

Development of Bali's Traditional Villages with Participation of the Local Community



I Putu Arya Dharmayasa¹, Made Suyana Utama², A.A. Istri Ngurah Marhaeni³, Made Heny Urmila Dewi⁴

^{1,2,3,4}Faculty of Economic and Business, Udayana University, Indonesia

ABSTRACT: A region's culture will change as a result of the introduction of a foreign culture. In order to preserve the culture, which is currently being used as a marketing tool to draw tourists to Bali, the community is essential. This study intends to depict community involvement during the construction of a traditional village in the Bali province amid the influx of foreign culture. This study's methodology draws on literary analyses from a variety of sources, including books and the findings of other investigations. The study's findings indicate that the community is development's primary concern and ultimate goal, making community participation a logical outgrowth of this claim. Community participation also fosters a sense of self-worth and the personal capacity to take part in strategic decisions affecting the community's interests. Because development is carried out based on the outcomes of agreements and cooperative performance between customary village officials and indigenous village communities in the region, it will produce a favourable atmosphere for community growth in the area itself.

KEYWORDS: participation; community; traditional village development

I. INTRODUCTION

A crucial and critical part of regional and national development is village development. Equity is a top priority in development efforts. The outcomes of village development are thought to be more equipped to influence the interests of the vast majority of people who reside in rural areas. Village government is positioned as a subsystem of the governance system in village development to give communities the power, responsibilities, and obligations to manage and control community interests through creating village income streams. According to Law No. 6 of 2014 concerning Villages, the goal is to enhance the welfare of village communities, improve the standard of living, and decrease poverty by addressing basic needs, constructing village infrastructure, fostering local economic potential, and utilizing natural resources and the environment sustainably. Then, Bali Province Regional Regulation No. 4 of 2019 regarding Traditional Village Funds was born, with Law No. 6 of 2014 serving as its foundation. The emergence of this regional regulation is also based on a number of factors, including Bali's traditional villages, which have been growing and developing for centuries and have origin rights, traditional rights, and original autonomy rights to manage their own households, which have greatly contributed to the continuity of people's lives in the nation and state. In order to realize the life of the Balinese Krama, who are politically independent, the traditional village must be nurtured, protected, fostered, developed, and empowered. The traditional village is a unit of customary law community based on the philosophy of *Tri Hita Karana*, which is rooted in the local wisdom of *Sad Kerthi*, imbued with Hindu religious teachings and cultural values, and local wisdom living in Bali.

Sustainable development and community involvement as the engine for this growth are inextricably linked for the sake of preserving Balinese culture. In order to manage traditional village revenues and align communal interests, direct community engagement is crucial. There are two sorts of definitions of community participation that are frequently used, according to (Soetrisno, 1995), namely "community engagement" and "community participation," which are both described as community support for development plans created and objectives chosen by the planner. Another definition of community involvement is the government's planners' cooperation or collaboration with the community in the planning, preservation, and development of the community's development outcomes. The term "community engagement in development" can be understood as community involvement in the activities of planning, implementing, utilizing results, and assessing development programs, in accordance with the definition given above.

Development of Bali's Traditional Villages with Participation of the Local Community

In terms of epistemology, the word participation is derived from the Latin participio, which comprises of the word pars and capere, which mean to take part. The verb participare, which means "take part," is the root of the word participatio. Additionally, the term "participate," which meaning "to participate" or "take part," was derived from the Latin word participare (Wojowarsito, 1976). Because there are actions or activities, participation has an active connotation, which is conveyed (Sukanto, 1983). According to the dictionary, participation means "engaging in an activity", "participating in an activity", or "actively or pro-actively participating in an activity." The wide definition of participation is "a form of community interaction and participation in a process of activity that is carried out willingly, either owing to causes that arise from inside themselves (intrinsic reasons) or from outside themselves (extrinsic reasons)"

Participation might be either active or passive at the application level. The absence of attitudes, behaviors, and actions that would block an activity is referred to as passive participation. Active participation can be seen in one or more types of activity, such as: (1) thinking about one's own destiny by using societal institutions and politics as a channel for aspirations; (2) exhibiting a strong sense of community and state awareness by refusing to leave fate in the hands of others, such as formal and informal leaders and community leaders; and (3) carrying out duties as a responsible citizen, such as paying taxes. (Tobing, Simangunsong, & Siagian, 2021), so that every member of society has the opportunity to take part in and contribute to progress in order to realize a brighter future. In fact, everyone has a responsibility to participate and a right to do so in order to help the group realize its objectives and provide everyone the chance to contribute their ideas and initiative to development. Meetings and other gatherings, both official and informal, are excellent venues for expressing these contributions and creative ideas.

