Healthy Rural Tourism with Good Management in Penglipuran Bali – Indonesia

L Ningrum*, S Hendradewi and N Nurbaeti
IKPN Tanah Kusir Bintaro, 13320 Indonesia

Abstract. The involvement of the rural tourism citizens in developing, maintaining and managing the village is the key to the success of a rural tourism. Rural citizens are the main drivers of the rural tourism activities, where local people are direct owners of tourism resources that visitors can enjoy. A commitment, which is successfully built from generation to generation, makes Penglipuran a rural tourism with a clean and healthy environment. The trust given to one resident manager can maintain the conservation of bamboo forests. The "Sapta Pesona" have been implemented and practiced. The management of the bamboo forest conservation, the commitment from both rural citizens and visitors to not smoking and their collaboration to manage the village waste and aware of the cleanliness of the environment are challenging practices since they require exceptional efforts to realize. However, when the initiative comes from the rural citizens, then it will be easier to execute these commitments.

1. Introduction

A Village in modern terminology is often committed with an inferior image to that of a city. The Villages, in their development, are facing problems of not only low productivity, but also of not becoming part of development in various fields. In the Medium Long-Term Development Plan, villages are not included in the nomenclature of strategic projects. This shows that villages are marginalized in the process of large-scale development. Historically, the distribution of cultural and worship centers has not been dichotomized into rural and urban spaces. This illustrates that in the past, villages were not marginalized in the establishment and development of civilization [1].

The basic capital of rural development is the collectivity, which is the ability to collectively mobilize human resources (HR), without directly calculating upon the capital or benefit. This kind of capital development pattern will grow quickly if it finds innovations and benefits, although this type of collectivity can also hamper innovations. Established human resources are characterized by their ability to develop benefit of locally owned resources, such as the availability of land resources for agricultural innovations. On one hand, the stimulus for a village to innovate extremely needs a support from the government. On the other hand, if it is not driven by the village’s own spirit to innovate independently, it will not be able to develop optimally. Therefore, a synergy between the village and other institutions needs to be established sustainable.

In addition, the paradigm of rural development with economic growth must be balanced with environmental conservation. The current government policy in relation to rural economic development can result in environmental damage at the village level. A sustainable development paradigm, which is based on the Sustainable Development Goals (SDGs), is an important paradigm in rural development because in a
sustainable development, exploitation of natural resources for their economic value should also concern with the aspect of environmental conservation. Consequently, it requires conscious and planned efforts integrating elements of reasonable natural resources management, sustainable development, and improvement of life quality of the generation. The current rural development tends to use two approaches: first, policies that aim at prospering the rural citizens through agricultural sector and second, developing the cities through industry and trade sectors [2]. The welfare of the rural citizens in the agricultural sector is reflected in the budgets of the Ministry of Agriculture, which is in favor of the farmers.

Rural development has taken place since the enactment of Law [3]. This law indirectly encourages villages to autonomous governance. The soul of this law is the spirit of independence and the paradigm that is built is the growth paradigm. The village is expected to be able to finance all its economic activities. The central government in this context plays a role in regulating the regulations to the provision of village funds. Of 967 rural tourisms in Indonesia, there are 10 excellent rural tourisms and among them is the village Penglipuran in Bangli Regency, Bali Province. Based on data from the Bali province Bappeda (Bali Regional Development Planning Board) 2016, the number of villages across Bali Province is 716 villages, divided by customary into 1,488 Pakraman villages (Territory, which has a population of a certain number on a village administrative scope consisting of one or several neighborhoods / sub-villages headed by a village chief) and 3,625 Banjar Pakraman (community group that is part of Pakraman village)

Historically, the distribution of cultural and worship centers has not been dichotomized into rural and urban spaces [1]. This illustrates that in the past, villages were not marginalized in the establishment and development of civilization. It can be proven by the existence of Penglipuran rural tourism that has existed since 700 years ago, in the era of Bangli Kingdom. Penglipuran Village is one of the rural areas in Bali that has well-regulated order and structure of a traditional village. The arrangement of the village structure cannot be separated from the culture that is firmly held by indigenous peoples of Penglipuran village that has prevailed from generation to generation. Green open spaces environment with beautiful traditional gardens have long been creating by the rural citizens (primary data, April 2017). Penglipuran Village is one of the 54 villages in Bangli Regency, precisely in Kubu Village. It is also the best tourist attraction in Bali besides Lake Batur and Terunyan located in the same regency.

