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CREATING TOURISM ENTREPRENEUR THROUGH PRESERVING CULTURE IN THE VILLAGE OF PADANG TEGAL, BALI: SOCIAL CAPITAL IMPLICATION

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ABSTRACT

Gianyar regency is one of the areas in Bali which has fanatic society to their own culture. Despite globalization era can not be avoided and it is improving time by time. So, the authors would like to describe and explain social capital implication in creating tourism entrepreneurs through preserving the culture. This research is using experience approach by qualitative method. The research results are: first, globalization era has no impact on Gianyar society. In case Ubud (one of area in Gianyar) is a center of tourism but in Padang Tegal village has society who always obey to religion. Second, the society in Gianyar is not only obeyed to their local norm but also they help their regency to explore their tourism landscapes. Third, there are many strategies from society collaborate with government to preserve the landscape. Fourth, involving the young generation in preserving their own local culture. Fifth, *Tri Hita Karana* is the core principle in their social life. Can be concluded that social capital has essential roles in creating tourism entrepreneur through preserving local culture.

Keywords: social capital, culture, tourism sector

Introduction

Theft or claimed cultural heritage is not a new thing anymore. Deputy Minister of Education and Cultural Affairs Culture is Wiendu Nuryanti outlines that the claiming of Indonesian culture by Malaysia- began in November 2007 against reog Ponorogo, in 2008 claimed the song Rasa Sayange of Maluku, and in January 2009 there is a claim on batik (Marboen, 2012). Moreover, values began to disappear in society, among other things: say excuse me, kissing the hands of parents, and work together (Zahra, 2013).

One of the negative impacts of globalization which the entering foreign culture, which contrary to the local culture, consumer behavior, and capitalists who brought by foreign nationals are being imitated by local communities so that local wisdom going disappearing and declining the social capital. The positive impact is that improving the trade balance, fulfilling domestic needs that cannot be met by domestic production, is also an increase the tourism sector become very rapid. The impact of the development of the tourism sector can be seen in Table 1 below:

Table 1: Number of Foreign Tourists to Indonesia Year 2011-2013

Year	Tourist amount (thousand people)	Foreign exchange income (Billion US \$)
2012	8.044,5	9,1
2013	8.802,1	10,1
2014	9.435.411	11,1
2015	10.406.759	12,12
2016	12.023.971	12,4

Source: The Central Bureau of Statistics, the data is processed in 2012-2016

Based on BPS data, the number of international visitors who come to Indonesia in 2012-2016 above mentioned always increases the number of tourists, which directly in line with the inflow of foreign exchange received by the State. It has proven that Indonesia has a tourism spot which able to attract foreign tourists to come to Indonesia. The relationship among the public due to the need to obtain benefits or advantages lead to an attitude of individualism. Social capital does not grow naturally as a result of social relations but rather to mutual advantage. It is undeniable that good relations are created in the community or according to Bourdieu is beneficial friendly relations, so the network that is created is not a natural thing, but the network is formed for profit (in Yustika, 2010: 180).

The role of social capital is not only at the level of social life but also has a role in economic development. According to Caporaso and Levine (1992: 87-97) in the flow of the neoclassical market cannot provide public goods, resolve property rights issues, monopolies and externalities. The emergence of social capital theory turned out to provide solutions to solving problems that occur, for example: problems of provision of public goods that can be solved by the social capital that is by handing responsibility to the individuals within the group that would later lead to the closeness between the groups as well as more efficient so that public goods can be provided (Yustika, 2010: 200).

The increasing number of international visitors who come to Bali is the impact of the development of the tourism sector; it so intersects with local value there.

