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Tourism Effect towards Youth Resiliency in Ubud, Gianyar, Bali

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Abstract

Tourism is the economical heart of Ubud, Gianyar, Bali's society. Almost 90% working age population work as tourism worker and almost 50% of the village's area is used as business space. This condition pushes resiliency from many aspects of population, especially youth. Tourism affects culture and custom in youth, especially in their obligation of Pura in their environment and the demands of up-to-date culture covering it. This research was done for 4 months, started in August to December 2018. The data collection method used was in-depth interview supported by survey results. In-depth interview was done to the public figures, youth participating in Sekaa Teruna Teruni (STT), village government, and Banjar manager. Questionnaire was given to 12th grade students of higher education (SMA/SMK) in Ubud. Survey data was processed using regression analysis and describes as supporting data for the in-depth interview. The result of the research shows that Ubud youths have resiliency tendency in a positive way towards tourism in their environment. They do not leave customs and cultures as feared by many people regarding tourism erosion in Bali which getting stronger. The youth knows that customs and cultures have to go together with tourism. Tourists come to Ubud because of the cultures there. Most of the youth knows that tourism is their future, and so does their customs obligations and cultures. Thus, the two are better managed and processed without leaving one or the other.

Keywords: resiliency, youth, tourism, Ubud, culture, custom



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1. BACKGROUND

Tourism has become the heartbeat of Bali. Its population economy has increased from tourist visitation even though the tourist spots are not in every part of it. There are regions that still rely on agriculture, craft, and even become office region (city) only. The life pattern of its people in the area of agriculture, craft, and city is very different than the tourism area. Tourism industry in Bali has affected the live of its people and culture [7]. As an example, Balinese people has switched from agrarian to service, from agrarian culture to industrial culture, from spiritual culture to commercial market culture, from monocultural ethnic to multicultural, from religious culture to instrumental modern culture that is materialistic, capitalistic, and hedonistic.

Balinese tourism has been developing since the 17th century when Indonesia was still colonized by Dutch [2]. The coming of colonials and their guests from Netherland and Europe became a spotlight for Bali. It was seen by the construction of first Balinese hotel (Hotel Bali) in 1930 and the first time traditional Balinese art was shown. One of Bali uniqueness is the people who still hold true Balinese culture even though their tourism has peaked for quite long time. Balinese people hold true to Tri Hita Karana as their Hindu philosophy, which makes tourism unique and interesting. [7] States that tourism in Bali builds a very strong tourism culture compared to cultural tourism. These phenomena has following effects towards youth's attitude and behavior in their community and culture. Most

of them has experienced cultural transition and has double attitude in culture. On one hand, they have to follow modern lifestyle and on the other hand, they have to care to their cultural heritage wealth (art, history, archeology, and local wisdom).

Balines culture has developed as a tourism product (Ho dan Bob McKercher, 2010), as a commodity which give tourists experiences (Utama, 2011). Balinese Cultural Tourism is developed based on the local cultural diversity that is based on Hindu religion, which put forward the harmony between the goal of tourism development and the goal of sustainable Balinese cultural preservation. Cultural Tourism has been made into solution to strengthen Balinese culture and Hindu religion. Cultural Tourism has pushed the improvement of Balinese people welfare. However, this is also accompanied by the rise of price for things related to the ceremonial equipment. Picard (1996) also noted that there is change in Balinese people. With this tourism development, new member of society has been born, or what is known as newly rich community or “sugih mare”. They are people who have to sell their lands to develop tourism infrastructures. And there are also people who started business from scratch and made it. Gelebet (1994) and Kobar (1996) have told debate regarding presumption that Balinese culture has degraded. One of the signs is the promotion of some religious ceremonies where before it was not allowed for tourism interest, such as Ngaben ceremony. The change of life harmony concept between nature, human, and the creator is an indication that Balinese has experienced lifestyle switch to selfishness. Another indication is, the switch from conserver culture to consumerism culture, not caring the negative effect of businesses, and giving more concern in the money. This condition makes youth in Bali, especially Gianyar, is being set into a research object because they can balance global tourism demand and their role as successor and preserver of cultural heritage as well as customs and traditions. Resiliency is one of the factors that needs to be considered to see youth’s ability in facing tourism globalization challenge. Resiliency defined as individual’s ability to overcome and adapt to many kind of cultural threats and challenges (Reivich. K and Shatte, 2002), has an important function in cultural sustainability strategy. Power

resilience plays an important role as an asset to get up and recover from many threats as well as the impacts of tourism globalization. Thus, knowing resiliency ability of youth in Gianyar, Bali between penetration of global tourism culture and cultural preservation demand become an important aspect to dig and understand in this research.

