Balinese Traditional Homestay in a Sustainable Tourism Entering The Millennial Era

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Abstract- This scientific article discusses the form of Balinese Traditional Homestay in Bali tourism entering the Millennial era. This publication is the result of a qualitative study. The research data were obtained through observation, literature study, and in-depth interviews with observers of Bali tourism people, homestay owners and their administrators in Ubud. The data collected was analyzed by applying the tourism development theory and practice theory. The results showed that, the traditional form of Balinese Traditional Homestay is in the form of a cottage building which is prepared based on the principles of traditional Balinese architecture for tourists. As a tourist accommodation, Balinese Traditional Homestay relies on the beauty of the Balinese home environment.

**Keywords** - Balinese Traditional Homestay, Sustainable Tourism, Millennials.
I. INTRODUCTION

The development of a tourist destination needs to consider aspects: (a) the socio-economic environment, (b) the tourism market, (c) the availability of supporting facilities and (d) tourist attractions [26]. Since the 1920s, Bali was developed into a major tourism destination in Indonesia. Based on Local Regulation No. 2 of 2012, the type of tourism developed in Bali is cultural tourism.

Cultural Tourism is a type of tourism which in its development supported by cultural factors, namely Balinese Culture imbued with Hinduism. The creation of tourism commodities can be caused by factors and targets of the agent in the tourism sector [27]. The target of cultural tourism development is the realization of harmonious, balanced progress between the tourism and cultural sectors. Bali’s cultural tourism activities are expected to run in harmony with the local culture and rooted in the noble values of Hinduism [5].

Cultural tourism includes all types of tourism which emphasize aspects of culture, both in terms of ideofact, sociofact, and artifact. The cultural components that attract tourists' attention are (1) archaeological sites and museums, (2) architecture, (3) art, sculpture, crafts, cultural festivals, (4) music and dance, (5) drama in theater, film, (6) language and literature, (7) religious ceremonies, and (8) traditional culture [2].

Almost all parts of the island of Bali have an allure for tourists to visit, including the location and tourism object of Ubud, Gianyar. Tourists travel to a place because it has a motive [18]. Among these attractions have a charm for tourists [13]. The charms of tourism that can be found in Ubud are art life, cultural heritage, religious ceremonial procedures, social activities, economic activities in traditional markets and work systems in rice processing. Culture can influence social excitement and satisfaction [19]. Enchantment can be built from the prominence of the characteristics and the totality of social enterprises [37, 38]. As the charm of Ubud has been seen in a variety of facilities that are needed by tourists in the form of lodging, transportation, restaurants, transportation facilities, shopping places, tourist recreation areas continue to be built until entering the millennial era. Thus the tourism sector has become an important part of the totality of the survival of the Balinese Hindu community in Ubud.

Ubud has become the most prominent tourism center among other sub-districts in the Gianyar Regency. This is reflected in the number of tourist accommodation facilities in the form of star and non-star hotels available. Most of the starry and non-star hotels in Gianyar Regency are in Ubud District (Table 1).

<table>
<thead>
<tr>
<th>Sub-District</th>
<th>Big Hotel</th>
<th>Non Hotel</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sukawati</td>
<td>0</td>
<td>39</td>
<td>392.</td>
</tr>
<tr>
<td>Blahbatuh</td>
<td>2</td>
<td>23</td>
<td>25</td>
</tr>
<tr>
<td>Gianyar</td>
<td>0</td>
<td>11</td>
<td>11</td>
</tr>
<tr>
<td>Tampaksiring</td>
<td>1</td>
<td>14</td>
<td>15</td>
</tr>
<tr>
<td>Ubud</td>
<td>19</td>
<td>920</td>
<td>939</td>
</tr>
<tr>
<td>Tegallalang</td>
<td>0</td>
<td>45</td>
<td>45</td>
</tr>
<tr>
<td>Payangan</td>
<td>2</td>
<td>8</td>
<td>10</td>
</tr>
<tr>
<td>Jumlah/Total</td>
<td>24</td>
<td>1060</td>
<td>1084</td>
</tr>
</tbody>
</table>

Source: Gianyar Dalam Angka, 2019.