Table 2: The number of foreign tourists who came to Indonesia and Bali 2013-2017

Year	Indonesia		Bali	
	Total	Growth (%)	Total	Growth (%)
2013	8.802.129	9.42	3278598	11.16
2014	9435411	7.19	3766638	14.89
2015	10406291	10.29	4001835	6.24
2016	11519275	10.70	4927937	23.14
2017	14039799	21.88	5697739	15.62

Source: Central Bureau of Statistics, 2018

Table 2 shows that Bali has a higher growth in the number of foreign tourists who came directly to Bali than Indonesia. There is a significant shock in 2015 in Bali as 8.65% but increasing number in Indonesia. That shock happened in Bali because 2015 is the time when Europe faced an economic crisis so many Europe tourists prefer to come to the tourist destination around Europe. Surprisingly, 2016 becomes a tourist reformation to Bali. The number is significantly rising from 6, 24% to 23, 14% doubled higher than Indonesian. The declining number in 2017 as much as 7.52% is caused by Agung Mt eruption.

Increasing the number of tourists from year to year would also increase local revenues from the tourism sector. Various speculations have sprung up with the number of foreign tourists who come to Bali. It did not happen today, but for the first time, Dewata Island opens its lines for tourism. Some people think that Bali will not have a long time to withstand the swift currents of globalization even Bali be a memory in the eyes of the world as a lost paradise. According Durtain (1956: 21) in Picard (2006: 144) "over time, the Hindu soul who was born in Bali ten centuries ago is increasingly difficult to survive and began losing its character due to the influence of Modern Indonesia that will be destroyed". But on the other hand, Elegant (1987: 9) in Picard (2006: 146) argues that "hamburger stalls, disco, and Kentucky Fried Chicken and variety uniformity of the modern world will not break the culture of Bali. Bali has thousands of years people suffered invasion from out of Bali, and every time they able to deal with strengthening their identity. The structure of the Balinese people is so strong and flexible to be defeated simply by money. "

Ubud is one of the popular tourist destinations in Bali. According to Masato, Ubud becomes the top 25 Asian destinations Tripadvisor. Much can be done by tourists who come, not only to enjoying the dance but also can feel the life during society (Farhan, 2013). Life in the community that can be felt by the tourist reflects the lives of the people in the neighborhood. Ubud community still maintains social relationships within the community. When Raja Puri Agung Peliatan IX, Ida Dwagung died, and the Pengabean ceremony will be held, people flocked to helped carry Bade or the place of course that as high as 25 meters with voluntary and can be seen by tourists. According to Komang Ello residents Peliatan Village, Ubud, residents volunteered to help with pleasure (Widarti, 2010).

Preservation of culture by the people of Ubud which in line with the development of the tourism sector to attract writers to identify and seek answers about the efforts undertaken by community and the government in preserving the culture in the era of globalization. At the time, the rampant theft of cultural and traditional values began to disappear in some areas; otherwise, Ubud exists in a culture that became a tourist attraction. In keeping with the culture and tourism

that involves community certainly there is the role of the social capital in them. Following the title of this study, the researchers wanted to know the role of the social capital in empowering communities to preserve the culture and tourism sector development in Ubud and its relationship with the public welfare obtained from the social capital that has been established.

Theoretical Framework

Community empowerment improve public welfare

The background of empowerment by Sitepu (2005: 186) came from events that occurred as a result of the concepts that made the developed countries and then applied to develop countries (poor) which cause misery in the country. The effects left by the construction of, among others, people are increasingly poor, corruption, and dependence on developed countries. As a result of the phenomenon that occurs when the birth of a new paradigm about development (empowerment) community. The aim of empowerment is to society's independence and internal strength. According to Sayogyo (1999: 6) in Mawardi (2007: 11) one of the requirements that must be met to stimulate the birth of a social movement that originated in the local community is a top-down approach is replaced with bottom-up. Society becomes the subject and the main actors in rural development activities. So that people can accept the failure and success of the program because the community is also exploring issues and needs, planning, implementation, well monitoring.

Welfare has a close connection with the community empowerment because welfare is one of the objectives to be achieved in community empowerment. Welfare is an achievement that gains access to both material and non-material as outlined in Law No. 6 of 1974 on the necessary provisions of social welfare, Article 2 (1) of the notion of social welfare.

“social welfare is an order of life and livelihood of social material and spiritual benefits which overwhelmed by a sense of safety and peace of the inner and outer, which makes it possible for every citizen to convene an attempt to fulfill the needs of which physical, spiritual, and social as well as possible for themselves, their families as well as the society by upholding the rights and obligations of the people according to Pancasila.”

