

# Bali Island: Exploration of Historical Travel and Cultural Identity

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**Abstract:** *This research explores the historical journey and cultural identity of Bali Island, a famous tourism destination in Indonesia. Using a multidisciplinary approach, this research explores the history of the island from the perspectives of archaeology, history, cultural anthropology, and literature studies. Through analysis of historical documentation and interviews with local residents, this study identifies the factors that shape Bali's unique cultural identity, including the influence of Hindu-Buddhism, Islam, and Dutch colonialism. Research methods involve surveys of historical sites, analysis of cultural artifacts, and tracing historical narratives through classical and modern texts. The research results show that Bali's long history has formed a rich and complex cultural identity, with influences from various different cultures. Social, political, and economic changes in the island's history played an important role in the formation of Bali's diverse identity. This research provides a deeper understanding of the relationship between Balinese history and cultural identity, as well as its relevance in the current global context. Practical implications of this research include a better understanding of tourism potential, cultural heritage preservation, and sustainable development on the island of Bali.*

**Keywords:** Bali Island, Historical Travel, Cultural Identity, Bali History, Cultural Heritage

## I. Introduction

The island of Bali, often referred to as the "Island of the Gods," captivates the world with its stunning natural beauty, rich culture and the friendliness of its people. However, behind its charming charm, Bali has a rich and complex history. The history of the island of Bali is important to study because it plays a central role in cultural, religious and social development in Indonesia. Bali has a rich and unique cultural heritage, including art, dance, music, architecture, and spiritual traditions (Hitchcock, & King, 2010). Understanding its history helps us understand the origins and development of this culture.

Bali is the only province in Indonesia with a majority Hindu population. Its rich history of Hinduism and interactions with other religions in the region provides insight into religious tolerance, cultural syncretism, and the dynamics of religious diversity in Indonesia. Bali is one of the famous tourist destinations in the world. Understanding its history helps tourists and travelers understand the cultural context, traditions and local practices, which can enhance their experience when visiting. Bali's history covers the period of Dutch colonialism, Indonesian independence, and the modern era. Understanding social and political changes in Bali can provide insight into local political dynamics, economic changes, and development challenges in the region.

Bali's history also includes traditional practices in environmental management, such as the subak system (rice field irrigation system) which has existed for centuries. Understanding this history can provide inspiration for environmental conservation and sustainable practices in the future. Studying the history of the island of Bali not only helps us understand its rich cultural heritage, but also provides insight into various aspects of life and change in Indonesia and the wider world. Let's dig deeper to understand the long journey of the island of Bali through various eras.

## II. Discussion

### 2.1 Pre-History

Although written records of Bali's history begin during the Hindu-Buddhist kingdom in the 8th century AD, archaeological evidence shows that the island has been inhabited since prehistoric times. Remains of pottery, stone tools, and other relics have been discovered, revealing the existence of the island's first people. Archaeological evidence shows that the island of Bali has been inhabited by humans since the Paleolithic era, which means more than 2 million years ago. Discoveries such as stone tools, pottery remains, and other relics provide evidence that prehistoric people have lived on the island since very early times.

1. Sitakok: Sitakok is a prehistoric site located in the eastern area of Bali Island, around Mount Agung. The site yielded archaeological finds such as stone tools, pottery artifacts, and prehistoric burial remains. Archaeological research at Sitakok began in the 1970s. A team of archaeologists from Indonesia and abroad, including experts from Udayana University and the Denpasar Archaeological Center, have been involved in excavations and research at this site.
2. Cekik Site: Located in the Jembrana region in northwest Bali, the Cekik Site is an ancient site that provides insight into the lives of prehistoric Balinese people. Discoveries at this site include remains of pottery, stone tools and other artifacts.

This site was discovered in 1966 by a team of Dutch archaeologists led by Dr. J. Krijgsman. Further research was then carried out by Indonesian archaeologists and other international teams.

3. Garba Cave Site: Garba Cave is an ancient cave located around Pesinggahan Village, Klungkung Regency. This site contains prehistoric wall paintings that are thought to date from the Neolithic period. Initial research at this site was carried out by Dutch researchers in the 1930s. Then, in the 1970s, a team of archaeologists from Indonesia carried out further research in this cave.
4. Gilimanuk Site: This site is located at the western tip of Bali Island, around the port of Gilimanuk. Discoveries at the site include remains of stone tools and pottery that provide insight into the lives of prehistoric people in the region. Archaeological discoveries in the Gilimanuk area have occurred over the last few decades. Research and excavations at this site were carried out by various teams of archaeologists, both from within and outside the country (Vickers, 2012).

