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Cultural Changes and Willingness to Change in Indigenous People of Penglipuran Bali Tourism Village During the Covid-19 Pandemic

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ABSTRACT

As economic drivers (especially in rural communities), touristic villages have faced a very difficult situation during the COVID-19 pandemic. The sluggish tourism industry has greatly impacted the income of rural communities that depend on tourists who visit them. This study aims to understand and explore how the Penglipuran tourism village community survives amid the sluggish tourism industry due to the COVID-19 pandemic. The unit of analysis in this study was the Penglipuran Bali tourism village community, which is included in the Top 100 World Sustainable Destinations. This case study used a qualitative approach to both data collection and data analysis. Observations and semi-structured interviews were used to obtain information. The study results found that the indigenous people of the Penglipuran tourism village are willing to change and are adaptive to cultural changes to use technology without eliminating traditional norms to survive in sluggish tourism. The habit can be seen in the activities of indigenous people who return to farming and raising livestock as well as utilizing social media and e-commerce in marketing tourism villages' products, including local handicrafts.

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1. Introduction

Currently, touristic villages have become a world tourism trend offering an authentic holiday experience in a relaxed and healthy environment. However, the COVID-19 pandemic poses a challenge for tourism. The tourism industry is facing the biggest economic crisis due to the pandemic where tourism contributes the largest foreign exchange for a country (DPMPTSP, 2021). Previous research explained that dependence on the tourism market as a community's sole livelihood became a disaster when COVID-19 emerged, but on the other hand, several alternative economic and social activities emerged. Cultural practices can play a role in increasing vulnerability where they bring people together in their communities to work in the fields, where they have shared resources and communal ways to interact, e.g., during the Ebola epidemic in Africa. In Canada, the company Takaya Tours has innovated and launched a clothing line to generate revenue and keep staff working due to declining tour demand (Carr, 2020; Hutchison et al., 2021)

In Indonesia, one of the affected tourism industries is the touristic village. One of the villages included in the Top 100 World Sustainable Destinations, namely Penglipuran village, which is the 3rd cleanest village globally according to the international magazine *Boombastic*, was affected (Adi, 2017). Penglipuran village is located in Bali, which is famous for its pristine beaches, biodiversity, cultural heritage, and artistic heritage. This has driven rapid growth in tourism, creating opportunities for businesses large and small. Bali's situation parallels that of many other developing regions where tourism has emerged as a major economic force (Tajeddini, Ratten, et al., 2017; Tajeddini, Walle, et al., 2017). However, during the COVID-19 pandemic, the village was closed from March 18, 2020 to October 17, 2020. As a result, there has been a significant decline in tourists, and the income of Penglipuran Village residents has decreased due to the Covid-19 pandemic. Moreover, most of the residents of Penglipuran Tourism Village work as creative economic entrepreneurs by selling handicrafts such as Balinese culinary businesses, Balinese paintings, bamboo crafts, homestays, and Balinese souvenirs. Besides that, the Penglipuran Tourism Village community is involved in tourism management as employees. This of course worsens the economic life of the Penglipuran tourism village community, the majority of whom rely on tourism (Adi, 2017; Komarudin, 2021).

As a result of the decrease in people's income, criminal cases and suicide rates increase (Ramadhan, 2021). The Ministry of Tourism and Creative Economy (Kemendparekraf) even made itself the starting point for the revival of the tourism sector amid a pandemic. Even though it has officially reopened in January 2021 with the implementation of health protocols, the penglipuran tourist village still seems empty of visitors (Rosidin, 2020; Selviany, 2020).

