

Social Mapping of Cultural Production : Strategies in dealing with the decline in tourism due to the Covid19 pandemic in Penglipuran Village, Bali

I Wayan Gede Lamopia^{1*}, Riza Wulandari ^{2*}, Isma Illia Shara Yunianti^{3*}

*wayan_lamo@gmail.com, rizawulandari@stikom-bali.ac.id, yuniantiisma0@gmail.com

Institut Teknologi dan Bisnis STIKOM Bali, Jalan Raya Puputan No. 86 Renon Denpasar Timur
Sebelas Maret University, Jl. Ir. Sutami No.36, Kentingan, Kec. Jebres, Kota Surakarta, Jawa Tengah

Abstract. Panglipuran village is a reflection of balinese in the field of tourism. In anticipating the decrease of visitors in Panglipuran due to the covid19 pandemic, it is necessary to conduct a scientific study, namely social mapping of cultural production. The study aims to ease the people in Panglipuran village to explore the potential of the village to recover economic condition due to the decrease of tourists. Based on the bordieu paradigm and field observation, there are four potential assets in dealing with the crisis, namely symbolic, cultural, economic, and social assets.

Keywords: Social Mapping, Cultural Production, Tourism, Covid19 Pandemic, Penglipuran Village Bali

1 Introduction

The development of tourism in the future will be faced with tighter competition, both in terms of marketing and product development. These conditions will occur in all destinations. Seeing these various trends, the biggest challenge for tourism lies in the right strategy to be competitive in both the regional and international tourism environment. According to the World Tourism Organization (WTO), the growth of world tourism has become an object of interest for many countries or regions. This has an impact on the development of tourism as an alternative form to increase development and growth of the country's foreign exchange. Ironically, many regional portraits have experienced a decline in tourism due to a lack of attention to the essence of sustainability. Tourism managers in areas experiencing a decline are too oriented towards the target growth rate that must be achieved. This has resulted in a lack of environmental, social and cultural sustainability as a form of sustainable tourism activities in the area.

Tourism is an activity that integrates with each other, so that various related parties are needed to support the achievement of an increase in tourist visits at that location. Based on data from the World Tourism Organization (Organization, 2010), it shows that in the past decade there has been a very significant shift in the map of world and regional tourism travel. This change can be seen in terms of the number of tourist arrivals to various countries or tourist destinations, countries that are a source of tourists, the number of tourists who travel, travel patterns, and the behavior of the tourists themselves.

The Bali Tourism Statistics published by the Bali Tourism Office also reveals a significant shift in the number and country of origin of tourists visiting Bali. This transformation is inseparable from the dynamics that occur, both from the demand side and the supply side of

tourism products from various countries or tourist destination areas. Analysis from Bali Tourism Statistic is proven when the condition in Indonesia, especially Bali Island, is currently facing a socio-cultural economic crisis due to the Covid19 pandemic. This condition caused the flow of tourism to stop motionless and resulted in a massive crisis.

Penglipuran Village is one of the famous tourism areas with portraits of the Balinese people. The social conditions of the Penglipuran Village community are very complex, consisting of culture, religion, social solidarity, and tradition-based environmental construction. Penglipuran Village is called a village that has unique characteristics reflecting the "Bali Age" so that it is used as tourism with a portrait of the life of the people in Bali Island. [1] Referring to the construction of cultural identity, a tourism strategy needs to be carried out in the midst of a decline in tourism by mapping (social mapping) or determining the categorization of cultural production in Penglipuran Village using the perspective of Pierre Bordieu. This perspective is used to hone scientific studies related to mapping (social mapping) by adopting the idea of categorizing cultural production into 4 capitals, namely symbolic capital, economic capital, cultural capital, and social capital.

2 Method

This research uses qualitative research with case study research strategy. The single case study approach was chosen in solving social mapping or mapping problems related to cultural production in Penglipuran Village. This research was conducted in Penglipuran Village, Bangli Regency, Bali Province. Penglipuran Village was chosen as the object of research because this area is the only tourism area that still maintains the values of cultural and historical identity. Solving problems using scientific studies cannot be separated from how researchers collect data. The social research data on the mapping of cultural production in Penglipuran Village was carried out using three methods, namely observation, interview, and visual data. An explanation of the data collection techniques can be seen in the table below.