Based on the background above, the problems of this research are set into two questions: how is the form of sociocultural effects risen in youth in Gianyar, Bali after they interact with global tourism impact and how is their resilience ability after they interact and face global tourism impact?. The purpose of this activity is to do research to know the resilience and endurance ability of youth in Gianyar, Bali in responding tourism and sociocultural reciprocal effect as results of their interaction with tourism. The objectives of this research are: 1. To know the sociocultural reciprocal effect as results of dynamic interaction between youth and global tourism industry, 2. To know the resilience and endurance ability of youth in Gianyar, Bali towards global tourism effect.

2. LITERATURE REVIEW

2.1. Concept and Definition of Resilience

Resilience is the ability to recover from a condition after being bend, pressed, or stretched. In psychology, resilience is defined as human ability to recover from change, sickness, misfortune or trouble (*The Resiliency Center*, 2005). According to Grotberg (2003) resilience is framed as an individual’s ability to asses, overcome, and develop or change himself from downturn, misery, hardship or any life trouble. Reivich. K and Shatte. A (2002) in their book “The Resiliency Factor” states that resilience is human ability to overcome and adapt if something bad happen in his life. The ability to adapt can relate to his psychological condition, social condition, or sociocultural changes in his environment. One thing that must be stressed is that resilience is not a trait (nature, character), but something that is continuum (sequence). Thus any one can improve their resilience (Reivich and Shatte, 2002). Regarding the problems and objectives of this research, the definition of resiliency will be functioned as a reference in seeing effort and ability of youth in Gianyar in adapting and overcoming many sociocultural problems surrounding them. One of the problem is their lack of care in sociocultural activities in the

middle of their modern life style and tourism industry pressure which distort their true culture.

2.2. Concept and Definition of Tourism

According to Comaroff and Comaroff (2001) and Lewellen, (2002), globalization is the new packaging of neo-liberal capitalism that threaten traditional roots and ceremonies inside it. According to them, it is because globalization spirit always go hand in hand with capitalism spirit that put economical revenue as its top goal. Thus, there rises many presumptions that sociocultural custom practices will be left behind because it is presumed as inhibitor. Beside the purpose and objective of globalization, there are many views regarding it, such as: Firstly, globalization is perceived to have proven itself as a blessing or economical chance that is quite successful, and it even promises a developed future for the people rather than traditional promises that put forward past harmony and weak in future breakthroughs. Secondly, globalization is also perceived as trigger of anti-tradition movement because tradition is contradictory to capitalism and market neo-liberalism. Thirdly, globalization is a phenomenon which cannot be prevented by anyone, including people, nation, and country because everything has depended on each other, especially regarding to products, things that need to be marketed, and will to change from the people themselves. Fourthly, the rising view of pros and cons towards globalization is actually not a new thing in this millennial era. Essentially, both want to exchange places to get a strong foundation to reach their own existence.

One thing which need to notice regarding the context of this research is that in this globalization, culture is not the absolute entity, but it melts into many forms where it always negotiating and negotiated with many global strengths. Thus, the rise of local cultural products that have global value and the opposite, global cultural products are well accepted locally, has become a common thing in this era. The same thing goes with the change of human's attitude, orientation and lifestyle in many aspects and places. It has become a plural matter in this globalization era (Abdullah, 2009). People and their culture have become flexible in globalization area and attitude,

orientation, and lifestyle emerges among youth in Gianyar, Bali.

The problem, then, is what kind of culture that is formed from such dialectic process (global-local dialectic). Bourdieu (1984 in Abdullah, 2009) calls it cultural intermediaries, while Hannerz in Boli and Frank J. Lencher (2012) calls it culture hybrid. Ritzer (2012) calls it culture glocal, and Beatty (2001) calls it culture liminal. There might be many more term regarding such culture, but what is termed could be stated if cultural dialectic globally has produced new phenomena and cultural products, including Gianyar, Bali's youth lifestyle phenomenon (millennial). These new cultural products are not limited by certain regions, but can present anywhere because globalization has bent cultural boundary and integrate cultural heterogeneity in many places. Thus, new cultural products in many layer of culture (including Gianyar, Bali) is very possible. The change in globalization may vary from local to global or vice versa, just like what is seen in the lifestyle phenomenon of people in Gianyar, Bali.

