The Existence of Awig-Awig as a Basis in the Development of Hidden Canyon Tourism Destinations by Local Communities in Guwang Village, Gianyar District, Bali

I Putu Gede Satria Wiraharja
Telecommunication Technology Study, Faculty of Vocational Studies
Warmadewa University, Indonesia

I Wayan Chandra Adyatma
Telecommunication Technology Study, Faculty of Vocational Studies
Warmadewa University, Indonesia

Desak Rurik Pradnya Paramitha Nida
Telecommunication Technology Study, Faculty of Vocational Studies
Warmadewa University, Indonesia

✉ satriawiraharja@warmadewa.ac.id

Abstract
According to Koentjaraningrat (2003: 76) the cultural value system is the highest and most abstract level of customs because cultural values consist of concepts regarding everything that is considered valuable and important by society so that it can function as a guide in their lives. This can be seen in the various rules applied in Guwang Village, such as not being allowed to sell land because the land belongs to the adat village; it is forbidden to cut down trees without village permission; for tourists who want to visit the Hidden Canyon Beji Guwang tour, they must obey the established rules, such as wearing a scarf and not entering the temple during menstruation; and tourists are also expected not to visit sacred places past the specified time. The research method used is qualitative with a qualitative descriptive research approach that aims to describe, describe, summarize various conditions, situations or variables that arise in the community that are the object of research. This research will be conducted in Hidden Canyon Tourist Destination, Guwang.
by applying a purposive random sampling data collection technique. Overall, awig-awig has a very important role in the development of Hidden Canyon tourist destinations. Through the implementation of awig-awig, Hidden Canyon can be preserved, maintain the culture and social life of the local community, and provide a safe and comfortable experience for visitors. Thus, awig-awig becomes a strong foundation in the development of sustainable and responsible tourist destinations in Hidden Canyon.

Keywords
Awig-Awig, Local Communities, Tourist Villages, Tourist Destinations.

Introduction

Lately, the development of tourism in Indonesia has had an impact on tourism actors to be aware of the existence of the environment as a life support where its implementation also pays attention to the welfare of local communities. Another thing that encourages the development of tourism is also supported by the needs of tourists who are generally those who struggle with pollution and work every day so as to encourage people to travel to natural areas, enjoy the authenticity of nature, and have a large amount of potential valuable resources (back to nature). Bali with its cultural potential has been made a place for tourism development. According to the Regional Regulation of Bali Province Number 2 of 2012 concerning Cultural Tourism, it is stated that the development of Balinese cultural tourism is directed at improving people's welfare and preserving the environment. Tourism development is also aimed at developing and utilizing regional tourism potential and increasing community participation (Bureau of Public Relations & Protocol Setwilda Level I, 1998: 17-18). One form of tourism development, ecotourism emerged as alternative tourism, al. Where Diamantis (in Fennel, 2008) argues "that there is a tendency for ecotourism to slip with apparent ease into small-scale form mass tourism. The challenge according to Diamantis is to identify measures to prevent ecotourism from becoming what he views as a mass ecotourism phenomenon". In this case ecotourism is a form of tourism that arises as a reaction to the impacts arising from mass tourism or as an alternative to mass tourism to reduce the impact of or on the environment. Ecotourism is a concept of sustainable tourism development that aims to support efforts to preserve the environment (nature and culture) and increase community participation in conservative management, thereby providing economic benefits to the local community (Riadi, 2019). This means that ecotourism is another aspect of sustainable tourism development that is oriented to local communities. Local communities around tourism are the main element in the tourism object development system, which is currently
increasingly being demanded for their participation. Therefore, community participation places it as the central actor of ongoing and ongoing development, but in its implementation there are still many weaknesses.

