# TOURISM IMPACT ON SOCIAL CULTURE COMMUNITY IN THE NUSA PENID TOURISM AREA

Nyoman Sudipa[1], Made Sudiana Mahendra[2], Wayan Sandi Adnyana[3], Ida Bagus Pujaastawa[4]

[1,2,3]Environmental Sciences Study Program, Udayana University, [4]Cultural Studies Study Program, Faculty of Arts, Udayana University

email: [1]nyoman_sudipa@yahoo.com, [2]mahendramade@yahoo.com, [3]sandiadnyana@yahoo.com, [4]guspuja@gmail.com

## ABSTRACT

The growth of tourism in the Nusa Penida Tourism Area has an impact on the socio-cultural environment due to the development of tourism supporting facilities and infrastructure. Socio-cultural spaces also experience pressure due to conflicts of interest in the use of sacred areas for tourism, resulting in a process of desacralization. Social interactions are declining and arrogance is increasing at some tourist attraction points. Some physical spaces have become economic spaces. Road border, roadside, coast have become economic space. The way of thinking has been hegemony by the interests to get more economic access. The construction of the mind is filled with capitalist desires. Arrogance and ego between groups began to be seen in each particular area. The narrowing of social and cultural space has increased the critical power of the community towards the use of the area, especially spaces that are related to religion. Fighting egoism and social cultural conflict to catch up with the material culture. The social and cultural life of the Nusa Penida people is forced to adapt to material cultures. So fast tourism to Nusa Penida leaves the mindset, knowledge and culture that has been developing in the Nusa Penida community.

Keywords: *impact, social, culture, tourism, nusa penida*

## INTRODUCTION

Nusa Penida stores a variety of tourism products such as nature tourism, spiritual tourism, water tourism with various activities in it including diving tourism, snorkeling, fishing and adventure tourism. In 2018, accommodation and tourism attractions have grown rapidly including; 313 villas and hotels, 32 transportation facilities for sea transportation, 30 bars for restaurants, 131 for restaurants, 17 for spas and 25 for diving. The growth of tourism has opened people's insights about the outside world, due to the ongoing interaction between local residents with foreign or domestic tourists (Muthahharah et al., 2014). Changes in

people's perceptions of the economic, social and environmental development of tourism are impacts that must be a concern, because the community plays an important role in the sustainability of tourism (Andereck et al., 2005).

The impacts of tourism on the community and tourist destination areas include: socio-economic impacts, socio-cultural impacts, and environmental impacts (Pitana and Gayatri, 2005). The growth of tourism in Nusa Penida tourism has eroded the social, economic and cultural spaces of the community, even eroded the physical space that should be used as an environmental buffer diverted for tourism development. Violations of the edge of the abyss, rice fields are converted to tourism purposes, even the sanctity of the sanctity of the holy place is ignored for the interests of tourism capitalists (Sudipa, 2014).

## RESEARCH METHOD

The approach in this study follows the steps of qualitative research work. The data used in this study are primary and secondary data. Primary data obtained through direct observation and recording in the field, discussions and interviews Secondary data obtained by looking for various sources, such as the results of previous research, literature studies and reports and documents from various agencies related to the research field.

## RESULTS AND DISCUSSION

In the conception of Balinese beliefs in general, Nusa Penida Island is known as an island thick with mystical nuances. This conception is legitimized by the existence of a number of holy sites or temples as places where supernatural forces such as Dalem Ratu Gede Mecaling reside in Dalem Ped and Dalem Sawang Temples in Puncak Mundi Temple, and a number of other temples that serve as places of worship for the gods and ancestors. The existence of such a conception of faith causes almost every inch of land in Nusa Penida to be seen as having sacred and haunted values, so that it arouses much interest from the outside community to take on tirtayatra or a spiritual journey to this island.

This phenomenon is a classic example that shows how religious practices carry a number of implications on the socio-cultural and economic aspects of the community in Nusa Penida. Such a strong belief in the Balinese community caused many devotees from outside Nusa Penida to perform tirtayatra as a classic example that shows mystical religious practices leading to economic consequences. The character of the Nusa Penida region which is dry,

with low rainfall and limited natural resources causes Nusa Penida to be synonymous with poverty, low levels of education, limited health facilities, limited food and water resources and high economic costs due to limited transportation in the past . The poverty rate in Klungkung Regency, 50% is in Nusa Penida from 4 sub-districts in Klungkung Regency (Badan Perencanaan Pembangunan Daerah Kabupaten Klungkung, 2017).