There are several factors in terms of human resources in encouraging economic growth in touristic villages, especially in Penglipuran, Bali, namely the willingness to change, culture of change, and competence. Self-development to get out of difficult situations like the covid-19 pandemic is not a matter of skill. However, personal will and determination to commit to a process are valued and believed by individuals. Of course, this will have an impact on creative economy actors, especially during the difficult times of the Covid-19 pandemic. It is important to develop yourself and be willing to learn to move forward in facing change (Antonacopoulou, 2000). Resistance to change may be very common. Senior and older creative economy actors are generally considered more conservative than younger creative economy actors and, therefore, less willing to engage in strategic change (Napshin & De Carolis, 2011). Creative economy actors need to change the culture to suit the new demands (Wilkins & Dyer, 1988). Resistance to change is associated with slow growth or loss of market share. This inflexibility can prevent small companies from responding promptly to changes in the market, industry, or environment (Dayan et al., 2016). This gap also arises because culture is often resistant to change, and producing cultural change can be an unpredictable and slow process. On the other hand, culture is the main target of change. The main strength of the cultural change approach lies in its emphasis on community change and the potential for a more comprehensive approach to community progress (DeJoy, 2005).

The qualitative investigation also shows that, in terms of change, lack of promotion and motivation among creative economy actors, letting go of the old system which has been known to be very difficult to change (Stoffers & Mordant-Dols, 2015) is an extraordinary challenge. Therefore, it is important to innovate to survive in difficult times. Innovations that occur in creative activities or businesses will be higher when the willingness of creative economy actors to obtain higher competencies. Without the

willingness to acquire new competencies, businesses will not fully acquire the required competencies, which also means that their ability to innovate will be reduced (Steijn & Tijdens, 2005). Especially during this pandemic, it is essential for business actors to be pushed towards digital business such as implementing e-commerce due to restrictions. This of course aims to bring about more income (Tajeddini, Ratten, et al., 2017).

Different results were shown by Hutchison's research, which revealed that the COVID-19 pandemic forced people to radically change their culture to survive (Hutchison et al., 2021). The crisis challenges society to be proactive about change. The rational and normal approach does not apply in crises because of the ambiguity of the situation. A study of family companies in Europe during the Covid-19 crisis found that the crisis brought about unwanted cultural changes. Some of these changes can be good in terms of productivity benefits while others cause distress and uncertainty for those involved (Ratten, 2020). The existence of this gap is one of the cornerstones of this research. Therefore, this study aims to understand and explore the way the Penglipuran tourism village community survives amid the sluggish tourism industry due to the COVID-19 pandemic. It is important to understand and explore the way culture is assimilated with change to be still able to improve the local village economy.

2. Literature Review

2.1 Willingness to Change

Entrepreneurs' willingness to change signifies a willingness to contribute to the success of their business, especially their willingness to put forth prudent efforts beyond what is normally required to make their business successful (Vorina et al., 2017). Willingness to change is a person's positive behavioral intention toward implementing changes in structure, culture, or work methods (Stoffers & Mordant-Dols, 2015). The ability to change is closely related to the willingness to learn. A recent study found that the willingness to learn and change was considered the most important in the face of crisis conditions (Rainsbury et al., 2002).

Entrepreneurs with a more positive attitude about change will be more willing to accept job changes and be willing to step out of their comfort zone. As a result, they can acquire skills that will lead to increased business opportunities in the future (Ostroff & Clark, 2001). High willingness supports and contributes to change and reduces resistance to its implementation, while low willingness makes it difficult to adopt and implement proposed changes (Zeid et al., 2017). Moreover, Dayan et al. (2016) corroborate that willingness to change plays an important role in business activities.

2.2 Culture Change

Culture is a pattern of behavior, beliefs, ideologies, and values embedded and owned by a group. Changes in culture can be interpreted as a modified culture (Kezar & Eckel, 2002). Culture in the community is considered norms in the community that help shape members in the community. Through community culture, each member can understand the essence of community values and translate them into desired actions that are significantly important for community effectiveness (Basmawi & Usop, 2016).

Under normal circumstances, cultural values remain constant over time because the conditions affecting cultural background are also relatively unchanged. In fact, cultural values are considered to be modified only in the long term or very long term. Viewed from another direction, cultural change can stem from human psychology or social and ecological factors. When individuals are faced with conditions and behaviors that differ from those accepted in their cultural background, they follow a process of cultural eclecticism, in which they accept and adopt certain behaviors, reject others, and partially adopt others (Kostis et al., 2018).

