

The Commodification of Puri Gede Kaba-Kaba as a Tourism Attraction

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ABSTRACT

This study was conducted with three main problems, namely (1) Factors causing the commodification of Puri Gede Kaba-Kaba as a tourist attraction in Tabanan Regency; (2) The process of occurrence; and (3) The implications for the economic, religious, and socio-cultural aspects for the people of Kaba-Kaba Village. These three problems were analyzed using phenomenological, commodification, and reception theories. This research uses qualitative analysis techniques with a critical paradigm. The result is that several factors cause the commodification of Puri Gede Kaba-Kaba as a tourist attraction, namely external factors, which consist of external puri and external Kaba-Kaba village. External factors of the *puri*, namely in the form of support from the village government and the entire Kaba-Kaba village community. External factors outside Kaba-Kaba village, in the form of provincial and state government policies related to tourism development. Then the internal factors of the *puri*, in the form of strong encouragement from the relatives of the *puri* commodifies the *puri* to get additional income to maintain the existence of the *puri*. Furthermore, the commodification process follows management principles, namely planning, organization, coordination, and control. The commodification of Puri Gede Kaba-Kaba as a tourist attraction has implications for various dimensions of life, such as social, cultural, economic, and religious life.

Keywords: Commodification, Puri Gede Kaba-Kaba, tourist attraction.

I. Introduction

As we all understand, economic growth is one of the indicators of the level of public welfare that is of concern to every country, and Indonesia is no exception. Indonesia's current economic growth continues with the growth of sectors that can increase foreign exchange. One of these sectors is tourism, which in the last decade (2009-2019) has become the industry that contributes the most foreign exchange to the country. In addition, the tourism sector can have a positive impact on the social and economic conditions of the community, as stated by Pendit (1999: 35), the tourism sector is one of the activities capable of producing rapid economic growth, especially in providing employment, increasing income, living

standards, and being a stimulus for the development of other sectors.

Based on the records of the Central Bureau of Statistics (*Badan Pusat Statistik* (BPS)) of Bali Province in 2022, the level of tourist visits to Indonesia and Bali from year to year tended to continue to increase during the decade before the co-19 pandemic. This can be observed in Table 1.1 below.

Table 1.1
Data on Foreign Tourist Visits to
Indonesia and Bali from 2010 – 2019

Year	Indonesia		Bali	
	Total	Growth (%)	Total	Growth (%)
2010	7.002.944	-	2.576.142	-
2011	7.649.731	9,24	2.826.709	9,73
2012	8.004.462	169	2.949.332	4,34
2013	8.802.129	9,42	3.278.598	11,16
2014	9.435.411	7,19	3.766.638	14,89
2015	10.406.291	10,29	4.001.835	6,24
2016	11.519.275	10,70	4.927.937	23,14
2017	14.039.799	21,88	5.697.739	15,62
2018	15.806.191	12,58	6.070.473	6,54
2019	16.106.954	1,88	6.275.210	3,37

Source: BPS Bali Province, February 3, 2022

From the data above, several things can be explained, first, foreign tourist visits to Indonesia and Bali from 2010 to 2019 have increased despite their fluctuating nature, second, in 2017 there was the most significant increase in tourist visits, and third, it can be seen that the highest percentage of tourist visits to Bali occurred in 2016. In studying Bali and its cultural tourism, tourists who come to Bali not only aim for recreation, but they also want to learn the culture of the Balinese people, or they want to practice the culture of the

Balinese people such as art, so it is not uncommon to find several foreign tourists who learn to practice Balinese arts such as dance and gamelan. Not only that, the arrival of local and foreign tourists to Bali attracts them to visit *puri* (palace), such as Puri Ubud, Puri Peliatan, Puri Gede Kaba-Kaba, and other *puri* in Bali. Several things that cause them to be interested in visiting the *puri* in Bali are as follows.

Puri is a building that is different from a *pura* (temple), where *pura* is a sacred building to perform prayers for the gods during religious ceremonies. *Puri* is a residential area for the king or someone with a knight caste (Gelebet, 1982:36). This residence is a group of buildings built based on traditional patterns that are still maintained and sacred today. Not everyone is allowed to enter the *puri* area. However, along with the changing times, the *puri* as a royal area has begun to open itself to the general public.