Nusa Lembongan and Nusa Ceningan are also 2 in Nusa Penida whose tourism was first developed since 2000 and on Nusa Penida Island or known as Nusa Gede, tourism developed massively from 2015 after the first Nusa Penida Festival in 2014. Since then Nusa Penida is becoming widely known in line with the growing development of information technology-based media such as Facebook, Twitter and Instagram. Formerly, places considered as haunted or haunted as fine spirits' residences, such as sea cliffs, beaches, cliff clusters, rock cliffs, latrines were recently commodified for tourism purposes.

Tourism has played a vital role in the economic context. Economic activities in the service sector such as trade, both selling local consumer goods and tourism, tend to develop along the main road, even reaching rural areas. This economic activity is marked by the construction of shops, art shops (restaurants), restaurants and other small stalls, causing spaces that were originally empty along the main road edge to become congested with the building. The traditional basic pattern as a reflection of the structure of village settlements is gradually becoming increasingly blurred (Sudipa, 2014).

The area most affected by tourism activities is the coastal region. The use of coastal spatial patterns has been violated for economic purposes. Almost along the coast of Nusa Penida has been exploited and commodified into economic space, although in violation of Regional Regulations Number 16 of 2009 concerning Spatial Planning for the Province of Bali and Regional Regulations Number 3 of 2013 concerning Spatial Planning for the Klungkung Regency, where the coastline is 100 meters from the highest tide.

Social spaces begin to experience narrowing, limited social access because most of the time for work. Some physical spaces have become economic spaces. Road border, roadside, coast have become economic space. The way of thinking has been hegemony by the interests to get more economic access. The construction of the mind is filled with capitalist desires.

The increasing number of migrants and tourists coming to Nusa Penida has created new problems, namely garbage and traffic. The development of tourism accommodation and

the increasing consumption of the community as a result of increased income of the community have resulted in increased waste production. Garbage is the main complaint of the people of Nusa Penida who encourage community groups to take action to collect garbage in tourism objects regularly. The growth in the number of tourists also resulted in a very rapid growth in the number of 2-wheeled and 4-wheeled vehicles. Some people are not ready for the growth of tourism in Nusa Penida, because tourism is faster than the construction of tourism supporting infrastructure. The most severe bottlenecks usually occur in Toyapakeh village, especially in the morning and evening. They like just waking up from sleep and fascinated by existing conditions.

The transformation process has occupied the entire living space of the people of Nusa Penida. As an area with a fairly high poverty rate that reaches 45.13% of the total number of households in Nusa Penida and 50% of poverty is in Nusa Penida from 4 sub-districts in Klungkung Regency (Badan Perencanaan Pembangunan Daerah Kabupaten Klungkung, 2017) . Adaptive livelihoods in the past were no longer adaptive when tourism developed in Nusa Penida. The speed of economic growth, environmental change, labor crossings between sub-districts and districts, even provinces and the transfer of technology have taken place in Nusa Penida. Every inch of land becomes valuable and the parcel of territory becomes apparent.

Arrogance and ego between groups began to be seen in each particular area. The narrowing of social and cultural space has increased the critical power of the community towards the use of the area, especially spaces that are related to religion. Conflicts began to appear between community groups and investors related to land use and the sanctity of the temple. Increasing tourist arrivals to Nusa Penida cause entrepreneurs to compete in building accommodation and enjoying the tourism cake, even though tourism is very vulnerable to various issues, such as security issues, natural disasters and disease issues.

When Mount Agung erupted, all tourism actors were distraught with regard to bank credit due to the lack of tourists coming to Nusa Penida. From the socio-cultural side, actually the Nusa Penida people are not ready for the onslaught of tourism. Fighting egoism and social cultural conflict to catch up with the material culture. The social and cultural life of the Nusa Penida people is forced to adapt to material cultures. So fast tourism to Nusa Penida leaves the mindset, knowledge and culture that has been developing in the Nusa Penida community. The lag behind that looks striking is the lag behind the mindset compared to the rapid

development of information technology and tends to cause conflicts between communities, the community with tourism actors, and the community with the government. Identity fights often occur and people from certain circles show their respective classes by showing economic classes and forcing to create economic classes by building accommodations.