According to Midgley (2000: xi), under Suharto (2006: 2) humans have a good situation when human life secure and happy for the basic needs of nutrition, health, education, housing, and income can be fulfilled and when humans get protection from the risks that life-threatening.

Role of social capital in public life

Social capital is an asset that is built in every individual, which is the result of good community relations. The social capital theory was first found in the writings of Pierre Bourdieu published in the late 1970s entitled "Le Capital Social: Notes Provisoires." However, because the article was published in French, so as not to attract attention from other scientists, especially social and economic scientists. In 1993 Coleman reviewed the same thing and raised the same topic on social capital in the English language, that "Social Capital in the Creation of Human Capital."

Then after the article is published directly into a discussion of great interest to scientists for Economic and Social Affairs, as the social capital brings together two disciplines of Economics and Sociology (Yustika, 2010: 178). According to Coleman (1988: 102-105) in Yustika (2010: 182), there are three forms of social capital, namely: (1) the structure of liabilities, expectations, and beliefs, (2) Information Network, and (3) norms and sanctions. In contrast to Coleman that combines network and information into a form, Bourdieu, as laying the initial concept of social capital defines social capital is a resource that is bound to bring a lasting network so

intertwining a mutually beneficial friendly relation (Yustika, 2010: 180). Social capital is created when the relationship between the changes in accordance with a manner that facilitates action, social capital does not have a form but manifested in relations between people (Coleman, 2008: 373). Wealth can sometimes give someone an arrogant and tend to individualism; it makes the bulkhead between individuals that lead to a bad network; information is not provided voluntarily but in business. It is then diluting the values in society. People who are in the business pressures if it cannot survive then it will disappear from circulation and to transition to other professions which are considered easier to live. If it happens in a conservationist culture, the fewer people who preserve their culture and are slowly going extinct, it would require strong social capital among the public to bind such a good relationship so that people can achieve the same goal.

Cultural preservation as supporter of tourism sector

Culture is a whole system of ideas, actions, and personal work in the context of social life, which made man belonged to learn. The culture, according to Koentjaraningrat (1979: 186-187) in Oktinaldi (2012: 21) There are three forms, namely: 1) ideas, ideas, values, or norms; 2) the activity or a pattern of action in the community; 3) the object or work.

Tourism, according to Law no. 9/1990 is an activity trip voluntary and temporary, and the trip was partly or fully aiming to enjoy the attractions and tourist attractions. According Yoeti (1996: 12) is often regarded as a frame of tourism economy, but it is a series of economic power, environmental, socio-cultural global nature. Benefits than the preservation of the tourism sector, among others: 1) the preservation of the culture and customs, 2) an increase in the intelligence community, 3) the improvement of health and freshness, 4) the preservation of natural resources and sustainable environment, 5) maintenance of ancient relics and heritage; etc.

Research Method

Research approach

In a study titled Empowering Communities in Preserving Culture and Tourism Sector Development through Social Capital in Ubud, Gianyar, Bali using social capital as the unit of analysis. Then the appropriate research methods are qualitative methods in accordance with the naturalistic research methods were included in the qualitative research that researchers in collecting data is emic, which is based on the data source view is not the view of researchers (Sugiyono, 2008: 6).

According to Strauss and Corbin (2013: 5) Qualitative methods used to uncover and understand something of a phenomenon that has not been revealed. Qualitative methods can provide details about the complex phenomenon that is difficult to disclose using quantitative methods. In view of the qualitative research by Sugiyono (2008: 207) a symptom exhaustive or cannot be separated, so that qualitative researchers do not specify research-based study variables, but also consider the social situation of something that is studied as a perpetrator, and activities interact synergistically. In accordance with the phenomenology approach that is focused on the subjective experience of man and the world she lived, this research using phenomenology as an approach deemed appropriate. Researchers in view Phenomenology attempts to understand the meaning of events and linkages between people who are in a situation (Lexy, 2004: 17).