All *puri* in Bali are built following certain rules that divide the temple complex into *palebahan*. The definition of *palebahan* is a courtyard area bounded by a perimeter fence in which there are several buildings with specific functions. Often the name of the building in the *palebahan* area is determined based on its function or the main building contained therein. Thus, it is the *palebahan* that forms the structure of the *puri*, but the character and identification of function are given by the buildings inside. *Palebahan* in *puri* is important because there is not a single *puri* whose area is not divided into several *palebahan* (Aris Munandar, 2005; 15-20).

For example, Puri Gede Kaba-Kaba is a *puri* located in the Kaba-Kaba village, which contains elements of history, culture, and noble traditions and has now been developed into a tourism center. The Bali Regional Government has collaborated with the *puri* family and Tourism Awareness Group; (POKDARWIS; *Kelompok Sadar Wisata*) to develop the Puri Gede Kaba-Kaba into

one of the cultural tourism objects. The development of the function of this *puri* has consequences for several changes and adjustments to make it attractive to tourists who visit there. In addition, some changes and adjustments can make tourists find satisfaction when visiting, while on the other hand, it is possible to change the initial functions of the *puri* building where these functions are made by considering various aspects and then they must be commodified.

A commodified *puri* will cause confusion between the structure and function of the real *puri* and the function of the *puri* that is “sold” as a tourist attraction. The function of *puri*, which should have religious, social, political, and cultural values, is currently experiencing a shift and domination as a tourist attraction for economic interests. Thus, it is as if there is no longer a clear line of demarcation between the structure and function of the real *puri* and the function of *puri* as a tourist attraction. Well-kept heritage objects that were never seen by the public before are now easily displayed solely for tourism purposes. Observing the phenomenon that occurred in Puri Gede Kaba-Kaba, the researcher was interested in studying the problem in an article.

II. Research Methods

This research is based entirely on qualitative research methods with a Tourism Anthropology approach and a critical paradigm. Data collection was carried out using three techniques, observation techniques, intensive interviews, and recording documents, each of which has its domain in the search for data. Data analysis was conducted using critical qualitative analysis, which is a form of analysis that prioritizes a holistic approach and avoids deterministic and reductionistic ways of thinking (Fakih, 2003: 27).

III. Results and Discussion

3.1 The Causes of the Commodification of Puri Gede Kaba-Kaba as a Tourist Attraction

3.1.1 The External Factors Outside Kaba-Kaba Village

In accommodating Puri Gede Kaba-Kaba as a tourist attraction, the *puri* authorities consider external factors, such as central and local government regulations, environmental conditions, and both the natural environment and the social environment of the community around the *puri*. The external factors refer to factors that come from outside Puri Gede Kaba-Kaba which are considered as a consideration for the commodification of Puri Gede Kaba-Kaba as a tourist attraction. Regarding these external factors, it can be observed that this was done considering the establishment of tourism as a mainstay sector in Indonesia by President Joko Widodo in February 2015. This is possible because Indonesia has beautiful natural resources, and diverse cultures, and is supported by other factors, such as infrastructure support in the form of transportation facilities, qualified human resources, and a very noble traditional cultural heritage. With the improvement of adequate infrastructure, the availability of qualified human resources in the tourism sector, as well as intensive and well-planned marketing activities, President Jokowi’s target to receive 20 million foreign tourists by 2019 is not something impossible to achieve.

Regarding Puri Gede Kaba-Kaba, in addition to a very beautiful environment, the *puri* also stores various heirlooms which socioreligious objects have an attraction for domestic and foreign tourists to visit there. This is in line with what Corry Liana and Sri Mastuti.P (2019: 74) said that Bali and tourism cannot be

separated. As a major tourist destination, the richness and beauty of nature, as well as the uniqueness of its cultural arts are the main attractions. Based on this statement, it can be understood that the arrival of tourists to Bali not only aims for recreation but also tends to get to know and learn about Balinese culture itself. Or it can be said that those who come to Bali want to develop themselves by participating in practicing local cultures, especially art midwives. These things often make foreign tourists learn to practice Balinese art, such as painting, sculpture, dance, and gamelan.