Socio-cultural components in macro sociology consist of ideological superstructure components, social structure, and material infrastructure. Superstructure sub-components are more difficult to change than social structure sub-components and social structure sub-components are more difficult to change than material infrastructure. Socio-cultural changes can be influenced by internal factors such as population growth and development, new discoveries, conflicts, and power and external factors in the form of external culture (including technology), invasion, and ecology (Sanderson, 2003). In the development of tourism, an environmental management and monitoring system is needed based on the balance of the environment, social life and culture. Tourism is not merely pursuing financial benefits but goes hand in hand with improving the quality of the environment, increasing welfare and equitable distribution of income and preserving the culture of the local community. On the one hand tourism brings income and on the other hand tourism is a threat to environmental sustainability and the social and cultural life of the people. Tourism development systems must pay attention to the balance between environmental conservation by involving local institutions. The environmental governance system is carried out using approaches that emphasize privatization and entrepreneurship which lead to the formation of capitalism (Maribeth Erb, 2012).

In the level of social and cultural superstructure, it is difficult to change. The people of Nusa Penida still adhere to local cultural values such as the philosophy of tri hita karana and hold fast to beliefs while adhering to the ancestral religion. However, at the level of social structure, the intensity of change seems to increase as traditional social strata prioritize aspects of humanity and mutual respect. In the field of education is progressing rapidly, and in the socio-political field is not fanatical about party ideology that divides the community and tends to cause horizontal conflict, but has led to the ideology of how to bring order, justice, and prosperity. The socio-cultural material infrastructure sub-components are the most volatile, such as the economy, technology utilization, and demographics. With the advancement of technology, increasing population and building density, impact on the

declining quality of the environment. The culture of ideas and material culture both influence behavior and affect each other.

The Nusa Penida area as a whole is an area that was in the form of relatively dry land with land use mostly used for dry land agriculture, unable to provide welfare opportunities for the local community. With the development of tourism potential, the opportunities for developing the tertiary sector are very large, especially activities related to tourism. The growth of accommodation, villas, and supporting activities such as trade and souvenir services as well as food and drink for visitors to tourist attractions is very growing. Transfer of land functions also increased including the transfer of ownership functions. Besides that, tourism has impacted impacts on demographic aspects (population, age, changes in population pyramid), impacts on livelihoods (changes in work, distribution of work), impacts on cultural aspects (tradition, religion, language), impacts on transformation of norms ( values, norms, sex roles), impacts on modification of consumption patterns (infrastructure, commodities) and impacts on the environment such as pollution, traffic congestion (Pizam and Milman, 1984).

The results of discussions with community groups and tourism activists in the Nusa Penida Tourism Area formulated a number of impacts arising from the development of tourism on social culture in the Nusa Penida Tourism Area as follows:

The development of massive tourism has an impact on the erosion of the value of the social and cultural environment including the physical environment because of the waning of mythology and local wisdom.

1. The waning of social spaces because of the strengthening of tourism.
2. The narrowing of cultural and religious spaces because they have been pushed into tourism space.
3. Social conflict and increased arrogance between community groups due to sectoral and regional egos.
4. The decline in cultural values due to the commercialization of culture for the benefit of tourism.

## CONCLUSION

The development of tourism has an impact on the erosion of the value of the social and cultural environment, due to the waning of mythology and local wisdom, the waning of

social spaces, the narrowing of cultural and religious spaces, social conflict and increasing arrogance between community groups and the decline of cultural values.

## ACKNOWLEDGMENT

## REFERENCE

Andereck, K. L., Valentine, K. M., Knopf, R. C., Vogt, C. A. 2005. *Residents' perceptions of community tourism impacts*; Annal of Tourism Research: 32 (21): 1056-1076.

Badan Perencanaan Pembanguan Daerah Kabupaten Klungkung. 2017. *DSPKD Kabupaten Klungkung*. Semarapura

Maribeth Erb. 2012. *The Dissonance of Conservation: Environmentalities and Theenenvironmentalisms of the Poor in Eastern.* Singapore: National University Singapore: p 11-23.

Muthahharah, A., Adiwibowo, S. 2015. *Dampak Obyek Wisata Pantai Pasir Putih Situbondo terhadap Peluang Bekerja dan Berusaha*; Jurnal Sosiologi Pedesaan: 1 (2): 157-166.

Pitana, I. G., Gayatri, P. 2005. Sosiologi Pariwisata. Yogyakarta: Penerbit Andi. p 20-32.

Pizam, Abraham, Milman, A. 1986. *The Social Impacts of Tourism, Industry and Environment*; Journal Recreation Research: 7 (1): 11-14

Sanderson. 2003. *Macrososiologi  Sebuah Pendekatan Terhadap Relitas Sosial*. Jakarta : PT Raja Grafindo.

Sudipa, N. 2014. *Paradox of Poverty in Ubud Village*; E-Jurnal Cultural Studies: 7 (3): 1-6