

DISCURSUS OF MANAGEMENT OF TAMAN AYUN TEMPLE AFTER UNESCO DETERMINED AS A PART OF WORLD CULTURAL HERITAGE

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ABSTRACT

UNESCO made a movement to establish Taman Ayun temple as world culture heritage in 2012. Puri Ageng Mengwi as the owner of Taman Ayun temple considered revitalization of Taman Ayun is the way to preserve cultural heritage. The revitalization is also for beautifying Taman Ayun temple in order to give pleasure for visitors, it continuing from 2013 until 2016. However, the revitalization emerged many pro and con between Mengwi and Gulingan villages, part of society felt ignored and disturbed. For example, the "pekaseh", Puri Mayun Wed and Kaleran, merchants in Tenten market, and Badung Government. Theoretically, Taman Ayun Temple as world culture heritage should give advantages for society surrounding, but in this case, farmer's members of Subak Beringkit and Bukti Batan badung did not get any compensation from UNESCO and Taman Ayun. The condition showed up many difference point of view, each sides conveyed their opinions and strongly defend their thoughts. This condition was very interesting to study the form of discourse, ideology behind discourse and implication of diskursus in reality. The researcher got all of those diskursus from interview, observation, and newspaper. This research used qualitative method by collecting data through observation, interview and documentation from newspaper. Data analyzed using hegemony theory, relasi kuasa theory, and kuasa pengetahuan theory. Those three theories as the base in researching to uncover the problems in diskursus. The result of the reasearch pointed out the differences of ideology behind diskursus management of Taman Ayun temple after UNESCO establish it as one of world culture heritage.

Keywords: manufacture, diskursus, Taman Ayun temple, world cultural heritage.

INTRODUCTION

As a predominantly Hindu area, Bali has many large temples. One of them is Taman Ayun Temple in Mengwi Village, Mengwi District, Badung Regency. This temple, which was built in the 17th century, is the paibon (mother temple) Mengwi royal family. At the beginning of its establishment, aside from being a Mengwi royal family temple, Taman Ayun Temple

also functioned as an interchange temple representing a number of large temples in Bali. By praying in Taman Ayun Temple, Hindus are like praying in other large temples in Bali.

Over time, Taman Ayun Temple has become a tourist attraction. Taman Ayun Temple is increasingly famous after being designated as part of the World Cultural Heritage (WBD) or World Cultural Heritage by UNESCO in the City of St. Petersburg, Russia, June 29, 2012. Taman Ayun Temple is included in a package of Cultural Landscape of Bali Province: The Subak System as a Manifestation of the Tri Hita Karana Philosophy. WBD status was welcomed enthusiastically by Puri Ageng Mengwi as the owner and manager of Taman Ayun Temple. Physical revitalization or arrangement of areas outside Taman Ayun Temple is carried out for three years in a row (2013-2015). The establishment of Taman Ayun Temple as part of the WBD and physical revitalization affects the level of tourist arrivals, especially foreign tourists. Based on data from the Regional Tourism Office (Disparda) of Badung Regency, the level of tourist visits to Taman Ayun Temple in general increased by an average of 20-30%.

However, the physical revitalization of Taman Ayun Temple and the surge in tourist arrivals caused many contradictions. The manager of Taman Ayun Temple under Puri Ageng Mengwi felt that the physical arrangement was aimed at both tourism and maintaining the WBD label. On the other hand, many parties feel disadvantaged and marginalized. One of them is a small trader in Tenten Market who loses after being relocated. Seeing the swift phenomena of contradictions and discourse struggles between the community and the manager of Taman Ayun Temple, the writer is interested in examining Taman Ayun Temple under the title "Discourse on the Development and Management of Taman Ayun Temple after being established by UNESCO as a World Cultural Heritage". The research problem is formulated into the following questions. (1) what is the form of discourse on the management of the Taman Ayun Temple after it has been established as a world cultural heritage; (2) the ideology behind the discourse; (3) discourse implications.

The purpose of this research is to find out whether the management of Taman Ayun Temple after being determined as a world cultural heritage, can provide benefits for local residents. This is because the stipulation of Taman Ayun Temple as a world cultural heritage is based on the philosophy of Tri Hita Karana, by reflecting on socio-economic and religious functions.

RESEARCH METHOD

This research is a qualitative research paradigm of cultural studies (cultural studies). The data collection was carried out with in-depth interview techniques with various relevant informants who had an attachment to Taman Ayun Temple. Starting from Puri Ageng Mengwi, managers, pekaseh, and traders. Next, the researcher made observations to observe the phenomena that occurred after Taman Ayun Temple was designated as part of the world cultural heritage. While the document study is carried out to obtain related documents. One of them is looking for print media news data in the 2014-2016 news.

The collected data were analyzed with qualitative analysis techniques through hegemony theory, power relations theory and the power theory of knowledge. According to the theory of hegemony, the phenomenon of attempts to maintain power by the authorities. The said authority has broad meaning, not only limited to the state authority (government). Hegemony can be defined as the dominance of one group over another group, with or without the threat of violence, so ideas dictated by the dominant group to the dominated group can be accepted as something that is reasonable (common sense). While the theory of power relations, talking about power, discourse, and knowledge are inseparable aspects. The issue of power is always directly proportional to knowledge and knowledge always intersects with discourse or discourse, so that between knowledge, discourse and power is always relational. Knowledge and power have a reciprocal relationship. This is also what is seen and seen in the management discourse of Taman Ayun Temple after being designated as a world cultural heritage.