As shown in table 1, Ubud has 19 star-rated hotels and 920 tourist accommodations. Some of these tourist accommodations are homestays. Homestay is deliberately built and managed by
the people of Ubud as a form of their participation in the success of the Community Based Tourism (CBT) program. The application of the CBT principle is seen as being able to increase the contribution of tourism to the community, opening more opportunities for members of the local community as tourism agents and main mediators for social empowerment and the progress of regional tourism development.

An empowerment effort requires strategy, social support and mediation [17]. Strategies for developing tourist accommodation facilities in general often have a negative impact on the surrounding natural environment, garbage, pollution, and environmental risks. That did not happen in the Ubud area. Besides implementing the principle of Community-Based Tourism (CBT), homestays established in accordance with the CBT principle by the people of Ubud is also an effort to conserve culture through the preservation of Balinese Traditional values that are considered capable of limiting environmental pollution. Some of the traditional Balinese architecture buildings, among others are constructed in such a way as with local building materials so that they appear in harmony with local environmental conditions. The existence of homestays that blends with the rural nature in Ubud turned out to be an attraction for tourists visiting Bali, both domestic and foreign tourists. Dominant tourists like the location and attractions of Ubud, including millennial tourists who are known as anti-outdated circles.

The tourist market in the midst of the changing times of the era is enlivened by the arrival of smart shoppers from millennials. Entering the Millennial era, public awareness of gadgets has increased significantly along with the availability of complete infrastructure and sophisticated technological and communication facilities that have eliminated the problem of distance and information acquisition difficulties, including the development of tourist trends from various parts of the world amid obsession and movement of millennials. The development of a variety of new variants of advanced technology, digital media applications and the rate of development of internet network speeds reaching 4G in the current 4.0 industry progress has made it easier for the public to interact, shop for goods, transact services indirectly and meet the needs of the millennial. A millennial can be called the active generation of online media users. Millennials are known as the eloquent generation of technology with the highest level of virtual dependence [54,55]. The current of the industrial revolution in this connection has helped a lot in reducing the duration and the market prerequisites they need.

The movement of millennials in virtual communities, travel, use of multimedia and digital media has an impact on the development of millennial tourism trends in the world tourism market. Amid the development of Millennial tourism trends, the addition of tourist visits was not necessarily always perceived as a gift. Not a few of the tour operators undertook a major overhaul of their Homestay business and no longer even view Homestay as a prospective tourism accommodation in the tourism sector amidst the current industrial revolution entering the millennial era.

Although now the need for digital technology is increasing in the activities of every human being due to the influence of the fast flow in the development of industry 4.0 [20], there are still considerations of tourism people to remain as Homestay owners, even dare to convert traditional cultural capital into part of tourism assets in the practice of managing Homestays as seen in the tourist area of Ubud. The establishment and management of a homestay in Ubud were found to still be based on the values of local wisdom, namely the philosophy of *Tri Hita Karana*. Normative and regulatory bases are needed for the establishment of a standing order [10]. Accordingly, Balinese Traditional Homestays retain the uniqueness of Balinese Traditional Building structures in sustainable tourism which blends with local conditions [1]. It was interesting to be revealed given the influence of millennial trends in the tourism sector including being a dilemma in sustainable tourism. In
this article the subject is limited to: (1) What is the shape of Balinese Traditional Homestay buildings entering the Millennial era ?, and (2) What is the contribution of the Balinese Traditional Homestay in sustainable tourism entering the Millennial era ?.

