

JOURNEY

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POLITEKNIK INTERNASIONAL BALI



MODIFICATION OF BASE GENEP INSTANT
BALI SEASONING USING FDH6 TYPE
DEHYDRATOR

Heru Pramudia, Billy Tanius

MANAGEMENT OF SINDU DWARAWATI SANUR
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DEVELOPMENT OF THE POTENTIAL OF PERANCAK
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**I Gusti Made Dwi Candra Anggara, Pande Putu Wulandari,
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PREFACE

Om Swastiastu,

Praise to the God, the Almighty (Ida Sang Hyang Widhi Wasa) Because of his blessings and through the truly efforts of the editorial staff, the JOURNEY Scientific Journal Volume 7 Issue 1, June 2024 has been published according to plan. I, as the Director of the Politeknik Internasional Bali (PIB) proudly welcome the publication of this scientific journal, as the implementation of one part of the Three Pillars of Higher Education on the scientific research pillars.

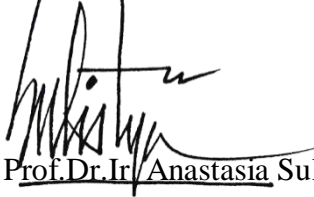
As a private higher educational institution, having a scientific journal is mandatory, as a tool to publish research results and/or scientific thoughts from members of the academic's community, in order to participate in spreading this knowledge to the wider community. These scientific studies can later be used by students, lecturers and other parties in order to develop ideas and advance the world of education and tourism.

Through this opportunity, I really hope that the Lecturers at PIB can carry out one of the dharma (obligations) in the Tri Dharma function of Higher Education in accordance with what is required by Law no. 12 of 2005 and Law no. 14 of 2005.

At last, I would like to express my highest appreciation and deepest gratitude to all the editorial board who have worked hard in the publishing process of this PIB scientific journal. Likewise to all academicians who have contributed their scientific work.

Om Shanti Shanti Shanti Om

Tanah Lot, June 30th, 2024
Politeknik Internasional Bali
Director,



Prof. Dr. Ir. Anastasia Sulistyawati, B.A.E., M.S., M.M., M.Mis., D.Th., Ph.D., D.Ag.



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IMPLEMENTATION OF SAPTA PESONA VALUES IN TOURISM SERVICES IN KAMPUNG LAMA TOURISM VILLAGE

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Abstract

This research aims to analyze the implementation of Sapta Pesona values in tourism services in the Kampung Lama Tourism Village and identify challenges and obstacles in implementing Sapta Pesona values. Research was conducted on the topic of smart villages using a qualitative approach, where the resource persons were Pokdarwis or tourism awareness groups in the Kampung Lama Tourism Village. The technique for obtaining informants in this research was carried out using a purposive sampling technique. Based on the results of the research, it can be concluded that the application of Sapta Pesona in the Kampung Lama tourist village has been implemented well, but it is still not running optimally so there is still a need for development related to the application of the 7 elements of Sapta Pesona. There are obstacles in implementing Sapta Pesona in the Kampung Lama tourist village where these obstacles come from internal Pokdarwis, local communities and the village government. This obstacle is in the form of a lack of public knowledge in waste management.

Keywords: Sapta Pesona, Tourism Services, Kampung Lama

1. INTRODUCTION

Kampung Lama Tourism Village has undergone a transformation from a traditional village to a tourist village. This process can include conservation efforts, infrastructure development, and programs to educate local communities about tourism and hospitality. The local community in the Kampung Lama Tourism Village has an active role in tourism development, starting from managing tourist attractions, providing homestay services, to selling local craft and culinary products. This involvement not only improves the local economy but also ensures that tourism develops sustainably.

As a tourist village, the application of the concept tourism awareness and Pesona are important in the basis of its development because it can encourage public awareness to become good host. In addition, the application of Sapta Pesona also attract the interest of tourists visit an area so as to increase the position of the community as recipients of benefits as much as possible from the development of activities tourism (Rahmawati, et.al, 2017).

The key to success in developing tourism in an area or tourism object is creating a good image and improving quality. The main factor in achieving the objectives of the Sapta Pesona program is how to achieve success in implementing the program (Kodhyat, 2011). Several points contained in the main tourism strategy policy include promoting sustainable tourism, increasing affordability, improving the quality of tourism services and products, developing tourist destination areas, promoting natural beauty, animals and marine tourism, improving the quality of human resources, and implementing tourism campaigns. through the Sapta Pesona program (Topowijono & Supriono, 2018).

Decree of the Minister of Tourism, Post and Telecommunications No.5/UM.209/MPPT-89 was made to regulate all aspects related to the Sapta Pesona program at that time. The policy explains that Sapta Pesona consists of seven elements, namely safe, orderly, clean, cool, beautiful, friendly and memorable. The formulation of the seven elements of Sapta Pesona is based on research carried out repeatedly regarding the image of tourism, by looking at the views of foreign tourists who have visited Indonesia. Therefore, these seven elements were made based on facts, and not made haphazardly (A.J. Muljadi, 2010).

Implementing the values of Sapta Pesona (Safe, Orderly, Clean, Cool, Beautiful, Friendly, Memorable) in Kampung Lama is important to ensure that the tourist experience is positive and that tourism takes place in a sustainable and responsible manner. An in-depth understanding of this background is important to understand how Sapta Pesona values can be implemented effectively in the Kampung Lama Tourism Village, as well as how the unique challenges and opportunities of this village can influence implementation and outcomes.

The sustainability of the Sapta Pesona program depends on the will and active participation of the community as tourism actors. The relationship between the Sapta Pesona program, the community and the government must run dynamically and coordinate with each other in achieving Sapta Pesona. where Sapta Pesona is a tool for the community to advance tourism in their area, with its realization will progress and the people will prosper. Meanwhile, conscious tourism is a desired (ideal) condition that occurs in society through the application of the elements of Sapta Pesona (Safitra & Mely, 2023).

The implementation of Sapta Pesona as a form of tourism service is the duty of the government, local communities, local wisdom, social capital and the tourism community to maintain the quality of services provided to tourists. Through the implementation of Sapta Pesona, Kampung Lama is expected to be able to provide maximum tourism services to tourists. Based on the description of the setting behind the problem, sapta pesona has a role very important and highly expected in increasing awareness, feeling responsibility of all levels society in action and make it happen in life on a daily basis, especially to improve tourism services in Kampung Lama. Therefore, to examine the role of Sapta Pesona in development tourism, then the author is interested in doing research about "Implementation of Sapta Pesona Values in Tourism Services in Kampung Lama Tourism Village".

2. LITERATURE REVIEW

According to Allen et al., (2019), implementation refers to actions to achieve the goals set in a decision. This action seeks to change these decisions into operational patterns and tries to achieve large or small changes as previously decided. Implementation is essentially an effort to understand what should happen after the program is

implemented. The determinant of the success of public policy lies in every step of implementation in the field, or good implementation can produce good policy performance. According to Sulistio et al., (2018), even though a policy is designed perfectly, without good implementation, the policy will not yet become a policy that has an impact on society.

According to Lavédrine, (2018) there are four factors that influence implementation performance, namely:

- a. Environmental conditions (environmental conditions).
- b. Relationships between organizations (inter-organizational relationships).
- c. Resources (resources).
- d. Characteristics of implementing agencies.