There are two different definitions of community participation that are frequently used: community participation, which is defined as community support for development plans that are created and the goals established by the planner, and community participation, which is defined as participation or collaboration between planners (government) and the community in planning, preserving, and developing the outcomes of development (Soetrisno, 1995). The phrase "community engagement in development" can be understood in light of the description above as community involvement in the activities of planning, implementing, utilizing results, and assessing development initiatives. Involvement in development refers to taking part in or contributing to it, whether by willingness to engage in activities, contribution of ideas, time, effort, knowledge, resources, or other resources, or involvement in utilizing and appreciating the outcomes of development. More specifically, community participation in development refers to a process in which the community participates in all stages of development, including program development, planning and implementation of development, policy formulation, decision-making and decision-implementation, enjoyment of results, and activity evaluation (Cohen & Uphoff, 1980) (Korten & Alfonso, 1983) (Murphy, 1985).

Community involvement in problem-solving refers to their active involvement in the processes of identifying potentials and problems that exist in their area, choosing alternate solutions, making decisions to solve identified problems, putting various solutions into action, and evaluating perceived changes (Isbandi, 2007). It was also clarified that "community participation" refers to a technical procedure for giving the community more power and chances to collaboratively solve problems. This delegation of authority is carried out based on the degree of community involvement in these activities, with the goal of improving solutions by expanding chances for the community to contribute so that the implementation of activities runs more successfully and effectively (Isbandi, 2007).

II. METHOD

The research and development process is used to combine and assess research that is pertinent to the core of a given topic in this systematic assessment of the literature. A comprehensive evaluation of the literature looks at, identifies, assesses, and interprets all studies on an intriguing topic with a range of questions in relevant studies (Sugiyono, 2015). In order to provide the data that was gathered to the reader in a logical manner and subsequently to explain and defend it, this study use descriptive analysis.

III. RESULT AND DISCUSSION

A. The concept of community participation

The importance of community involvement in development cannot be overstated, as the success of development projects in a given area is mainly dependent on how much the local population cares about and participates in them, as well as how much they stand to gain from such projects. Villages have traditional and origin rights to control and manage the interests of the village community (Chomariyah, Hudi, & Ariyanto, 2016). According to Mely G. Tan and Koentjaraningrat (Murtiyanto, 2011), there are a few critical factors that can be used as benchmarks for the success of development, including: (1) the results of the development can actually be seen in a short amount of time; (2) the results of the development must be beneficial to the local community; and (3) these development activities must not conflict with the prevailing value system in the community so that the community determines the direction of the development. This highlights the significance of community supervision, especially in technical,

Development of Bali's Traditional Villages with Participation of the Local Community

administrative, social, and external supervision, as substantiated by research by (Bahtiar & Supeno, 2020). This is in line with study by (Ramziah, 2020) (ortant in the sense that the effectiveness of the development is greatly influenced by how much the community cares about and participates in the development and how much the community will benefit from the development carried out in their region.

(Conyers, 1991) contends that community involvement in development is essential because it acts as a tool for understanding the circumstances, requirements, and attitudes of local people, without whose input development initiatives or programs are unlikely to be successfully implemented. The community will have more faith in development initiatives and programs if they feel engaged in every step of the procedure, from planning to implementation, which also serves to improve public trust. The following is more information about the importance of involvement from (Moeljarto, 1987), (1) The welfare of people is development's primary goal. This is why community involvement makes sense; (2) it promotes a person's sense of worth and their ability to participate in decisions that have an impact on societal interests; and (3) without involvement, there would be no feedback loop for the information flow regarding opinions, desires, needs, and local conditions. It is impossible to stop this information flow because it is essential for successful development. Better development can be achieved by: (1) starting where the people are and with what they have; (2) starting where the people are and with what they have; (3) starting where the people are and with what they have; (4) starting where the people are and with what they have; (5) increasing the area that development projects are acceptable in; and (6) increasing the community's access to all government services. Community involvement will keep development going.