III. RESEARCH METHOD

This scientific paper is the result of a qualitative study. Research that examines Balinese Traditional Homestays amidst the dynamics of Bali's tourism enters the Millennial era. Some reasons related to the location of the research conducted in the Ubud district of Gianyar Regency, Bali Province are: (a) Ubud District Gianyar Regency is the center of the tourist area in Bali; (b) this area has accommodation facilities in the form of homestays with Balinese Traditional Architecture; (c) this Balinese Traditional Homestay is one of the tourist accommodations offered to Ubud tourists besides many villas and hotels; (d) the dominant population of Balinese Traditional Homestays are in the district of Gianyar. The research data was obtained through observation, literature study, and in-depth interviews with 8 informants, namely observers of Bali tourism people, homestay owners and their administrators in Ubud. The data collected was analyzed by applying tourism development theory and practice theory.

IV. THE ARCHITECTURAL OF TRADITIONAL BALINESE HOMESTAY

In general, home building in Bali can be divided into two, namely the geriya for the local elite, the nobility or people of high caste house and the house for the layman's residence, commoners or non-caste people. The term home is referred to as a stronghold or cottage because the building foundation. Most Balinese have a perception of the term public house. Kubu is a small house that is not permanent in the yard or rice fields and the Pondok is a permanent house in the yard. The importance of that existence can be emphasized through meaning [28]. By observing the Balinese opinion about the meaning of this house, then the form of a homestay building in Ubud can be called a Pondok.

As a tourist resort, Bali's traditional homestay is a type of homestay that can be inhabited by many people. More homestay users are those who travel in groups starting from 5 people. To refund the costs, visitors or tourists who choose the homestay as a place to stay. In Bali, homestays at affordable prices for holidays with family. These types of lodgings also provide cheap rooms with fairly complete facilities. The price of this inn is smaller than the more friendly price and the booking process can now be done through online booking.

Figure 1.
Type of Balinese Traditional Homestay
The above building is a Balinese-owned house built with a Balinese Traditional Architectural structure for tourism purposes. In the life of the Balinese, the personification of homes is a duplicate or miniature of the universe, a protector and container of human life that not only connects architecture with macrocosm but also with microcosm aspects. The existence of a place of worship, a place of human activity and the yard of the house is an embodiment of efforts to create a balance between the Gods realm, the human realm, and the realm of Butha and the physical environment. The structure of the spatial structure of the three regions as the embodiment of the concept of the three parts of the human physical body or the three-universe.

The physical environment in the form of territorial or yard is divided into three regions called Tri Mandalas while the physical figure of the building is also basically divided into three parts called triangles [21]. Provision of open space or central courtyard (natah) is a media of a combination of the elements of akasa or purusa (fatherhood) and pratiwi or pradana (motherhood). Besides the top of the mountain, the direction of sunrise is also used as the main orientation. However, the results of research on "Building Layout Values in Balinese Traditional Houses" show that the mountain-sea axis (kaja-kelod) is more dominant than the sun-rising axis [9]. From the unification of the two factors influencing the orientation, a spatial pattern with nine regions can be raised, called the pattern of Sanga Mandala.

Sanga Mandala is a representation of Balinese architecture. Entering the Millennial era, the manifestation of Sanga Mandala in the Balinese Traditional Building for homestay in Ubud was not found. Nevertheless, the splendor of Balinese Traditional buildings is still visible from the architecture. Architecture is the physical space of the building that allows the movement of human activities [6]. Building space for human movement is one of the architectural functions besides being needed to filter the environment, aesthetics and habitual variables [22]. As tourist accommodation, Balinese Traditional Homestay uses the physical space of the building from the owner's residence for tourism. The physical space of the building is in the form of rental rooms for the needs of tourists while traveling.

As part of the building, architecture can strengthen the building's aesthetic, functional and structural value [8]. Aesthetic forms can enliven the atmosphere and strengthen people's impressions [29,30]. The existence of decorations in the form of paintings and sculptures typical of Bali is to strengthen the aesthetic function of Balinese Traditional Architecture in homestay buildings. Placement of the statue of the Gods and Bhuta Kala when believed by the homestay owner strengthens the structural function of Balinese Traditional Architecture.