In addition to cultural art factors such as gamelan and dance, foreign guests visiting Bali are also interested in the palace traditions, including those of Puri Gede Kaba-Kaba in Kaba-Kaba Village, Kediri District, Tabanan Regency. The passing of the Bali Provincial Government's Regional Regulation on cultural tourism and the Tabanan Regent Decree No. 180/329/03/HK & HAM/2016 on the establishment of Kaba-Kaba Village as a tourist village in Tabanan Regency, has had an impact on the increasing number of tourists visiting Puri Gede Kaba-Kaba. In addition, the tendency of tourists to visit tourist attractions with a cultural background was addressed by a Puri Gede Kaba-Kaba figure who collaborated with the Kaba-Kaba village government by making the *puri* become a tourist attraction to receive visits from domestic and foreign tourists.

Bali, as part of Indonesia, is a small island but very famous in the world for its culture in the tourism sector, therefore Bali cannot distance itself from globalization. It seems that Bali is increasingly closely related to the development of the world of tourism as a result of advances in communication technology itself. The problem now is about the actions to be taken in facing the challenges in the field of Balinese culture and tourism related to globalization, especially with the existence of *puri*. Cultural tourism is the most

popular type of tourism in Indonesia including in Bali. Evidence has shown that this type of tourism is the main choice for foreign tourists who want to know culture and art as well as everything related to customs and cultural life (Pendit, 1994: 41). While Mappi (Asriady, 2016: 23) more clearly suggests that some aspects included in the object of cultural tourism are birth ceremonies, traditional dances, traditional music, marriage, traditional clothing, historic buildings, cultural heritage, several traditional relics, traditional fabrics and other local customs. Several carvings and wall reliefs are the dominant ornaments on each wall of the *puri*. Likewise, statues stand firmly flanking each entrance to the *puri*. A *bale* (pavilion) is available for visitors to relax while watching the beauty of the *puri*. The traditional doors with Balinese carvings are covered in golden color.

3.1.2 The External Factors of Puri in Kaba-Kaba Village Environment

The government's target to establish 100,000 (one thousand) homestays in rural areas in the context of village and city development is something that the Regional Government of Tabanan Regency has responded to through Tabanan Regent Decree No. 180/329/03/HK&HAM/2016 concerning the establishment of a Tourism Village by establishing Kaba-Kaba Village as a Tourism Village. This was done by considering the beneficial potential of Kaba-Kaba Village when developed as a tourist village. According to Cooper, et al. (1995: 63-72) four components must be owned by a tourist attraction, namely attraction, accessibilities; amenities or facilities; and ancillary services. A. Yoeti (2002: 51) also states the same thing, namely the success of a tourist area is highly dependent on 3A, attractions, accessibility, amenities, or facilities. Meanwhile, Madiun (2008: 34) states that

there is a core component related to tourism development itself, namely community involvement. From some of the above opinions, it can be summarized that the components in the development of a tourist village consist of the following; attractions are a significant component in attracting tourists to visit a particular tourist attraction. Attractions are the main potential of a tourist attraction, including tourist villages. Attractions are related to “what to see” and “what to do”. Things can be seen and done by tourists in the tourist village. To find tourism potential in a village, one must be guided by the needs of tourists during their visit to the tourist attraction.

Attractions are the reason and also the motivation for tourists to visit a tourist village, including Kaba-Kaba Village. Attractions can be interpreted as the beauty and uniqueness of nature, local community traditions, and historical building heritage, including human-made attractions such as games and other entertainment. An attraction should have a high differentiation value, and be unique and different from other villages. Various kinds of attractions in Kaba-Kaba tourist village include (1) farming activities, (2) village art activities (3) sports activities with the village community, (4) ceremonial activities, (5) meditation and similar things (6) house building activities, (7) traditional village activities, (8) food and drinks.