Guwang Village is one of the villages located in Sukawati District, Gianyar Regency. There are several cultural and historical traditions that children want to be introduced to, so that they can also know the history and existence of Guwang Village. In Guwang Village there are many well-known cultural heritages and tourism destinations, such as the carving of the Garuda Wisnu statue, the Lumbung Temple, the legend of the "Buwung" Hill, as well as the Sukawati Art Market and the Beji Guwang Hiidden Canyon. The development of tourism by involving traditional villages is the embodiment of the concept of tourism development policies with a populist dimension. The discourse on development with a populist perspective is a reaction to the conglomerate's development policies which have so far been more in favor of capital owners who are not members of the local community. Development with a populist perspective prioritizes improving the people's economy and community empowerment. Rural development thinkers have realized that conglomerate development is often detrimental to local communities. Communities as the legal owners of local resources often experience marginalization so that their quality of life actually decreases compared to before there was development. On this basis, some experts emphasize the importance of development as social learning and development must start from the bottom (bottom up). According to Korten (Pujaastawa, 2009: 30), development with this paradigm requires the participation of local communities in various stages of development, so that development management is actually carried out by those whose lives and lives are affected by this development or what is known as community-based resources. management or community management (Pradnyaparamita, 2018).

In developing a tourist destination, there are several things that need to be considered. Priasukmana (2001: 38) mentions several requirements in developing a tourist village, including:

1. Accessibility is good, so it is easy for tourists to visit by using various types of transportation.
2. Have interesting objects in the form of nature, cultural arts, legends, local food and so on to be developed as tourist objects.
3. The community and local village officials accept and provide high support for tourist villages and visiting tourists.
4. Security and comfort in the village are guaranteed.
5. Availability of adequate accommodation, telecommunications and human resources.
6. It has a cool or cold climate.
7. Having a relationship with other tourist objects that are already known by the wider community.

In developing tourism, the people of Guwang Village still maintain the values and norms that govern the life of the local community. According to Koentjaraningrat (2003: 76) the cultural value system is the highest and most abstract level of customs because cultural values consist of concepts regarding everything that is considered valuable and important by society so that it can function as a guide in their lives. This can be seen in the various rules applied in Guwang Village, such as not being allowed to sell land because the land belongs to the adat village; it is forbidden to cut down trees without village permission; for tourists who want to visit the Hidden Canyon Beji Guwang tour, they must obey the established rules, such as wearing a scarf and not entering the temple during menstruation; and tourists are also expected not to visit places that exceed the specified time.

Awig-awig or what is known as customary law cannot be separated from its role in the management of a tourism destination, awig-awig is a rule that must be obeyed by people who live in an area in Bali. Awig-awig differs in each village, depending on the culture and values passed down by the ancestors, therefore not all rules from one village can be applied in general to other villages. Bali, which consists of 8 districts and 1 city, has more than 1,000 traditional villages which make Awig-Awig the basis for providing living arrangements for its citizens regarding developments that cannot be freed from the very rapid development of modern tourism such as the District Badung, precisely in Legian Traditional Village, Kuta District, Legian Village (Griya, 1996). From the explanation above, there are two things that can be seen from the development of tourism by the Guwang Traditional Village. First, tourism development is carried out by handing over its management to managers. Second, does tourism development have a positive or negative impact on Guwang Village. Related to this issue, it is important to conduct this research to find out how the existence of awig-awig is used as a basis for the development of Hidden Canyon tourist destinations by local people in Guwang Village.

**Method**

This research is using qualitative descriptive research approach that aims to describe, summarize various conditions, situations or variables that arise in the
community which is the object of the research. Then draw to the surface as a characteristic or description of certain conditions, situations or variables (Bungin, 2013: 48). Concretely the data collected consists of recording the results of interviews with informants, through observation and other necessary documents. However, this research is also assisted with quantitative data, such as statistics, charts, diagrams, and various other forms of measurement (Ratna, 2010: 509). This research will be carried out in Guwang Village, Sukawati District, Gianyar Regency, Bali Province for a period of one year, starting from February 2023 to November 2023.

