Penglipuran village. Loloh Cemcem is a special drink made from cemcem leaves/cloncing leaves, which have the property of accelerating digestion. Meanwhile, Tipat Cantok is a kind of *ketupat* and boiled vegetables smothered in peanut sauce. Another thing that is no less interesting about this village is the Penglipuran Village Festival, which usually happens at the end of the year. During the festival, there are Barong Ngelawang performances, Balinese traditional clothing parades, cultural arts parades, and various other interesting competitions (Wonderful Indonesia, n.d.).

According to Miranti and Arif (2022), community participation can grow and develop determined by three main elements: the community is given the opportunity to participate, the community has the will to participate, and the community is able to participate. In this case, the condition that occurs in the Penglipuran village community is that all of these three elements are fulfilled. At the leadership level, the *Kelian Adat* or the traditional leader, who holds the helm in the traditional village, provides the broadest possible opportunity for the community to participate in advancing the village. This is disclosed by *Kelian Adat*, the source of the research. According to *Kelian Adat*, all programs must be based on joint permission and joint decision-making at meetings (Paruman-Balinese Language). This is also confirmed by the FGD participants, who are local people. Communities can convey their aspirations during meetings with the *Kelian Adat* which are held every month. Good input that can be submitted to the local government will be conveyed by *Kelian Adat* to the government, in this case, to the village leader.

Related to the second element, the community has the will to participate, which is justified by Pak Wayan as *Kelian Adat*. The people in Penglipuran village are very active and consistently participate in development in their area, for example, in maintaining cleanliness. The people of Penglipuran village really care about cleanliness; every morning, all residents, besides cleaning their homes and yards, also public facilities. And the people of the village are also used to not littering. So, if there is trash, it is usually from visitors, said *Kelian*. This is also confirmed by the FGD participating communities that the people of Penglipuran village are always active and eager to participate in development. They strongly desire to move forward together and eradicate poverty in their

area. One of the FGD participants has commented, "If you're lazy here, it makes you feel embarrassed." This is because the surrounding neighbors are very active and diligently participating. Other informants have also mentioned that the mutual cooperation of the people of Penglipuran village is still very high. So that the soul can lighten each other's work makes heavy work lighter because it is done together.

The third element regarding the community is being able to participate. This is evidenced by the ability of each house to participate in maintaining the cleanliness of its own home and environment. In addition, this community also has customary funds managed by the person who manages the traditional village. This manager also comes from the traditional village itself. *Kelian* gives an example of the ability of this village when the COVID-19 pandemic hit in early 2020. From March to September 2020, a lockdown was implemented, and the community was on guard for 24 hours at four village entrance points (north, east, south, and center). When people wanted to enter the village, they were sterilized first by spraying, and a sink was also provided for washing hands. The people on guard were carried out in shifts from 6 am to 6 pm, and the next shift was from 6 pm to 6 am. Quite a lot of costs were incurred when the pandemic hit, apart from meeting residents' needs, such as groceries and buying equipment for sanitation, such as hand sanitizers, masks, soap, and others. The costs incurred were quite large, approximately 1 billion, according to *Kelian Adat*. These funds were from cash generated from managing Penglipuran village as a tourism village. This lockdown opportunity was also used by community members to improve their village and make it more attractive because they believe that one day there will be no more lockdowns and tourists will come back to their village. Here it can be seen how the community works together to protect their village during the lockdown and improve it so that the village is more attractive.

Cohen and Uphoff explain community participation in four stages, which, in this case, are in accordance with the conditions of Penglipuran village community participation (Andika, Fadri, & Maulana, 2022). The first stage is the decision-making stage. In the first stage, the decision-making process is related to village community participation, namely community planning and decisions related to village community participation to develop a tourist village. The community will convey ideas to each other to find out what has the potential to develop the village and determine what is needed to develop it. This certainly leads to the needs and benefits of the surrounding community.

Penglipuran village has *Kelian* which is the name for the village head. *Kelian* is an elder figure in the village, which is determined from the results of his election by deliberation with a traditional meeting. The structure applies to Penglipuran village, namely *Kelian Adat*, who leads *adat* (custom/tradition), then the representatives of *Kelian Adat*, the secretary, and

the village treasurer. Apart from that, Penglipuran village also has other governance systems, which are traditionally led by *Ulu Apat*, the saints of the village's elders. So, 78 people are commonly called village councilors, who are the highest forum for making various decisions and policies, and this is the traditional governance structure that is still being implemented today.