In addition, Kaba-Kaba Village also has natural potential in the form of bamboo forests, coconut plantations, bananas, and frangipani flowers, and in several *banjars* in Kaba-Kaba Village, some crops are a tourist attraction. There is also the Pamaron *pancoran* (shower) spring, water from this *pancoran* is often used by the Kaba-Kaba Village community as drinking water for daily needs. Cultural tourism attractions carried out in Puri Gede Kaba-Kaba include Balinese dance practice activities which are attended by children from the local village. This is routinely

done in the *puri* environment on Sundays or if there is a special request from the *puri*. Tourist attractions as a supporter of a tourist attraction are very important to make tourists stay longer at a tourist attraction. The longer tourists visit a tourist attraction, the more likely they will spend more money.

3.1.3 The Internal Factors of Puri Gede Kaba-Kaba

The commodification of Puri Gede Kaba-Kaba as a tourist attraction is certainly done with good planning. Many aspects were considered before Puri Gede Kaba-Kaba was commodified as a tourist attraction to receive the arrival of tourists. Puri Gede Kaba-Kaba is commodified as a tourist attraction in addition to the support of the external *puri* also because of the support of the internal *puri*. What is meant by internal *puri* support is the reasons that come from within the *puri* or from the *puri* family itself. Departing from the explanation above, it will then be described several supporting factors for the commodification of Puri Gede Kaba-Kaba as a tourist attraction originating from within the *puri*. Puri Gede Kaba-Kaba, which has an area of about 4 hectares with several buildings, parks, ponds, and others, will certainly require considerable funds for their maintenance. In addition to maintaining the physical buildings to keep them well maintained, there are also several costs incurred for religious rituals which are quite large every year. These costs are all borne by the *puri* family independently.

These costs are handled by members of the *puri* family because there is no assistance from the government to ease the burden on the *puri* family every time a religious ritual is held. With the commodification of Puri Gede Kaba-Kaba as a tourist attraction, the burden of costs that must be incurred by the *puri* family, both for religious rituals and for the

physical maintenance of buildings can be further alleviated. On the other hand, it can be said that the commodification of Puri Gede Kaba-Kaba as a tourist attraction cannot be separated from the pragmatic attitude that has spread to the *puri* family. According to John Dewey (2001:23-28), pragmatism is a school of philosophy that prioritizes practical matters and hard work whose main criterion is financial success. If this is linked to Schutz's view as cited by Campbell (1997:240) that there are two types of motives behind human actions, namely the "in order to" motive and the "because" motive, and this phenomenon seems to be following this view. That is, in the context of the commodification of Puri Gede Kaba-Kaba as a tourist attraction, it tends to follow Schutz's two views.

That means the commodification of Puri Gede Kaba-Kaba as a tourist attraction is heavily influenced by the "in order to" motive. This can be said because humans today are more oriented towards the future and worldly expectations in their daily lives compared to the values embraced by humans in the past. This is in line with Wilbert Moor's view (in Sztomka, 2004:152) that modernization is the total transformation of traditional or premodern societies into a modern type of society, namely a society that has known technology and social organization that resembles the Western world whose economy is prosperous and politically stable.

While the "because" motive means reinterpreting activities carried out by others before. In the context of the commodification of Puri Gede Kaba-Kaba as a tourist attraction where religious ritual activities and *puri* maintenance are still supported by the surrounding community, but in this era of globalization it is very difficult to apply again. In the sense that what was done by the predecessor, namely the previous *puri* family, was considered less effective, efficient, and economical following the development of society. The

interpretation will be reviewed in the next implementation. This is of course only based on the orientation of previous social actions. So, the indicators used as the basis for assessing whether the actions taken are right or wrong, especially in commodifying Puri Gede Kaba-Kaba as a tourist attraction, tend to be influenced by the dynamics of community development in a modern context.

3.2 The Process of Puri Gede Kaba-Kaba Commodification as a Tourist Attraction

3.2.1 The Planning Process

In commodifying Kaba-Kaba Village and Puri Gede Kaba-Kaba as a tourist attraction is inseparable from the application of management functions in it. Several initial steps must be taken in response to the Tabanan Regent Decree No. 180/329/03/HK & HAM/2016, including conducting a meeting involving all levels of the Kaba-Kaba Village Government, *Kelian Dinas* (Urban Village Leader), and *Kelian Adat* (Customary Village Leader) of Kaba-Kaba Village, community chief, and also community members who work in the tourism sector. The first thing that was taken in the meeting held in December 2017 was an agreement to immediately prepare Kaba-Kaba Village, including Puri Gede Kaba-Kaba as a tourist attraction.