3. RESEARCH METHOD

This research uses both quantitative and qualitative approaches. The term combination research, according to Burgess is known as "multiple research strategy" or according to Denzin, triangulation (Brannen, 2005). The reason behind the qualitative approach is based on the fact that tourism cannot be naively understood, but also has to be critically analyzed and constructed locally and specifically (Denzin and Lincoln, 2009). The main purpose of the qualitative research is to understand the social phenomenon by weighing on a full framework regarding the phenomenon than specifying the connected variables. Thus, it is expected from this in depth understanding of the phenomenon to produce a theory.

Quantitative approach in this research is also needed to answer resiliency indicators happening in Gianyar. This research is using multiple data collecting method, which is a combination of qualitative and quantitative data collecting method. In this research, survey research technique is used to produce quantitative data. The method used are observation and in-depth interview which produced qualitative data. These principles guide the research to see the dynamic of the

research object. This research is used to explain how youth in Gianyar act dynamically with tourism globalization demand. Data are proceed qualitatively using social and custom as the data sources and using statistical data processing SPSS to get the comprehensive picture. The result of qualitative data processing come in description, then combined with statistical SPSS to get the more exact result.

In collecting the whole data in this research, the right data collecting technique is needed. For each research problem, one or more methods are used and are defined accordingly for data triangulation purpose. Thus, data that is given in the form of field information, the right technique for data collection is focus group discussion, in-depth interview, observation, literature review, and documentation. FGD in this research is done to filter and record public information which is initiated by group or person who has direct connection with village official in the research object. FGD was done between Sekaa Teruna-Teruni, youth group, traditional leaders, and people in Ubud. Interview is the following data collecting method that is done by a meeting with the participants personally and asked them to answer all of the questions, including their experience in tourism and youth group around them. In-depth interview is done to some management and stakeholder such as:

1. Head of Ubud village
2. Head of youth group
3. Head and management of Sekaa Teruna Teruni
4. Representative from OPD such as Youth and Sport Services, Education Services, Social Services, Culture Services, and Public Works Services.
5. Head of KNPI Gianyar

In interviewing, the select informants from people and related groups are chosen using snowball purposive sampling technique where researcher decided who are these people regarding to the needed data. Analysis is done by examining the whole data from many sources, such as interview, observation, field note, pictures, etc. according to Miles, Huberman and Saldana (2014), three steps that are done in the process of analysis are:

1. Data reduction
This is the first step from data analysis from a research. The

purpose of this is to help researcher understand the collected data easier

2. Data display

The next step is displaying the data from reduction of the whole data. The purpose of this is to help researcher understand the collected data and conclude it

3. Decision-making and data verification

Analyzing data to get conclusion is the main activity from data processing to set the exact picture of the research. After making conclusion, the next step is to verify the data, which is an attempt to study and understand the collected data by asking consideration and opinion from many relevant parts so the data have high validity.

4. RESULTS AND DISCUSSION

Bali recognizes dualism in governance system at the village level, which is village (if what is called service village) and custom village. Service and custom village are two governance system that are different in authority, but both get along together and support each other. This condition become a big potential from youth, which supposed to be able to be maximized in supporting village development, and oversee village governance. Ability and expertise owned by youth of Sekaa Teruna Teruni (STT) as a youth organization based on Bali local wisdom can be strengthen to get in and oversee the creation of a good custom governance system.

Today's not quite optimal governance shows that government has not been able to realize a good governance so that custom village's welfare can be hampered. However, besides the problems of custom village, there is actually a potential that can be improved to help overcome it. This potential is village youth. Youth as an agent of change need a medium so that their potential and ability can be used to oversee the custom village governance. Nowadays, almost every village in Indonesia has Youth Organization in village level that is functioned to give them medium. Similar to youth organization, village in Bali has Sekaa Teruna Teruni which is a youth organization based on local wisdom. STT membership starts at the age of 16 or high school level, college students, as well as working youth but has not

been married. The diversity of STT membership has big potential in village development effort. Through this potential, a more progressive movement can be realized.