Approach Method Based on the formulation of the problem and research objectives used is an empirical juridical approach. An empirical juridical approach is used to provide a qualitative description of the implementation of the Awig-Awig Sanction in Traditional Villages by the people in Guwang Traditional Village. In carrying out this empirical juridical approach, the method used is a qualitative method. This method is used for several reasons, namely, first, adjustment of this method is easier when dealing with multiple realities, second, this method directly presents the nature of the relationship between researchers and respondents, third, this method is more sensitive and more able to adapt to many mutual influences. to the value patterns encountered. The specifications used in this study are analytical descriptive research, which is intended to provide data that is as precise as possible about a condition or other symptoms.

Data sources in this study are primary data, namely data sources obtained or collected directly in the field by people who conduct research and are the main data in this study. (Hasan, 2004). The primary data source in this study is the Guwang Village community. Secondary data in this study is data that serves as a support for the main (primary) data and is obtained and collected by the person doing the research. Secondary data sources in this study were from local community leaders, documents, photos of activities, and village archives.

**RESULTS AND DISCUSSION**

Results
The Awig-Awig form that Regulates the Guwang Traditional Village Community
This study aims to analyze the form of awig-awig in Guwang Traditional Village, Gianyar, Bali, in a systematic and in-depth manner. *Awig-awig* are traditional rules that apply in traditional villages as guidelines in people's lives.
The Guwang Traditional Village was chosen as the research location because it has a rich cultural heritage and still maintains strong traditional traditions. Through a systematic approach, this research is expected to provide a better understanding of the structure, content, and context of using awig-awig in the Guwang Traditional Village. Through the identification and description of the various types of awig-awig that exist, this research describes the various traditional rules governing various aspects of local community life, such as wedding customs, burial customs, agricultural customs, and religious customs. In addition, this research also reveals changes that occur over time in the content and implementation of awig-awig, as well as the factors that influence it.

In addition to analyzing the forms and changes of awig-awig, this study also examines the roles and functions of each traditional rule in the life of the Guwang Traditional Village community. This research involves an in-depth understanding of how awig-awig influences social relations, power structures, and the maintenance and preservation of culture in the traditional village. This research has resulted in a deeper understanding of the form of awig-awig in the Guwang Traditional Village, Gianyar, Bali, through a systematic and in-depth approach. Through an analysis of the structure, content and context of the use of awig-awig, this research makes an important contribution in understanding the cultural heritage and customary traditions that are maintained by the people of the Guwang Traditional Village. The results of this study also highlight the importance of maintaining, revitalizing and developing awig-awig in order to maintain cultural identity and the continuity of traditional village communities. The implications of this research can be used as a reference for policy makers and related parties in efforts to preserve the culture and sustainability of the Guwang Traditional Village.

The Existence and Application of Awig-awig in Guwang Traditional Village

Guwang Traditional Village, located in Gianyar Regency, Bali, has a strong existence in implementing and maintaining awig-awig as the basis of upheld customary law. Awig-awig, which is translated as traditional regulations, is a cultural heritage passed down from generation to generation in the Guwang Traditional Village community. The existence of this awig-awig is an important symbol in maintaining the continuity of the rich culture and customs in this village.

The application of awig-awig in the Guwang Traditional Village involves various aspects of community life which include management of natural resources, agriculture, traditional ceremonies, and social order. Awig-awig
serves as a guide in the sustainable management of natural resources, by regulating how to plant trees, use water, and fish that are environmentally friendly. In addition, in agriculture, awig-awig provides guidance on cropping patterns that are in accordance with natural cycles and maintain the sustainability of agricultural production. In traditional ceremonies, the awig-awig regulates the implementation steps, procedures, and ethics that must be followed by villagers to ensure that the ceremony is held properly and respects ancestral traditions.

The application of awig-awig in the Guwang Traditional Village also plays a role in maintaining social order and community harmony. Awig-awig regulates the obligations, rights and responsibilities of the community in relations between fellow villagers. For example, awig-awig regulates acts of respect, obedience to customary authorities, and conflict resolution based on prevailing customary values. Thus, the application of awig-awig in the Guwang Traditional Village does not only cover environmental and cultural aspects, but also helps maintain social harmony in people's lives.