Data collection technique

In the field of data collection, this study used two kinds of data, namely primary and secondary, to complement and comparison rather than phenomena.

Research location

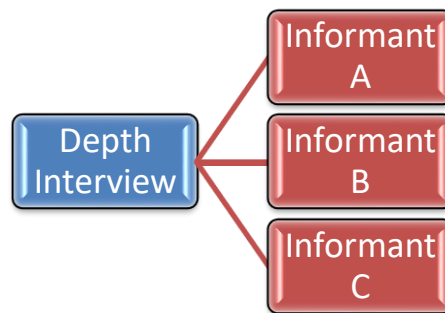
In accordance with the theme and a title that has been the location will be used as an area of research is in the village of Padang Tegal, Ubud Village, District of Ubud, Gianyar. Many art and cultural performances presented in Ubud regularly is a tourist attraction in the cultural field. Cultural tourism becomes the primary icon that is commonly called cultural tourism.

Data analysis technique

In qualitative research, data analysis was done at the time of data collection took place and after the collection of data within a certain period. Miles and Huberman (1984) in Sugiyono (2008: 246), suggests that activity in qualitative data analysis, carried out continuously until completed until the data is experiencing burnout. Activities in the data analysis, namely: 1) the data collection phase, 2) the data reduction phase, 3) the presentation of the data, 4) verification, and conclusion.

Data test validity

Data validity test is necessary to do in order to convince researchers to the conformity of the data obtained in the field. Sugiyono (2008: 270) reveals that the credibility test data against data from qualitative research, among others the extension of observation, improved persistence, triangulation, discussions with colleagues, negative case analysis, and member check. In a study to test the validity of the data using triangulation. Sugiyono (2008: 274) states that triangulation is to check the data have been obtained from several different sources. So from different sources can be answered phenomena that occur in the field.



Source: Sugiyono (2008: 242)

Picture 3: Triangulation Model Source

Triangulation Models sources considered in accordance with the study because informants were selected in this study was composed of several groups of people who contributed associated with the development of the tourism sector. To get the validity test is obtained from the concluding statements of different informants, expected from multiple interviews with several sources to get answers on the phenomena that occur in the field.

Discussion

Awig-awig as community life guidelines

In the village of Padang Tegal, values and norms made in writing contained in legislation the Pekraman traditional village called *Awig-awig*. Its function is to guide the life of society that must be complied with by local villagers also by newcomers who arrive in the area. The people themselves who make and approve these laws, the public is also required to be run according to the agreement. The function of the Pekraman traditional village and *Awig-awig* must be

obeyed by communities to ward off the adverse effects of the many cultures that entered. Diverse cultures brought by tourists who come are not a problem for local residents. Instead, it has become a source of knowledge and inspiration to add a major tourist attraction in the area. Applicability of moral sanction that is part of *Awig-awig* be a control not to do arbitrarily. The impact of the strong relationship that exists kinship or group can pose negative implications, i.e. difficult access for individuals or groups outside individuals to enter. This is due to access restrictions outside parties to obtain the same opportunities (Yustika, 2010: 195). The negative impact of social capital in the community ensued Padang Tegal, which limits access to outside parties listed in the village *Awig-awig*.

Creating a trust to get trust

Padang Tegal community believes *karmaphala*, so they are more cautious in taking action, including in socializing too trusting. Mutual assistance is one of the preserved cultures of Padang Tegal community because the community works together in social activities. In the 2013-2018 fiscal year, RENSTRA BPMD listed Village Community Empowerment Agency program that is in Chapter E. Programs and activities section 2. Activities point h. Month Bhakti Mutual assistance Community. Mutual assistance as a form of community cooperation is a government program to preserve the culture. Not only as a culture that wants always to be preserved but also to increase public confidence to be able to cooperate. Mutual assistance for the people of Padang Tegal is mandatory. This corresponds to a value that has been agreed. Many alternatives can be selected to achieve an objective. The community of Padang Tegal, for example, they use attendance as an alternative to collect citizens. With the attendance in each of their agendas, not only the mutual assistance, when there are people who grieve attendance was still present so that people know who the people who missed the meeting at the time. Although social activities should not be binding, but to preserve the customs and unite the community, then it is binding as absences to be an alternative unifying citizen.