STT is a youth organization which has function as a medium in developing youth creativity in the village. Besides, this organization can also be functioned as a medium to conserve local culture and tradition. STT has since long been a traditional organization which help custom village in executing religious and cultural activity of local village. In this era, the format of this organization has followed the form of a more modern organization. The member of STT is youth age 16 or high school or college students. Becoming a member of this organization is an obligation by youth of Bali. It is the main requirement to be a part of custom village organization. If it is not followed, after they married and wanted to become a part of custom village, they have to pay some compensation. In each village, there are usually more than three STT, depending on the number of banjar custom there. STT coaching departed from Social Minister Regulation (PERMENSOS) Number 83/HUK/2005 about Youth Organization. Youth organization can be found in each province in Indonesia, but STT can only be found in Bali. Article 2 of the PERMENSOS states that Youth Organization has purposes to: (a) realize growth and development of social responsibility awareness for every young generation of youth organization members in preventing, deterring, overcoming, and anticipating various social problems. (b) form the spirit and spirit of struggle of youngster of youth organization members who are skilled and with personality and knowledge. (c) grow the potential and ability of youth in developing empowerment of youth organization member. (d) motivate every youth organization to be able to establish tolerance and become adhesive unity in the diversity. (e) establish cooperation between youth organizations in order to manifest social welfare. (f) establish higher social welfare for youth in village or custom community alike which will made possible the implementation of its social functions as human development capable of overcoming social welfare problems in its environment. (g) establish the development of youth social welfare in village or custom community alike that is held comprehensively, integrated, directed, as well as continuous by youth

organization with government and other components. Purposes in the regulation will be very helpful for every youth participating in the local STT.

Every STT has main task together with government and other components of government to overcome many social welfare problems preventively, rehabilitative or potential development of youth in their environment, especially the one faced by youth. Every STT carry out functions as follow: (a) Organizer of social welfare business; (b) Organizer of education and training for people; (c) Organizer of community empowerment, especially in their environment comprehensively, integrated, directed, and continuous; (d) Organizer of entrepreneur soul for youth in their environment; (e) Planting understanding, cultivate and improve youth's social responsibility awareness; (f) Growing and developing spirit of togetherness, familial spirit, social solidarity, and strengthen wisdom values in the NKRI frame; (g) Cultivating youth's creativity to be able to develop their social responsibility recreatively, creatively, educatively, productive economical and other practices which utilizes many sources and social welfare potential in their environment independently; (h) Organizer of referrals, assistance, and social advocacy for people with social welfare problems; (i) Organizer of efforts to prevent actual social problems.

STT is a youth coaching organization, especially students in order to deepen and apply the meaning of socializing in the community. The existence of this group is actually to make sure social activity without recognizing each status of the people that is closely related to the Hindu custom in Bali. In STT, many people play their role for the organization in their village; such as traditional leaders, religious figures, and some public figures who share and guide all members to cultivate responsibilities. In STT, they have been guided since early age to follow local rules. Thus, STT members are known for obeying the law wherever they are. This is very effective to support law enforcement in Indonesia. It is necessary for people to be given education since early age in order to support law enforcement. Basic education of law enforcement does not only done in formal education, but also informal education such as in STT. This education is more effective because their members can interact directly in the community to apply what

they have been taught. To prevent law violations, people should be accommodated in an organization. This activity can also fill out spare time to avoid thought and chance to do a law violation.

Youth in Ubud has different ways to accommodate STT and youth organization's creativity. One of which is done by holding Ubud & Beyond event which has been held since 2017. The head of Ubud Youth Organization cooperate with JCI Ubud and HIPMI Gianyar to held this creative and innovative event, combining Ubud local culture and modern style. This event tries to accommodate youth who has innovation in fashion, culinary, art and culture sustainability without passing corridors which have been inherited by Ubud ancestors. Ubud & Beyond is also supported by Tourism Service of Gianyar and has been listed in tourism calendar of Gianyar. Youth's effort to adapt with current lifestyle because of tourism can also be done in the form of 'culture camp' in order to conserve culture. This youth activity is supported by Cultural Services of Gianyar as one of the OPD which has role as Gianyar culture conserver. Culture camp is participated by students of 11 grade in Gianyar. Culture camp is held on school holiday to prevent youth from useless and negative activities. Gianyar youth's creativity in art and culture cannot be differentiate from economical needs. Culture is an obligation which has to be fulfilled, but economical needs needs to be overcome with such creativity. Gianyar District Government and Head of Gianyar Service try to facilitate youth with activities to push and cultivate their entrepreneurial soul. Youth is expected to be able to dive into business to create their own job opportunity rather than work for other people. Innovative community is the main target of the Head in order to improve their network in youth. This is very helpful for youth with their creativity to get independent job opportunity.