The goal of community engagement, according to (Sumampouw, 2004), is to increase the capacity of every individual involved directly or indirectly in development programs and initiatives that take place in their area. This is accomplished by putting into practice the participatory approach implementation guidelines, which address the following topics:

1. Coverage, which denotes that all individuals or group representatives who are impacted by a development project's choice or procedure,
2. Equality and partnership: everyone have the right to use their skills, abilities, and initiative to participate in every process of fostering discourse without taking into account the degree and structure of each party;
3. Transparency: To foster an open discourse and mutual respect, all parties must be able to establish communication and a suitable environment for communication.
4. Equality of authority: In order to prevent the potential of one party dominating the participation, the many parties involved must be able to balance the allocation of authority and power.
5. Equitable accountability: Different parties have distinct obligations in each phase as a result of equal authority and participation in the decision-making process and following stages.
6. Involvement of different parties is intimately tied to each party's strengths and shortcomings, thus via active participation in each activity phase, there will be a process of learning from one another and mutually strengthening one another.
7. Cooperation, which calls for all parties to collaborate in order to maximize their strengths and minimize their deficiencies, particularly those relating to the abilities and caliber of the individuals involved.

According to (Soetrisno, 1995), there are two ways to gauge the level of community involvement in development: first, if it is merely seen as support for projects or plans that are planned and whose goals are set by planners (the government), the level of involvement will either be high or low. Second, if the community participation in question is a close collaboration between planners and local communities in terms of planning, implementing, developing development results, and monitoring, then the level of community participation is not only seen from the willingness of the community to take responsibility for financing development, whether in the form of money or manpower in carrying out the development project;

B. Indicators of community participation

According to (Yadav, 1980), there are four activity indicators that show community involvement in development efforts, and they are as follows:

1. Decision-making involvement

In general, the central government decides on every community development program (including the utilization of local resources and budget distribution), which frequently reflects more the nature of the demands of small groups of ruling elites and less the wishes and needs of the broader population. The establishment of forums that enable the community to directly engage in the decision-making process about development programs in the local area or at the local level is therefore necessary to promote community participation in development.

Development of Bali's Traditional Villages with Participation of the Local Community

2. Taking part in the execution of actions

The term "community participation in development" is frequently used to refer to the voluntary involvement of a large number of individuals (who are typically poorer). The layer above it, which is typically made up of wealthy individuals, gains more from the outcomes of development and is not obligated to make a proportionate contribution. Because of this, community involvement in development must be understood as an equitable distribution of community contributions in the form of work, money, and/or a variety of other forms of sacrifice commensurate with the benefits to be obtained by each member of the community in question. Additionally, community involvement in the upkeep of successfully completed community development projects is something that is frequently overlooked in the implementation of development. In order to retain the development's outcomes and ensure that the advantages may be enjoyed in the long run (without deteriorating in quality), special actions to unite the community are required.

3. Involvement in monitoring and evaluating development

It is urgently necessary to monitor and evaluate development projects and programs. It's important to get input on the issues and limitations that surface throughout the implementation of the development in question, not just so that the goals can be met as anticipated. In this situation, community involvement is required to gather data on development initiatives and the conduct of development officials.

4. Taking part in the application of development outcomes

The most crucial aspect, which is sometimes overlooked, is participation in the exploitation of growth achievements. This is so because the major objective of development is to distribute its benefits to as many people as possible in order to improve their quality of life. The community's willingness and voluntarism to always participate in any future development projects will be stimulated by the usage of development results as well. The government and development administrators in general frequently pay less attention to participation in the application of development results because they frequently believe that once development implementation is complete, the target population would automatically experience the advantages. In fact, the results of development programs are frequently not optimal since the target population does not clearly appreciate their advantages.

C. Forms of Community Participation

Real or tangible participation and intangible or intangible participation are the two main categories of community involvement. In contrast to non-significant participation, which includes thought, social participation, decision-making participation, and representative participation, real participation can take the shape of material, property, labor, and expertise (Holil, 1980) (Hamijoyo, 2007).

The goal of participation in material form is to support initiatives to meet the needs of those in the community who require assistance. participation in the form of several types of property, including tools for the job and other tools. While skills participation is encouraging community members who need to carry out an activity in an effort to improve their welfare through the skills they possess, labor participation is participation in the form of labor to carry out activities that can support the success of a program or activity.