The existence of awig-awig in the Guwang Traditional Village is very important in developing awareness and understanding of cultural values and local wisdom. Through generations that continue to maintain and practice awig-awig, the Guwang Traditional Village maintains its unique and distinctive cultural identity. Awig-awig is a reference that provides guidance for the community in making decisions, maintaining a balance between changing times and local wisdom that has been passed down from generation to generation.

In an effort to preserve and apply awig-awig, the Guwang Traditional Village community actively involves all elements of society, including stakeholders, traditional leaders, and the younger generation. They work together to educate, promote and run activities related to awig-awig, such as seminars, training and cultural festivals. This aims to increase public understanding and concern for the importance of maintaining traditions and customary law as a valuable heritage. Thus, the existence and application of awig-awig in the Guwang Traditional Village is a strong foothold in maintaining the continuity of a harmonious culture and society amidst the ever-growing stream of modernization. In an interview with Bendesa Adat, he said "Awig-awig is the main key to the life of the guwang people, there are indeed awig-awig that need to be adjusted, and added to, including if there are additional village objects or businesses, so that they can be managed properly, but the core of the awig-awig cannot be changed, we don’t dare to change it, because as long as the contents of the awig-awig are correct and beneficial to the people, it is the community that must change or act according to the awig-awig".
The Role and Function of Awig-awig in the Development of Hidden Canyon Tourism Destinations

Awig-awig, as part of Balinese customary law, plays a very important role in the development of the Hidden Canyon tourist destination. Awig-awig is a customary rule carried out by the local community and aims to protect and preserve the natural environment, culture and social life around these tourist destinations. Awig-awig serves as a guide in the management and protection of Hidden Canyon, by setting boundaries and rules that must be followed by visitors and interested parties. One of the main roles of awig-awig in developing the Hidden Canyon tourist destination is to preserve nature and the environment. The Awig-awig laid down rules prohibiting destructive activities such as fishing with explosives, indiscriminate felling of trees, or environmental pollution. Through the implementation of awig-awig, Hidden Canyon can maintain its natural beauty, including waterfalls, cliffs and stunning rock formations. As such, awig-awig plays an important role in ensuring that visitors can enjoy the beauty of the Hidden Canyon while preserving it for future generations.

Apart from that, awig-awig also has a role in maintaining the sustainability of the culture and social life of the local community around Hidden Canyon. The customary rules set out in awig-awig promote the preservation of traditions, customs and cultural values that exist in the region. This means that the Hidden Canyon tourist destination is not only a beautiful tourist spot, but also a place that maintains and respects Balinese cultural heritage. By following the awig-awig, visitors are expected to be able to interact with the local community with respect and respect for their customs. Furthermore, awig-awig also plays a role in maintaining the safety and comfort of Hidden Canyon visitors. The rules regulated in the awig-awig cover safety aspects such as the prohibition of carrying out dangerous activities or violating the established limits. Apart from that, the awig-awig also regulates aspects of comfort, for example by limiting the number of visitors or the time of visit to keep Hidden Canyon from getting too crowded. With awig-awig, Hidden Canyon tourist destinations can provide a safe and comfortable experience for visitors.

According to Ketut Sudarsana who serves as Kasi Kesra (Head of the Welfare Section) of the Guwang Traditional Village, awig-awig also has a role in managing aspects of the management and management of the Hidden Canyon tourist destination. The rules set forth in the awig-awig help organize and coordinate activities related to the development and management of Hidden Canyon, including licensing, revenue and sustainable use of resources.
With the existence of awig-awig, the development of Hidden Canyon tourist destinations can be carried out in a planned, sustainable and profitable way for the local community. Ketut Sudarsana said “in the Guwang area there are lots of plans to build villas, but not all of them have received permits. There were also problems related to village boundaries. become the rights and obligations of the customary village community. We don't actually prohibit the construction of villas as long as they are in accordance with the rules, and we still involve the community to build the village economy, but so far the villa or lodging business is indeed owned by our residents.”

Overall, awig-awig has a very important role in the development of Hidden Canyon tourist destinations. Through the implementation of awig-awig, Hidden Canyon can be preserved, maintain the culture and social life of the local community, and provide a safe and comfortable experience for visitors. Thus, awig-awig becomes a strong foundation in the development of sustainable and responsible tourist destinations in Hidden Canyon.