The architecture of Balinese Traditional Houses was built based on consideration of the balance of the macrocosmos, microcosmos, socio-economic and customs [23]. Consideration, access, relational and power are determining factors in achieving goals [15]. Harmony as an important aspect in achieving happiness is trying to be realized by the owners of Balinese Traditional Homestay based on the philosophy of Tri Hita Karana to open access or powers that can indirectly realize the expectations of the perpetrators. Philosophy is needed to build harmony [16]. The harmony between the macrocosmos and microcosmos try to be realized by the owner of the Balinese Traditional Homestay through the setting of the yard environment under the situation and conditions of the homestay owner, fostering harmony of human relations and maintaining harmony with Ida Sang Hyang Widhi by customs.
Table 2
Application of the *Tri Hita Karana* Philosophy in Managing Homestay in Ubud

<table>
<thead>
<tr>
<th>Parahyangan</th>
<th>Pawongan</th>
<th>Palemahan</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Maintaining a harmonious relationship with God)</td>
<td>(Maintaining harmonious relationships with fellow human beings)</td>
<td>(Maintaining a harmonious relationship with the environment)</td>
</tr>
<tr>
<td>• Disclaimer and anchoring as ceremonial means for relationship relations.</td>
<td>• The principle of equalization (brotherhood) among homestay owners, administrator and employees</td>
<td>• Use of local building materials</td>
</tr>
<tr>
<td>• Worship rituals in the homestay by the local homestay administrator</td>
<td>• Involvement of local residents as homestay employees</td>
<td>• Maintain cleanliness and beauty of the local environment</td>
</tr>
<tr>
<td></td>
<td>• Special layout for homestay guests.</td>
<td>• Work to preserve local ecological potential.</td>
</tr>
</tbody>
</table>

First, the *Parahyangan* aspect is reflected in the existence of *Sanggah* and ceremonial activities to spirituality and foster good relations with God. *Sanggah* is a holy place of the owner of a Balinese Traditional Homestay that is in the yard to establish a vertical relationship between the macrocosmos and microcosmos. The dimension of the worship is also manifested in the form of ritual and prayer activities in the homestay environment by the local homestay owners. Ceremonial facilities in the form of upakara are needed in the totality of the implementation of traditional ceremonies and rituals in Bali [11].

![Figure 2](image)

Balinese Homestay with *Sanggah*

The existence of *Sanggah* accompanied by traditional ceremonies from the owner's family becomes a source of cultural scenery when guests are in the grounds of a Balinese Traditional Homestay. While the anchoring becomes a sacred facility with Balinese Culture in the room of a Balinese Traditional Homestay building with a function similar to *Sanggah*. The presence of anchoring accompanied by offerings from the owner's family becomes a cultural scene when guests are in the homestay's room. Balinese Traditional Homestay building uses architecture that functions for the comfort and safety of it’s residents.

Second, *pawongan* aspects are reflected in among others, the implementation of the principle of equalization between the owners, administrators, homestay employees, and the involvement of residents as Balinese Traditional Homestay employees. Also, the principle of *pawongan* is manifested in the form of providing special services to guests. Special service can be understood as superior service to satisfy guests [24].
Following the regulations of the Minister of Culture and Tourism PM. 86 / HK.501 / MKP / 2010 concerning the list of accommodation service providers, Balinese Traditional Homestay in Ubud is not only a tourist accommodation that rents out rooms for tourists' satisfaction, but also provides an opportunity for guests to be involved in homestay owner activities. Balinese Traditional Homestay guests receive unusual services in the form of sharing their stories and personal experiences. Special services include Balinese Traditional Homestay in the form of sharing stories and guiding to add new experiences. The experience that is accompanied by sharing stories and services continuously is according to Kotler referred to as high contact service [25]. Some millennial tourists who stay at the Balinese Traditional Homestay in Ubud enjoy this special service. They have the same behavior as Wayan Sumiartha, The Administrator of Sulendra Bungalows Ubud, revealed:

"... A millennial guest has a strange appearance, her hair is dyed colorful. they book homestay rooms online. Once they arrived, they asked for the WIFI access code. Millennial tourists actively communicate with homestay owners and even other tourists while in the homestay even with the help of translator equipment, food and material requests, rental motor vehicles for traveling/adventuring, actively capturing moments during tour services ".