From some meetings that had been held, it was agreed to develop a plan to prepare Kaba-Kaba Village including Puri Gede as a tourist attraction. In the planning stage, following the results of the meeting agreement with Kaba-Kaba Village chiefs, the following were decided; first, the management of Kaba-Kaba Tourism Village and Puri Gede Kaba-Kaba as a tourist attraction requires the establishment of an institution that will be tasked with managing the village's tourism. Secondly, based on the results of coordination with

various parties, it was agreed in the initial meeting that the Tourism Awareness Group would carry out the management of Kaba-Kaba Tourism Village, abbreviated as POKDARWIS (*Kelompok Sadar Wisata*), which would act as a pioneer in managing Kaba-Kaba Tourism Village, including the *puri* tourist attraction. Third, in carrying out its duties, POKDARWIS will always coordinate with the Kaba-Kaba Village Government and the *puri*.

3.2.2 The Organizing Process

At this organizing level, by the results of the meeting decision that the manager of the Kaba-Kaba Village tourist attraction and the *puri* tourist attraction is POKDARWIS to become an institution that manages the Kaba-Kaba Tourism Village including Puri Gede Kaba-Kaba. Therefore, an organizational structure of POKDARWIS was made, equipped with a description of the position of each structure in POKDARWIS, which then determines the people who will serve in each organizational structure that has been agreed upon.

The purpose of the establishment of POKDARWIS is to strengthen eco-culture, which is the development of Kaba-Kaba Village community groups that can act as motivators, mobilizers, and communicators to increase the readiness and awareness of villagers around the Kaba-Kaba Village area as a tourist destination. With such a tourist destination development model, Kaba-Kaba Village can act as a good host for the development of tourism in Tabanan Regency and has an awareness of the opportunities and benefits that can be developed from tourism activities themselves which are useful for increasing the economic income of the village community.

3.2.3 Coordination

After the planning and organizing stages as well as the distribution of tasks to each position structure in POKDARWIS, the next step is to coordinate. Each structural officer is responsible for working on their part of the task; therefore, each task of each officer must be unified, integrated, and directed to achieve the goal. Without coordinating the tasks and work of each individual, goals will not be achieved. Likewise, the things done at the coordination stage to build the Kaba-Kaba Tourism Village, including Puri Gede Kaba-Kaba, are explained as follows.

First, POKDARWIS must always coordinate with the Kaba-Kaba Village Government, which in this case is the *perbekel* (village chief) and the members, in planning and carrying out activities in building the Kaba-Kaba Tourism Village. For example, in planning cooperation, especially for places that will be used as support for tourist villages, POKDARWIS always coordinates with the Kaba-Kaba Village Government. Secondly, the POKDARWIS leadership must always coordinate with the officers in the POKDARWIS as well as coordination between officers in building the Kaba-Kaba Tourism Village. For example, in determining cooperation with travel agents to help market Kaba-Kaba Tourism Village, the POKDARWIS leader coordinates with the officers of Tourism Attractions and Memories. Likewise, when conducting collaboration to tidy up and clean the environment, the POKDARWIS leader coordinates with the POKDARWIS secretary to make any necessary preparations. Third, in addition to coordinating with parties within the organizational structure and Kaba-Kaba Village, POKDARWIS also coordinates with related parties outside Kaba-Kaba Village. This is following what Terry (Hasibuan, 2009: 49) said as follows. There are several types of coordination, including

(1) vertical coordination, vertical coordination is the unification and direction of activities carried out by superiors on activities in each unit, each work unit is under their responsibility; (2) horizontal coordination is coordinating actions applied to unification activities, as well as direction carried out on activities at the same level of organization (apparatus).