Cultural change can occur in three stages, with the first being the unfreezing stage. The ambiguity of the unknown is acknowledged and the disconfirming evidence is acknowledged. An important part of this thawing stage is the creation of psychological security. In the second stage, there is a change toward the adoption of a new behavior. The third stage is refreezing, where new ways of behaving are internalized (Meyerson & Martin, 1987).

A community has a culture that broadly influences the behavior and expectations of its members. In contrast to behavior change, the approach to cultural change is more "top-down." The focus is on

understanding and often changing the fundamental values and beliefs within the community, which almost always involves working with community leaders (DeJoy, 2005).

Resistance to change can be seen as acceptable and negotiable or unacceptable and a barrier to being ‘handled’ or ‘managed’. Culture “represents an often unwritten sense of identity, a feeling of belonging to an organization. It provides ‘glue’ and understanding because it can help members understand events and change activities.” (Smollan & Sayers, 2009, p. 5). Changing culture on a large scale is a long-term endeavor and causes pain and suffering, especially when the change is managed on a top-down basis (Smollan & Sayers, 2009). Difficulties can arise when environmental changes are not aligned with the social and cultural patterns of political organizations (Anacleto et al., 2014).

2.3 Competence

Competence is an underlying characteristic of a person in terms of motives, traits, skills, self-image, social roles, or knowledge needed for effective performance (Sengupta et al., 2013). In the modern world, competence has always been the main obstacle that hinders efforts to move forward during today’s dynamic industrial movements (Basmawi & Usop, 2016). Competence development refers to activities carried out by business actors to maintain or improve functional competence and learning. It includes an integrative approach to development activities (De Vos et al., 2011).

The competence model should focus on the required behavior, knowledge, and skills, and facilitate communication about new strategies for dealing with a problem. In addition, competencies related to the ability to change, learn, and take the initiative should be explicitly integrated (Vakola et al., 2007). Competence mapping determines the extent to which various competencies related to a job are owned by a business actor to be successful in a work situation (Chouhan & Srivastava, 2014).

Competencies can be used to translate strategies into work-related skills and behaviors. With the knowledge and use of the information in the competence model and an awareness of the competence strengths and weaknesses, one can manage their future job or business success or apply the information to examine new business opportunities (Chouhan & Srivastava, 2014). Skills and competencies are the main drivers of efficiency, effectiveness, and business performance at large (Nagesh et al., 2017).

Competencies are not exclusively focused on technical knowledge or skills, but they also include the communication or language skills required for successful functioning in society (El Asame & Wakrim, 2018). The three main components of competence formation are knowledge possessed by a person, abilities, and individual behavior (Martini et al., 2018).

3. Methodology

This study uses a qualitative approach to help researchers understand people and what they say and do (Idrus & Priyono, 2014). The research method used is a case study, both in the process of data collection and analysis which explores information about a person, social setting, event, or group to understand the process and functions (Kurniadi, 2011).

Exploration helps to dig deeper into participants’ thinking to understand how the value creation process takes place. Qualitative techniques are suitable in this context because they are used to explore the meanings, individuals, or groups attached to a person or social problem (Creswell & Poth, 2007).

3.1 Research Sample

In qualitative research, the sample size is considered less important because the depth and richness of the research are covered by one or a few sample size characteristics of the qualitative genre (Alam, 2021). Nonetheless, general rules about sampling size in qualitative research that are characterized by specific paradigms have been proposed. This is at least one individual for the case study (Njie & Asimiran, 2014; Palinkas et al., 2013).

Table 1. Rules of Thumb for Qualitative Sample Size

Basic study type	Rule of thumb
Ethnography	30-50 interviews
Case study	At least one, but can be more
Phenomenology	Six participants
Grounded theory	30-50 interviews
Focus groups	Seven to ten per group or more groups per each strata of interest

Source: (Njie & Asimiran, 2014; Palinkas et al., 2013)

The sample size is generally small in qualitative research depending on the richness of data information, diversity of participants, breadth of research questions, methods of data collection, and type of sampling strategy (Moser & Korstjens, 2018). The selection of participants is based on the researcher’s assessment of which potential participants are most informative and can provide the best and most in-depth information that the researcher is looking for.