Based on the Decree of the Minister of Tourism, Post and Telecommunication Number.5/UM.209/MPPT-89 concerning Guidelines Organizing Sapa Pesona. Sapta Pesona is defined as a necessary condition created in order to attract interest tourists to visit an area or regions in Indonesia. Sapta Pesona consists of the seven elements, namely safe, orderly, clean, cool, beautiful, friendly, and memorable. In connection with increasing tourism development performance, then the Sapta Pesona Program then refined and became an elaboration of the concept of Consciousness Tours as written in the Guide Tourism Awareness Group (2012). On books these guidelines, every element is sappa Pesona in define it as follows:

- a. Safe. An environmental condition at the destination tourism that provides a sense of calm, free from fear and anxiety for tourists.
- b. Orderly. An environmental condition and services at tourism destinations reflects a high level of discipline and consistent and consistent physical quality and service orderly and efficient.
- c. Clean. An environmental condition and quality products and services at tourism destinations which reflects the situation healthy/hygienic.
- d. Cool. An environmental condition at the destination tourism that reflects the situation cool and shady that will provide a feeling of comfort and "at home" for tourists.
- e. Beautiful. An environmental condition at the destination tourism that reflects the situation beautiful and attractive that will give you a feeling amazed and made a deep impression on tourists.
- f. Friendly. A friendly environmental condition sourced from the attitudes of the people at the destination tourism that reflects the atmosphere Familiar, open and high acceptance to tourists.
- g. Memories. A form of experience that impressive in tourism destinations that will gives a sense of joy and beautiful memories which makes an impression on tourists

Sapta Pesona is explanation of the concept of Conscious Tourism related to support and roles community as hosts in an effort to create conducive environment and atmosphere which is able to encourage growth and development of the tourism industry through the manifestation of the seven elements in Sapta Pesona. Sapta Pesona is shaped like a sun smile that depicts zest for life and joy. Seven angles of light emission neatly arranged around the sun describes the elements of Sapta Pesona consisting of the elements: safe, orderly, clean, cool, beautiful, friendly and memories (Rahim, 2012). The elements of Sapta Pesona have become part which is an integral part of the program implemented tourism development over the past two decades, along with efforts strengthening the position of the tourism sector as a sector mainstay in earning foreign exchange for the country, as well as as a strategic development instrument in regions,

both in the context of regional development and improving community welfare (Setiawati & Pandu, 2020).

Tourism development and management has the aim of improving public welfare. This is done by utilizing all tourism resources. Successful development and management of tourism can increase the effectiveness of actions so that they can have a wide impact developed tourism. (Safitri, et al., 2022). Kotler, et al (2021) stated that the definition of service is any action or activity that can be offered by one party to another party which is basically intangible and does not result in any ownership. Service quality is centered on a reality determined by consumers. Pasolong, et al (2021) stated that service is basically defined as the activities of a person, group and/or organization either directly or indirectly to meet needs.

Service excellent is needed in Tourism Villages, because tourist villages have special characteristics that can be used as tourism, namely culture and beauty nature of the village. The form of excellent service is in the form of attitude, attention and actions carried out in tourist activities in tourist villages must contain elements of Safe, Orderly, Clean, Cool, Beautiful, Friendly and Memories for tourists made by tourism business actors, among homestay owners, restaurants and souvenir center (Setiawati & Pandu, 2020).

Based on previous research descriptions, it was found that the application of Sapta Pesona in tourism services has not been optimal. This is caused by various reasons factors. Efforts to improve tourism services in Kampung Lama require community empowerment in its implementation. This research aims to find out the implementation of Sapta Pesona in tourism services in Kampung Lama.

3. RESEARCH METHODS

This research uses a qualitative descriptive method to see the implementation of Sapta Pesona values in the Kampung Lama Tourism Village. The research location is in the Denai Lama Tourism Village or commonly known as the Kampung Lama Tourism Village which is located in Pantai Labu District, Deli Serdang Regency, North Sumatra Province, Indonesia. Primary data was obtained by conducting interviews aimed directly at parties who have the capacity to manage the Kampung Lama Tourism Village. The technique used in the interviews that will be conducted is unstructured in-depth interviews with sources who have detailed knowledge and capacity related to this research.

This research uses a source, namely pokdarwis or tourism awareness groups in the Kampung Lama Tourism Village. The technique for obtaining informants in this research was carried out using a purposive sampling technique. Respondents in this study were 27 people. The research that will be carried out on the topic of smart villages will use a qualitative approach. The data analysis technique used is Miles and Huberman analysis, starting through the process of data collection, data presentation, data reduction, and drawing conclusions. The analysis of qualitative data is closely related to the discourse analysis. However, since discourse analysis is a broad field of study, we analyze a particular type of discourse that we consider key to the comprehension of the meaning of social action: the argumentative discourse. This article is organized as follows: 1) In the first part we present an overview of the model and the analytical stages the model implies. 2) In the second part we develop every stage of the model through the empirical study, presenting the interviewees' arguments regarding their traffic behavior. 3) In the third part we elaborate our conclusions (Miles & Huberman, 2014).

4. FINDINGS AND DISCUSSION

Kampoeng Lama Tourism Village consists of several spots, including the following:

a. Kawan Lama Area

Kawan Lama Area was originally a community that was formed in 2019 as an information center for the Labu Beach area which is located in Hamlet II, Denai Lama Village, Pantai Labu District, Deli Serdang. As time went by, Kawan Lama Area designed various very attractive packages. Among them are traditional breakfast weeks, agricultural education packages, craft tour packages, reunion gatherings, outbound and fun games, cooking clinics, and among-among rice meal packages.

Kawan Lama Area operational hours are every Monday-Saturday, 09.00-17.00 WIB and on Sundays 06.00-17.00. Every Sunday, Kawan Lama Area holds a "You Market". Pasar Kamu is a breakfast week for young people. This breakfast week provides a variety of typical village culinary delights. The unique thing about Pasar Kamu is that at the entrance, tourists can exchange their money for tempu, one tempu is worth two thousand Rupiah. The tempu is used to buy available food and drinks.



Figure 1. Kamu Market, Kampung Lama Tourism Village

b. Paloh Naga Agrotourism

Paloh Naga Agrotourism is a tourist attraction that has an attraction through agricultural land. Paloh Naga Agrotourism is located on Jl. P. Naga, Denai Lama, Labu Beach, Deli Serdang Regency. Paloh Naga Agrotourism is an instagrammable tourist spot, therefore Paloh Naga Agrotourism is very suitable for millennials to visit.

Entry tickets to this tourist attraction are free, but tourists only pay a parking fee of IDR 10,000/motorbike. To enjoy the beauty like the picture below, tourists are advised to visit during the rice planting season.



Figure 2. Paloh Naga Agrotourism, Kampung Lama Tourism Village
Source: jadesta.kememparekraf.go.id

c. Circle Studio

Sanggar Circle is a character education school located in the Kampong Lama Tourism Village which is led by Mr. Irwanto, SH, as Director of BUMDes Sastro 316 Denai Lama Village. The circle studio teaches children about character, cultural arts and traditional dance. The traditional dances taught are the Serampang twelve dance and traditional dances from various ethnic groups in Indonesia. This dance is performed at Paloh Naga Agrotourism every Saturday and Sunday.



Figure 3. Circle Studio of Kampung Lama Tourism Village

d. Reading Café

Reading Cafe is a cafe with a rural concept and also functions as a reading park. Reading Cafe's operating hours are every day except Tuesday, from 17.00-00.00 WIB. The Reading Cafe is managed by volunteers from the children's circle studio. The aim of establishing the Reading Cafe is to encourage people's interest in reading in a more interesting style, especially for teenagers.



Figure 4. Reading Café in Kampung Lama Tourism Village

e. Selayar Denai Cultural Market

Selayar Denai Cultural Market is a cultural market that serves traditional snacks and cultural arts attractions that symbolize the harmony of the three ethnic communities living there, namely Malay, Javanese and Chinese. There are also traditional games such as stilts and long terompah. PasarBuculture Selayar Denai strives to develop, actualize potential and conserve the cultural wealth of the village as the socio-economic capital of the community. This is done by optimizing community involvement in collective management that is participatory, accountable, and prioritizes common interests in a structured and contextual social order.