With public awareness, Padang Tegal to function in society, people give credence to all circles also for the government to carry out administrative duties. The government does not necessarily use trust in vain. If the government's decision, according to the will of society, the government must make adjustments. The Government also provides confidence that the public is able to function properly.

Build cooperation through extensive network

Networks can help a person in the field of work, and social capital is an important point in addition to the trust in order to obtain financial benefits. The more extensive the network of a person to minimize the transaction cost. The amount of tourism entrepreneurs in Padang Tegal is the impact of the network. If at first the people of Padang Tegal majority are farmers and artisans, tourism entrepreneurs are now also increasing more and more. This was triggered by the network that was built in the community, where people share knowledge and experiences with family or friends, then develop creativity and innovation in the world of tourism in Padang Tegal.

Network configurations illustrate how to establish cooperation with whom the initiator. The organizations involved are organizations or actors that participate in the network. Wide network capable of providing a beneficial effect even during unexpected or during an emergency that is the function rather than the network itself.

Ease of accessing information in a network

Aspiration, as information is submitted to meet the needs of the public, can now be delivered more easily. Because the purpose of the development itself is in the public interest so that the society who knows better what they need. Empowerment effort required the active participation of the community. It is expected to create an independent society that is able to walk without government assistance. So the task of the government agency in this case only motivates the community and completes the necessary administration after the information of a given society.

Although the flow of information between government and society becomes easier, not all of informing get a direct response. One of the constraints experienced in establishing the foundation Pak Dewa Pancadatu with three dance studios in it, namely, studio Pancadatu, Windu Lestari, and Tunable Kumala is also experiencing the problem due to licensing.

Complicated administrative regarded by the public, make some people prefer not to convey their needs to the government and wait for the government to know the circumstances that occurred in the community. There are two effects at once due to the information reaching the government, namely:

1. Positives: people find a way on their problems so that people become self-sufficient by itself.
2. Negative: public relations with the government declined; the government does not know the needs of the community.

From the above problems, not all people remain silent keeps information that can be an asset to the area. In the tourism sector, the community has been active in exploring locations that can be a tourism visit. If there is a location information to develop a community, then immediately submit it to the government. Afterward, the government took to the field to verify the information obtained.

Padang Tegal community uses *Ikul-kul* as resources given to their traditional leaders. The sound of the gong was understood also listed in awig awig is one medium of information, when the sound of the gong, the public are obliged to gather in Banjar. It is no longer a bid but mandatory for the community. It is an effort to empower communities. Membedayakan community to keep the tradition and empower people to have a sense of a thing that happened. Not only sound *Ikul-kul* as a means of delivering information, but there is also information delivery by mail (in writing) to deliver the direct (oral). If the government agency running a program that requires the direct involvement of the community, then the information will be more easily get into the hands of the community with the help of village officials Bendesa well as underneath.

Through the four studied social capital in the community of Padang Tegal, there is one major capital could trigger social capital, i.e., values, and norms. The village of Padang Tegal community that upholds the religion and culture, of course, is to maintain his relationship with God and relationship with nature and man as a creation. Values and norms listed awig awig as guidelines for living in society have an impact on the bond of human relations (network), then arising trust their fellow human beings are ultimately one's flow of information readily available.

Tri Hita Karana as a platform of social capital in the globalization era

Tri Hita Karana as a supporter of Social Capital in the Era of Globalization. *Tri Hita Karana* is not only implicated in social life but also the building, or even household management also uses this principle. It was made for people can obey *Tri Hita Karana* in their daily life. In

building management named *pelemahan*, *pawongan*, and *pahrayangan*. Tourism investors in promoting their business also should use the *Tri Hita Karana* concept. It based on in Government act chapter X that are rules about *Tri Hita Karana* in every promoting and managing tourism business.