On January 20, 2017, Penglipuran village was awarded Community Based Tourism entitled "ASEAN CBT Award 2017", the CBT Award is given to the village management. Previously this village also won Kalpataru award, because it can maintain the conservation of bamboo forest, which is still productive. The Panglipuran village has even been crowned as the cleanest village in the world along with Giethjoorn Floating Village in Overrijssel, Holland and Mawlynnong, India, for offering an environmentally friendly residential concept. Cars or motorcycles are not allowed to enter the area. Motor vehicles can only enter up to the provided parking lot. One of the awards that Penglipuran village has accepted has been the attractiveness and become the background of this research which is to raise the topic of hygiene and community empowerment in establishing, maintaining rural tourism, in addition to the current trend of thematic tourism concept.

Local and foreign tourists continue to look for something new from their visit to Indonesia and other countries in Asia. The unique local culture and the cleanliness of the rural tourism, which consistently maintained attract the attention of tourists to visit. That is why the government gives more attention to the development of rural tourisms in the country [4]. This study reviews the tourist’s perspective on the cleanliness of Penglipuran village, which become village tour as the focus of research. Therefore, the utilization of the forest should be considered as much as possible. The forest is also one of the causes of Penglipuran village to be the cleanest village in the world, which can also be connotated as the healthiest village.

Natural Conservation Forest Area is a Forest with certain characteristics, which has the main function of protecting the life buffer system, preservation of diversity of plant and animal species, and sustainable utilization of biological natural resources and its ecosystem [5]. The conservation area
consists of national parks, forest parks, and nature parks where activities can be conducted for research, science, education, cultivation, culture and nature tourism [6]. The forest park is a conservation area for collecting natural or engineered plants and/or animals, native or non-native species, which are, utilized for research, science, education, cultivation, culture, tourism and recreation purposes. The Government implements the management of the forest park and everyone is prohibited from engaging in activities that are inconsistent with the utilization zone function and other zones of the forest park. However, the Biodiversity Conservation Law and its Ecosystem provide opportunities for the development of tourism facilities within the forest park based on the management plan. For tourism and recreation activities, the Government can grant the right to utilizing the forest park by involving the people.

Penglipuran village bamboo forest has not been the subject to utilization permit due to its location and ownership [7-9]. Based on Government Regulation the forest belongs to the category of 'Community Planted Forest', that is plantations in production forests built by community groups to increase the potential and quality of production forests by applying silviculture in order to ensure the sustainability of forest resources. Silviculture is a system that is applied to forest cultivation or forest cultivation techniques ranging from seed or seedling, sowing, planting, cultivating and harvesting.

2. Methods
Primary data were used in this study to support selected qualitative methods, through direct field research, by interviewing village managers (I Nengah Moneng), some rural citizens, some tourists who were visiting on 30 May 2017. Secondary data used were in the forms of literature study related to relevant regulations on rural area and forests in Indonesia, the findings of prior studies on villages as a comparison and reinforcement to the claims that are constructed in this study.

3. Results and Discussion

3.1. Village and environment
In the present tourism world there is a tendency to cultivate the potentials of a region including the village and its community empowerment strategy. Regional tourism development policies should be based on a growing paradigm in the region [10]. It is logical, therefore, that there is a will to place potential villages which have production resources as its strategic foundation as well as empowering its people. The government has long been developing new rural tourisms to boost tourist arrivals. More foreign tourists are now looking for something new when visiting a country. As a response, new rural tourisms are mushrooming. Government support for the major infrastructures, and private sectors support for supporting infrastructure such as hotels, travel agents, and others will make rural tourisms more independent. The arrivals of both local and foreign tourists have positive impacts on the increase of local revenue (PAD). To increase the interest of the community to explore the potentials of local culture, local government intensively held rural tourism Festivals.

The rural tourism is a combination of attractions, accommodation and supporting facilities presented in a community life structure that blends with the prevailing rules and traditions. [11] defines a rural tourism as small groups of tourists living in or near traditional life, remote villages and learning about village life and the local environment. Rural tourism is the activity that is held in the countryside [12, 13]. Nigeria has its own concept of a rural tourism, everything related to rural settlements, Agriculture and livestock [14, 15]. The purpose of the rural tourism should pay attention to the welfare of both local people and tourists. Japan defines the rural tourism as part of the promotional outcomes, the establishment of village's lodging aims to preserve the countryside scenery. Rural tourism provides tourists with activities and occasion to participate [16, 17].