Figure 5. Selayar Cultural Market Denai Kampung Lama Tourism Village

While the management, particularly Pokdarwis, has worked with the village government, youth organizations, and local communities to implement Sapta Pesona in the Bonjeruk tourist village, the program's implementation is still not ideal, and efforts are being made to ensure that the seven Sapta Pesona elements are implemented in a seamless manner. maximal. These seven factors are in question:

a. Safe

Secure is a natural condition at a visitor goal that gives a sense of calm, free from fear and uneasiness for sightseers when going by a visitor goal. The usage of secure components has been carried out within the Kampung Lama traveler town, a few activities related to security incorporate: a demeanor of not exasperating visitors which is realized by holding a briefing some time recently the entry of visitors and not I will purposely make clamor like motorbike tracks and so on.

The next form of action taken by the management is by helping tourists when they get lost, protecting tourists through guarding when tourists make visits and when there are tours. the clouds stay overnight. Apart from this help and protection, there are also forms of help and protection that are carried out before the arrival of tourists, namely by providing clear information and sterilization. area.

b. Orderly

Order in the Kampung Lama Tourism Village is implemented by carrying out several forms of action, including by creating a culture of queuing at each tourist location through distribution queue. The next step is to obey the applicable regulations, even if only in the form of an appeal, because for a long time, the people of the Kampung Lama Tourism Village have been the people which is peaceful so that an appeal is sufficient without a binding written regulation.

c. Clean

The problem of environmental cleanliness is a very serious matter for a tourist attraction. According to Cooper (Jovanovic et al, 2015) health and cleanliness are very important for the competitiveness of the travel and tourism sector. In practice, the people of Kampung Lama Tourism Village really maintain the cleanliness of their environment. Based on the results of observations, the cleanliness of the environment is the result of the activities of mothers who actively clean the house and its surroundings in the morning and evening.

However, the public has not received much training and education regarding the importance of proper waste management, recycling practices, the positive impact on the environment and there are not many rubbish bins provided at various tourist attraction locations. Therefore, it is necessary to add separate waste disposal facilities for organic waste. and non-organic.

d. Cold

Cold, namely where the tourist village reflects cool conditions so that guests feel more comfortable when visiting. The management of the Kampung Lama tourist village has tried to create a cool destination environment. One of the efforts made is to carry out a reforestation program with local communities and the village government. In terms of coolness, the Kampung Lama tourist village has a quite cool environment because of the many large trees along the road to the tourist destination and at the tourist destination itself, making it shadier and cool.

e. Beautiful

Beautiful, namely the conditions in the environment that reflect beautiful and attractive conditions that can provide a sense of awe and a deep impression for tourists when visiting. What can be done to create this beauty is by maintaining the beauty of DTW objects and arranging the environment in an orderly manner and maintaining local wisdom.

The application of beautiful elements has been carried out in the Kampung Lama tourist village, one of which is by decorating with Malay and Javanese cultural ornaments at every tourist attraction in the Kampung Lama Tourism Village. Apart from that, the management also arranges plants such as flowers and other ornamental plants. which is at the Paloh Naga tourist destination. Efforts are being made to implement this element so that its implementation is more optimal and reaches all tourist destinations in the Kampung Lama tourist village.

f. Friendly

Friendly, namely the environmental conditions at the destination that reflect the familiar conditions and atmosphere that can provide comfort when tourists visit, such as welcoming guests with a friendly smile and acting as a good host. The management of the Kampung Lama tourist village has tried to implement friendly elements. So far, the implementation of friendly elements has been successful for tourism village managers, especially Pokdarwis as well as for MSMEs.

The people in the Kampung Lama Tourism Village are friendly, polite, courteous and help tourists by providing information that tourists need. This is characterized by serving wholeheartedly and having sincerity and patience in dealing with tourists

g. Memories

Memories, namely a memorable experience that tourists get when visiting a tourist destination/village. The memories themselves can also take the form of objects such as typical souvenirs that describe the tourist destination. In this case, the Kampung Lama tourist village is still trying to provide the best implementation. The Kampung Lama tourist village already has a center providing typical souvenirs, namely Tengkuluk Melayu which can be purchased at Sanggar Circle

The role of village government is also very influential in community organizing to encourage the formation of local community groups or communities that care about waste management and facilitate regular meetings to discuss, share experiences, plan joint activities, encourage the development of community-based small businesses that produce

recycled products from local waste. , facilitating training in making recycled products and involving the community in the process of monitoring and evaluating waste management programs to assess the success of these community groups.

The results of this research are in line with research by Rahmawati, et al (2017) which concluded that Sapta Pesona is expected to create a comfortable visit so as to create a good impression for every tourist who comes. One of the goals that is closely related to the community is a tourist village. In tourist villages, the application of the concept of tourism awareness and Sapta Pesona is an important thing in the basis of its development to be able to encourage community awareness as good hosts. Apart from that, the application of Sapta Pesona will attract tourists to visit the place so that it will increase the community's position as the maximum beneficiary.

By strengthening the role of local communities, they can increase their awareness, understanding and responsibility for waste management. The following are several steps or initiatives that can be taken by the village government and tourism awareness groups to realize community-based waste empowerment in the Kampung Lama tourist village:

- a. Training and Education
- b. Community Organizing
- c. Waste Management Practices in Households
- d. Creative Waste Management Program
- e. Participation in Waste Collection
- f. Use of Simple Technology
- g. Development of Local Recycled Products
- h. Monitoring and Evaluation
- i. Addition of Trash Cans

Similar research results were also presented by Nasution, et al (2020) which implied that the implementation of the Pesona Sapta Program at the T-Garden tourist attraction could influence tourists' desire to visit and increase the length of stay and increase the level of T-Garden visits. Tourist Attractions in Deli Serdang Regency. By having tourist attraction facilities that are attractive and in accordance with the wishes of those who are in demand, it will be a special attraction for tourists to visit and enjoy the facilities of the T-Garden Tourist Attraction so that according to the needs of visitors they can be found to visit the T-Garden Tourist Attraction.

5. CONCLUSION

Based on the results of research regarding the Implementation of Sapta Pesona Values in Tourism Services in the Kampung Lama Tourism Village, it can be concluded that the Implementation of Sapta Pesona Values in the Kampung Lama Tourism Village has been carried out well, but is still not running. optimally so that there is still a need for development regarding the application of the 7 elements of Sapta Pesona. The application of Sapta Pesona to tourist destinations has a positive impact on the image of the destination and the beauty of the tourist destination environment, where this can influence the quality of service to tourists. The limitation in this research is in terms of time, where Kampung Lama is only open on weekends. There are obstacles in implementing Sapta Pesona in the Kampung Lama tourist village where these obstacles come from internal Pokdarwis, the local community and the village government. This obstacle is in the form of a lack of public knowledge in waste management. Based on the research findings, the author recommends that further research focus on increasing public knowledge regarding tourism and waste management, which is also related to Sapta Pesona.

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HOMESTAY DEVELOPMENT FOR BACKPACKER TOURISM IN INDONESIA: A FORECASTING ANALYSIS

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Abstract

Backpacker tourism is an alternative tourism development for new destinations in Indonesia. Utilizing homestays managed by indigenous people in this new tourism field will improve the local economy. However, studies related to backpacker tourists and the availability of homestays have not yet been done. This study thus analyzes supply and demand in ten New Bali destinations using five-year modeling and those projections and finds a distribution problem regarding the number of homestays in some of these destinations. Some are already oversupplied; others still need more homestays for backpacker tourists. These results contribute as a reference for policymakers and other stakeholders when reformulating homestay development in the future for ten New Bali destinations. The findings contribute to the current research agenda of homestay development particularly to capture the backpacker tourism in Indonesia, align with the current tourism development agenda in rural area.

