International Conference on Tourism and Ethnicity
in ASEAN and Beyond 2015

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Linking Ethnic Group, Tourism and Conservation: A Study on Community-based Ecotourism in Indigenous Village of Tenganan Dauh Tukad, Bali, Indonesia

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Abstract
Bali’s tourism offer more than just beach resort, it also presents a diverse natural and cultural landscape, and ecotourism has potential in this respect to be developed as alternative tourism product.

Objective: This paper examines the linkage of community participation in ecotourism with the conservation practices and perspectives.

Method: Primary data were collected through focus group discussion, in-depth interview and observation. Survey was also undertaken to understand the perspective and attitude of the local people toward conservation.

Results: study revealed that there is a positive linkage between community participation to their practices and perspective of conservation. This includes conservation of biodiversity environment and cultural heritage of the local community.

Keywords: community-based, ecotourism, conservation, indigenous, Tenganan Dauh Tukad

I. Introduction
Bali Province in Indonesia presents a diverse natural and cultural landscape with wide range of ecotourism activities. One of them is located in Tourism Village of Tenganan Dauh Tukad, as part of the Regency of Karangasem, approximately 65 km toward eastern part of Bali. Tenganan Dauh Tukad community is one among three Indigenous Balinese beside Trunyan and Sembiran communities. Before open their village for visitors since 1980’s, this ethnic group lived in seclusion, which preserves its ancient culture and still practices their authenticities custom. One of their prominent beliefs is living in harmony with nature. It is imperative for every member of the group to protect the existences of the forest, as they had aware that their culture and traditions depend heavily on their surrounding natural landscape. For example, the color of their masterpiece -Geringsing cloth, is totally made from natural ingredient which available in the forest, such as kayusunti, kepundung, kemiri. Beside that, they do have natural resource of atta, used to produce bag, wallet etc, and sell as souvenir from this village.

Because of its unique culture and tropical biodiversity, Village of Tenganan Dauh Tukad is of increasing interest to nature tourist. Located in the eastern part of Bali, approximately 65 km from the airport, this village also adjacent to Candidasa and Amed, which is famous for its marine tourism such as diving, snorkelling etc.

Tenganan Dauh Tukad is home for ethnic Bali Aga, or the original Balinese people. They had inhabited Bali before the arrival of Hindu-Javanese. They live in isolated area surrounded by mountain and hills, lies in the longitudes 8°47’76” LS and 115°48’86” BT. Up to present time, Tenganan people retained its ancient pre-Hindu custom and traditions.

The residents of Tenganan Dauh Tukad is a community of approximately 125 households (784 individuals). Most of them working in agriculture and plantation sector (50%) that produces coconut, banana and other fruits; around 20% working in the small-scale industry, 20% working in private companies and the rest 10% are those who work as government officers.

Tenganan Dauh Tukad has authentic tradition and culture, ranging from unique village layout and architecture, distinctive housing made from clay wall and hay roof, rituals ofmekare-kare(pandanus war) which symbolizing stages of life to become part of youth community. Beside culture, Tenganan Dauh Tukad has extensive part of forestry with diverse tropical plantations, birds and honey bee. With this in mind then ecotourism was initiated to generate revenue for improving the life of Tenganan Dauh Tukad residents.
This article would like to explore how the community-based ecotourism in Tenganan Dauh Tukad Village contributes for both conservation and livelihoods of the local people. Purpose of this paper is to overview how the nature-based tourism is managed within the protected area of Tenganan Dauh Tukad Village and contributes for both conservation of environment and livelihoods of member of the community. Central to this discussion is to examine the linkage between community participation in ecotourism with the conservation practices and perspectives of the local.

II. Community-based Ecotourism
To address some of these negative impacts, many countries then embracing ecotourism. This term was firstly introduced by Ceballos-Lascurain. In the past, this term emphasised more on marketing tactic, to show that business has green concern to be competitive in industry. But, since shifting on tourists demand to seek nature for pleasure, then the idea to develop strategy on maintaining and protecting the nature become important.

The Ecotourism Society defines ecotourism as "responsible travel to natural areas that conserves the environment, sustains the well-being of the local people, and involves interpretation and education" (TIES, 2015). Meanwhile, the World Conservation Union defines it is a visitation to relatively undisturbed natural areas having low negative visitor impact, and providing for beneficially active socio-economic involvement of local populations. Ecotourism is about uniting conservation, communities and sustainable travel (TIES, 2015; Dasgupta, 2011).