Existence of Indigenous Peoples' Cultural Values
In Guwang Traditional Village, the existence of cultural values of indigenous peoples also has a very important role. The people of Guwang Village are people who are still very much attached to Balinese cultural values and carry out their daily lives based on Balinese customs and traditions. The existence of the cultural values of indigenous peoples in Guwang Village is reflected in various aspects of their lives. For example, in the belief system and religion, the people of Guwang Village strongly adhere to Hinduism and practice distinctive religious rituals. Traditional ceremonies, such as wedding ceremonies, death ceremonies, and other religious ceremonies, are an integral part of people's lives in Guwang Village.

In addition, cultural values are also reflected in traditional arts and crafts in Guwang Village. The people of Guwang Village are known for their skills in making woodcarving, woven art, as well as bronze statues and sculptures. These arts are not only an expression of art, but also maintain cultural values that are passed down from generation to generation. The existence of cultural values is also reflected in the social system and structure of people's lives in Guwang Village. The people of Guwang Village still highly uphold the social hierarchy and maintain harmonious relations between members of the community. Decision-making and arrangements in the Guwang Village community are based on customary norms and rules governed by the customary village awig-awig.

According to the Bandesa of Guwang Village, the existence of cultural and customary values in Guwang Village is a reflection of the physical and non-physical heritage that is inherited from the ancestors, in an interview,
Bandesa of the Guwang Traditional Village said: “Guwang can remain sustainable as it is now, cultural values, ancestral customs are all good, proper, so our job as a generation is to preserve, not change or erase. Many foreigners live in Guwang, they still have to follow the rules of the village, otherwise what’s the difference between Guwang and other villages?"

In addition, cultural values also influence the economic sector in Guwang Village. The people of Guwang Village are involved in traditional agricultural activities, such as cultivating rice, fruits and vegetables. They also develop handicraft businesses and traditional art products to earn a living. Overall, the existence of the cultural values of indigenous peoples in Guwang Village plays an important role in maintaining and enriching Balinese cultural identity. These cultural values are not only the hallmark of Guwang Village, but also an attraction for tourists who are interested in getting to know and experience authentic Balinese traditional life.

Discussion

The application of Awig-awig in the Development of Hidden Canyon Tourism Destinations in Guwang Village has had a significant impact on the development and management of these tourist destinations. The following are some of the impacts that can be explained:

1. Preservation of Indigenous Culture and Traditions: The application of Awig-awig in the development of the Hidden Canyon in Guwang assists in the maintenance and preservation of the culture and customary traditions of the Guwang Indigenous Village community. Awig-awig regulates important aspects such as traditional ceremonies, respect for nature, and visitor ethics. This helps preserve cultural heritage and prevent unwanted changes in the tourist experience.

2. Environmental Sustainability: Through the implementation of Awig-awig, the development of Hidden Canyon in Guwang also pays attention to environmental sustainability. Awig-awig regulates how to manage nature, use natural resources in a sustainable manner, and protect local ecosystems. Thus, these tourist destinations can operate in an environmentally friendly way and prevent damage that can threaten the natural beauty and local ecosystems.

3. Improving Visitor Safety and Convenience: Awig-awig also has regulations regarding visitor safety and comfort. This includes access arrangements, risk prevention, and visitor guidance while in Hidden Canyon. With the implementation of Awig-awig, visitors can feel safe and comfortable when exploring these tourist destinations, so that their travel experience will be better.
4. Local Economic Development: The application of Awig-awig in the development of Hidden Canyon in Guwang also has a positive impact on the local economy. Awig-awig encourages local community participation in the management and marketing of tourist destinations, providing opportunities for them to develop tourism businesses, such as homestays, food stalls, or local craft businesses. Thus, the application of Awig-awig can increase the income and welfare of the local community.