The unit of analysis in this study was the creative business actor in Penglipuran Tourism Village, Bali. The number of participants in this study was 10 participants. The location determination was carried out purposively considering how the creative business actors of Penglipuran Village (as a village included in the Top 100 Sustainable Destinations on the globe and the 3rd cleanest village in the world) can survive. The study was carried out in June-September 2021.



Figure 1. Penglipuran Tourism Village

3.2 Data Collection Process

Data collection methods in this study were participant observation and interviews. Participant observation is a method of collecting data through the participation and observation of groups or individuals. Interviews are another method of data collection in which the interviewer poses questions to respondents face-to-face, by telephone, or online. The qualitative research interview attempted to describe the meaning of the central theme in the participants’ world of life. The main task in the interview is to understand the meaning of what the participants say (Moser & Korstjens, 2018).

Table 2. Data Collection Methods

	Definition	Aim
Participants of observations	Participation in and observation of people or groups	To obtain a close and intimate familiarity with a given group of individuals and their practices through an intensive involvement with people in their environment, usually over an extended period.
Face-to-face in-depth Interviews	A conversation where the researcher poses questions and the participants provide answers face-to-face, by telephone, or via mail.	To elicit the participant’s experiences, perceptions, thoughts, and feelings.

Source: (Njie & Asimiran, 2014; Palinkas et al., 2013)

To provide a clear picture of how the will to change, cultural change, and competence play an important role in handling the Penglipuran touristic village during the COVID-19 pandemic, the

researchers conducted observations and interviews by asking semi-structured questions without limiting the answers from participants.

The research questions were:

- a) What businesses do you do apart from relying on tourism to meet your daily needs?
- b) Do the traditional stakeholders/customary elders initiate any change to get out of their comfort zone which does not only rely on tourism?
- c) Do you have other competencies apart from relying on tourism?

The participants were ten people who became the indigenous people of the Penglipuran Bali tourism village.

Table 3. Participant Data

No.	Participant	Age	Sex
1	Participant A	35	W
2	Participant B	52	M
3	Participant C	42	M
4	Participant D	49	M
5	Participant E	50	W
6	Participant F	30	M
7	Participant G	42	W
8	Participant H	57	W
9	Participant I	41	M
10	Participant J	38	M

Interview guides, coding sheets, photos, notes, and videos were used in data collection. Photos and videos were taken with the participant's permission. Data from the participants were then monitored and analyzed.

3.3 Data Analysis

The focus of participant observation is dynamic but it takes place in three stages: descriptive, focused, and selective. Descriptive means that the researcher observes (based on general questions) everything that happens in the setting. Focused means that the researcher observes a particular situation for some time with several areas of concern. Selective means that the researcher only observes very specific problems (Moser & Korstjens, 2018). Interviews were conducted between participants and interviewers and lasted between 30 and 90 minutes. Interview questions refer to the instruments that have been made.

After observations and interviews, the researchers started to validate and then analyze the results of the field notes. Triangulation method was used to analyze research data to ensure its validity (Creswell, 2007; Idrus & Priyono, 2014; Miles & Huberman, 2014; Sugiyono, 2013).

Table 4. Qualitative Data Analysis

	Case study
Transcripts mainly from Reading, notes, and memos	Face-to-face in-depth interviews, observations Reading through transcripts, assigning preliminary codes
Ordering	Descriptive categories and subcategories
Findings	Narrative summary of main findings

Source: (Njie & Asimiran, 2014; Palinkas et al., 2013)

4. Results and Discussion

Penglipuran Village is included in a touristic village because of its attractiveness in integrating culture, local wisdom, customs, accommodation, and existing facilities in the area. No doubt, Penglipuran Village is one of the villages that has been named the World's Top 100 Sustainable Destinations and is the 3rd cleanest village in the world according to the international magazine Boombastic (Adi, 2017). However, with the Covid-19 pandemic, it has become a challenge for the economic activities of the Penglipuran tourism village. Although the scale is limited, the data sources yield a rich and interesting variety of findings. These findings are related to the research question.