4.1. Sociocultural Effect of Global Tourism towards Gianyar Youth

The strength of social relation and cultural ties of Balinese (Gianyar in this context) is very strong. This condition does not happen in other Indonesian region, especially in their youths. Thus, attention should be gained in order to keep their conservation and existence. Youth who does not pay attention and carry out

culture will create damage because of the huge globalization threat. Government dualism also brings up different patterns.

Villages in Bali have government dualism that is known as service village (village and district) and custom village (pakraman). The two have different functions, systems, and organizational structures. Custom village or pakraman is a unity of custom law that is formed based on environment similarity. Custom village is institution who carries out custom law. According to article 1 verse 4 Bali Regional Regulations Number 3 of 2001, pakraman is the customary law community unit of Bali Province which has a unified tradition and manners of the association of Hindunese community from generation to generation in the bond of Kahyangan Tiga or Kahyangan Desa which has the right to manage its own household. Whereas what is known as a service village is a government organization in the village that organizes administrative functions such as taking care of identity cards and other issues related to governmental services. Service village is formed by combining several small pakraman into one, while bigger pakraman can directly become service village. In Bali, there are some service village located in urban area. It is because of the heterogeneity of their people that this service village then is changed into district. Even though both are service village, district existence is different with village or keperbekelan. One of the differences is in the autonomy. Village or keperbekelan has autonomy right to manage their own household even though it is not original because it is given by government based on the applicable law. District does not have autonomy right. There are also differences in the leadership device. Village devices consist of head of the village and head of affairs at the village office which is not a civil servant while the district apparatus is a civil servant.

4.1.1. Sociocultural Condition in Youth Environment

The important component to note to see the condition of youth in Gianyar is its sociocultural attitude. Social attitudes provide an overview of how the youth in Gianyar connect with others (parents, families, relatives, neighbors, and friends) in their environment. This attitude is important to note because the smallest environmental conditions have a major influence on the lifestyle of youth. Social

environment conditions often create different attitudes between one youth and another.

The social life of Gianyar community is closely related to Hinduism, with local wisdom that has been mixed with elements of indigenous culture. One of them is seen in respect for the Highest Deity that should be Shiva in Hinduism, but Sang Hyang Widhi in Balinese culture. Balinese believe in the gods around their homes and worship in their honor. Worship is done in holy places in the form of temple in a house, village, and in larger environment. The existence of temples has an influence on the social life of the community to implement Karma Marga or mutual cooperation (ngayah) with a sincere heart at Banjar level or higher. People has the obligation to ngayah in three forms, namely: religious-territorial in Kahayangan Tiga Temple; sociocultural activities in Banjar; and dedication as well as loyalty to the reigning king (pengayah puri). Ngayah is an activity carried out related to the vertical relationship with God. A horizontal relationship with fellow humans is called Nguopin.

Quite different from the lives of youth in Gianyar (as the capital of regency), the lives of youth in Ubud District are more sensitive to the presence of tourism. From the results of a survey conducted on 100 youths, data was obtained that most (98%) considered tourism as part of their lives. Tourism and culture are parts that cannot be separated from their daily lives. Ubud youth believe that their relationship with God has never been affected by the presence of tourism. The results of observations and data obtained from students showed that they agreed to position tourism and religion on different paths, but towards the same goal.