Keywords: Backpacker, Homestay, Priority Destination, Supply and Demand, Ten New Bali

1. INTRODUCTION

Backpacker tourism is a type of tour group with very different characteristics from ordinary tourism. A backpacker is a person or group who has decided to travel for fun and adventure to develop their personality (Pearce, 1990; Rodriguez, 2011). Backpacker travelers have longer travel times and travel to a broader area than others (Pearce, 1990). Another definition of a backpacker is a person or group of people who travel from one area to another, either in their own country or another, generally wearing a backpack to have the lowest possible cost (Bradt, 1995; TFS Characteristics Group, 2011). Majstrovic et al. (2013) help identify the ideological pillars of these tourists. Backpackers will (1) travel at low cost, (2) meet different people, (3) seek or feel freedom, independence, and open-mindedness, (4) organize each trip individually and independently, and (5) travel as far a distance as possible.

Indonesia is one of a series of backpacker tourist destinations in Southeast Asia (Sroyetch, 2017; Brugulat & Coromina, 2021) and is also a country that develops affordable

homestay concepts for local entrepreneurship—armed with the knowledge of the behavior of backpacker tourists who like a novelty. According to the Presidential Decree Republic of Indonesia (2016), Indonesia introduced ten National Tourism Strategic Areas called KSPN, later branded with the name "10 New Bali". These destinations are determined based on their natural, social and cultural potential. These ten tourists identified destinations include: (1) Lake Toba, North Sumatra; (2) Tanjung Kelayang, Bangka Belitung Islands; (3) Tanjung Lesung, Banten; (4) Borobudur, Central Java; (5) Bromo-Tengger-Semeru (BTS), East Java; (6) Mandalika, West Nusa Tenggara; (7) Labuan Bajo, East Nusa Tenggara; (8) Wakatobi, Southeast Sulawesi; (9) Likupang, North Sulawesi; and (10) Morotai Island, North Maluku.

The development of these ten New Bali destinations has occurred in tandem with the development of homestays to meet the challenges of limited accommodations that effectively accommodate backpacker tourists. Homestays can be a suitable choice for backpackers looking for affordable accommodation. At the same time, these homestays play an essential role in community-based tourism, offering unique experiences and encouraging community development (Askiah, et al., 2022). Homestays can serve as models of responsible tourism by promoting principles such as respect for local cultures, environmental conservation, and community engagement. The direct interaction with hosts allows tourists to gain insight into the environmental and social impacts of their travels, which encouraging more responsible behavior and fostering a sense of global citizenship. For this reason, more study is needed on the suitability of backpacker demand for homestay availability until 2025. More specifically, this study aims to (i) determine the profile of backpacker tourists in the ten New Bali destinations and projects backpacker tourist visits from 2021 to 2025 and (ii) identify the number of homestays and projects available until 2025. The study's results provide an overview of the suitability of backpacker tourist demand based on the availability of homestays in the ten New Bali until 2025.

2. LITERATURE REVIEW

Backpacker travel behavior thus has become a business that developed in line with low-cost flights, cheap hotels or accommodations, and digital communication. Backpacking has become a lifestyle (Richard, 2015) or a choice for how to travel independently, starting with ticketing, finding a place to stay, and travel schedules. All the travel tasks are undertaken by themselves (Gosal & Kindangen, 2012). Backpackers aim to visit places that tourists have never visited and get to know and understand the local culture. This focus makes backpacker tourists able to contribute significantly to the development of destinations. It also encourages economic growth and indigenous businesses, such as homestays or food and beverage providers, delivered by local MSMEs (Lee & Hallak, 2020), following the characteristics of backpackers who like to move around. Furthermore, this form of tourism contributes to local economic development and the socio-cultural and environmental aspects of the backpackers' destinations (Agyeiwaah & Bangwayo-Skeete, 2021; Visser, 2004). While current discussions address the behavior of backpacker travelers, limited discussion offered to how the profile and number of homestays can be projected. Thus, this study is designed to address the gap.

Homestay is a simple lodging provided for backpacker tourists that commercializes part of residential space for for-profit purposes. Homestay thus offers these tourists an atmosphere of informal family intimacy, novelty, personal service, and authentic interaction with the community (Shamlan, 2018; Wang, 2007). Homestay is also an effort to build a simple entrepreneurial business the family operates. According to the Team for the Acceleration of Tourism Village Homestay Development (Prasyanti et

al., 2018), homestays are homes owned by indigenous people or managed by indigenous people and tourism awareness groups (Pokdarwis) or Village Owned Enterprises (BUMDES). Homestay has its unique characteristics, namely: (1) one house with a maximum of five rooms that can be rented out, (2) a house occupied by the owner, (3) where management meets the Tourism Lodging Business Standards, and (4) either individuals or groups undertake the management. The specific criteria that must be met when developing homestays include (1) location, accessibility, (2) facilities, (3) amenities, (4) cleanliness-sanitation, (6) security -safety, and (7) public services. Homestays are located in natural or cultural-based tourist attractions, are easy to find and accessible by pedestrians or motorized modes of transportation. The homestay building must stand out by using the nuances of Indonesian architecture (Team for the Acceleration of Tourism Village Homestay Development, 2018) and local uniqueness as part of preserving the local wisdom and culture. Further, the tourist experience produced at the homestay is very thick with local cultures, such as cooking and eating traditional food together, offering natural and cultural tourist attractions and buying local crafts. These criteria are especially suitable for backpacker tourists who are always seeking novelty when traveling (Currie et al., 2011; Dayour et al., 2015; Kontogeorgopoulos et al., 2014; Wang, 2007). These studies serve to address current gap about how the profile of backpacker tourists in the ten New Bali destinations can be determined. Furthermore, the findings can predict number of homestays and projects available until 2025, which consequently provide an overview of the suitability of backpacker tourist demand.

3. RESEARCH METHODS

3.1 Research Design

The flow of the research process from its initiation to producing the projected output of backpacker tourists in Indonesia can be seen in Figure 1. The research begins by fundamentally defining the concept of backpacker tourists to identify the relevant data to calculate the projection of backpacker tourists from 2021 to 2025. The attributes of the backpacker tourist concept are developed using this definition. For example, Pitaya et al. (2019) define the inherent character of backpacker tourists, which includes their orientation to the travel process, having more available flexible time, and a strong concern for the surrounding environment. From understanding these definitions, key parameters were developed for a projection model. Then, the research proceeded to a synchronization process between these key parameters and the data availability.

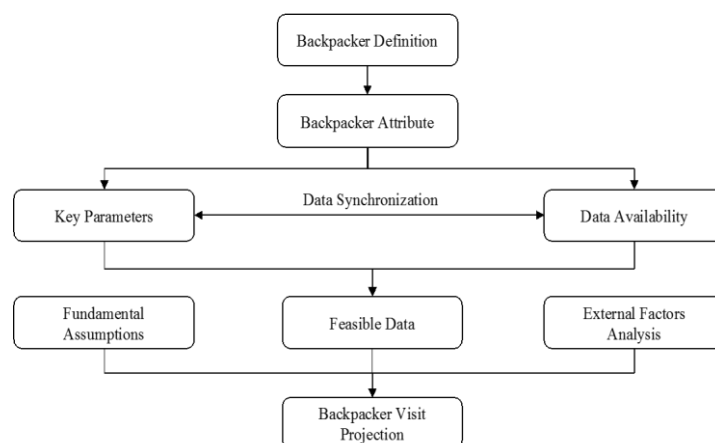


Figure 1. Modeling Framework
Source: Researcher Analysis (2023)

The available data used in creating the projection model for the number of backpacker tourists came from three data groups. First, related field data resulted from synchronization between key parameters and data availability. These data were based on secondary data from various sources related to the ten New Bali destinations: the statistical data on tourist visits gathered from the Indonesian Central Bureau of Statistics (BPS), the Indonesian Data Center (Pusdatin), Indonesian Tourism Development Plan documents, Indonesian Integrated Tourism Master Plan (ITMP) documents, and newspaper articles or scientific journals that supported this study. The second was the fundamental assumptions that functioned as factors that influenced the creation of a projection model, such as the direction of regional economic growth using Gross Regional Domestic Product (GRDP) based on business. The third was an analysis of the external environment, which serves as a way to assess the suitability of the fundamental assumptions for the reality of the current environmental situation. Combining these three elements will produce a precise simulation of backpacker tourist projections that are very close to reality.