Figure 2. Penglipuran Village Environment

4.1 What Businesses Do You Do Apart From Relying on Tourism to Meet Your Daily Needs?

The interviews between participants and researchers showed that participants must have other business activities besides relying on tourism. Even though their income is reduced due to the decrease in tourist arrivals, they still rely on agriculture and animal husbandry. One participant said, *“The people of Penglipuran village are not worried about the decline in tourists due to COVID-19 because they had lived based on agriculture and animal husbandry before the concept of the Penglipuran tourism village was formed.”* Another participant said, *“Local villagers are trying to survive by making changes to stay away from depending on tourism by producing agricultural and livestock products that can be sold to various areas for restaurants and Hindu religious activities.”* This is in line with the latest literature. That is, the efforts made by the Penglipuran traditional village community are to return to nature through farming, selling products related to basic religious needs, and taking care of fields and bamboo to survive (Ramadhan, 2021).



Figure 3. Local Crafts

The interviews conducted by researchers concerning the willingness to change towards digital business through selling Balinese souvenirs and handicrafts via e-commerce have already helped clarify the point. One participant said, *“Village communities have been running e-commerce.”* That statement was supported by another participant who said, *“Village people sell various local art crafts made from bamboo; then there sell bags, cloth, and clothes using social media.”* The results of this interview are in accordance with previous research which explains that the use of social media and e-commerce (namely using Facebook, Shoppe, Instagram, and various other platforms) by the community will facilitate transactions without having to meet. This of course will help the people of

Penglipuran Village during the difficult times of the Covid-19 pandemic. They share photos or videos on social media to attract customers from various regions. When the customer has agreed, then they send the order to the customer. Willingness to change and taking risks encourage innovation and play a relevant role in the business (Dayan et al., 2016; Kostis et al., 2018).

This is in line with several studies that have noted that the Covid-19 pandemic forced a radical cultural transformation with much pain and suffering. Under normal circumstances, a structured and long-term gradual change program may prove to be more efficient in guiding village community culture in a broader direction (Harris & Ogbonna, 1998) in the form of verifiable stages or steps used to measure progress and impact (DeJoy, 2005).



Figure 4. The Road to the Bamboo Forest

Flexibility and the ability to respond to change are very important, especially during the COVID-19 pandemic. Therefore, even indigenous communities are flexible and able to operate dynamically and accept the world around them (Stoffers & Mordant-Dols, 2015).

4.2 Do The Traditional Stakeholders/Customary Elders Initiate Any Change To Get Out Of Their Comfort Zone Which Does Not Only Rely On Tourism?

Answering this question, one interviewee said, “The traditional leader is very influential in making decisions for the residents of Penglipuran village, including tourism and agricultural economic activities.” Another participant said, “In the face of the COVID-19 pandemic, a meeting of indigenous people was held to continue maximizing agriculture and local handicrafts that can be sold through social media due to the decline in the number of tourists.”

Cultural change interventions are, by their very nature, complex. Most culture change interventions target more than one cultural change domain, and the full and consistent implementation of the care process may require a long period (Shier et al., 2014). As a strategic step that can be taken, community leaders can react to negative responses from community members who are reluctant to change in the form of more open communication to increase the sense of ownership and involvement of community members in changing the process. In addition, members who tend to be positive can be used as supporters of the change program and encouraged to help change the perception of members who think negatively about change (Harris & Ogbonna, 2000). The willingness of community members to change is also one of the drivers of change. The influence of the leadership has a direct effect on the implementation of the change process and indirectly on its success (Stoffers & Mordant-Dols, 2015).

An important requirement for society and the economy to move towards innovative activities is an environment (culture) that encourages the free exchange of ideas among members of society. On the other hand, many cultural barriers can act to limit innovation output (Kostis et al., 2018). Cultural

practices can play a role in increasing vulnerability where they unite people within the village. Hutchison's research states that with the cultural change during the COVID-19 crisis, people are again using nature for their livelihoods by selling vegetables and raising livestock (Hutchison et al., 2021).