Kelian Desa is responsible for the government administration's needs when connecting villages. So, it is illustrated that *Kelian* has a comprehensive task in designing ritual activities and village development, as well as in solving various community problems and developing the potential that occurs in the village. Meanwhile, the traditional elders will focus on designing various traditional activities and traditional rituals. The government system that is usually referred to is the existence of a *kelurahan* (urban village) in which there are three neighborhoods, each with its own neighborhood head, who is an extension of the *kelurahan*.

The difference in the administration of traditional villages is that they have existed for a long time. It forms indigenous communities and later becomes traditional villages in the Republic of Indonesia. This shows that the presence of indigenous peoples is recognized and accepted through Regional Regulation number 4 of 2019, and Bali has 1,493 customary villages that still exist today. Each of these traditional villages has traditions that differ from one another, including customary rules, autonomous rights, and the original rights because they already have traditions, the territory, land, and also the resources contained in the traditional village, so that the government and the village custom has one line of coordination. Determination returns to the customary village coordinates with each other in the form of cooperation or other agreements.

In the decision-making process of traditional village planning and programs, *Kelian*, as the leader of the traditional village, has limited authority, so planning and programs will be carried out based on permission and joint decisions of all residents in the traditional village. The decision-making process and program planning are determined by meeting decisions commonly known as *Paruman*, which are attended by representatives from each region. In Penglipuran village, there are 245 heads of families, and there are 1,100 residents who live in the customary village, so 78 people become representatives in each meeting.

Community participation owned by Penglipuran village residents has the concept of mutual cooperation, which has been a legacy from the past to the present to achieve common goals and interests. So, community participation always involves everyone in Penglipuran village, Bali. As in making a tourist village, not only do decisions involve a few people, but all communities are involved. After a decision is made in a meeting based on a shared idea, it will be conveyed back to all communities to be realized and held jointly, not only the 78 representatives.

If parties or the public feel that the results are not compatible during decision-making, they are allowed to re-propose their input and ideas to the meeting forum. This way, each party can participate in reaching joint decisions in developing Penglipuran village, which can have a positive impact and solve problems faced by the community, including future challenges.

The second is the implementation stage. In implementing a decision that has been made, the people of Penglipuran village appreciate and respect the best decisions that result from deliberations. Then, they jointly implement the policies and programs that have been set. For example, when Penglipuran is designated as a tourism village, the community works hand in hand to make it happen. The support is given by keeping the environment clean and orderly, as well as cleaning up together so that this place becomes a beautiful and comfortable place to visit, likewise, in terms of their hospitality to both domestic and foreign visitors.

According to a source representing the community, during implementation, all of the community participants are responsible for maintaining cleanliness, and each house manages its appearance in the sense that it does not need to be fancy but neat. In fact, they are also the control in the community to remind each other and the neighbors.

This statement from the community is also reinforced by *Kelian Adat*, who said that in its implementation, the community is also involved in implementing programs in Penglipuran Tourism Village. According to *Kelian Adat*, all lines are involved, starting from the children, young people, married couples, mothers, and fathers all participate. Even if some are not involved, the community will usually only come out if there is embarrassment to the surrounding community.

After passing the implementation stage, it enters the third stage, enjoying the results stage. At the stage of enjoying the results, it focuses on community participation that has been produced and can provide great benefits for every community in Penglipuran village. The results show that community participation in Penglipuran village has a positive impact on the community, namely through the collection of customary village treasury, which the benefits can be enjoyed collectively. Then, by making Penglipuran a traditional tourism village, the people who become MSME (Micro, Small, and Medium Enterprises) actors directly get income directly from tourists who visit Penglipuran village.

The community also says that by enjoying the results of implementing community participation, the community's economic life becomes more prosperous. In addition, through the results of this participation, the community's needs, such as building temples and traditional rituals, will no longer have to collect funds from the community gradually over the years but can be carried out directly with the results of the community's participation.

The last one is the evaluation stage. The Penglipuran village community also shows their participation in the development of their area by providing feedback to the tourism village manager in the form of their evaluation of the management of the tourism village. Here, the community can provide an assessment of how the management of the tourism village is, whether it is appropriate as it should be, or whether it requires input from the community. The goal is none other than to improve the implementation of the next activity or program to be even better.