In Indonesia, in accordance with Law [3], the village is given the widest opportunity to be developed, so that some villages begin to make improvements and development of its potential to become an independent village and then a rural tourism. There are some very important things in the
development of rural tourism. First is to increase public participation in tourism development, there
are two tourism forces to increase participation, first There are two forces of tourism to increase
participation, first because it is the customers who come to the product (not on the contrary), there are
more opportunities to expand the reach of transactions; Secondly, tourism typically involves small and
informal firms as well as established or multinational [18-20]. One particular advantage for rural
tourisms is that the nature of the product often involves firms with local ownership; and third, bring
wider benefits to rural areas.

Nowadays public awareness to maintain cleanliness of the environment can be considered
declining as evidenced by the rampant culture of littering done by most people. Children or adult do
not hesitate to harm the environment by littering [21-22]. One of the most common cause of flood is
littering the rivers and the ignorance of people about the clean environment and the different
categories of waste; organic and unorganic. Environment hygiene is so crucial that the Government set
several regulations concerning public hygiene, such as in Government Regulation [23] on
Management of Household Wastes and Garbage Similar Household Waste, which previously has been
arranged through [24-26] concerning Guidance on Coaching of National Tourism Development.

Rural tourism means an independent village, a village that has been able to manage its own
welfare, coupled with its ability to manage village land for village business interests in order to
support its own rural citizens [27-30], so it can be seen that the understanding, spirit and motivation of
the rural citizens have advanced ahead of the laws and regulations that were born thereafter [31].

It is said rural tourism, if it has several criteria, namely:

1. Tourist attractions; that is all that includes nature, culture and the results of human creation.
The selected attraction is the most interesting and attractive in the village, ahead of the Hindu
holiday Penglipuran village visited because of various cultural attractions such as dances,
penjor-penjor (a tall bamboo pole decorated with Janur, yellow and white yarn and cloth) that
adorn the village, and traditional ceremonies that all attract tourists.

2. Distance; Is the distance from the tourist residence to the tourist area, and also the distance
from both the Provincial Capital as well as from the capital district. Travelling from Denpasar
city to Penglipuran village can be reached by motor vehicle approximately for 2 hours (about
45 km). Public transportation is not available, so it is difficult to reach the village been there
so it is still a constraint to go to Penglipuran village.

3. Village Scale; Its coverage includes the number of houses, the number of residents, the
characteristics and the area of the village. This criterion relates to the carrying capacity of
tourism in a village. The carrying capacity of Penglipuran village is very adequate, by
choosing a land area of 112 hectares, divided into 3 areas, namely 45 hectares for bamboo
forest, 49 hectares for the field, and 12 hectares for resident's housing, able to accommodate
1008 people in 236 families.

4. Trust and Society System; is an important aspect in view of the existence of special rules in a
village community. Religion and the existing social system become a force for the rural
citizens. They maintain a system of trust and society through the philosophy of Tri Hita
Karana, a philosophy in Hinduism, that always maintains harmony in relationships among
human beings, people with the environment, and people with God. Although some of the
younger generation of Penglipuran village have formal education to the university level, they
are still taught to always preserve the traditions passed down by their ancestors.

5. The availability of infrastructure; Including transportation facilities and services, electricity
facilities, clean water, drainage, telephone and so on. Penglipuran village has electricity, roads
access, clean water, and sewer system.

3.2. Community behavior
Village life systems are usually clustered based on a familial system [32]. Characteristics of social
relations existing in the village, the first is kinship [33]. The kinship system and kinship groups still
play an important role. The rural population generally lives from agriculture, although there are still
rural citizen’s livelihood as artisans, tile and brick makers, and sugar artisans, but the main job of the rural citizens is as farmers. In Penglipuran village, the elderly people in rural communities generally play an important role. Young people will always seek advice from them when there are difficulties encountered [34] states that in rural areas the powers are generally centered on the individual a kyai (religious leader, ajengan (sundanese village leaders), lurah (head of the village administration) and so forth.

The village of Penglipuran has appointed by agreement, I Nengah Moneng as their confidant to manage their village as a rural tourism. People who are recognized as people who have gained the trust of their community will strive to achieve common goals and lead. This is a perfect example of successful and effective leadership. Penglipuran village is led and managed by someone who is trusted by the rural tourism citizens. This leader realizes that collaboration is a powerful tool for achieving success. His willingness to help the rural citizens and bring them together to advance the village, becomes very important in the development of the village. Rural citizens do not see the need to compete with each other, but they see an opportunity to collaborate. Rural citizens recognize that their communities can be strengthened through established communications.