5. Empowerment of Local Communities: The application of Awig-awig can also strengthen the role and involvement of local communities in the management of Hidden Canyon. Through participation in decision-making and oversight of the implementation of Awig-awig, communities can have greater influence over the development and management of tourist destinations. This encourages the empowerment of local communities and increases the sense of belonging to tourist destinations in their area. Overall, the application of Awig-awig in the development of Hidden Canyon in Guwang has had a positive impact on cultural preservation and environmental sustainability.

From the results of the research that has been carried out, there are still several variables that have not been discussed in this study because there is still a need for assessment and development in the application of awig-awig in Guwang village. The variable that wants to be studied more deeply in the next stage of research is the Tri Hita Karana concept which focuses on the relationship between humans and the environment in the development of tourist destinations.

The scope of further research will be carried out by reaching a wider area, so as to provide opportunities to further diversify respondents who will be able to raise new questions and can be used as references for subsequent researchers, so as to be able to describe phenomena that occur in the concept of developing tourist destinations, particularly in Bali and Indonesia in general.

Conclusion

This study aims to understand the existence of Awig-Awig as a basis for the development of Hidden Canyon tourist destinations by local people in Guwang Village, Gianyar Regency, Bali. Through a qualitative approach using the case study method, this study managed to collect data from in-depth interviews, field observations, and analysis of related documents. The results of the study show that Awig-Awig, as a customary law system that is hundreds of years old, plays a crucial role in the development of the Hidden Canyon
tourist destination in Guwang Village. *Awig-Awig* provides the legal basis and regulations governing the management, maintenance and protection of the natural and cultural resources around Hidden Canyon. The existence of Awig-Awig also helps build local community involvement in decision-making related to tourism development, thereby ensuring their participation in the process.

In addition, this research highlights the important role of local communities as key stakeholders in the development of Hidden Canyon tourist destinations. Through active participation in tourism management, promotion and marketing activities, local communities have created an authentic and sustainable tourism experience for visitors. The community also plays an important role in preserving nature and culture around the Hidden Canyon, in accordance with the customary values and norms regulated in *Awig-Awig*. Thus, what can be concluded from this research is that the existence of *Awig-Awig* is a strong basis in the development of Hidden Canyon tourist destinations by local people in Guwang Village. *Awig-Awig* provides a legal framework, builds community involvement, and preserves nature and culture as an effort to create sustainable and high-value tourism destinations. Therefore, it is important for the local government, relevant stakeholders and local communities to continue to strengthen the protection and development of *Awig-Awig* as a sustainable basis for the development of tourist destinations in Bali and other areas.

The suggestions in this study include:

- Local governments and related stakeholders need to make efforts to increase public awareness about the importance of *Awig-Awig* as a foundation in tourism development. This can be done through counseling, training and educational programs that educate the public about customary values, nature protection and sustainable management.

- Local communities must continue to be involved to participate in decision making regarding the development of Hidden Canyon tourist destinations. This participatory process can be carried out through consultation forums, community meetings, or the formation of working groups that involve the community in planning, managing and making decisions related to tourist destinations.

- Local governments need to recognize and strengthen the legal protection of *Awig-Awig* and other customary law systems. This can be done by integrating the principles of customary law into regional regulations related to the development of tourist destinations. The government can also work with local *adat* institutions to ensure the effective implementation of *Awig-Awig*.
• Local government and local communities must maintain sustainable management and maintenance of Hidden Canyon. This includes efforts to monitor tourism activities, build environmentally friendly infrastructure, and manage natural and cultural resources in a sustainable manner to ensure the long-term sustainability of Hidden Canyon.

• In developing Hidden Canyon tourist destinations, it is necessary to carry out responsible promotion and marketing. Local governments can work together with local communities and tour operators to promote the cultural and natural uniqueness of Hidden Canyon by paying attention to aspects of sustainability and preservation.

• It is important to build strong collaboration between local government, local communities and relevant stakeholders, such as customary institutions, non-governmental organizations and the tourism industry. This collaboration can strengthen the development and management of the Hidden Canyon tourist destination in a holistic manner, taking-into account the interests of all parties and maintaining a balance between economic development, cultural preservation and nature protection.

References


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