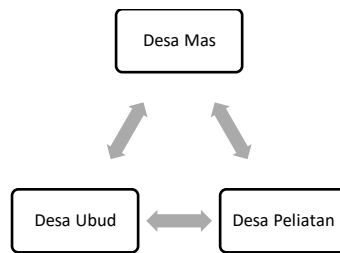
4.1.2. Tourism Condition and Its Positive Impacts

Bali Tourism is the direction of Indonesian tourism as the first leading destination with the highest level of foreign tourist and archipelago visits, as well as adequate amity and accessibility. Tourism as an icon and pulse of Bali makes this industry the main source of the economy for some people, one of which is in the village of Ubud, Gianyar. Gianyar Regency has several factors that support tourism development, including: 1) the culture and life of the people originating from culture and inspired by Hinduism; 2) natural

beauty, historical and ancient relics (heirlooms); 3) adequate transportation and accommodation facilities; and 4) well-developed amenities. These factors have a major influence on the lives of Gianyar people, some of which then rely on the life from the tourism sector. Ubud village shows evidence of this phenomenon. Since the early 1990s, the community has converted the function of the land owned into tourism assets in the form of showrooms, hotels, homestays, shops, and business stalls. Ubud is the center of Gianyar tourism because of its richness in cultural potential and natural beauty. The existence of Puri is also a tourist attraction in Ubud, in contrast to Puri in Gianyar village which is not yet open to tourist. The construction of accommodation in Ubud is supported by customs and culture that are firmly attached to the lives of its people. The construction of accommodation intentionally combines modern and traditional styles, which are usually supported by the existence of art studios, art shops, and dance venues as typical colors of Ubud.

The mapping of Gianyar tourism successfully shows that there are at least 5 groups of tourist attractions. The five attractions that developed are: cultural tourism, ancient tourism, teenage tourism, marine tourism, and forestry tourism. The tourist attractions are spread in areas which are divided into four regions, namely: agriculture, tourism, urban, and industrial. Cultural tourism in Gianyar that “sells” customs, religious ceremonies, community guidelines, and historical heritage—acts as commodity for tourists. In the beginning, the tourism that developed for the first time was in Sukawati Subdistrict, then Ubud, Tegalalang, and Tampaksiring (Atmojo, 2007).

The tourist area in the District of Ubud initially started from the village of Mas, then Peliatan, and Ubud. All three offer a concept of settlement for tourists combined with the existence of temples, castles, markets, art shops, galleries, and places for Balinese dance performances. Ubud village as the last developed tourist area in Ubud subdistrict, until now still shows its growth. Even becoming one of the highest foreign exchange earning areas for Gianyar regency.



Picture 1. Flow of tourism development in Ubud District (processed from various sources)

People in the village has its own expertise. The village of Mas is famous for its people expertise in wooden sculpture, the village of Peliatan is famous for its people expertise in concrete sculpture, and the village of Ubud with its people expertise in painting. The prestige value for foreign tourists is no longer sand, sea, sun (3S), but is art and educational experience. The beach (Kuta) in Bali is identical to hippies that emerged since the 1970s (McKean, 1975), in contrast to Ubud which tends to be identical with the nobility and educated.

4.1.3. Negative Impacts of Tourism

There is no ivory that is not cracked. The development of tourism in Gianyar has negative impacts that cannot be avoided, especially for youth. Accommodation development, emergence of new tourist attractions, and increasing number of tourist arrivals each year have negative impacts on locals. The negative impacts are divided into several components, there are ownership of land, prices of living necessities, employment opportunities, education, customary patterns, and what is not less important, lifestyle. The negative impacts of tourism threaten the culture sustainability in Gianyar, especially for youth as the successor of important elements of community life. Tourism in general is closely related to the lives of youth, as they are the most vulnerable group to the threat of globalization.

Global tourism which leads to a new trend of rural tourism, tourists come in small groups and interact intensively, study people's loves and participate in the activities of the villagers, is one of the threats to lifestyle changes. This model is vulnerable to cause sociocultural changes among youth if its management is not planned carefully. In fact, tourist arrivals are increasing every year. 1 in 7 people of the world travel out of their original limits (Damanik, 2013: 63). Contradicting these conditions, the prospect of increasing the flow of tourism has become an opportunity and a challenge for youth in Gianyar. Their

contribution is an absolute thing to do, because their ability to support the implementation of tourism management. The next problem arises is the preservation of culture by that generation.

In general, the negative impacts of tourism on socio-culture according to United Nation (1993: 146) result in socio-economic disparities, loss of cultural identity, imitation of lifestyles, and the emergence of illegal business and illegal prostitution, alcohol drugs, etc. All of these impacts are very close to youth in Gianyar. The threat to youth in Gianyar is far greater than in other regions such as Denpasar (Kuta). Tourists study localization in Ubud. They are very close to the host. This is one form of globalization in the world of tourism. This threat can be detrimental to the youth because proximity to tourists influences lifestyle to imitate them.