Testimony from the informant explained that the administrators of Balinese Traditional Homestay in Ubud are demanded to diversify tourism services to millennial tourists. Millennial tourists not only need accommodation services, but also tourist services outside the homestay, including the provision of motorized vehicles and their traveling activities while staying at the Balinese Traditional Homestay in Ubud. It is appropriate that millennial tourists have sparked new tourism business opportunities, affecting the construction of new markets, new exchange flows, new ways and new tourism product models [7]. On one hand, millennial trends have become a threat to the sustainability of Bali's tourism. On the other hand, millennial trends have become a new blessing for tourism people. Millennial then becomes a phenomenon in the development of Bali Tourism. As it is known that phenomena can be central to discourse [14], the millennial phenomenon becomes an important challenge for tourism people amid the changing process of the era.

Still to establish harmony with tourists entering the millennial era, administrators of Balinese Traditional Homestay in Ubud strive to provide extra service for consumers. This extra service is important to satisfy as well as foster the trust of tourists as consumers [3]. This form of extra service includes breakfast with Balinese Traditional food menus and accompanying tours to nearby tourist destinations such as rice fields, traditional markets, temples, Balinese art galleries, Balinese Cultural Festivals and Balinese Traditional Weddings.

Extras provided by the management of Balinese Traditional Homestay in Ubud can also be in the form of free rental of Balinese Traditional clothes during the accompanying tour of temples, Balinese Art Galleries and Balinese Traditional Weddings as part of special services to guests. Balinese Traditional Homestay guests also have the opportunity to travel and travel by renting motorized vehicles as well as services in the form of purchasing food and fast washing dirty clothes.

Third, aspects of Palemahan are reflected in the care of Balinese Traditional Homestays and efforts to preserve the beauty of the environment. Every day, Balinese Traditional Homestay in Ubud is cleaned by being swept and mopped for the physical cleanliness of the homestay building area. To cope with fatigue in the area of the building of Balinese Traditional Homestay in Ubud, rituals are held every Piodalan, Leteh can mean dirty or bad conditions that need to be purified through rituals. Rituals are routinely held by the owners of Balinese Traditional Homestays in Ubud at the wedding ceremony as a form of
respect for the gods. Rituals are performed every month to appreciate the efficacy of sacred objects from heirlooms and objects that are already enclosed [39].

Sacred objects are specifically placed by the owner of a Balinese Traditional Homestay in the main area. The main area is the most sanctified residential area and it is related to the residents’ faith. The Balinese Hindus position the sanctified area as the main area, in addition to the general area called middle and dirty or bad areas as blasphemous. The most purified areas in Balinese Traditional dwellings are in the northern part or the direction of the mountain while the dirtiest zoning called nista and madya area are often close to the center of the residents' daily activities [4]. As it is emphasized that zoning shows the division of the area based on certain characteristics [12]. Utama, Madya, and Nista in a homestay can be known as a level of zoning characteristics of Balinese Traditional living environment.

IV. CONCLUSION

The form of Balinese Traditional Homestay is in the form of a pondok building that is always prepared for tourists. Balinese Traditional Homestay was built by applying the Balinese traditional architectural model that refers to the principle of local wisdom. Balinese Traditional Homestay entering the Millennial era relies on the wonderfull of the Balinese Traditional living environment.

V. NOVELTY

Bali Traditional Homestay is a tourist accommodation with minimal capital risk in sustainable tourism development entering the Millennial Era. This homestay is one form of tourist accommodation favored by millennial tourists, a form of support for the CBT (Community Based Tourism) program. It has been able to increase the level of local communities participation in the development of more environmentally friendly tourism.

REFERENCES