Human's relationship with God is a form of devotion to God who gives sustenance not only financial but also the safety, health, peace, etc. By believing that maintaining a good relationship with God, then God will reciprocate by giving good things to his people. With

Armed with this conviction, Padang Tegal community to preserve the culture that is part of their religious ceremonies. People who have the same goal which is to worship God bring togetherness among his people. In the activities required to worship in Hindu ceremonies, supporters, such as dance, music, offerings and so forth. Departing from this, the community-bulging crowd to meet the need to equip worship together.

Mutual respect religious people have been executed in the Padang Tegal community for centuries. Although many different beliefs as human relations they want to cooperate or help each other when needed. This is because people who believe in the law Karmaphala. When a person to do good it will grow and get yourself a favor, and vice versa. To capitalize the belief that people are trying to have harmonious social relations. In addition to his desire Padang Tegal community to help each other, there are also government efforts to assist the community in maintaining social relationships. Such as carrying out activities in Banjar along both routine and impromptu

The third concept in the *Tri Hita Karana*, the human relationship with nature, including that of plants, animals, and the environment. Nature is God's creation that helps people to be able to carry out daily activities, ranging from shelter to make a living. It would require special treatment of the people of Padang Tegal to safeguard the environment, especially as a regional excursion.

Three *Tri Hita Karana* philosophy exists in social capital in the community of Padang Tegal. In the third, maintaining the relationship, has also created values, norms, beliefs, networks, and information constitute social capital. In keeping the human relationship with God, man is expected to abide by the rules, to distinguish between good and not good to do, obligations, and rights can be in balance. It is contained in values and norms, but it raised the confidence of the people to the Lord. The relation between human beings established a network and delivery of information and confidence in the relationship. It also formed the values and norms to maintain relationships in the community so that a person does not act according to their own desires. The relationship well is then able to be capital between people to each other and broaden the network that would be useful in developing themselves and the achievement of objectives. In the human relationship with nature also has an advantage not only in terms of the spiritual but also in tourist destination-keeping the same nature by keeping the existence of place for tourism, especially ecotourism.

Role of social capital to cultural preservation and development of tourism sector

Cultural tourism is an icon of tourism in the village of Padang Tegal, Ubud is the impact of cultural preservation that has been made public of Padang Tegal. The impact of cultural preservation is the emergence of the tourism sector of both nature and culture can be a land for the people to benefit materially. Today, along with the opening of a large market cause traffic between countries becomes easier. Not only in trade but the world of tourism has also experienced growth. Seen from the of visits is increasing, as in table 5.1 increase in the number

of tourist visits to attractions in Ubud that is managed by the government and private Gianyar regency from 2011 until 2013.

Table 4: Developments of Number of Tourist Arrivals to Attractions in Ubud Managed by Public-Private Gianyar Regency of the Year 2011 until 2013.

No.	Name of tourism spot	2011		2012		2013	
		Foreign	Domestic	Foreign	Domestic	Foreign	Domestic
1	Museum Rudana	4.911	4.121	7.740	6.934	2.960	3.890
2	Museum Neka	40.597	3.509	35.855	3.480	37.600	4.403
3	Museum Arma	7.516	493	17.388	554	23.488	397
4	Museum Ratna Warta	22.043	3.218	29.265	1.786	35.087	1.659
	Amount	75.067	11.341	90.248	12.754	99.135	9.349
	TOTAL	86.408		103.002		108.484	

Source: Tourism Bureau, 2014

Although domestic tourists had decreased in 2013, the overall number of 3,405 tourists visit does not decline. On the contrary, increased. From 2011 to 2012 the number of tourists rose quite a lot number of 16 595.

The arrival of tourists into the spirit of the villagers of Padang Tegal to always innovate and be creative. In addition to fulfilling the desire for an artist in work, the growth of the tourism sector can become a means of showing the work, can also be media trained and ordering themselves to hone their talents.