Participation in the form of thoughts takes the shape of ideas and helpful thoughts that are expressed both during the program's preparation phase and during its implementation and realization. In order to develop the activities they engage in, they share the expertise and knowledge they have amassed. The participants' social activity serves as a symbol of their sense of community. The involvement of a person in every conversation or forum held in an effort to discover answers to the issues encountered in the common interest is what constitutes participation in the decision-making process. Participation that entails putting faith in others to speak for oneself in every committee, organization, and forum is categorized as representative participation.

D. Typologies of Community Participation

Opinions about the typology of community participation emerge along with an understanding of the essence of participation in various human activities. (Arnstein, 1969) argues that the typology of community participation can be divided into three categories with eight levels. The lowest category is the condition of non-participation of the community; the next category is community participation in various forms of citizen activity (degrees of citizen tokenism); and the highest category is shown by the presence of citizen power in determining activities related to their existence (degrees of citizen powers). Meanwhile, (Pretty, Guijt, Thompson, & Scoones, 1995) and (Tosun, 1999) also build a typology of community participation differently. (Pretty et al., 1995) created a community participation typology that has seven levels. Participation that is manipulative is at the lowest degree, and self-mobilization is at the highest level. The typology of community engagement is divided into three primary categories by (Tosun, 1999), including spontaneous participation, compulsory participation, and participation as a result of personal encouragement.

Development of Bali's Traditional Villages with Participation of the Local Community

These three types of community participation have commonalities and distinguishing characteristics. Similarities lay in the number of participating major groups. These three perspectives comprise three categories of participation: (1) low participation, (2) medium participation, and (3) high participation. The distinction resides in the perspective adopted for further stratification of each formed group (Tosun, 1999). For example, Arnstein's typology model, which divides participation into non-participation, degrees of citizen tokenism, and degrees of citizen power, is improved by the typology (Tosun, 1999) by giving each of these typologies its characteristic attribute. If the Arnstein typology and the Pretty typology are compared, the manipulation and therapy categories in the non-participation group of the Arnstein typology are the same as the manipulative and passive participation categories in the Pretty typology. Similarly, the partnership, delegation of power, and citizen control categories in the Arnstein typology are the same as the interactive participation and self-mobilization categories in the Pretty typology.

Spontaneous participation is the highest type of participation in the typology (Tosun, 1999). It has similarities with the levels of citizen control (control is in the community) in the Arnstein model and independent mobilization and interactive participation in the Pretty model. Some of the characteristics of the highest participation in the Tosun model are: bottom-up participation, active and direct participation, participation in decision-making, original (authentic participation), and independent (self-participation). Community participation in the Tosun typology is carried out due to induced participation, generally carried out from the top (top down), and is passive (passive), formal (formal), most of it indirect (mostly indirect), manipulative (manipulative), pseudo-participation, participation in implementation and sharing benefits, and choice between proposed alternatives and feedback. The type of participation at this level is the same as the level of community activity in the Arnstein model, functional participation, participation due to material incentives, and participation through consultation in the Pretty model.

Coercive participation, which is the lowest level of participation in the Tosun model, is equivalent to non-participation in the Arnstein model and manipulative participation and passive participation in the Pretty typology. This coercive participation is the same as no participation, with top-down, passive, generally indirect, and formal characteristics; the community participates in implementation but does not always share benefits; it chooses between the limited alternatives proposed or no choice; paternalism; non-participation; and high levels of tokenism and manipulation.

IV. CONCLUSION

Traditional villages in Bali can grow and change well if the community and the people in charge work well together. With community participation, the work program will be more focused, and the community will be able to keep an eye on how the agreed-upon work program is being run. The community is also the main focus and end goal of development, so community participation is a logical result of this argument, since participation gives people a sense of self-worth and the ability to take part in making strategic decisions about the community's interests. With a sense of community participation, it will help the community grow in the area itself, since development is based on agreements and joint work between customary village officials and indigenous village communities in the area.

