

Conference Paper

Saujana Ubud Bali in Tourism Activities

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ORCIDNugroho Hari Purnomo: <https://orcid.org/0000-0003-4404-5318>Lidya Lestari Sitohang: <https://orcid.org/0000-0003-4608-4265>**Abstract.**

Saujana is the relationship between natural heritage and cultural heritage in the unity of space and time. Natural heritage is a special natural formation, while cultural heritage is the result of creativity, taste, intention, and special work. This paper aims to review the chronology of Saujana's development in Ubud and the crucial aspects of its development in tourism activities. The research method is SWOT analysis. The results of the research show that Saujana Ubud is a unique nature developed by humans consciously while maintaining its sustainability. Saujana specialty is an important asset in tourism. Spatial transformation and economic inequality are threats to the sustainability of the Ubud landscape in terms of the cultural landscape. An aggressive strategy for developing and preserving the Ubud Saujana is needed. Uplan spatial planning is expected to be an aggressive strategic foundation for managing the sustainability of the Ubud landscape.

Keywords: Saujana, Ubud, tourism

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Published 3 January 2024

Publishing services provided by
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Selection and Peer-review under the responsibility of the ICHELSS Conference Committee.

1. Introduction

The environment on the surface of the earth is divided into natural types and cultural types. In human life, the two types cannot be separated from one another. Landscapes formed naturally are spaces for human life that form cultural landscapes on their surface.

The shapers of the cultural landscape are humans with all their needs and their social environment [1]. The product of human creativity in changing the landscape for a long time produces a harmonious balance of life between nature and humans known as Saujana [2]. Saujana can be seen as a history of the long journey of society in interacting with nature.

Saujana is the relationship between natural heritage and cultural heritage in the unity of space and time [3]. Natural heritage is a special natural formation. Cultural heritage is the result of creativity, taste, initiative, and special work. The Saujana concept emerged as an effort to make landscapes and cultural landscapes as heritage. The meaning of heritage in cultural landscapes indicates the need for preservation. Pusaka is a relic of

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the past that has historical value, thought, quality of planning, and manufacture, its role is very important for the continuation of human life [4].

He further explained that the development of an understanding of heritage which initially relied on a single artifact, in the last two decades heritage can also mean a cultural landscape that concerns issues of natural and cultural heritage. Heritage preservation can help strengthen national identity in a very diverse and dynamic world society, improve the welfare of society at large, and contribute to the world community [3].

Ubud Bali is an area of a combination of nature and culture that has developed over time. Currently, it is an area with a unique heritage that is invaluable. This uniqueness has made the Ubud area develop into a tourism area. In 2010 Ubud tourist village won the award “The Best City in Asia”. Meanwhile, in 2022, Ubud has been named the 3rd best tourist city in the world.

Tourism in the future, making the Ubud area will experience development. The 2020-2024 National Medium Term Development Plan (RPJMN) stipulates Ubud as a National Tourism Strategic Area (KSPN). The development plan integrates three districts, namely Ubud, Tegallalang, and Payangan, known as Ulapan.

The development of the tourism sector has the potential to put pressure on the region. If regional pressure is not managed properly, it will have a negative impact on the sustainability of the Ubud landscape. The arrangement plan for Ubud with this paper aims to review the chronology of the development of Saujana in Ubud and the crucial aspects of its development in tourism activities.

2. Method

The study location is in Ubud, Gianyar Regency, Bali. Observations, literature searches, and interviews with stakeholders and the community in Ubud are the main data sources. The analysis used SWOT qualitatively. The main purpose of the SWOT analysis is to find out the crucial aspects of the strengths, weaknesses, opportunities, and threats experienced by the Ubud landscape in the tourism frame. These four aspects are useful for increasing strengths, reducing weaknesses, building better opportunities, and avoiding threats that might occur in the future of the Ubud landscape. The analysis of the study is based on an ecological approach from the perspective of geography. This approach reveals the relationship between humans and their physical living environment.

3. Result and Discussion

3.1. Chronology development Saujana Ubud

The landscape is known as a landscape (landscape) which means scenery. The landscape has a visual and aesthetic aspect. Landscapes discuss humans with places that support everyday life [5]. Landscapes are not just human perceptions of the visuals of nature but also involve feelings and memories that can be evoked by the characteristics of the landscape.

The landscape is a combination or combination of landforms [6]. Landforms are topographical appearances due to natural processes and geological structures in the earth's surface material over a certain period and space [1]. For human life, a landform becomes a space that supports and influences cultural, social, economic, and political continuity in chronological time. This will give birth to a cultural landscape which is the appearance of human civilization as a result of interaction, and adaptation to landscape conditions.