Culture traffic become innovation and development of tourism sector

Although the people of Padang Tegal direct contact with foreign cultures brought by tourists, people still keep their own culture. It is the influence of religion because the culture So when running this religious culture to survive. Not that by maintaining the culture Padang Tegal not accept the technology nor the product of the times, but because it has strong principles, which is considered a bad influence becomes faded. High awareness of the community is key to the preservation of cultural hereditary. Culture cannot be run by just one generation, but it should be lowered. Society in Padang Tegal provides early education to young people, through training in the studio, at school, through the race, and other activities that can be a means of cultural education from an early age for children. Since early, children have been taught the art of good deals in art, sculpture, gamelan, and so forth. This is done through a pilot, that parents encourage children are directly involved in art activities. It is also a great desire of young people to preserve their culture and provide innovation to the existing art.

Now tourism entrepreneurs began to collaborate with artists to develop their business. As business cafe that serves Balinese art and cultural attractions. This is in order to attract the number of visitors. Not only are employers increasingly creative, that sort of thing also encourages artists to get creative to present the appearance that attracts. Near the village of Padang Tegal in Ubud, is not the main object of nature. Its main attraction is cultural tourism. Tourists can see art performances almost every day, practice dancing and gamelan, and will encounter a culture that is preserved there.

Tourists who come to the village of Padang Tegal increase in line with the growing recognition of cultural tourism there. Despite some decline in tourist arrivals as a result of the first Bali bomb blasts, but now slowly began to increase the number of visits. The incidence of bomb blasts have been a disaster even though the incident did not occur in Ubud, but the impact is felt even spread to Ubud.

In keeping the existence of culture to develop the cultural tourism sector in Padang Tegal done not only by the community alone. The government also intervened in keeping, but in this case, the indigenous government has a greater influence on keeping the culture and tourism sector in Padang Tegal. This is due to the existence of customary law are adhered to the whole community, and customary laws are considered more severe than official sanction. Various efforts in maintaining social capital to preserve the culture and develop the sector, one of which is the presence of Pecalang at customs police guarding the surrounding environment in order to avoid things that are considered to be not in accordance with regulations. A curfew for the tourism business according to the agreement, as well as things that are suspicious and may damage the culture. To maintain the preservation of culture for the development of the tourism sector, the role of social capital is needed. Because people can not do it individually, but need strong coordination and cooperation in carrying values and customary norms. The creation of a network that is not only the local community but with foreign countries so that the tourism sector is growing and demand as well as to get the flow of information that is useful to develop the tourism sector.

Role of social capital to the welfare improvement

Welfare is not only judged based on whether or not a lot of material that a person has. Spiritual welfare can be obtained when a person reaches his goal, finishing his work, have health, and so that is not a material one. However, the material well-being that when a person can meet their basic daily needs.

Spiritual wellbeing as impact of cultural preservation

In preserving the culture that is part of the religion, the people of Padang Tegal form of spiritual well-being were high compared to material welfare. For those following the material welfare rather than spiritual or mental well-being. The gratitude of the gift that is obtained is a form of achievement of spiritual welfare. In preserving the culture of the society, which is not considered an obligation of emphasis that encourages people to continue to maintain its culture. In a culture preservation society conducted jointly, an attempt to achieve spiritual welfare. With the relationship in society, then someone will get spiritual welfare, such as the task to be done together.

People of Padang Tegal follow his instincts to continue to maintain the culture in various ways, such as dance, painting, sculpture, and activities associated with the local culture. It is merely not only for the fulfillment of obligations as villagers Pekraman, which must comply with the rules in awig awig, but a personal desire for preserving the culture is closely related to the worship of God.

Economic welfare as a result of the development of the tourism sector

Padang Tegal's economic welfare of the community comes from the growing tourism sector. Closely related to culture and tourism in Padang Tegal, because tourism is presented cultural tourism. So, in addition to the spiritual welfare of society can dig physical or material prosperity through tourism sector. Suharto (2006: 14), social welfare, including a process or a conscious effort is made individually, social agencies, community, and government to improve the quality

of life through the provision of social services and benefits. Increased material welfare is also required in addition to spiritual welfare. Padang Tegal community welfare in terms of economic changes along with the development of the tourism sector. People who used to be a farmer, now turned into a tourism entrepreneur, though not all. This is the impact of increasing tourism businesses, which then requires land for building so that alternative providers of agricultural land into land for construction or tourism location.