Tabel 1 Data Collection Techniques

No	Data Collection	Types of Data	Research Subject
1	Observation	Primary Data	Social and Cultural Activities of Penglipuran Village People
		Secondary Data	Social and Cultural Activities of Bayung Gede Village as the source of Penglipuran Village
2	Interview	Primary Data	1. Penglipuran Village Elders 2. Penglipuran Village Tourism Management 3. Stake holder
		Secondary Supporting Data	or 1. Stake holder 2. Tourists (selected by random sampling)

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3	Visual Data	1. Social Media such as website, YouTube, Instagram related to Penglipuran Village Historical Archive 2. Videos and photos of the track record of Penglipuran Village
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The data analysis process was carried out to describe hypotheses or temporary findings from observations, interviews and visual data in this study. There are several stages in data analysis, namely data reduction, data presentation and conclusion drawing. Primary data sources obtained directly from informants, literature studies, author documents and existing visual data. The first explanation of the analysis process is data reduction. Data reduction is obtained from the results of data collection during research activities. It has been explained above that data collection in this study uses interviews and documentation. The first step in collecting data using interviews is to make an interview instrument or it can be called an interview guide. This will make it easier for researchers not to be too broad in conducting interviews with informants. After determining the interview instrument, informants were selected based on the appropriate classification in the study and then the data collection process could be carried out. The results of data collection are then reduced by discarding the results of interviews that do not match the focus of the study. After reducing the raw data, the next process is the presentation of the data where a structured analysis begins and the results of the analysis will be drawn to a conclusion to verify the truth. [2]

3. Results and Discussion

Indonesia is a country which is very famous for its various customs and cultures as well as traditions and other beautiful natures. These are the opportunities that the Country of Indonesia use for the Tourism Industry. Tourism in Indonesia is an important economic sector in Indonesia. In 2009, tourism ranked third in terms of foreign exchange earnings after oil and gas commodities, as well as palm oil. Based on 2016 data, the number of foreign tourists who came to Indonesia was more than 11,525,963 million or grew by 10.79% compared to the previous year. The natural wealth owned by the Indonesia Country is varied. Indonesia itself has a tropical climate, 17,508 islands, 6,000 of which are uninhabited. Indonesia itself is a country with a large archipelago and a large population in the world. The various beaches in Maluku and the various parks that exist, these are examples of natural destinations in Indonesia. The province most visited in Indonesia is Bali. Bali is a very well-known province in Indonesia, with a wide variety of tourist objects as well as unique customs and cultural traditions, making Bali a major target for tourists who come and visit this country of Indonesia. [3]

Etymologically, *pariwisata* (tourism) comes from the Sanskrit language, namely "*pari*" means many, many times, circling; and "*wisata*" which means travel or traveling. Based on the meaning of this word, tourism is defined as a trip that is carried out many times or in circles, from one place to another with a specific purposes. The emergence of tourism in Indonesia has been known for a long time. Like the journey of kingdoms or their envoys to various parts of the archipelago. According to Kodhyat (1996), based on the period of development, the history of Indonesian tourism can be divided into three, namely the Dutch colonial period, the Japanese colonial period, and the post-independence period. Indonesian tourism has had its ups and

downs and is now back with a variety of breakthroughs to advance tourism. [4] The progress of the tourism sector is very superior in Indonesia, the various kinds of tourists who come and visit are continuously. Every year the number of tourist visits in Indonesia is increasing. In 2020 tourist interest began to decline due to the Covid19 pandemic.

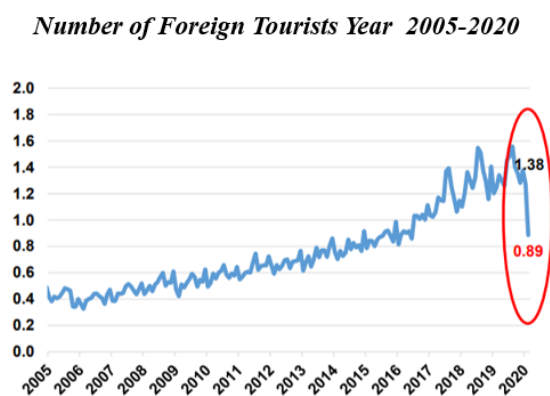


Figure 1. Number of Foreign Tourists Year 2005-2020
(Source : CEIC, LPPM FEB UI)

The graphic data above shows a decline in tourism interest during the Covid19 Pandemic. The Covid19 pandemic has become an epidemic that has changed the socio-cultural and economic structure of human life. The spread of this disease outbreak has occurred in almost all countries starting from Wuhan China. [5] Since then Covid19 has spilled over and has infected various countries including Bali, Indonesia.

The sluggish condition of tourism in Bali, where the source of livelihood for the population comes from the tourism sector, cannot be ignored continuously. The discourse of economic recession in Indonesia seems to be a nightmare for the people, causing unemployment to increase. The Ministry of Tourism and Creative Economy (Kemenparekraf) revealed that there are strategies in dealing with faded tourism, one of which is improving infrastructure that can have connectivity in super priority destinations. In addition, it was also revealed that there would be a redesign of the tourism strategy in a number of tourist destinations in Indonesia. This discourse is basically insufficient to overcome the decline in the tourism sector in these conditions.