In pre-historic times, agriculture and animal husbandry were the main activities of Balinese people. They developed sophisticated irrigation systems to support their agriculture, which contributed greatly to their success in producing abundant food resources. In the pre-historic era on the island of Bali, agriculture and people's lives were greatly influenced by the natural environment, social systems and spiritual beliefs.

One of the characteristics of agricultural culture on the island of Bali is the subak system (Covarrubias, 1995). This system is a complex and well-organized rice irrigation system, which allows productive rice farming in contoured and hilly areas. The subak system not only functions to distribute water evenly to rice fields, but also becomes the center of social and religious activities in the community.

Pre-historic Balinese people tended to live in well-organized communities. The Subak system, for example, requires cooperation between farmers in water management and agriculture. Apart from that, religious activities and other social activities are also an integral part of communal life. Prehistoric communities in Bali also used traditional technology in their daily lives, such as agricultural tools, household utensils and other tools made from natural materials available around them.

Although written resources about the pre-historic era on the island of Bali are limited, archaeological evidence, art and other cultural practices provide a picture of social life and agriculture at that time. Understanding this period helps us appreciate the cultural roots and social systems that were the basis for Bali's development into what we know today.

Archaeological evidence also shows the existence of spiritual practices and religious beliefs in pre-historic Bali. Ancient sacred sites and ritual artifacts highlight the importance of religious aspects in the lives of prehistoric Balinese people. In the pre-historic era on the island of Bali, spirituality and belief played a central role in people's lives. Although the details may vary and be difficult to fully understand without written records, archaeological and artistic evidence provides insight into the religious and spiritual practices of the time.

Pre-historic Balinese people are believed to have practiced the worship of various gods and spirits who were believed to inhabit their universe. Archaeological artifacts such as statues of deities and statues show that the worship of spiritual entities was an important part of daily life. The spirituality of pre-historic Balinese society was closely related to nature and the surrounding environment (Soekmono, 2002). They believe that nature has spiritual power and that a harmonious relationship with nature is the key to success in their lives.

Pre-historic Balinese people likely held various types of rituals and ceremonies as part of their religious practices. These may include ceremonies related to agricultural cycles, births, deaths, and other festivals that celebrate their connection to the gods and spirits. As part of their religious practices, pre-historic Balinese people may have also made sacrifices and offerings to gods and spirits. This could be an offering of food, flowers, or other items believed to have sacred value.

In addition to structured religious practices, prehistoric Balinese people may have also engaged in more personal mystical or spiritual practices, such as meditation, yoga, or contemplation of nature. Although information about the spirituality and beliefs of the prehistoric Balinese people is limited, archaeological and artistic evidence provides an insight into the diversity and complexity of their belief systems. This spirituality formed the basis for the later development of a more structured Hindu-Balinese religion, which remains an important force in Balinese culture and society to this day.

### **Art and Cultural Expression**

Art and cultural expression were also an integral part of the lives of pre-historic Balinese people. Cave paintings, rock carvings and pottery art are some examples of prehistoric artwork found on the island, reflecting the rich creativity and artistic expression of Bali's prehistoric people. Art and cultural expressions in pre-historic times on the island of Bali reflect the richness and diversity of human creativity in various forms. Although written resources about this period are limited, archaeological evidence such as rock paintings, pottery, and other artistic artifacts provide insight into the artistic practices and cultural expressions of the time.

One of the characteristics of pre-historic art on the island of Bali is rock paintings. These paintings were found on large rocks in several locations on the island of Bali, such as in the Karangasem and Gianyar areas. The motifs include scenes of human life, animals, and geometric motifs, providing insight into the lives and beliefs of pre-historic peoples. Pottery is an important form of arts and crafts in pre-historic times in Bali. The pottery artifacts discovered demonstrate technical skill and aesthetic beauty in the manufacture of pots, vessels, and other craft items.

Stone carvings were also an important art form in pre-historic times in Bali. Statues and stone carvings found at ancient sites provide insight into the skills of prehistoric artists in carving and chiseling stone. Although direct evidence of performing arts in pre-historic times may be difficult to find, it can be assumed that performing arts such as dance and music have been an integral part of the cultural life of the Balinese people since ancient times (Hough & Champa, 2018). Rock paintings may reflect scenes of dancing or musical playing that were part of traditional ceremonies and celebrations.