The Ubud area of Gianyar Bali develops on the plains of the volcanic foot plains. The area is also influenced by fluviovolcanic landforms. Located in the Oos Watershed (DAS). The characteristics of the area make the Ubud area a fairly fertile area for agricultural land in the tropics. Volcanic and fluvial material deposits as well as the abundant availability of groundwater and surface water, made the area chosen as a place of life in the past. This is what makes Ubud's landscape developed as a basis for the development of cultural landscapes.

The basic philosophy of Balinese life is known as Trihitakarana [7]. The purpose of this philosophy is to maintain a harmonious, adaptive, and balanced relationship with the environment. The three elements are an inseparable unity, namely parhyangan (spiritual environment), pawongan (social environment), and Pamerahan (physical environment). This philosophy produces a very distinctive Balinese cultural character. An expressive culture that emphasizes religious and aesthetic values as the dominant values. The elements of art exude nuances of aesthetics or beauty for the religious system, whereas religious elements give a religious nuance to the arts. Architecture, sculpture, dance, percussion, sound, and others are noble offerings to the creator. Local wisdom such as the mountain as the upstream zone or head which has sacred or sacred value has encouraged the construction of a series of holy places in the form of the most important temples in Bali.

Historical facts about the development of the Ubud area started with the Prince of Klungkung sending a prince to build a palace in the Sukawati area in the 17th century [8]. The construction of the palace was meant to be the center that oversees the Gianyar region. Many craftsmen who were brought in from various regions of Bali participated in building the palace. In the end, many craftsmen settled in the Ubud area north of Sukawati. This is what makes the cultural landscape of Ubud develop as a landscape.

The form of Ubud's Saujana heritage includes natural formations, living arrangements, and regional architecture. Superior values include the wealth and continuity of local values, as well as the content of educational and scientific values. The authenticity of the Ubud Saujana heritage lies in the originality of the Saujana character, namely local values. Meanwhile, its integrity lies in the continuity of traditional values which can still be seen in form or interpreted in the region.

The development of the Ubud area as a center for tourism cannot be separated from the role of the rulers of Ubud in the 1930s, namely Tjokorde Gede Agung Sukawati and his brother Tjokorde Raka Sukawati. He received visits from foreign nationals to visit and even settle in the Ubud area. Many foreign artists then settled in the Ubud area to work. The recognition of Ubud by many foreigners has made the tourism sector in Bali develop from the Ubud area. Landscape dynamics based on landscapes with agrarian cultural landscapes that are full of aesthetics and religion are starting to encounter new cultures.

The presence of the tourism sector plays a role in accelerating the process of cultural, social, and economic transformation of the Ubud area. Regions shifted from rural areas to urban symptoms [9]. Rural communities that initially had jobs in agriculture gradually experienced a shift into tourism workers because their areas shifted to urban areas. The transformation of the landscape base can be a threat to the fading of Ubud's heritage. However, for now, the social and cultural transformation of the people of Ubud and Bali, in general, has undergone adaptation. Meanwhile, the economy tends to fluctuate.

The special interest tourism paradigm, which was popular about three decades earlier [10], is expected to be consistently implemented. Special interest tourism tends to behave not to pursue cheap products because it seeks the benefits of tourism activities as a motivation for self-actualization through forms of interaction with nature and culture [10]. Besides that, it is also experience-oriented which emphasizes activities, challenges, fantasy, nostalgia, and exotic, and is aware of environmental sustainability [11]. Special interest tourism is the basis of ecotourism or ecotourism. For tourism development in Ubud, the concept of ecotourism is very appropriate to be programmed in the Ulapan plan. The community is gradually expected to adapt economically by

developing environmental and social services to become tourism commodities in their area. The momentum of tradition, culture, and environmental exoticism can be packaged as tourism products.

3.2. Aspect crucial saujana Ubud

Study of factor strategy that has potency in influence Saujana Ubud based on conditions at the moment. Observations, interviews, and discussions with several public locals show that Saujana Ubud still radiates majesty as an heirloom. However fast sector tourists will be very influential for Saujana Ubud. Table 1 presents the analysis strategy factor against continuity Saujana Ubud and Figure 1 shows the position quadrant in the SWOT analysis.



Figure 1: SWOT Analysis Quadrant.