.One of the tourism sites in Bali that has experienced sluggishness due to the Pandemic19 is Penglipuran Village. Tourism, which is wrapped in the packaging of cultural identity, really feels the shock of the economy which has dropped dramatically. The majority of people in Penglipuran Village are in tourism. Anticipating the decline in tourism in Penglipuran Village not only with a strategy to improve infrastructure, but also social mapping related to the potential possessed by Community-based Tourism is also necessary.[6] One of the strategies that can be done is by mapping according to Pierre Bordieu's concept, using four capitals, namely symbolic capital, cultural capital, economic capital and social capital.[7]

3.1 Social Mapping of Penglipuran Village

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So far the development of Penglipuran Village does not have good administrative documentation so that when a scientific study is carried out by researchers, it is only based on observations and interpretations from the elders of the Traditional Village without any archives. This also had an impact when Penglipuran Tourism Village faced a decline in tourism, especially in the Covid19 Pandemic era. The innovations they created in overcoming a sluggish economy were only monotonous, namely the application of health protocols. Based on virtual interviews conducted with Penglipuran Tourism Village Leaders, the implementation of health protocols is also one of the conditions for tourism in this area to operate again. This village has received various kinds of awards, but so far there has been no strategy in dealing with the decline in tourism, so the potential needs to be mapped.

Social Mapping has several aspects, including statistical, anthropological and orientes using networks which provide examples of social mapping applications in the form of geographic maps that contain social categorization symbols that are connected to one another [8] . There is another social mapping study, where the output is in the form of identifying the social aspects of the respondent separately between the regional aspects and the social aspects the respondent has. Social Mapping in this study does not focus on geographic maps but rather categorizes the potential of Penglipuran Village by referring to the concepts expressed by Bordieu regarding social practices that cannot be separated from four capitals, namely Social Capital, Economic Capital, Cultural Capital and Symbolic Capital.

Table 2 Social Mapping of Penglipuran Village, Bali

No.	Capital Categorization	Field Findings
1	Social Capital	<ul style="list-style-type: none">- There is a social system that regulates the order of life in Penglipuran Village such as customary rules initiated by the Head of the Penglipuran Traditional Village Environment and also the Penglipuran Village Tourism Manager and agreed with the local community.- There is a group of young people who are members of the <i>Sekaa Truna Truni</i> (youth group) in Penglipuran.- The existence of hospitality rules by the Penglipuran Tourism Village community when tourists visiting- The family system and mutual cooperation (<i>Menyama Braya</i>) are in accordance with the Tri Hita Karana concept
2	Economic Capital	<ul style="list-style-type: none">- Penglipuran village has economic potential, which is located in the community who are members of the Business group. Currently, seeing the demographic condition of Penglipuran Village where there is bamboo, there are various Bamboo Craftsmen, one of which is Mr. I Nyoman Purwita..- Apart from bamboo craftsmen, the local economic potential in Penglipuran Village is <i>Loloh Cemcem</i> Business, Penglipuran Coffee, Diamond Tea, Penglipuran Homestay, and Dayak Medicinal Plants..
3	Cultural Capital	<ul style="list-style-type: none">- There is a cultural preservation event, namely the Penglipuran Village Festival.- <i>Sekaa Truna Truni</i> (youth organization) which performed Balinese Dance

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4	Symbolic Capital	- The existence of village and customary rules regarding the Penglipuran Village Building Structure, this is related to the Penglipuran Village identity symbol
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4. Conclusion

Social mapping is divided into four groups, they are symbolic capital, economic capital, social capital and cultural capital. Symbolic capital is marked by the existence of village and customary rules regarding the Penglipuran Village Building Structure, which is related to the Penglipuran Village identity symbol. Cultural capital is marked by the presence of the *sekaa truna truni* (youth group) that work together to preserve Balinese dance and an event that is held every year, which is a cultural preservation event, namely the Penglipuran Village Festival. Meanwhile, economic capital is marked by the presence of many SMEs such as bamboo craftsmen, one of which is Mr. I Nyoman Purwita. The bamboo obtained comes from the environment around Penglipuran Village. Apart from bamboo craftsmen, the local economic potential in Penglipuran Village is *Loloh Cemcem* Business, Penglipuran Coffee, Diamond Tea, Penglipuran Homestay, and Dayak Medicinal Plants. The last capital found in the field is social capital which is marked by a social structure system packaged by the existence of the customary rules of the Penglipuran Traditional Village Environment Chief and also the Penglipuran Village Tourism Manager and agreed by the local community

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