This is reinforced by *Kelian Adat's* statement, which describes Penglipuran village as a small republic with community representatives called *pengarep* (a total of 78 people), who can convey community aspirations and provide input to local governments and tourism area managers. According to *Kelian Adat*, meetings with managers are usually held once every three months. At the meeting, it is conveyed how much income the tourism village receives, what the expenses are, and what the programs are. This includes the problems faced in the management of the tourism village. If the expectant does not agree and says no, then the manager must comply. Then, at the meeting, the expectant input and evaluation from the community are conveyed. So here, the Penglipuran village community submits their evaluation and input to their prospective or representative council.

According to Arnstein, community participation has eight stages. Every community in Penglipuran village can express its participation through representatives of traditional villages in each area, which is done at forums or meetings every full moon. Outside the meeting, the community cannot express its complaints, problems, or input because they are only conveyed through the meeting (Aladallah, Cheung, & Lee, 2015).

Community participation in Penglipuran village is not only in the form of input and problems submitted by the community. In every program and policy held in Penglipuran village, the community is actively involved in supporting and providing input. In the activities organized, the community will directly participate because the basis used is mutual cooperation, which is one of the cultures that has been inherited from the past to achieve common goals. In the process of implementing programs and policies, if they have been mutually agreed upon, the village government, regional and community representatives will work together to realize this with active participation.

If some people do not participate, they will usually be fined with a nominal value that is not large, but this is a form of responsibility for not participating in their village. For example, if there is a mutual cooperation activity to clean up the area, people who do not participate will not leave their homes until the activities and programs are completed. They feel embarrassed because they are not involved in any community participation activities. So, with an agreement approved by the community and the

government, if they do not participate, the community will receive sanctions that have been mutually agreed upon.

On issues or administrative matters related to Penglipuran village, because the government and *Kelian* customary villages are interrelated, there is a need for consultation to coordinate regarding the line of command in establishing a major decision. Determining Penglipuran Traditional Village as a tourist attraction, of course, there is also consultation involving several parties, the government, Penglipuran village administrators, and the community, which can be referred to as deliberation activities. In addition, Penglipuran village, which has now become a Traditional Tourism Village, has gone through a process of discussion from all parties; community participation is needed because Penglipuran belongs to the community to approve it as a tourist attraction. As in the distribution of income from tourist objects, the contribution of entry tickets, previously the distribution is 60% given to the government treasury, but 40% goes to the village fund treasury, but with input from the community which is conveyed to village representatives and also the village government, enter this received by the central government, as much as 60% goes to the village fund treasury, and 40% is given to the government treasury.

Community participation in Penglipuran village is not limited to a particular group or age. Every community can participate, regardless of position, economic, or educational level. The people of Penglipuran village are given freedom in choosing education and work because they are flexible about developing knowledge, technology, and information. However, when entering a traditional village, they still adhere to customary rules and the corridors of tradition that must be lived by all communities.

The research results in Penglipuran village show that community participation is included in the partnership category because in its implementation so far between the village government and the community, participation is given freedom, where the community can become direct supervisors who can notify each other if something is deemed inappropriate. There are negotiations between the community and the village government regarding the program plan to be implemented. The community provides input, complaints, and criticism in the implementation process and monitors its implementation up to the evaluation stage. The partnership ladder implemented in Penglipuran village also shows that the community is involved or given access to the decision-making process for joint agreements and goals.

The social changes in the Penglipuran Tourism Village community cannot be separated from the theory of social change expressed by Soekanto (Imaniar & Agustina, 2021). The first is contact with other cultures. Regarding this cultural contact, *Kelian Adat* also explains that the people of Penglipuran Tourism Village are quite strong in upholding their customs. They stick to their culture even though there are many

visitors from abroad. According to him, visitors are looking for their culture, so yes, even if they meet, they learn about it, because the Pangelipuran people are not a primitive society, but they are educated and modern. Pangelipuran people also follow several developments in education, technology, and information. When entering a traditional village, customary rules must be followed, and corridors of cultural traditions must be built.

The second is the education system. According to *Kelian Adat*, the education system in Pangelipuran village is more or less the same as other villages in Indonesia. Communities receive primary education starting from elementary, junior high, and high school. And even now, many have reached bachelor's and master's degrees. There are no restrictions on education. If people are able both economically and competently, please pursue the highest education possible.

The third is the attitude of respect for one's work and a desire to move forward. The Pangelipuran Tourism Village community highly appreciates one's work. Villagers are not prohibited from working and progressing but are given the widest possible opportunity. If, indeed, at the time of work and unable to take part in the event or program proclaimed by the traditional village, that person is given a dispensation. This person can report to his leadership why he can not attend and what the reason is. If it is for something better, then the community will also support it.