The results of the calculations in the SWOT analysis result in a position in quadrant I. Conceptually, the strategy for developing and preserving the Ubud savanna must be aggressive. The development of the Ulapan spatial plan is expected to be an aggressive effort in developing tourism that will continue to preserve the Ubud landscape. Furthermore, the continuity of firmness in enforcing regulations is a step that must be carried out, especially by the government.

The demand for aggressive nature in preserving the Ubud savanna is necessary. This is understandable because of the great potential of a scenic area that has great appeal and has the potential to experience degradation due to regional transformation as a result of tourism exploitation. Evaluation of changes in the downtown area of Ubud shows indications of changes in traditional Balinese spaces in Ubud [12]. The dominant thing found is the original house of the Ubud community which at first only functioned as a place to live, now many have been converted into a mixed house between a residence and an inn or shop. Factors that influence changes in settlements include increasing offspring in one house, increasing residents from outside due to marriage,

TABLE 1: SWOT analysis of Saujana Ubud.

Factor Strategic	Q	B	R	S
Strength (S)				
Uniqueness saujana Ubud	4	0.16	5	0.8
Various variation object tour culture and nature	4	0.16	4	0.64
Socio-cultural public locals can adapt to sector tourist	4	0.16	5	0.8
Infrastructure tourists develop rapidly	3	0.12	4	0.48
				2.72
Weakness (W)				
Development area no tours yet based on the spatial plan	2	0.08	5	0.4
The density of tall buildings and people	2	0.08	4	0.32
Change characteristics building traditions and settlements	2	0.08	4	0.32
Narrow road temporary density mode transportation increase	2	0.08	4	0.32
Obstacles and limitations of land parking	2	0.08	4	0.32
	25			1.68
Chance (O)				
Development area tour national devouring	3	0.18	5	0.88
Investment as well as tourism events experience enhancement	3	0.18	4	0.71
Amount visits increased tourism own prospect economy	3	0.18	3	0.53
				2,12
Threat (T)				
Conflicting tourism investors with regulation and culture	2	0.12	4	0.47
Behavior travelers specifically conflict foreigners with ethics, norms, and culture	2	0.12	4	0.47
Building new without notice aspect culture	2	0.12	4	0.47
Gaps economy between perpetrator tour capital big with society	2	0.12	4	0.47
	17			1.88

Description : T : level ; B : weight ; R : Ratings; S : Score

and factors supporting tourist needs. Tourism supporting factors are very influential in regional transformation which has the potential to reduce the value of the landscape in the context of a cultural landscape. Many tourist support facilities can be found in Ubud, such as clothing shops, souvenirs, culinary delights, and others[13].

The local community as part of the cultural landscape should be superior to the landscape of Ubud. They must be empowered socially, culturally, and economically. In terms of socio-cultural adaptation of the local community, there is no problem. The community is still strong in holding local traditional values. This refers to research on local community cognition maps about the city of Ubud [14]. The results of the study indicate that the local people of Ubud still hold strong cultural and natural values even

though Ubud itself is developing as a dense tourist area. The image of Ubud is spatially focused on the crossroad of Ubud City which shows local beliefs about the grand crossroad, and the Monkey Forest as its natural tourism.

However, for the economic sector, the development of Ubud shows that there is an imbalance that is enjoyed more by managers of tourist destinations with large capital than local communities. This arises because of several new attractions developed by foreign investors with great power due to the opening of government policies to open up foreign investment [15]. It was further explained that ecotourism developers in Bali can be grouped into investors, government, and communities. Local community participation in the type of tourism developed by investors tends to be low. Meanwhile, government investors are relatively moderate. Meanwhile, community participation in the type developed by the community is quite high. This shows that economic inequality related to ecotourism development will be small when local people become developers.

4. Conclusion

Ubud in the Saujana concept is a heritage of landscapes and cultural landscapes with very high value. Historical chronology and consistency in the application of the Balinese cosmological environment by the community, have made Ubud develop as a landscape that always has an attraction. The development of Ubud's attractiveness in the tourism sector currently has the potential to reduce the value of the savanna. Spatial transformation and economic inequality are threats to the sustainability of the Ubud landscape in terms of the cultural landscape. An aggressive strategy for developing and preserving the Ubud Saujana is needed. Ulapan spatial planning is expected to be an aggressive strategic foundation for managing the sustainability of Ubud's landscape.

This study suggests an evaluation study of the Ulapan spatial planning process. Aspects of the sustainability of the Ubud landscape need to be studied more deeply in the implementation of the Ulapan spatial plan. In addition, studies are also needed to look at the transformation and degradation of landscape aspects in the Ubud landscape.

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