Referring to Terry's view above, and related to what is done by POKDARWIS, it can be understood that the coordination carried out by POKDARWIS in carrying out its duties is vertical coordination and horizontal coordination. That is because the coordination carried out by POKDARWIS in carrying out its main tasks includes coordination with the village government, the Kediri Sub-district government, especially the Head of Kediri Sub-district, with the Tabanan Regency Tourism Office, and other officials. This is done so that the tasks assigned to POKDARWIS as an organization to help advance the existence of Kaba-Kaba Village and Puri Gede Kaba-Kaba as a tourist village can be carried out properly and responsibly. In addition to coordinating vertically with the authorities, the management of Kaba-Kaba Tourism Village also coordinates horizontally with several travel agents outside Kaba-Kaba Village, with tour guides, and with several villa owners in the Kaba-Kaba Village environment. Until now, travel agents that have cooperated with POKDARWIS in marketing Puri Gede Kaba-Kaba as a tourist attraction are Bali Eco-cycling travel agents and Godevi (go destination village).

3.2.4 Controlling

In the case of control related to the development of Kaba-Kaba Tourism Village, POKDARWIS as a group working to develop Kaba-Kaba Tourism Village is directly supervised by the Village Head as the Kaba-Kaba Village Government. All

activities or actions carried out by POKDARWIS related to the development of Kaba-Kaba Tourism Village must be reported first, and the village head must know and supervise the course of these activities to monitor any problems experienced during these activities. Thus, it can be said that there is good communication between POKDARWIS and the Kaba-Kaba Village Government so that coordination can run well and avoid misunderstandings.

Based on the above narrative, it can be emphasized that tourism development carried out by the Kaba-Kaba Village Government is not a stand-alone policy, but is highly dependent on Indonesian government policies in the context of tourism development. Thus, it can be said that the success of an area, including the Kaba-Kaba Village area in advancing tourism development there, is highly dependent on central government policies, both macro and micro related to the development of tourism development as a whole.

To ensure and monitor government policies in tourism development at the micro level, it is necessary to conduct evaluation or supervision. In this supervision, all activities that have been carried out by POKDARWIS are reported regularly to the Chief of Kaba-Kaba Village, by conducting coordination meetings which are routinely held every six months. In the meeting, POKDARWIS must report on the activities it has carried out within six months. It is also reported how the response of tourists who visit then discuss the next plan to develop the Kaba-Kaba Tourism Village. This is following Harold Koontz's statement (Hasibuan, 2009: 241) which is as follows, control means measurement and improvement of the implementation of subordinate work, so that plans that have been made to achieve company goals can be realized (Hasibuan, 2009: 241).

3.2.5 The Commodification Process of Puri Gede Kaba-Kaba as a Tourist Attraction

Puri Gede Kaba-Kaba is the landmark of Kaba-Kaba Tourism Village, before being designated as a tourist destination, Puri Gede Kaba-Kaba was often visited by tourists or by academics who were interested in knowing about Puri Gede Kaba-Kaba. After Kaba-Kaba Village was designated as a tourist village and the formation of POKDARWIS as the village manager, the POKDARWIS management approached and coordinated with the *puri* family to make Puri Gede Kaba-Kaba a tourist destination. Based on the results of a meeting with the *puri* family, village officers, and community leaders, it was decided to open Puri Gede Kaba-Kaba as a tourist attraction. Furthermore, in preparing and developing the *puri* as a tourist attraction, POKDARWIS intensively coordinates with the *puri* family.

The initial step that can be taken in making Puri Gede Kaba-Kaba a tourist attraction is to approach coordination with the *puri* family, considering the number of Puri Gede Kaba-Kaba families is quite large, consisting of 14 heads of household. Therefore, it is necessary to get approval whether the *puri* is allowed to be opened as a tourist attraction or not. After an initial meeting held at the *puri* and mediated by POKDARWIS and attended by Kaba-Kaba Village officials and the *puri* family, it was agreed that Puri Gede Kaba-Kaba was allowed to be opened as a tourist attraction. Of course, it still pays attention to the rules that apply in the temple considering that not just anyone can enter the *puri* area.

The next step is to make several plans to prepare Puri Gede Kaba-Kaba to be visited by domestic and foreign tourists. In the initial meeting, it was agreed that opening Puri Gede Kaba-Kaba as a tourist attraction would be done without changing or dismantling the existing buildings

considering that the existing building structure in the *puri* already follows the rules of *kosala-kosali asta bumi* (traditional Balinese building patterns and measurements) in its construction.