4.2. Resilience Ability of Youth in Ubud Due to Interaction with Tourism

Interaction between youth and tourism cannot be avoided, so what happens then is resilience to the new conditions that occur around them. Youth interacts with tourism in two forms, namely as hosts and as guests at once. When acting as hosts, youth becomes 'servants' for tourists, especially in the Ubud area as Ubud tourism center. Those who are dynamic in their environment create resilience to their social and cultural values. One form of resilience to social values is to continue carrying out its current lifestyle without abandoning its social obligations in the custom environment.

Youth is a potential resource and the next generation who acts as key actor of change in society. Law Number 40 of 2009 (11) concerning Youth states that youth is Indonesian citizen who enter an important period of growth and development aged 16 to 30 years. Youth empowerment activities must lead to increased skills, mentoring and sharing experience from professional parties (Dhanani, 2009: 99-100). Youth has the responsibility,

authority, and rights in society that are formed through participation in every effort for change and community development.

The form of resilience of youth in Gianyar needs to be a concern for other regions that develop tourism as a mainstay sector. Youth in Gianyar utilizes tourism as a sector that is able to increase sensitivity to customary obligations, become a generation that maintains social order, and pays attention to the interests of tourists. This is evident from the results of surveys, interviews, and essays involving youth in Ubud. Their form of resilience to tourism is creativity that can provide economic benefits through the presence of tourists. Youth activities in Gianyar cannot be separated from the role of the institution of Sekaa Teruna Teruni (STT) and Karang Taruna (KT). STT is at the banjar level and KT is at village level. The results of observations made on youth in Ubud indicate that traditional institutions are the most effective brakes for them as a form of resilience to the current lifestyle due to tourism. The live of youth in Gianyar experienced an interesting situation between demands of custom and the demands of current lifestyle. The interesting thing is, 49% (strongly agree) youth in Ubud choose to put custom first rather than the current lifestyle while 49% agree and 2% disagree. For youth in Ubud, custom is an important component in their lives, so it is common that most of them feel that they prioritize their interests compared to their current lifestyle. However, 32% of youth in Gianyar Subdistrict did not feel the need to prioritize traditional interests compared to their lifestyle. Youth in Payangan and Ubud sub-districts answered similarly, that some of them did not prioritize traditional interests. Ubud youth in general does not prioritize custom because of the availability of access to public facilities such as the existence of hall which accommodates various activities for them.

The contemporary lifestyle is part of the daily life of youth in Ubud, besides the traditional obligations that are still maintained. Customs which are considered as obligations are still prioritized by youth rather than lifestyle although there are quite a lot of youth in Gianyar who put their lifestyle ahead of their customary obligations. Half of youth in Ubud Subdistrict prioritize their current lifestyle compared to their traditional obligations. One of the influencing factors is the demand for tourism activities as the main industry of Ubud

community. Data shows that 60% of youth in Ubud are uncomfortable when they have to set aside customs for the sake of their current lifestyle due to tourism.

Most (83%) of youth in Ubud mention that they continue to carry out customary obligations without abandoning their current lifestyle, meaning that both of them have equal strength. Custom is the main obligation that is recognized by youth in Gianyar, but also with demands of current lifestyle. Custom has never been abandoned, carried out in accordance with obligations, not in the form of demands but individual self-awareness. One of the interesting things about Balinese custom is its flexible nature, although it acts as a personal obligation but it adapts to the daily activities of its followers. An example that is often experienced by youth is tolerance to carry out customary obligations when they are outside of the banjar for school, college, or even work. Data shows that youth in Gianyar tend to choose to try to balance between customs and contemporary lifestyles, the flexibility of Bali is that it allows such balance. Technology and the current of globalization make youth smarter, increasingly critical, have more desires, but on the other hand, mentally weakened. This can also be due to facilities, convenience, even the pleasures of life are offered everywhere, so they lack the fighting power to achieve something. Looking at the current phenomenon of tourism, it is known how important resilience is for individual teens to be able to face challenges in their lives and avoid stress, depression, and negative behavior that harms themselves and their social environment.