The fourth is having a sense of tolerance for deviant acts. Each traditional village must have its own customary rules. If there is a violation in the form of a deviant act, customary sanctions will be given. However, in the early stages an approach will be given by traditional leaders. This approach is also given a certain time. However, if the approach given also has no effect, then customary sanctions will be given. If customary sanctions are also not heeded, the last resort is to be expelled from Pangelipuran village.

The fifth is layers of society that have an open system. The Pangelipuran Tourism Village community has an open system in the sense that the community can participate and convey their aspirations to their leaders to develop their village. Aspirations from the community can be conveyed at the community meeting forum, which is then brought by village representatives or hopefuls to a higher-level meeting. Any community member is not restricted from submitting their aspirations for better village development.

The sixth is heterogeneous population. According to *Kelian's* data, residents in Pangelipuran village are heterogeneous in terms of income. There are also rich and poor, but in this regard, the gate's appearance is all equated, and minimum standards are taken. So even though the rich can actually make a gate whose carvings are luxurious and beautiful, this is not allowed because everyone is the same. However, if those who are capable want to donate to activities in the village, they are welcome. Anyone who enters a traditional village will be treated the same, without

distinguishing between the rich and the poor. In addition, there are also various levels of education there. They range from elementary school graduates to those who can receive education up to a master's degree. The livelihoods in Pangelipuran Traditional Village are also quite heterogeneous, starting from small farming, employees who work in hotels, civil servants, employees on cruise ships, laborers, handymen, and the rest are MSMEs who sell at their homes.

The seventh is community dissatisfaction with certain fields. The dissatisfaction of the Pangelipuran Tourism Village community can be conveyed through a meeting forum called *Kramo*, Marep Traditional Village. If there is a rule, it will follow the previous rule, but if not, another meeting will be held to reach a consensus and address the dissatisfaction. This is conveyed by *Kelian Adat*. So, in essence, it is still being discussed to reach a consensus.

The eighth is the orientation to the future. In general, the people of Pangelipuran village have a great desire to progress and are oriented towards the future. This is evidenced by their desire for their village to become a developed village and be financially independent from managing its tourist attractions. The community members are trying to do this so that Pangelipuran village continues to exist and become the destination for both domestic and foreign visitors.

The ninth is the value of increasing living standards. The people of Pangelipuran Tourism Village are community members who wish to move forward together and improve their living standards. One of the things illustrated from the interviews with informants was the formation of the *Kelompok Wanita Tani/KWT* (Women Farmers Group) Mawar in 2007. This KWT is also sparked by the women of Pangelipuran Village's desire to move forward together and improve the standard of living of their community members. One resource person who initiated the KWT establishment is WT(50 years old). At that time, WT was also the head of *Pemberdayaan Kesejahteraan Keluarga Mawar/ PKK*. One of KWT's efforts at that time was to make *klepon* (an Indonesian traditional snack) from purple sweet potatoes without coloring. KWT Mawar is considered successful in Bali, so it becomes an example. It often gets calls for exhibitions at the Regency and even outside Bali so that it can inspire other KWTs. At the time of KWT's establishment, the local government was very supportive of this. Documents and administration, such as *Anggaran Dasar dan Anggaran Rumah Tangga (AD/ART)*, are prepared by the sub-district. Another of their support for KWT Mawar is asking them to prepare the food if there is an event. The layers of society have an open system.

CONCLUSIONS

Based on the research results, it can be concluded that community participation in Pangelipuran village is

on the partnership ladder and is currently classified as successful. It is because there is an opportunity for the community to be actively involved in conveying it to the village government so that each community plays an active role in providing its participation, including in the results of community participation, which are currently enjoyed by the community. Regarding the theory of social change in the people of Penglipuran village, there are things that are in line with this theory, such as respect for one's work, a desire to move forward, and having a sense of tolerance for deviant acts and heterogeneous populations. Community dissatisfaction with certain areas is conveyed in the community meeting forum. The people of Penglipuran village also show an orientation towards the future and a desire to improve their standard of living. Meanwhile, at points of contact with other cultures, they are solid in maintaining their culture. There is no difference in the education system, just like other communities in Indonesia. The limitation of the research is that it cannot reach the younger generation because they are actively studying and working, so it is not easy to find them during the research. This could be input for future research to examine community participation from the younger generation's perspective as the successor to find out how they view development and community participation in their villages.

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