REFERENCES

- 1) Arnstein, S. R. (1969). A Ladder of Citizen Participation. *Journal of the American Planning Association*, 35(4).
- 2) Bahtiar, N. A., & Supeno, E. (2020). Society Participation in Supervision of the Village Fund Allocation Program. *Talent Development & Excellence*, 12(2).
- 3) Chomariyah, Hudi, N., & Ariyanto, B. (2016). Participation Principle On The 2014 Village Law In Coastal Village. *International Journal of Business, Economics and Law*, 10(4).
- 4) Cohen, J. ., & Uphoff, N. . (1980). Participation's place in rural development: Seeking clarity through specificity. *World Development*, Elsevier, 8(3).
- 5) Conyers, D. (1991). *Perencanaan Sosial di Dunia ketiga*. Yogyakarta: UGM Press.
- 6) Hamijoyo, S. (2007). *Komunikasi Partisipatoris*. Bandung: Humaniora.
- 7) Holil, S. (1980). *Partisipasi Sosial dalam Usaha Kesejahteraan Sosial*. Bandung: STKS.
- 8) Isbandi, A. R. (2007). *Intervensi Komunitas Pengembangan Masyarakat sebagai Upaya Pemberdayaan Masyarakat*. Jakarta: Raja Grafindo Persada.
- 9) Korten, D. ., & Alfonso, F. . (1983). *Bureaucracy and the poor: closing the gap*. West Hartford, Conn: Kumarian Press.
- 10) Moeljarto, T. (1987). *Politik Pembangunan: Sebuah Analisis Konsep, Arah dan Strategi*. Yogyakarta: Tiara Wacana.
- 11) Murphy, P. . (1985). *Tourism: A Community Approach*. London: Methuen & Co. Ltd.
- 12) Murtiyanto, N. (2011). *Partisipasi Masyarakat (Teori Ringkas)*. In bagasaskara. Retrieved from <http://bagasaskara.wordpress.com>
- 13) Pretty, J. ., Guijt, I., Thompson, J., & Scoones, I. (1995). *Participatory Learning and Action: IIED Participatory Methodology*

Development of Bali's Traditional Villages with Participation of the Local Community

Series. London: International Institute for Environment and Development.

- 14) Ramziah, M. (2020). PENGARUH PARTISIPASI MASYARAKAT DAN TRANSPARANSI KEBIJAKAN TERHADAP PENGAWASAN ANGGARAN DANA DESA DI KECAMATAN DELIMA KABUPATEN PIDIE. *Jurnal Sains Riset*, 9(3). <https://doi.org/10.47647/jsr.v9i3.156>
- 15) Soetrisno, L. (1995). *Menuju Masyarakat Partisipatif*. Yogyakarta: Kanisius.
- 16) Sugiyono. (2015). *Metode Penelitian Kombinasi (Mix Methods)*. Bandung: Alfabeta.
- 17) Sukanto. (1983). *Beberapa Upaya untuk Meningkatkan Partisipasi Masyarakat dalam Pembangunan*. Yogyakarta: Analisa.
- 18) Sumampouw, M. (2004). *Perencanaan Darat-Laut yang Terintegrasi dengan Menggunakan Informasi Spasial yang Partisipatif*." Jacub Rais, et al. *Menata Ruang Laut Terpadu*. Jakarta: Pradnya Paramita.
- 19) Tobing, A. L., Simangunsong, R., & Siagian, N. (2021). Pengaruh Dana Desa Terhadap Pembangunan Desa di Kecamatan Siantar Narumonda melalui Pemberdayaan Masyarakat. *JIP - Jurnal Ilmiah Ilmu Pendidikan*, 4(8), 916–924. <https://doi.org/10.54371/jiip.v4i8.369>
- 20) Tosun, C. (1999). Towards a Typology of Community Participation in the Tourism Development Process. *Anatolia: An International Journal of Tourism and Hospitality Research*, 10(2).
- 21) Wojowarsito. (1976). *Kamus Umum Lengkap : Inggris – Indonesia, Indonesia – Inggris*. Bandung: Penerbit Hasta.
- 22) Yadav, U. (1980). *Local Level Planning and Rular Development*. New delhi: Concept Publishing Company.



There is an Open Access article, distributed under the term of the Creative Commons Attribution – Non Commercial 4.0 International (CC BY-NC 4.0) (<https://creativecommons.org/licenses/by-nc/4.0/>), which permits remixing, adapting and building upon the work for non-commercial use, provided the original work is properly cited.