4.3. Youth Efforts in Maintaining Cultural Heritage from the Influence of Tourism

"Let the Balinese continue their beautiful pattern of indigenous life, free from any disturbance. Their agriculture, their rural life, various forms of worship, religious art, and their literature all show a very flexible and rich indigenous culture. So do not build a railway road in Bali. Do not also open a Western coffee plantation; and especially do not make sugar factories. But do not also allow in Bali the activities of religious missionaries, both Islamic (vigorous natives from other parts of the Dutch East Indies), both Protestant and Roman Catholic. Let the colonial administration with the strong support of the Dutch government treat Bali as a rare gem that must be protected and its virginity intact" (Picard, 2006: 27).

Youth in Gianyar has resilience or the ability to assess, overcome, and improve themselves or change themselves from adversity, misery, difficulties and lifestyle problems they experience. Along with the development of the time, lifestyle of youth has changed to prefer not to be face to face. This happens because the development of technology that cannot be stopped can result in drastic changes in the pattern of social structures. Some of the events that are evident due to these changes are the attitudes of teenagers who are very active in cyberspace but move passively in the real world. If this happens, it can result in them being less able to deal with changes that will occur due to their passivity in socializing. This happens because of the influence of globalization, a comprehensive or global process where everyone is not bound by the state or regional boundaries, meaning that each individual can connect and exchange information wherever and whenever through electronic and printed media. Definition of globalization according to language is a global process. Globalization can make a country smaller because of the ease of communication between countries in various fields such as information exchange.

One form of resilience by youth in Ubud was facilitated by Gianyar Youth and Sports Service in collaboration with the KNPI DPD of Gianyar by carrying out various competitions in the fields of arts and sports involving youth. Chairperson of KNPI DPD of Gianyar, Komang Bramana Tri Wibawa, ST said that at the moment of 2018 Youth Month, various competitions were held, especially in the fields of arts and sports. Futsal competition is held for high school and public, Bali Pop Song Singing competition ages 14-20 years, Macepat and Mapidarta contest ages 15-24 years. Youth Month activities is also expected to be a shield so that they will no longer fall into the juvenile delinquency that is now increasingly alarming. With this activity, youth are expected to spend more time on more useful and positive activities.

In KRIA FEST (Kreativitas Remaja Wira Kencana) activities held together with the 38th anniversary of STT Wira Kencana, several activities were carried out in the form of coloring competition for kindergartener of Taman Kaja. Fashion show from kindergartener and elementary school children of Taman Kaja. In KRIA FEST also opened food and beverage

stalls established along the Taman Kaja Highway roadside. On 8 PM local time, the festival was enlivened by the appearance of Balinese bands such as KIS, NANOE BIROE, BAYU KW, and some others. KRIA FEST is a media to channel creativity for youth in the area of Ubud and foster brotherhood among them in Taman Kaja Circle. It is wished that this activity will become a routine agenda and become a place for promotion and creative ideas for youth where previously it has been carried out with several activities such as casual walking and blood donations.

5. CONCLUSION AND RECOMMENDATION

a. Conclusion

Every threat that occurs to the youth, in this study the threat of tourism globalization, raises resilience as reaction. The condition of tourism in the tourism center of Gianyar, Ubud, shows that the resilience of its youth towards tourism is positive. Youth is able to take advantage of tourism opportunities as a potential to boost the economy by peddling their creativity. Their creativity can be channeled through various events which later become attractions for tourists. Art of music, painting, wooden sculpture, concrete sculpture, dance and leadership are skills mastered by youth in Ubud. They benefit from developing self-creativity through tourism. Other regions, such as Gianyar which are urban areas and still have not developed tourism, show different levels of resilience. Some youth tend to have the character and attitude that is self-centered. This happens because creativity cannot be channeled, so optimization efforts such as economic opportunities cannot be accessed. Different things are also shown by the youth in Batu industrial area. Opportunities in the industrial sector are still dominated by the older generation, so they choose to leave the banjar to work in the tourism sector which able to provide greater economic opportunities. Working outside the area (such as cruise ships) is one of the forms of resilience that is shown to face

the challenges of globalization. Similar to the conditions of the youth in Payangan agricultural region, youth tends to leave their territory to work in the tourism sector. This is positive

resilience because they are not from tourist areas, but are able to take advantage of opportunities from the sector.

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