The art of wood carving is also believed to have existed in pre-historic times in Bali. Wooden carvings found at ancient sites demonstrate the artist's skill in carving various motifs and images. The arts and cultural expressions of pre-historic times on the island of Bali reflect the rich and varied cultural heritage. Through archaeological research and art analysis, we can understand more deeply the lives and beliefs of ancient Balinese people and appreciate their contribution to Indonesia's artistic and cultural heritage.

### **Leadership and Social Organization**

Although the details may be hazy, it appears that pre-historic Balinese society had a well-organized social structure. Local leadership and community governance systems were an integral part of community life at that time. Although there is still much to learn and understand, traces of prehistoric civilization discovered on the island of Bali provide valuable insight into the origins and development of the people who lived on this island for thousands of years. This prehistoric heritage, although hidden behind the cultural and natural splendor of Bali as we know it today, is the firm root of the island's identity. Through understanding this pre-historic period, we can better appreciate and respect the rich cultural heritage that has shaped Bali into what it is today.

In the pre-historic era, leadership and social organization on the island of Bali were probably regulated by social and cultural structures unique to society at that time. Although the details may be difficult to fully understand without written records, archaeological evidence and anthropological analysis provide insight into how pre-historic Balinese people organized themselves and led daily life. Pre-historic Balinese society likely had a traditional leadership system in which local leaders or tribal chiefs played an important role in organizing the social, political and economic life of their society. This leadership may be passed down from generation to generation or selected based on certain criteria (Bowen, 1997).

Caste or social stratification systems may have also existed in pre-historic times in Bali. Although perhaps not as complex as in later Hindu-Balinese times, there may have been a social structure that organized society into groups based on descent or occupation. Well-organized agricultural systems, such as subak, may have been central to the social and economic life of pre-historic Balinese society. In this system, farmers work together to manage rice field irrigation and water distribution, which allows for the creation of close social relations and communal life.

Gender roles may also have played an important role in the social organization of pre-historic Balinese society. Although concrete evidence may be limited, it can be assumed that there are differences in the roles and responsibilities between men and women in everyday life and the existing work system. The social life of prehistoric Balinese society was probably based heavily on communal cooperation and solidarity between community members. The subak system which requires cooperation in managing water resources and agriculture is a clear example of how communal cooperation is the center of their social life. Although information about leadership and social organization in the pre-history of the island of Bali is limited, the available evidence shows that their society had developed a complex and well-organized social structure, which formed the basis for the subsequent development of Balinese culture and society.

## **2.2 Classical Period: Hindu-Buddhist Influence**

In the 8th century AD, Bali began to receive Hindu-Buddhist influence from India, which brought significant changes in the life and culture of the Balinese people. During this time, temples and temple complexes were erected, including important temples such as Pura Besakih, considered the largest and most important Hindu temple in Bali. The Classic Period in Bali, which began around the 10th century AD, was a time when Hindu-Buddhist influence was very strong on the island. This period was marked by the spread of Hinduism and Buddhism from India to the archipelago, including the island of Bali. Hindu-Buddhist influence influences various aspects of life in Bali, including religion, art, culture and social systems.

Hindu-Buddhist religion brings religious teachings and practices that are an integral part of Balinese people's lives. Hindu teachings such as the Vedas and Upanishads, as well as Buddhist teachings, provide a philosophical and spiritual foundation for the lives of Balinese people. Concepts such as karma, reincarnation, and moksha influence the worldview and religious practices of Balinese people. During the Classical period in Bali, the influence of Hindu-Buddhist religion was very strong and formed the framework of the community's religious beliefs and practices.

Hinduism and Buddhism carry deep philosophical and spiritual teachings, such as the concepts of karma, reincarnation, dharma, and moksha. These teachings play a central role in the Balinese understanding of the universe, life, and human existential purpose. Hindu-Buddhist religion spread through the arrival of priests and monks from India and surrounding areas to the archipelago, including Bali. These spiritual teachers taught the teachings of Hinduism and Buddhism to the local community, which were then adapted to the Balinese culture and context.