3.3 The Implications of the Commodification of Puri Gede Kaba-Kaba as a Tourist Attraction in Kaba-Kaba Village, Tabanan

3.3.1 The Implication of Economic Aspect

The commodification of Puri Gede Kaba-Kaba as a tourist attraction has a positive impact on the economic aspects of the community, especially the Kaba-Kaba community. The existence of the Tourism Awareness Group / POKDARWIS in Kaba-Kaba Village, apart from being under its objectives, can also generate economic benefits for the welfare of the people involved in the management of Puri Gede Kaba-Kaba and the Kaba-Kaba Village community itself. Based on financial report data from 2018 to 2022, POKDARWIS was able to collect funds totaling Rp 122,750,000 which can be seen in table 7.1 below.

Table 7.1 Data on Total Income from Tourist Visits in 2018-2022

No	Month, Year	Number of Visitors (Persons)	Total Revenue (Rp)
1	Januari 2018	12	3.000.000
2	Februari 2018	23	5.750.000
3	Maret 2018	31	7.750.000
4	April 2018	43	10.750.000

5	Mei 2018	25	6.250.000
6	Juni 2018	22	5.500.000
7	Juli 2018	40	10.000.000
8	Agustus 2018	52	13.000.000
9	September 2018	24	6.000.000
10	Oktober 2018	28	7.000.000
11	November 2018	20	5.000.000
12	Desember 2018	21	5.250.000
13	Januari 2019	30	7.500.000
14	Juli 2022	18	4.500.000
15	Agustus 2022	28	7.000.000
16	September 2022	20	5.000.000
17	Oktober 2022	20	5.000.000
18	November 2022	15	3.750.000
19	Desember 2022	19	4.750.000
Total		491	122.750.000

Source: POKDARWIS of Kaba-Kaba Tourism Village

The recapitulation of the total revenue of POKDARWIS in managing Puri Gede Kaba-Kaba from January 2018 to December 2022 is 122,750,000 rupiah. The revenue funds are used for front guide services amounting to 26,950,000 rupiah, Co-guide of 12,525,000 rupiah, supporting team of 9,880,000 rupiah, purchase of snacks of 5,030,000 rupiah, purchase of young coconut of 7,305,000 rupiah, sarong rental of 2,445,000 rupiah, deposit fee to Puri Kaba-Kaba of 23,050,000 rupiah, purchase of mineral water of 4,910,000

rupiah, maintenance cost of bicycle dipper of 12,225,000 rupiah and equipment cost for cycling of 19,760,000 rupiah.

Meanwhile, from February 2019 to June 2022 there were no tourist visits to Kaba-Kaba Village including to Puri Gede Kaba-Kaba due to the Covid-19 pandemic and the implementation of some restrictions, one of which prohibits people from entering a certain area. This resulted in no acceptance by POKDARWIS in managing Puri Gede Kaba-Kaba. This situation not only affects the Kaba-Kaba Village and Puri Gede Kaba-Kaba Tabanan tourism objects but also affects almost all other tourism objects and tourism businesses around the world. Based on the narrative above, it can be understood that the economic implications of the commodification of Puri Gede Kaba-Kaba as a tourist attraction managed by POKDARWIS on the welfare of the community have been felt by the Kaba-Kaba Village community, although only a small part of the community has felt it. In addition to providing additional income to the community, some people who are talented and skilled in dancing can perform their expertise and get paid.

3.3.2 The Implications for the Preservation of Religious Values

The commodification of Puri Gede Kaba-Kaba as a tourist attraction creates benefits in the religious aspect, one of the benefits obtained is the preservation of local wisdom values related to religious rituals can continue to be carried out because it gets financial support from the contribution of the management of the tourist attraction. Likewise, the implementation of religious rituals carried out in the Puri Gede Kaba-Kaba environment can be facilitated economically. Although it has not been able to help in large quantities, the impact has been felt by the *puri* family. Meanwhile, for the people of Kaba-Kaba

Village, the income from tourist visits to Puri Gede Kaba-Kaba has not helped much, especially financially in reducing the costs of religious activities at *Kahyangan-Tiga* temple in the village. On the other hand, the availability of musicians and dancers who are always ready to *ngaturang ayah* (voluntary mutual assistance) at every *piodalan* (a religious ritual every six months) can be easily obtained from the *Gamelan* and dancing *sekehe* (community activity group) in Puri Gede Kaba-Kaba. The use of Puri Gede Kaba-Kaba as a tourist attraction has greatly assisted the traditional village management in preparing *Gamelan* musicians and dancers who will perform at the *Kahyangan-Tiga* temple in the village. The dancers and musicians in a *sekehe* who often practice at the temple are willing to do *ngayah* if needed.