This study also assumes that the progress of homestay development is both a positive and a linear process. That means an increase or change in the availability of homestay units can be formulated using the period 2021 to 2025. The following assumption is that there will be differences in the data on the completion of the number of homestay units in each area. Therefore, the results of this analysis will show the differences between the regions in the ten New Bali.

3.2 Modeling Method

The modeling method used a combination of two approaches, namely deductive and inductive (see Figure 2). Deductive reasoning is an approach that uses references from previous research to explain a particular phenomenon. The inductive method uses a series of approaches that apply the bottom-up approach principle because that concept views the truth as coming from direct events in the field. The deductive approach has the power to generalize a phenomenon, but it is still unable to explain it in a contextual context. While the deductive approach is difficult to generalize to a specific phenomenon, it does have the power to explain a contextual phenomenon. Therefore, for backpacker tourist projection modeling, the combination of the two approaches complements each other well when explaining the current phenomenon (Schwaninger & Grosser, 2008).

Projection modeling for backpacker tourists is carried out using a systems approach. This modeling begins with a deductive approach and defines a backpacker tourist's concept. Further, the output of that concept is then aligned with the data available in the field to validate the available data relevant to the backpacker tourist concept. The inductive method is then applied by using available data to harmonize with the backpacker tourist concept to justify the data for suitability. The process of this method is iterative, back-and-forth and complementary. The objective is a projection model that is the closest to reality.

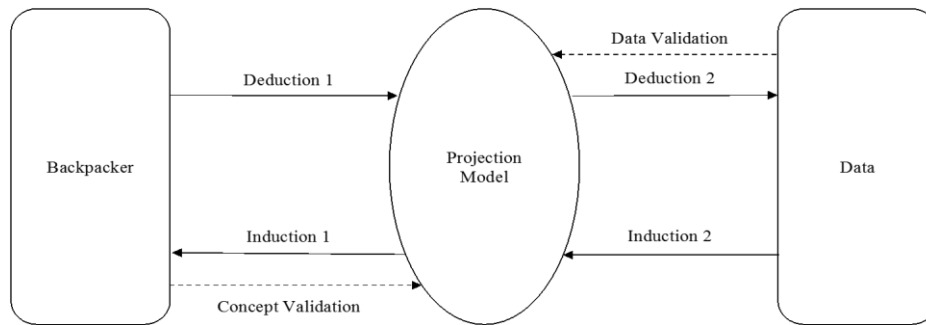


Figure 2. Modeling Approach
Source: Adapted from Schwaninger & Grosser (2008)

The modeling structure has three main elements: the number of backpacker tourists, the growth rate of that tourism, and the projection period. The number of backpacker tourists can be formulated based on the difference of tourists in the N-th period (the number of tourists in the initial period multiplied by the growth rate of the square of N-1). Projection modeling follows the rules of geometric series, which assumes that the number of additions is multiplied or compounded. This assumption is obtained from the behavior of backpacker tourists who return to visit and those who have never visited the same place within a certain period. The subsequent sub-topic discussion explains the development of variables and their various assumptions.

The calculation of the availability of homestays in the ten areas of New Bali is influenced by three main elements: (1) the availability of the latest homestays, (2) the number of homestay development programs, and (3) the projection period. The availability of data on the number of homestays is an absolute requirement for calculating any prediction of the number of homestays because the absence of such data will hinder precise predictive modeling. The program for developing the number of homestays in the ten New Bali is the basis for the assumptions used when calculating the projected number of homestay availabilities. The level of conformity for this program since 2017 has only reached 32.5%, per the data as of September 2019. That data is a reference for determining a linear or arithmetic development rate. Finally, the homestay development prediction period uses the duration of 2021 to 2025.

4. FINDINGS AND DISCUSSION

4.1 Analysis of Backpacker Tourist Demand

Determining the number of backpacker tourists refers to the number of domestic and foreign tourists visiting ten New Bali destinations. The main challenge when determining that number is the lack of data availability that contains behavioral indicators that clearly distinguish backpacker tourists from other tourists. The data sources used as references only provide general data and are not classified in greater detail. This lack of data occurs in Indonesia and other countries that have not seen the need to gather this data. Anticipating the lack of data availability, this study used several data sources as reference material, including Statistic Indonesia (BPS) data, the Indonesian Data Center (Pusdatin) and specific secondary data sources. Some of the data were used for (i) comparison between data sources and (ii) assessing data availability and ongoing data updates.

The assessment of the number of backpacker tourists refers to the data available in the second-level area (district) where the ten destinations are located. The goal is to determine the number of backpacker tourists, more specifically. The number of

backpacker tourists is compared and assessed using several available data sources. The historical data is then used for at least five years or more to help the projected model accuracy be higher. Historical data for the current study were taken from 2015 to 2019 to predict the number of backpacker tourists for 2021-2025.

The WYSE Travel Confederation (2019) notes that the proportion of backpackers is dominated by young people, of which only 14% claim to be backpacker tourists. The qualitative data from the Ministry of Tourism and the Creative Economy (2019) indicate that the contribution of young tourists in Indonesia reached 34%. Using these premises, it can be concluded that the number of backpacker tourists in Indonesia is 4.76%, rounded up to 5% to accommodate the number of mistakes and the number of backpacker tourists who claim to be older.

Table 1. Number of Tourists in the Ten New Bali Destinations from 2015 to 2019

Destinations	2015	2016	2017	2018	2019
Toba	123.131	118.392	109.955	141.047	104.173
BTS	495.412	551.099	606.787	662.475	718.163
Wakatobi	18.027	22.380	27.439	25.437	19.987
Tj.Kelayang	260.099	298.555	384.855	258.568	283.962
Likupang	23.389	24.238	25.483	26.728	27.973
Borobudur	3.578.387	3.670.686	3.716.836	3.855.285	3.993.734
Tj. Lesung	3.362.231	3.792.733	3.833.001	3.105.051	2.406.393
Labuan Bajo	40.674	39.831	38.987	38.144	37.300
Morotai	3.043	2.224	2.579	2.615	2.473
Mandalika	100.728	108.917	200.483	153.715	141.332

Source: Statistic Indonesia (2023)

4.2 Projected Backpackers in the Ten New Bali Destinations

The calculation of the availability of homestays in the ten New Bali destinations was influenced by three main elements, namely: (1) the availability of the latest homestays, (2) the number of homestay development programs, and (3) the projection period. The availability of data on the number of homestays is an absolute requirement to calculate the predicted number. The absence of that data or information will hinder accurate predictive modeling. Subsequently, the program for building the number of homestays is utilized by looking at this program's achievement level since 2017, which only reached 32.5% (data as of September 2019). That data is a reference used for determining the rate of development that is either linear or arithmetic. Lastly, the prediction period for homestay construction uses the duration from 2021 to 2025.

Net, the number of backpacker tourists in ten New Bali destinations was projected using the number of backpacker tourists for 2019 (Table 1). This calculation used the growth rate for three figures: optimistic, moderate, and pessimistic. The optimistic growth rate used a 9.80% rate, the moderate used 7.10%, and the pessimistic used 3.87%. The growth rate was obtained from the average growth rate of ten New Bali destinations. The optimistic growth rate was obtained from the highest point of the average growth rate of ten destinations, and the moderate growth rate was obtained from the average growth rate of the ten destinations. The pessimistic growth rate was obtained from the lowest point of the average growth rate for the ten destinations. The analysis results produced the number of backpacker tourists in ten New Bali destinations 394,510, as shown in Figure 3.