Balinese people worship various Hindu gods and goddesses, such as Lord Vishnu, Shiva, Brahma, and Goddess Saraswati, as well as their various manifestations. Hindu temples, or puras, were erected throughout the island as places of worship and offerings to the gods. Religious rituals, such as piodalan ceremonies and work ceremonies, became an important part of Balinese life during

the Classical period (Covarrubias, 1995). These ceremonies were held in temples and stupas to honor the gods and ancestral spirits, and to obtain blessings and protection.

Hindu-Buddhist influence also brought the caste system to Bali, although perhaps with certain variations and adaptations according to the local context. This caste system organized society into groups based on occupation and social status, with Brahmins (priests), Ksatria (nobles/warriors), Wesia (merchants/farmers), and Sudras (laborers) as the main groups. Hindu sacred texts, such as the Vedas and Puranas, as well as Buddhist literature, such as the Tipitaka, are sources of knowledge and teachings for the Balinese people. The priests and monks played an important role in the interpretation and dissemination of the teachings of these texts to the people.

The Hindu-Buddhist influence in Bali during the Classical period formed a strong spiritual and cultural foundation, which can still be seen in Balinese religious practices, art and culture today. While the Balinese people continue to develop and enrich their religious heritage, Hindu-Buddhist influences remain a central pillar in their religious identity and beliefs.

### **Architecture and Antiquities**

Hindu-Buddhist influence is clearly visible in the architecture and ancient construction in Bali during the Classical period. An example is the pura (Hindu temple) and stupa (Buddhist place of worship) complexes built in various locations in Bali. Temples such as Pura Besakih and Pura Ulun Danu Batur are important religious and cultural centers for the Balinese Hindu community. During the Classical period in Bali, Hindu-Buddhist influences were very prominent in the ancient architecture and development on the island. This is reflected in the construction of Hindu temples (pura) and Buddhist places of worship (stupa), as well as other architectural structures that reflect the heritage of Hindu-Buddhist religion and belief.

Hindu temples, or pura, are one of the most striking and important forms of architecture in Bali. This temple was built with typical Balinese architecture, which includes various elements such as meru (stepped pelinggih tower), candi bentar (split gate), bale (open pavilion), and padmasana (main throne). Famous examples include Pura Besakih (Pura Agung Besakih), which is considered the largest sacred temple in Bali, and Pura Ulun Danu Batur, which is dedicated to the lake water goddess (Yamashita, & Eades, 2003).

Buddhist places of worship, or stupas, were also found in Bali during the Classical period. These stupas were often built in an architectural style similar to the stupas of India and Southeast Asia, although with local adaptations. Although there may not be as many as there are temples, these stupas are still an important part of Bali's architectural heritage. Hindu and Buddhist statues, as well as reliefs depicting religious teachings and stories, are often found at ancient sites in Bali. These statues may depict various Hindu gods and goddesses, Buddha, or other sacred figures, while the reliefs may depict scenes from the Ramayana, Mahabharata, or the life of Buddha (Picard & Di Giovine, 2006).

Hindu-Buddhist funerary structures, such as the bentar temple and the gapura (gate), are also important examples of architecture in Bali during the Classical period. These structures were often built around burial complexes or sacred places to commemorate and honor ancestors. Bali has many ancient sites related to Hindu-Buddhist religion, such as temples, temple complexes and other archaeological sites. Some of them, such as the sites at Gunung Kawi and Goa Gajah, are tourist attractions and places of worship to this day.

The Hindu-Buddhist influence in architecture and antiquity in Bali during the Classical period reflects not only aesthetic beauty, but also a rich spiritual and religious heritage. These architectures are important markers of Balinese cultural identity and diversity, which continue to be enriched and preserved to this day. Balinese art and culture are also deeply influenced by Hindu-Buddhist religions. Painting, sculpture, dance, music and literature depict Hindu epic stories such as the Ramayana and Mahabharata. Apart from that, fine arts practices such as carvings and stone carvings also reflect typical Hindu-Buddhist motifs.

During the Classical period in Bali, Hindu-Buddhist influence was very strong in the arts and culture of the community. Hindu-Buddhist religious teachings and practices influence various aspects of daily life, including art, dance, music, literature, and religious ceremonies. Painting and relief art in Bali during the Classical period often depicted Hindu epic stories such as the Ramayana and Mahabharata, as well as Hindu-Buddhist religious teachings. These paintings and reliefs are often found in temples, temples and other archaeological sites as a form of respect for gods and goddesses or holy figures. Statues of Hindu gods and goddesses, Buddha and other sacred figures were an important part of Balinese sculpture during the Classical period (Covarrubias, 1995). These statues are often placed in temples, temples, and burial complexes as objects of worship and offerings.