3.3.3 The Implications for the Preservation of Socio-Cultural Values

Theoretically, ideally, there is a difference between social impact and cultural impact. However, most experts combine social and cultural impacts in tourism issues into one unit of analysis, the socio-cultural impact of tourism in a broad context. The implications of the commodification of Puri Gede Kaba-Kaba as a tourist attraction on the socio-cultural aspect of the community include: (1) The existence of actions to maintain tradition and culture, this is done by reactivating the *Gamelan* and dancing *sekehe* which has long been vacuumed. (2) Respect for ancestral traditions and culture, meaning that when in the *puri* environment several unwritten rules are still maintained today such as speaking politely, using customary clothing, and complying with prohibitions when in the *puri* environment. For example, not sit on the stone in front of the *kori agung puri* (*puri* main gate), because the stone used to be the king's seat when

giving a speech to the community. (3) Fostering a sense of pride in the younger generation towards their own culture, meaning that learning and understanding Balinese culture such as dancing and playing *Gamelan* will foster a sense of pride in the next generation as inheritors of tradition and culture by involving children in the Kaba-Kaba Village environment in dance training activities, playing *Gamelan*, and sewing. (4) Increasing the sense of kinship and cooperation among fellow community members, meaning that with the commodification of Puri Gede Kaba-Kaba as a tourist attraction, the temple environment must be kept clean and beautiful, so tourists who visit will feel comfortable, peaceful, and calm. In addition, the environment outside the *puri* must also be kept clean and beautiful because tourists will enjoy their tour while heading to the main destination; Puri Gede Kaba-Kaba.

IV. Conclusion

Based on the results of the analysis in the previous chapters, the following conclusions can be drawn. First, the commodification of Puri Gede Kaba-Kaba as a tourist attraction is caused by several factors, external factors and internal factors of the *puri* by making cultural heritage that has high historical value and noble as a cultural tourism object. The existence of a *merajan* (family communal worship place) that is not like a *merajan*, in general, is also a special attraction for tourists to visit Puri Gede Kaba-Kaba. Then various archaeology such as statues, *gelungkori* in *puri*, and various artifacts or heirlooms supported by the local wisdom of the community, make Puri Gede Kaba-Kaba an interesting tourist attraction to visit, especially for tourists who like cultural tourism. Second, the commodification of Puri Gede Kaba-Kaba cannot be separated from managerial functions such as

planning, organizing, coordinating, and controlling processes.

Third, the commodification of Puri Gede Kaba-Kaba as a tourist attraction has several implications, such as increasing the welfare of the community, although it only affects a small part of the Kaba-Kaba Village community. Economically, the existence of Puri Gede Kaba-Kaba as a tourist attraction managed by POKDARWIS can provide additional income to the people of Kaba-Kaba Village. Another thing is to help the cost burden of the *puri* family in maintaining and caring for Puri Gede Kaba-Kaba, both in *sekala* (material) and *niskala* (spiritual). Then the implications for the preservation of religious values are also quite good. This means that the commodification of Puri Gede Kaba-Kaba as a tourist attraction has implications for the *puri* family in terms of getting additional financial support from tourist visits to the *puri*. But on the other hand, the negative impact that occurs is the establishment of a toilet in the *jaba puri* (the outer courtyard of the palace) which can affect the sacredness of the *puri* area, because according to the cultural view of the Balinese people, toilets should be positioned at the back of residential buildings, including in this case the *puri* building. Likewise, there is a decrease in the sacredness of heirlooms that should not be issued except on *tumpek landep* day (ritual day for sacred objects) but are issued for the sake of tourism. In addition, the deterioration of the image formed in the community towards the *puri* family, which is usually full of manners, elegance, and authority, is now serving tourists, which is never done when those who come to the *puri* are local people.

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