The behavior of Penglipuran rural citizens should be a model for the other rural citizens and townspeople. They cling on to their commitment in preserving culture, realizing the Sapta Pesona (Seven-Enchantments) in their village and having a collective goal of achieving the welfare of the rural citizens. The people of Penglipuran village have succeeded implementing the Sapta Pesona from generation to generation. The seven elements of the Sapta Pesona are:

3.2.1. **Safety.** Safe means an environmental condition of tourism destinations that provide a sense of calm, free of fear and tourists anxiety.

3.2.2. **Orderly.** The concept of order here is a condition that reflects attitudes of discipline, order and professional, thus providing comfort to every tourist visit.

3.2.3. **Net/Clean.** Cleanliness includes tourism destination services that are clean and healthy to provide comfort for visiting tourists. Figure 1 clearly illustrates the clean environment at Penglipuran village. There is no waste not even dried leaves that we can find at the village surrounding environment. In the area of Karang Memadu, a piece of land located at the corner of the village used to punish and isolate rural citizens who practice polygamy, (Figure 2) which the village residents rarely pass by since none of the them utilizes the land, so the area is relatively quiet and even many tourists are not willing to enter and browse this area, so it looks very clean. Bamboo woven trash bins for organic and non-organic waste are available in almost every path at the village, (Figure 3). Although the environmental hygiene facilities are available, rural citizens are constantly committed to practice the Sapta Pesona sustainably. This commitment is continued to be maintained by the direction and supervision of all rural citizens, the village Elder, and village manager.

![Figure 1. Village road atmosphere.](image)
3.2.4. **Cool.** Cool is a condition that reflects the cool and shady atmosphere that will provide comfort and homely atmosphere for the visiting tourists. Panglipuran Village has cool air because it is located at the foot of Mount Batur and close to bamboo forest.

3.2.5. **Beautiful/ Lovely.** It means tourism destination should reflect the beauty, attractiveness, and awe-inspiring and deep impression for tourists.

3.2.6. **Friendly.** The attitude of the community that reflects the familiar atmosphere, openness, and willingness to welcome and receive visits will make tourists come and feel at home.

3.2.7. **Memorable.** It is the impression of the tourist experience in a tourism destination. A memorable experience will be a beautiful and pleasurable memory for tourists so it will be a motivation for the tourists to visit again.

4. **Conclusions**
The village life in Indonesia has long been inseparable from nature and its environment. The rural citizens build their housing close to the sources of life, such as the sea, rivers and forests. Such is also with the rural citizen’s life in Penglipuran village, which nourish and maintaining the continuity of the bamboo forest conservation from generation to generation. Organizing a village space essentially contains artistic values. It is not only just the art of laying out and building the village physically, but also of building the human and human relationships with nature and the surrounding environment.

Penglipuran Village divided into 3 zones for 3 village life activities which, in their relevance to layout and function, are to assist the village in maintaining the quality of the local environment and its supporting areas, as well as the conservation of natural resources, preservation of local cultural heritage, maintaining eternal land area and also keeping the environmental balance. The Bamboo forest is one of the attractions offered in Penglipuran village (figure 2). The villager management with an objective that the bamboo forest can still provide the function as forest for life and still be able to become an economical source for all the rural citizens has made the maintenance and utilization of bamboo forest. Penglipuran rural citizens can utilize bamboo forest products with the mandatory rules to report first to the Elder, expressing the purpose and appropriation of the bamboo forest products.

The management of Penglipuran village has successfully managed the village with effective and efficient governance. One of the successes is the rural citizen’s awareness of not smoking in the village environments, and which applies for visitors. Another success is in terms of community waste management in which waste disposal is separated into organic and nonorganic systems and indirectly apply the 3 R system (Reduce, Reuse, and Recycle). Rural citizens reduce by reducing the use of environmentally friendly materials, such as using bamboo for cooking utensils, garbage bins, and other necessities. The reuse system that residents do is to reuse non-organic waste (they reuse plastic bottles for flowers or plants pots which they arrange along the entrance to the home area), and their recycle system is to process organic waste into fertilizer for cattle feed owned by rural citizens. This commitment that is built and practice by the 236 heads of families result in the success of the.
Penglipuran rural tourism in keeping the village environment clean and healthy. Without a strong commitment from all rural citizens, the official elements of the village government, and the Village Elder, it will be very difficult to maintain the natural and cultural conservation that has been in place since 1984.

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