Performing arts, such as dance and music, are also influenced by Hindu-Buddhist teachings. Many traditional Balinese dances, such as the Legong Dance, Barong Dance, and Kecak Dance, have themes related to Hindu or Buddhist religious stories. Balinese music, with traditional musical instruments such as the gamelan, is also often used in religious ceremonies and artistic performances. Literature and poetry also reflect Hindu-Buddhist influences in Bali during the Classical period. Classical Balinese literary works, such as kakawin and kidung, often contain stories from Hindu epics or Buddhist tales. They also depict moral and spiritual values inspired by Hindu-Buddhist religious teachings.

Hindu-Buddhist religious ceremonies, such as piodalan (temple birthdays) and work ceremonies (purification), were an important part of Balinese culture during the Classical period. These ceremonies are held in temples and temples as a way to honor gods and goddesses and ancestral spirits, and to obtain blessings and protection. The Hindu-Buddhist influence in Balinese art and culture during the Classical period reflects the richness of its unique spiritual and cultural heritage. These arts and cultures are not

only a form of artistic expression, but also a means of strengthening and preserving the religious identity and beliefs of the Balinese people.

### Classical Kingdoms

The island of Bali has a rich history with various kingdoms and Hindu-Buddhist religious influences. The Hindu-Buddhist influence in the history of the island of Bali is reflected in various aspects of life, including political, social, cultural and religious systems. The Warmadewa Kingdom was one of the first kingdoms to record history in Bali around the 10th century AD. This kingdom is considered the first Hindu-Buddhist kingdom in Bali and is thought to have had influence from Hindu kingdoms in Java, such as the Medang kingdom in Central Java.

The Pejeng Kingdom is an ancient kingdom located in the central Bali region. During its heyday, Pejeng became the center of Hindu-Buddhist culture and religion in Bali. Archaeological artifacts such as Buddha statues and inscriptions written in Pallava script are often found in this area. The Hindu-Buddhist influence in the history of the island of Bali is not only reflected in the royal structure, but also in the daily life of the Balinese people, including in religious practices, traditional ceremonies, art and architecture. Hindu-Buddhist religion has become the core of Bali's cultural identity and continues to influence the lives of its people to this day.

### 2.3 Era of the Balinese Kingdom

The following centuries saw the emergence of several kingdoms in Bali, the most famous of which was the Majapahit Kingdom. Bali was part of this empire for several centuries, which brought more Hindu influence to the island. During this time, Balinese literature flourished, with epic works such as the "Ramayana" and "Mahabharata" becoming an integral part of Balinese culture.

The Balinese Kingdom Era, also known as the Balinese Monarchy period, refers to the time when the island of Bali in Indonesia was ruled by various kingdoms or small kingdoms spread across the island. This was an important period in Bali's history that influenced the island's cultural, religious, political, and social developments. Initially, Bali was part of the Majapahit kingdom in East Java in the 14th to 16th centuries AD. However, in the second half of the 15th century, Majapahit influence began to weaken in Bali, and the Balinese nobles began to strengthen their own power on the island. The Majapahit Kingdom had a significant role in Bali's history, even though Bali was not an integral part of its territory. However, Majapahit's influence is felt strongly in Bali through political, cultural and religious relations.

Majapahit was known as a strong maritime kingdom in the archipelago in the 14th to 15th centuries AD. Bali, as a strategic island on maritime trade routes, became an important subject in Majapahit foreign policy. Even though it was not directly controlled by Majapahit, Bali was considered a conquered area and had to pay tribute to Majapahit. The cultural and religious influence of Majapahit can also be felt in Bali. Hindu-Buddhist religion, which became the official religion of Majapahit, was introduced to Bali and influenced the island's religious and cultural life. Several archaeological artifacts, such as inscriptions and reliefs, show Majapahit influence on Bali.

Majapahit influence is also reflected in Balinese art and architecture. Some examples are temple structures and reliefs depicting stories from the Mahabharata and Ramayana epics, which are important stories in the Hindu traditions of Java and Bali. Several archaeological sites in Bali show evidence of connections with Majapahit. Although the Balinese script has its own roots, the influence of the Kawi script, used in the Majapahit kingdom, can be felt in the Balinese writing system. A number of inscriptions and artifacts use the Kawi script or a mixture of the Kawi script and the Balinese script. Even though Bali was not directly part of Majapahit's territory, Majapahit's influence has contributed to the development of history, culture and religion in Bali. The relationship between Majapahit and Bali forms an important part of the historical narrative of these two regions in Indonesia.