Having considered the benefit gained through this type of nature-based tourism, thus ecotourism is viewed in many parts of the world as the next wave of community and regional development (Hall & Boyd et al 2006 :21; as cited by Kamakar, 2011). Ecotourism is seen as a potential win-win strategy, for protecting the environment while also meeting human needs (Stronza & Pegas, 2008).

Community based ecotourism is tourism which focuses on travels to areas with natural attractions and which contribute to environmental conservation and local livelihoods (Nelson, 2004). Community-based ecotourism can be defined as a form of ecotourism in which the local community has substantial control over, and involvement in, the development and management of ecotourism (Kiss 2003). In addition, efforts are made to ensure that a large proportion of the benefits remain within the community (Place 1995, Mastny 1999, Kiss 2004). Important characteristic of the community-based ecotourism is that the quality of the natural resources and the cultural heritage should be enhanced by tourism. It should encourage people to value their own cultural heritage.

III. Methods
The information for this case study was developed in 2014 and 2015. Primary information was collected through in-depth interview and focus group discussion. Another source of information includes observation aimed at learning the tourist experiences, interpretive facilities and level of interaction between tourist and local people. A survey of 40 local residents was also conducted to understand the local’s perception and attitudes towards conservation and the development of nature-based tourism in their village.

IV. Linking Ethnic Group, Tourism and Conservation
Tenganan Dauh Tukad has been developed as tourism village which offer its natural diversity and unique cultural life. Located in between hills in the east and western part of its territory, its large part of forestry is home for many tropical plantations, birds and honey bee, which is believed as one of the best honey producer in Bali.

Research found that the development of nature-based tourism at Tenganan Dauh Tukad village has given significant impact towards local community’s perspectives and attitude on conservation.

Agricultural sector, in wide definition, is people’s major activities. This condition relevant to the statement made by Ross and Wall (1999a) that communities should not be encouraged to become solely dependent
upon ecotourism: rather, ecotourism ideally should complement other activities and help to diversify an economy.

While ecotourism has had positive impacts on communities through cultural exchange and economic benefits, the majority of the research indicates that ecotourism, in practice, tends to have greater negative social and cultural effects (Honey 1994, Place 1995, Mastny 1999, Ross & Wall 1999b, Juarez 2003, Kiss 2003, Medina 2003, Stem et al. 2003, Kirtsgoglou & Theodossopoulos 2004; cited by Juska & Koenig, 2006). As stated by Mastny (2001) “Although eco-tourists are a viable source of revenue, their introduction into local (and especially indigenous) societies frequently results in the alteration, or even collapse, of traditional customs and behavior. The intrusion of foreign visitors all too often commodifies the culture and environment of the host society (Medina 2003, Stem et al. 2003; cited Kirtsgoglou & Theodossopoulos, 2004). The result may be a dramatic shift in the relationship between the local people and their environment, from one of working with the land to one of working for the visitors (King & Stewart, 1992). Local populations may be forced to alter their own traditions or borrow customs from another culture in order to meet the expectations of foreign visitors and their preconceived notions concerning authenticity (Place 1995).

However this study revealed otherwise. Research indicated that tourism activities encourage local people to value the importance of preserving their cultural heritage. In their perspectives, tourism improve their level of awareness to preserve their own custom and culture (97.5). Having in-depth knowledge and understanding give confident on sharing the information to the tourists when they make a visit and want to learn about their culture and the nature.

But, local community also notice some negative impacts of the activities, especially related to their ritual life, such as tourism also encourages commercialization of their custom and culture (75%). However, since they have a strong commitment to preserve the tradition, they stated that tourism do not reduce the sense of kinship and social relationship (100%) and living on their tradition above all activities, including tourism. For example, during temple festival, local guide focus to their responsibilities as member of desa adat and not allowed to handle tourism-related activities.

V. Conclusion
Result revealed that community-based ecotourism could contribute in increasing community awareness toward preserving their local biodiversity. This can be confirmed as the act of maintaining and preserving the forest and their surrounding environment, now listed in their awig-awig (traditional custom law). Besides, tourism also influences the quality of local community members’ life in term of cultural and socio-economic activities. There are significant increases in the community’s income, which directly affected individuals working related to tourism activities such as local guide, souvenir producers and sellers. Meanwhile, indirect impact of the tourism can also be gained by the whole member of the local community. With an aim to distribute the benefit of tourism activities to every member of the group, they made the arrangement that half of the tourism income is allocated for desa adat / traditional village organization – an organization which is responsible mainly to conduct socio-cultural activities, as well as ritual ceremonies within the village.

VI. References


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