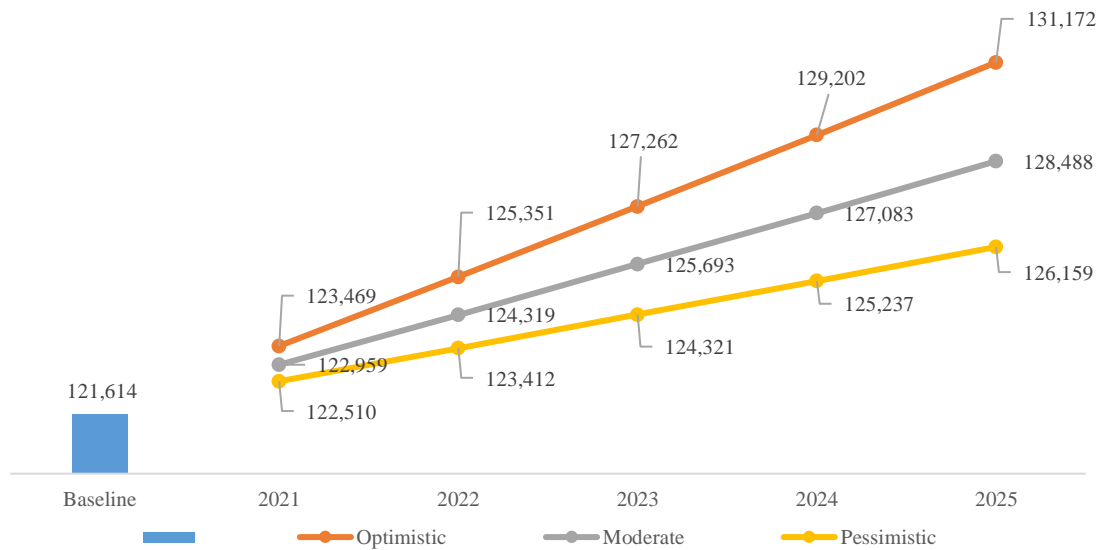


Figure 3. The Scenario of Backpacker Travelers from 2021 to 2025
Source: Researcher Analysis (2023)

4.3 Analysis of Homestay Units Availability

In 2017, the Government of Indonesia used the tourism village strategy to support the Indonesian tourism sector. The aim was to improve the local village economy by providing homestay units. The government designated 7,275 tourist villages as alternative instruments for national tourism development and set aside 10,000 units of homestay rooms (Prasyanti, 2019). The government then targeted the development of 10,000 homestay units in three phases, in 2017, the target was 1,500 room units with achievement of 1,504 rooms, and in 2018, the target was 1,500 rooms with achievement of 1,426 rooms. In 2019, the target was 7,000 rooms, with the realization of 308 rooms.

Initially, the number of homestays before the development program still totaled 229 units. Then, the Government began to set priority destinations known as the Ten New Bali. The homestay, which refers to the Archipelago Architecture (Prasyanti et al., 2018), is a various form of residential buildings with unique characteristics that form Indonesian identity in each tourist area (referred to as tourist villages). The uniqueness of this form will be an attraction for visitors to travel to tourist villages and enjoy direct interaction and experience of life in the local community for themselves. The visit of tourists to a tourist village is also expected to improve the economy of the local people.

The number of homestay availabilities in ten New Bali is 2,201 (Prasyanti, 2019). Of all these destinations, comparing the number of villages to the number of units has no particular pattern (Figure 4). For example, as of September 2019, Toba Destinations had 638 homestays from 37 villages. Meanwhile, there were 530 homestay units from 48 villages at BTS destinations. According to (Prasyanti, 2019), per the acceleration team for homestay development, only 3,250 rooms have been completed of the planned targeted number. The homestay room development program started in 2017 with a progression of 32.5%, based on the data as of September 2019. This slowdown occurred in 2019 when 7,000 rooms were targeted. Currently, the number of units built has only reached 308 homestay rooms. Thus, it can be concluded that the average progression of room construction per year is only 11%. This average progress will be a reference for projecting homestay units' availability in the ten New Bali destinations.

This analysis shows that the total number of homestays available in the ten New Bali areas is projected to be 6,772, as shown in Figure 4. The current study uses a baseline for the number of homestay rooms completed during the construction period, which is 32.5% of the total target (Prasyanti et al., 2019). This data shows that 2,201 units are the number of homestays that can now be used. Using this calculation, the number of homestays will become 6,772 units. The development period will be completed for five years, from 2021 to 2025, assuming the 2020 baseline data is being used.

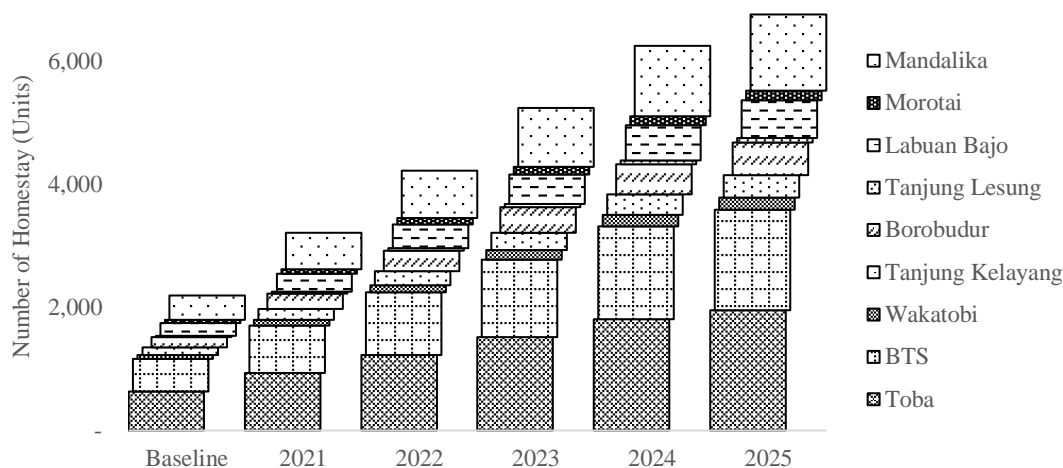


Figure 4. Projected Availability of Homestay Units for 2021 to 2025
 Source: Researcher Analysis (2023)

In the report, for the 2017-2019 period, the first two years of completion of development were able to meet that target. However, in 2019, the completion rate fell sharply. However, this study assumes that the development will be able to complete 15% of all the targets set each year. As seen in Figure 4, the prediction for the planned construction will be completed in mid-2025. The ten destinations account for 67.72% of the 10,000 units of homestay room construction throughout Indonesia, assuming one homestay consists of one room. It also can be noted that the Toba destination is the most built homestay unit, with 1,963 by 2025, followed by BTS and Mandalika with 1,631 and 1,237 homestay units, respectively. This study assumes that this development will be proportional to the number of homestay units that have already been completed.

4.4 Gap Analysis

Gap analysis is determined by the projected number of backpacker tourists and the availability of homestay units, but that projection also needs to consider tourist behavior. Several factors need to be taken into account regarding the behavior of backpacker tourists when analyzing the gap, namely: (i) the duration of backpacker tourists' trips; (ii) the length of stay (LoS) of backpacker tourists in homestays; (iii) tourist arrival behavior; (iv) the ratio of tourists to homestay units; and (v) the level of availability of homestay units in the tourist destinations. These factors are the primary basis for analyzing and projecting homestay units' demand and supply gap.

The gap analysis for the ten New Bali destinations shows the projected availability of homestay units that will meet the needs of the number of backpacker tourists in 2024-2025, as shown in Figure 5. The number of requests initially differed significantly from the availability of homestay units. However, with consistent progress in the development

of homestays in ten New Bali destinations, it is projected that the number of requests for this unit of destinations can be met in 2024. In 2021, the number of homestay units available was only 32,168 units, but it is projected that in 2025 there will be excess availability of 67,723 units.