An action would certainly bring the risk of each, the development of the tourism sector but the agricultural sector into decline. However, the greater value offered is the society has a better standard of living, prosper economically. Community patterns that are changing do not change the social order in social life. The development of the tourism sector which can become a means for the community to increase revenues, it also increases people's creativity for innovation and creativity to develop the business.

Transitional livelihood is an attempt to meet the company needed to live increasingly expensive. Tourism potential continues to be extracted by the public, and the government could be a new alternative to the expansion of the tourism sector. The development of the tourism sector was able to make an impact on the economic welfare of society. Farmers who once said only eat once a day now after working in the tourism sector to three times a day. So economically prosperous society already for inadequate basic needs.

Conclusion and Recommendations

Conclusions

Based on the results of the analysis, the conclusions and recommendations can be expressed in this study are as follows:

1. Preserving culture is a form of worship to God for the people of Padang Tegal. Traditional art is devoted to religious rites, while contemporary art is the creation of the community as a panorama of cultural tourism. People who have been to preserve the culture and is engaged in the field has opened the way for tourism gateway to growing.
2. In Padang Tegal, Ubud, there are two systems of government, namely: government administrative and tribal governments. Government agencies assist the community in terms of administration and the government of customs duty to maintain harmony residents to avoid internal conflicts also take care of the customs and culture in the community. The role of the tribal governments is considered more dominant than government agencies. Efforts in cultural preservation and development of the tourism sector in this global era, namely:
 - a. Awig awig, customary laws that contain values, norms, and customs sanctions, as well as any citizen activities such as gotong-royong, then cues to provide information to the public such as Ikul-kul contained therein. In the manufacture Awig awig done by the whole community in the Great Parume.
 - b. Their traditional village pekraman charge of controlling every good citizen's social activities to religious rituals.
 - c. Pecalang, customs police in charge of maintaining public order and security. Preserving culture in charge of providing security in performing religious rituals. As for tourism served as a control so that the tourism entrepreneurs into orderly accordance with the agreements that have been made, such as a curfew.
 - d. Involving young people in the activities of cultural preservation.
 - e. Tri Hita Karana as the foundation of social life as well as social capital. Application of Tri Hita Karana meaning in all aspects of Balinese life, not just religious social

life, also in the form of a house, in terms of tourism is also tourism entrepreneurs should practice these principles.

3. The effect of social capital contained in Padang Tegal community not only the positive, the negative impact of any one part of the impact of social capital, namely: the difficulty for outsiders to get the same rights as the original inhabitants of Padang Tegal.
4. Tri Hita Karana into other forms of social capital for the people of Padang Tegal. Armed with the philosophy of the community to maintain a good human relationship with God, man and man are also human beings with nature. So the values, norms, beliefs, networks, and information can be run either in the community for people practicing these principles.
5. Welfare has two properties, namely, physical and spiritual. Functioning social capital to improve both physical and spiritual welfare. In the preservation of cultural obtain spiritual welfare. The temporal welfare society is obtained from the development of the tourism sector. Conversion of agricultural land causing some people who used to work as farmers now become a tourism entrepreneur. Moreover, the standard of living increases; if we were only eating one now can be 2-3 times.

Recommendations

1. The community empowerment should be done jointly by the government and society. If tribal governments and communities have cooperated, then the role of the government department becomes the thing which waited by people.
2. The existence of a special platform for old artists such as art galleries or special elderly community to jointly create. Benefits derived from the formation of the container, are: (1) young artists can share knowledge and experience of his predecessors, (2) the old artist could create or distribute desire assisted by young artists, if required, (3) be a tourist visit , tourists will be introduced to all artists young and old, who has been working in the arts in preserving Balinese culture, (4) spiritual welfare and temporal older artists who began marginalized.
3. The existence of official rates applied to standard in the tourism business in Padang Tegal, from each business and a classification that may be classified, such as hotels, and tour and travel services. If all have the same standards and have been approved, then this will have an impact on income distribution. Tourists will not be looking for travel from a remote location because of cheaper prices, and travelers are expected to use the services closest to the location.

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