RESULTS OF THE RESEARCH

The results showed that the discourse of Taman Ayun Temple management after being established by UNESCO as part of world cultural heritage occurred in various events. Among other sources of funds used for the revitalization project outside the Taman Ayun Temple. Funds for repairs were taken from the Badung APBD. The total funds spent on the development of Taman Ayun Temple since 2013-2016, amounted to Rp 31 billion. The withdrawal of funds from the Badung APBD became a discourse because Taman Ayun Temple was a private temple owned by Puri Ageng Mengwi. This discourse also involved the Badung DPRD circle. The second form of discourse was the response of the people of the Gulingan and Mengwi villages to the Taman Ayun Temple revitalization project. People who were annoyed reacted by protesting by putting up banners in the temple to the east side of Bentar. The banners contain the demolition signature of the temple briefly. Gulingan villagers

also came directly to Puri guna convey aspirations. The arrival of the residents rollicking to Puri is a rare and unexpected event. The people of Gulingan Village as a traditional society are always obedient to Puri Ageng Mengwi as a traditional ruler. This can be related to the concept of "God of the King" that the king is a manifestation of God or God in the world (Ardika, 2015: 15).

The fact of the discourse and the resilience of citizens is in agreement that discourse is a means of producing citizen resistance to the dominance of the authorities. In Damanik (2010), discourse theory looks for how social practices articulate and contrast the discourse that shapes social reality. The social reality referred to in this case is the conflict between Puri Ageng Mengwi and other interested parties.

The results also showed the interests or ideology of the parties involved in the discourse. The most visible ideology is the political ideology of power and economic ideology. Economic ideology seen an increase in the number of tourist visits. However, this level of visit did not have a significant impact on the economy of the surrounding community who worked as traders. While the political ideology of power is evident in the efforts of the Taman Ayun Temple management to approach the local government to make Taman Ayun Temple a leading tourist attraction. This can be marked by the budget for the arrangement of Taman Ayun Temple which is taken from the Badung Regency Regional Budget. In this ideological practice, Puri Ageng Mengwi can be called using the patron client ideology. The patron client ideology itself places two parties, one party as a patron and the other party as a client. This relationship involves instrumental friendship where an individual with a higher socio-economic status (patron) uses his influence and resources to provide protection and / or benefits for someone with a lower status (client). In turn, clients respond by offering general support and assistance including personal services to patrons.

Recent research shows the implications or impacts of the management discourse in Taman Ayun Temple after being designated as a world cultural heritage. One who felt victimized was a trader at Tenten Market. The arrangement of the outer area of Taman Ayun Temple touched dozens of stalls of traders who used to sell at the edge of the road in front of Taman Ayun Temple. Traders who used to sell using carts and relocated tables made a new place. The new place is about 50 meters from the entrance to Taman Ayun Temple. Unfortunately this new place is not strategic so it makes the market quiet. Many traders moved to new place. This ineffective relocation actually led to new traders selling at the edge of the road in front of Taman Ayun Temple.

This is not in accordance with the basis of UNESCO to establish Taman Ayun Temple as a world cultural heritage because it is based on the outstanding universal value of the Tri Hita Karana philosophy. The main objective of determining as a world cultural heritage is to increase the preservation of the region, empowering the community in managing the area, maintaining ecological balance and realizing agricultural revitalization. The main objective must be in accordance with the philosophy of Tri Hita Karana which emphasizes the importance of harmonious human relations with God (Parhyangan), with each other (Pawongan), and with the natural environment (Palemahan). This means, the philosophy of Tri Hita Karana is very important to be applied in the management of world cultural heritage as a tourist attraction (Ardika, 2015: 14). However, the fact is that disharmony occurs between managers and local resources.

CONCLUSION AND SUGGESTION

Based on the description above it can be concluded, that the discourse that occurred in the management of Taman Ayun Temple after UNESCO was designated as part of world cultural heritage contained the hegemony and dominance of Puri Ageng Mengwi over other parties. The implications of the policy are resistance from citizens. The meaning of resistance was seen from the brave traders selling at the edge of the road in front of Taman Ayun Temple. As a tourist attraction that has been recognized by the world, Taman Ayun Temple that looks calm on the surface turns out to keep turmoil in it. Even though the turmoil at a cursory glance does not seem the attitude of the community shy towards Puri Ageng Mengwi as a traditional ruler. Supposedly, Taman Ayun Temple as a Hindu holy place that has received world recognition can provide positive benefits for the surrounding community. Puri Ageng Mengwi should be more sensitive to the wishes of the surrounding community. The public wants Taman Ayun Temple to be proud and at the same time be able to raise the people's economic status. The main purpose of establishing Taman Ayun Temple as a world cultural heritage must be in accordance with the philosophy of Tri Hita Karana, which emphasizes the importance of harmonious human relations with God (Parhyangan), with each other (Pawongan), and with the natural environment (Palemahan).

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