This study identifies four main behaviors whenever backpacker tourists travel to New Bali destinations. First is the duration of the backpacker tourist trip. The duration of that trip follows the school holidays. This argument aligns with backpacker tourism, in which young tourists dominate when school holidays occur at the turn of the semester. Summer vacation in some developed countries lasts three months (spring break) or only 90 days. However, for this calculation, this study assumes that 60 days are used for traveling. Another 30 days are used for preparation and rest after returning from the tourist destinations.

Second is the homestay length of stay (LoS) of backpacker tourists. Dianasari et al. (2020) explain that backpacker tourists' duration at a destination is short, between 2 to 3 nights. Indeed, backpacker tourists live nomadic or nomadic from one destination to another. The goal is to enjoy a different atmosphere while simultaneously gaining experience from a destination, both from a social and a cultural perspective (WYSE Travel Confederation, 2019). Another behavior is that backpacker tourists will repeatedly visit if they like the tourist destination.

The third is the behavior of tourist arrivals. This study assumes that the arrival of backpacker tourists at a homestay unit will not occur simultaneously. The various types of tourism offered in Indonesia will make tourists randomly spread out to various tourist destinations. This study uses this assumption to calculate the potential availability of homestay units in the ten New Bali destinations.

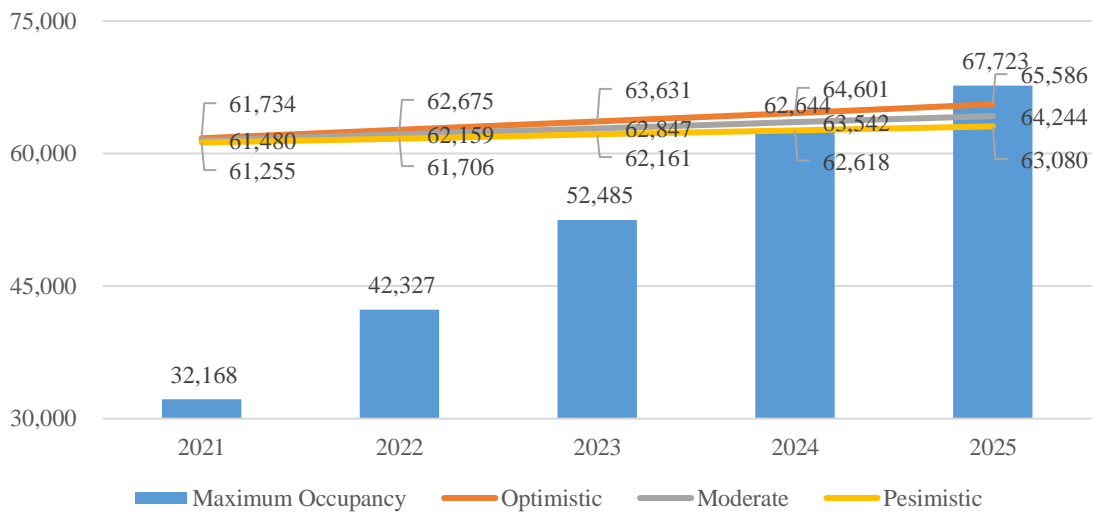


Figure 5. Gap Analysis of Homestay Availability and Visitors for 2021-2025
Source: Researcher Analysis (2023)

Lastly is the ratio of backpacker tourists to the availability of homestays. The behavior of backpacker tourist visits is a group activity, not an individual one (Dianasari et al., 2020). Few references mention the average number of backpacker tourists when traveling. However, some references show that the number of tourists staying in homestays is at least two people for one unit (Prasyanti et al., 2019). Based on the tolerance for homestay occupancy, it is assumed that it is 50 per cent occupancy. Thus,

using LoS for three days, this study can assume an empty period of occupied homestay units. With this assumption, the LoS becomes six days for the backpacker tourist trip, which amounts to 60 days of travel duration.

4.5 Discussion

Overall, the projected availability and demand for homestay units can be met in 2024. By 2025, the volume of availability of homestay units will experience an oversupply. The data thus shows progress in developing homestay units in ten New Bali destinations. This development will encourage tourism and become a new source for the region's economy. Based on this data, there will be problems regarding the demand and supply of homestay units. This issue can be seen in several New Bali destinations with an oversupply of homestay units. Yet, some other destinations will experience a supply shortage, as shown in Table 2. The New Bali destinations with an oversupply include Toba, Bromo-Tengger-Semeru, Wakatobi, Labuan Bajo, Morotai and Mandalika.

Meanwhile, the destinations of Borobudur and Tanjung Lesung will be experiencing a shortage of supply. Therefore, it is necessary to readjust the strategic planning to address this problem. The government needs to review the supply of homestay units in the ten New Bali destinations. The current study found that the ten New Bali destinations in 2025 were already experiencing oversupply. The government thus needs to relocate as soon as possible the construction of homestay units that have been predicted to have excess supply since their early years and allocate them to other New Bali destinations that are in short supply or will be. Thus, supply equity can be achieved, and optimal benefits will accrue for the ten New Bali destinations.

Table 2. A Comparison of the Supply and Demand for Homestay Units

Scenarios	Destination	2021	2022	2023	2024	2025
Optimistic	Toba	OS	OS	OS	OS	OS
	BTS	OS	OS	OS	OS	OS
	Wakatobi	OS	OS	OS	OS	OS
	Tj Kelayang	OD	OD	OS	OS	OS
	Likupang	-	-	-	-	-
	Borobudur	OD	OD	OD	OD	OD
	Tj Lesung	OD	OD	OD	OD	OD
	Labuan Bajo	OS	OS	OS	OS	OS
	Morotai	OS	OS	OS	OS	OS
	Mandalika	OS	OS	OS	OS	OS
	Total	OD	OD	OD	OD	OS
Moderate	Toba	OS	OS	OS	OS	OS
	BTS	OS	OS	OS	OS	OS
	Wakatobi	OS	OS	OS	OS	OS
	Tj Kelayang	OD	OD	OS	OS	OS
	Likupang	-	-	-	-	-
	Borobudur	OD	OD	OD	OD	OD
	Tj Lesung	OD	OD	OD	OD	OD
	Labuan Bajo	OS	OS	OS	OS	OS
	Morotai	OS	OS	OS	OS	OS
	Mandalika	OS	OS	OS	OS	OS
	Total	OD	OD	OD	OD	OS
Pessimistic	Toba	OS	OS	OS	OS	OS
	BTS	OS	OS	OS	OS	OS
	Wakatobi	OS	OS	OS	OS	OS
	Tj Kelayang	OD	OS	OS	OS	OS

Scenarios	Destination	2021	2022	2023	2024	2025
	Likupang	-	-	-	-	=
	Borobudur	OD	OD	OD	OD	OD
	Tj Lesung	OD	OD	OD	OD	OD
	Labuan Bajo	OS	OS	OS	OS	OS
	Morotai	OS	OS	OS	OS	OS
	Mandalika	OS	OS	OS	OS	OS
	Total	OD	OD	OD	OS	OS

Legend: OS is Stand for Oversupply; OD is Stand for Over Demand
 Source: Researcher Analysis (2023)

This study expands previous literature that outlines the importance of homestays for developing new tourist destinations, particularly in rural areas. Homestays are recognized for their significant role in developing tourism in rural areas and offer various benefits to both the local communities and tourists. As mentioned by Pasanchay and Schott (2021), the first benefit is that homestays provide economic boosts and additional resources for the residents in rural areas. Prediction modelling of homestay demand and supply will help the stakeholders manage the destination’s carrying capacity. Hence, the homestay development will contribute to the local economy efficiently and effectively (Dey et al., 2020). As Dewantara et al. (2023) mentioned, destination operators and locals should work collaboratively to ensure that each stakeholder will receive similar benefits during each stage of the destination’s development.