After the collapse of Majapahit, Bali was divided into several small kingdoms that competed with each other, such as the Kingdom of Gelgel, the Kingdom of Mengwi, the Kingdom of Badung, and the Kingdom of Klungkung. Each of these kingdoms had their own rulers and were often involved in conflict and competition with each other. After the collapse of Majapahit, Bali became home to various small kingdoms that competed and interacted with each other. This was an important period in Balinese history that saw the emergence of more autonomous local kingdoms (Hirst & Ritchie, 2013). Here are some examples of small kingdoms that emerged post-Majapahit in Bali:

1. Gelgel Kingdom: The Gelgel Kingdom was one of the most important kingdoms in post-Majapahit Bali. Founded by Dalem Ketut Ngulesir in the 15th century, Gelgel became an important center of power in Bali. This kingdom is known for its role in strengthening Hinduism, developing the Subak agricultural system, and supporting the development of Balinese arts and culture (Jelantik, 2005).
2. Mengwi Kingdom: Mengwi was one of the small kingdoms that developed rapidly after the post-Majapahit period. Located in the western region of Bali, the Mengwi Kingdom is known for its support of Hindu art, culture and religion. One of Mengwi's famous heritage is Taman Ayun Temple, a beautiful and historic temple complex.
3. Badung Kingdom: Badung is another kingdom in Bali that emerged after the collapse of Majapahit. Located in the southern region of Bali, Badung had strong trade relations with neighboring kingdoms in the archipelago. Even though it is smaller than Gelgel and Mengwi, Badung has an important role in Bali's history.

4. Tabanan Kingdom: Tabanan is a small kingdom in Bali located in the southwest region of the island. This kingdom is famous for its natural wealth and is an important agricultural center in Bali. Tabanan also has a rich artistic and cultural heritage, including traditional Balinese architecture and performing arts such as dance and music.
5. Karangasem Kingdom: Karangasem was another kingdom in Bali that emerged after the post-Majapahit period. Located in the eastern region of Bali, Karangasem has strong trade relations with countries in Southeast Asia. This kingdom is famous for its natural beauty and support for Balinese art and culture (Damais, 1985).

These small kingdoms competed and interacted with each other in an effort to expand their territory and strengthen their power. Although often embroiled in conflict, these kingdoms collectively form Bali's rich history and culture.

#### 2.4 Colonial Occupation

Like many regions in the archipelago, Bali also experienced colonial colonialism, especially by the Dutch in the 19th century. Even though the Dutch succeeded in controlling this island, Balinese culture and traditions remained strong and even experienced a revival during this colonial period. During the period of colonial rule in Indonesia, including Bali, this region experienced a series of significant events that shaped its course in modern history (Michel & Rémy, 2012).

The Dutch began to settle in Bali in the early 17th century AD, but their attempts to gain full control of the island were not successful until the 19th century. After a long period and a series of wars with local kings, the Dutch finally succeeded in making Bali part of the Dutch East Indies in 1908. After making Bali part of the Dutch East Indies, the Dutch introduced a colonial system of government on this island. They formed local governments that were hierarchically organized under Dutch rule. This system often placed the Balinese people in lowly positions and gave great power to the Dutch colonial administration.

During the colonial period, the Dutch exploited Bali's natural resources, especially in the form of agriculture and trade. They introduced a system of forced cultivation and trade monopolies that harmed Balinese farmers and enriched the colonial authorities. Even though Bali was officially part of the Dutch East Indies, many Balinese people did not accept this colonialism peacefully. There were various forms of resistance, both armed and non-violent, against the policies of the Dutch colonialists (Davies, 2010). One example is the Puputan Badung in 1906, where the Balinese kings and their inhabitants preferred to die rather than surrender to the Dutch.