Figure 5. Temple

Besides, in anticipating the tourism economy, another participant explained, *“Efforts are also made by traditional leaders to revive tourism by implementing health protocols. Even though there are not so many tourists who come, the presence of tourists can help them as tourists buy entrance tickets, the proceedings of which are partly returned to the villagers and also from the sale of local handicrafts.”* Another participant added, *“Advertising through social media or e-commerce platforms helps their income in selling local handicrafts.”*

Those change strategies seem to work if they are culturally coherent or aligned (Kezar & Eckel, 2002). To change culture requires courage and skill not to fall victim to the culture of laziness and instead overcome it (Barth, 2002). The culture and daily practices in the community must support all kinds of change that occur both externally and internally. Culture must be in tune with change and provide values and beliefs to its members to support technology (Basmawi & Usop, 2016). This is in line with what has been done by the indigenous people of Penglipuran village, who have started to use technology in marketing tourism villages and local handicrafts.

4.3 Do You Have Other Competencies Apart From Relying on Tourism?

The results of interviews between participants and researchers indicated that participants must have business competence and rely on tourism. One participant said, *“Village communities must have the ability to farm and carry out entrepreneurship for their daily needs.”* Another participant suggested, *“Village communities can now rely on e-commerce to sell bamboo agricultural products, homestay, and handicrafts, although it is not evenly distributed.”*



Figure 6. Homestay

Previous studies have shown that training can also be a contributing factor in this regard. Azzura (2021) notes that training can provide a solution to the Covid-19 pandemic problem. Moreover, technology-based training can help transform (Jones, 1995), especially for the indigenous people of Penglipur village. In addition, the motivation of fellow community members can influence willingness to learn and the way perceptions of the relevance of training affect motivation (Dysvik & Kuvaas, 2008). Willingness to learn has a significant positive effect on the knowledge-sharing behavior of the trainer/mentor (Dong & Deng, 2016). Willingness to learn will be difficult if they do not desire or learn (Allen, 2001). Technological change can be considered an opportunity for individuals to learn new skills (Basmawi & Usop, 2016). Leadership support and community leadership can result in increased competence (Eilers & Camacho, 2007).

5. Conclusion

Penglipur Tourism Village, which has been named in the World's Top 100 Sustainable Destinations and is the 3rd cleanest village in the world according to the international magazine Boombastic, has not been spared the impact of the COVID-19 economic downturn due to many countries implementing lockdowns and several regions implementing social restrictions. However, the results of this study indicate that the indigenous people of Penglipur village have the will to change and are adaptive to cultural changes to use technology without eliminating customary norms to survive amid sluggish tourism. This can be seen from the activities of indigenous people who return to farming, raising livestock, and utilizing social media and e-commerce to market tourism village products, including local handicrafts.

6. Implications

6.1 Theoretical Implications

This research contributes to the existing literature related to willingness to change, culture change, and competence. Several studies had emphasized the importance of this for the Penglipur tourism village businesspeople. However, there was little theoretical knowledge about this relationship during the COVID-19 pandemic. This study tried to fill the gap by taking into account the fact that culture is often resistant to change, and bringing about cultural change can be an unpredictable and slow process. On the other hand, it should not be ignored that culture is the main target of change.

6.2 Management Implications

The findings of this study indicate that culture can change radically to maintain the sustainability of business actors in the Penglipur tourism village. The role of the local government is important in supporting and assisting business actors during the COVID-19 pandemic in the form of tax reductions, training, virtual events, and subsidies for Penglipur village businesses. The findings of this study also have implications for the Penglipur traditional village community to want to change by following digital developments in marketing the products they sell so that they can be enjoyed by consumers.

7. Research Limitations and Future Research

The limitation of this research is that it only focuses on one village and its implementation is carried out during the covid-19 pandemic. Future research is expected to be refined quantitatively, carried out in many touristic villages, and set to assess the impacts after the pandemic ends. It is also suggested that researchers who are interested in touristic villages should try to identify other factors to overcome business barriers and provide solutions for touristic village businesses during the COVID-19 pandemic. Investigating and identifying other factors will reveal many other new perspectives and insights from the industry.

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