Even though the Dutch politically and economically controlled Bali, Balinese culture continued to develop and survive. Some aspects of traditional Balinese culture may have changed or been influenced by colonial culture, but the core of Balinese culture remains. After World War II, Indonesia's struggle for independence against the Dutch colonialists intensified. Bali was also involved in this struggle, although not as intensively as on other islands in Indonesia. In 1949, the Dutch officially recognized the independence of the Republic of Indonesia, including Bali, although with some exceptions such as the status of Ida Dewa Agung in Karangasem. The Dutch colonial period in Bali had a major impact on the history and development of this island. Even though this period was full of oppression and exploitation, the Balinese people still maintained their cultural identity and spirit of resistance to colonialism (Geertz, 1980).

#### 2.5 Modern Era: Tourism and Cultural Development

After Indonesian independence in 1945, Bali began to rediscover its place on the world stage, especially with the rise of tourism in the 1960s. Its stunning natural beauty, dance and music attract tourists from all over the world. However, tourism success also brings new challenges, such as social and environmental changes. The modern era in Bali is characterized by the rapid development of the tourism industry, which in turn has significantly influenced the island's culture and economy.

Since the mid-20th century, Bali has become one of the most popular tourism destinations in the world. Its beautiful natural charm, stunning beaches, rich culture and friendly people attract millions of tourists every year. The development of tourism infrastructure such as hotels, restaurants and other tourist facilities has changed the face of Bali significantly. With the increasing number of foreign tourists coming to Bali, this island has become a center for cultural interaction and exchange of ideas from all over the world (Hanna and Alwi, 2004). Global influences can be seen in the food, lifestyle and fashion trends that are increasingly found in Bali.

The growth of tourism has fueled the development of creative industries in Bali, including arts, crafts, music, dance and design. Many local artists and craftsmen have gained international recognition for their work, and this creative industry has become an important economic sector for Bali. Even though tourism brings global influences, Balinese culture remains strong and alive. Balinese people continue to maintain their traditional traditions and ceremonies, such as religious ceremonies, festivals and traditional art performances. In fact, several traditional ceremonies have become popular tourist attractions among tourists (de Lange, 2004).

Although tourism has brought great economic benefits to Bali, there are also challenges and negative impacts that need to be overcome. Over-tourism, environmental problems, cultural destruction, and social inequality are some of the problems Bali is facing as a result of rapid tourism growth. To support a growing tourism industry, Bali has experienced significant infrastructure development, including an international airport, highways, and other public facilities (Hannigan, 1998). However, this infrastructure growth also brings challenges in terms of environmental maintenance and balancing tourism needs and environmental sustainability.

Tourism and cultural development have been the main drivers of Bali's economy and development in modern history. While the island continues to adapt to global change, Balinese cultural values and traditions remain at the core of its identity (Oey, 1998). By paying attention to challenges and taking advantage of opportunities, Bali can continue to develop sustainably as a leading tourism destination in the world.

### III. Conclusion

The island of Bali is a reflection of harmony between nature, culture and history. From prehistoric times to today, Bali has experienced an extraordinary journey, carving out its own unique identity in the world of history. Its cultural heritage and natural beauty remain an undeniable attraction for anyone who enters it. As a destination that blends with its unforgettable charm, Bali remains a sparkling jewel in the world's cultural ocean. Overall, the history of the island of Bali is a rich and complex story of cultural, political, economic and religious development.

Bali is a place rich in cultural diversity, which is reflected in its art, music, dance, architecture and traditional ceremonies. This island has a unique cultural heritage and is attractive to tourists from all over the world. Hindu-Buddhist religion has had a strong influence on Balinese history, shaping many aspects of people's lives, including political, social and religious systems. Hindu-Buddhist values such as balance, harmony and togetherness are still influential in Bali today.

Even though Bali experienced a period of colonialism by the Dutch, its people still maintain a spirit of resistance and pride in their cultural identity. The Badung Puputan and other uprisings are important examples of the tenacity of the Balinese people in defending their independence and dignity. The development of the tourism industry has had a major impact on Bali, both positively and negatively. While tourism has contributed greatly to economic growth and infrastructure development on the island, challenges have also emerged related to over-tourism, environmental damage, and cultural preservation.

Bali is faced with various challenges and dilemmas in maintaining a balance between economic growth, environmental preservation and cultural sustainability. Efforts to maintain Balinese cultural identity while facing globalization and modernization are major challenges faced by this island. Overall, the history of the island of Bali is an interesting story about the journey of a society rich in culture, traditional values and a spirit of resistance. Despite facing various challenges, Bali continues to adapt and develop, remaining an amazing destination for tourists from all over the world and home to a people who are proud of their cultural identity.

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