Second, identifying homestay units’ availability and occupancy rate will ensure several social benefits from homestays from the perspective of locals and authorities. According to Tsang et al. (2022), homestays allow travellers and tourists to immerse themselves in the local culture. This event enables cultural exchange between the guests and the hosts, which fosters a deeper appreciation and understanding of different cultures (Dey et al., 2020; Tsang et al., 2022). Moreover, homestays bring a more unique experience and authenticity than conventional hotels, allowing tourists to participate in local activities, interact with the community, and taste traditional cuisines. Hosting tourists in the homestays will motivate local communities to showcase and preserve their cultural traditions and heritage, which might otherwise be at risk of fading away from modernization and industrialization (Huang et al., 2020).

This research underlines the importance of identifying the unique tourists' behaviors and characteristics to find accurate measures of homestay development availability. Homestays are generally more sustainable tourism as they tend to have a smaller carbon and environmental footprint than large hotels (Dey et al., 2020). Furthermore, they can serve as a tool to encourage sustainable practices that the tourism industry can run to benefit local communities and the environment (Kulshreshtha & Kulshreshtha, 2019). However, without clear measures and forecasting of homestay availability and tourist’ demand, the sustainability of tourism development will be challenging.

This study believes forecasting and identifying homestay numbers in tourism areas are crucial for multiple factors and characteristics. First, having a precise number and understanding of the measures of homestays will assist the tourism industry stakeholders in managing the sector in a sustainable approach (Thakur et al., 2023). As Thakur et al. (2023) mention, it will help local authorities navigate the rules and regulations to achieve the growth of the tourism sector while avoiding overcrowding in the earliest stages of development. This precise forecasting and identification process can prevent adverse impacts from social and environmental aspects (Dey et al., 2020).

A forecasting process of homestay development enables the stakeholders to maintain the number of resource allocations. Accurate forecasts assist the developers in allocating resources efficiently. Tourism organisations and local authorities can plan for developing the infrastructure, while waste management and other services will be delivered based on the expected number of tourists and homestays. Identifying the number of homestays enables regulators to perform quality control. Thus, the tourism stakeholders can meet certain requirements and comply with specific quality standards and regulations. In the latest stage, it can help them to maintain a consistent level of safety and service quality for the tourists.

Another benefit is to balance between supply and demand. Understanding a precise number of homestays allows better alignment between the market demand and supply. That means when the homestay numbers are too high, there is a possibility of price competition, leading to a decline in quality. Conversely, if the homestay numbers are too low, it can lead to higher prices, which cannot meet the targeted demand. Predicting demand and supply can significantly assist marketing efforts (Janjua et al., 2023; Tsang et al., 2022). Tourism marketers can tailor their promotional and marketing strategies effectively with the correct number of potential customers by considering the capacity of available homestay or accommodation (Janjua et al., 2023).

The results will help the current progress of community involvement in planning local tourism development. Identifying homestays with accurate forecasting involves the capacity of residents during the planning stages. It allows them to propose their arguments in the tourism development stage (Janjua et al., 2023; Kulshreshtha & Kulshreshtha, 2019). Further, it can ensure that the identification results align with the economic and cultural interests. Discussing economic impact assessment, having a clear picture of the homestays forecast helps assess the tourism sector's economic impact on the area, particularly in rural areas (Janjua et al., 2023). These implications include income generation, job creation, and other overall contributions to the local economy. Last but not least, the identification and accuracy of forecasting will assist in performing risk management and enhancing the tourist experience. Identifying a precise number of homestays helps assess potential risks, such as natural disasters or market change (Janjua et al. 2021). Most new tourist' priority destinations in Indonesia are built in high-risk natural disaster areas (Wibowo & Hariadi, 2022). Furthermore, the tourism sector has been badly affected by public health risks, as seen during the COVID-19 pandemic. It made a blurred prediction of market conditions. Risk mitigation can be undertaken through proper planning and forecasting in developing the tourist's accommodation. It is also an appropriate effort to maintain a positive tourist experience. Developing too many homestays will lead to overcrowding. Consequently, overcrowding can lead to a decline in the quality of the experience. On the other hand, too few accommodations can result in tourists being turned away. At the same time, local authorities can preserve the local environment and culture. Knowing and regulating the number of homestays enables authorities to protect the local culture and environment from excessive tourism pressure. This study allows for a more sustainable and responsible form of tourism. Our study aligns with existing literature that forecasting and identifying the number of homestays in a tourism area is essential for effective and sustainable tourism management. It helps balance the needs of tourists, the local community, and the environment while maximizing the economic benefits of tourism.

5. CONCLUSION

This study aimed to identify the number of backpacker tourists and the availability of homestay units and support the development programs in ten New Bali destinations through homestay development. Prediction modeling of both the demand and supply of homestay units used several fundamental assumptions and gap analysis as the main output of the study. The analysis for this study used several tourist behaviors that are supported by valid references (Dianasari et al., 2020; Prasyanti, 2019), namely: (i) the duration of a trip is sixty days; (ii) a three-day average LoS; (iii) random tourist arrivals (iv) the ratio of tourists to homestay units; and (v) a 50% occupancy rate for the homestay during the trip. The prediction modelling is presented to understand current demand and supply of homestay units to address current gap occurred in the homestay development. It is essential to ensure the sustainability and continuity of tourism development progress in emerging tourist destinations in Indonesia.

This study concludes that from 2021 to 2025, the number of homestay units available will experience an oversupply due to the imbalance in the number of homestay unit developments to the arrival of backpacker tourists. By 2025, the number of homestay units will far exceed the number of tourists visiting. In addition, if one looks at the ten New Bali destinations, problems exist in the distribution of demand and supply for homestay units. Based on the fundamental assumption, several New Bali destinations have experienced an oversupply of homestay units. On the other hand, several others are experiencing excess demand, like what happened to the Borobudur and Tanjung Lesung destinations.

Therefore, based on the gathered input from this study, we recommend that policymakers immediately evaluate the homestay unit development program in the ten New Bali destinations. Policymakers are remained crucial for its position to decide the number of permits released for new homestay development. Therefore, they should limit the total number of homestay units available in each destination. If left unchecked, an imbalance will affect the effectiveness of budget absorption and the potential for uncompetitive pricing due to the abundant availability of homestay units. Policymakers at the central level need to coordinate with local governments and other government agencies and work with indigenous peoples to re-evaluate overall homestay development (King et al., 2021; Situmorang et al., 2019).

This study further concludes that the leading cause of this imbalance is the crisis caused by the COVID-19 virus pandemic, which has reduced the number of requests (Atmojo & Fridayani, 2020; Japutra & Situmorang, 2021; Malahayati, Masui, & Aggraeni, 2021; Riadil, 2020). Another reason is that the proportion of backpacker tourists continues to decline (King et al., 2021; Wirawan et al., 2021). These symptoms clearly signal policymakers to immediately make strategic adjustment plans for the inter-regional homestay unit development program at New Bali destinations. For New Bali areas that have experienced excess supply, the development of homestay units can be relocated to the New Bali destinations with the potential for excess demand.

5.1 Limitation and Future Research

The main challenge of this study was the lack of data available from both the supply and demand sides for homestay units. This problem makes it difficult to justify precise modeling of demand and supply projections for homestay units. Although this study used relevant previous studies as the basis for justifying the projection model, research bias still has the potential to occur in this modeling study. The following

limitation is the lack of data availability that discusses the attributes of backpacker tourists and homestay units. Thus, this study took the initiative and used general references and generalized the attributes needed to support a study of demand and supply predictions for homestay units.

For a future study, this study suggests redefining some of the concepts that support this study, such as backpacker tourists, homestay units, or other concepts that align with general homestay development studies. Alignment of this concept is needed to make the results more effective and high-quality. Different approaches also need to be considered to deepen the current study. For example, future research could use a qualitative research approach by conducting in-depth interviews with key informants, such as backpacker tourists, homestay unit owners, community leaders, and policymakers, in both the central and local governments due to the strong influence of the Indonesian cultural context on tourism.

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IDENTIFICATION OF TOURIST AREA LIFE CYCLE IN GEBONG MEMARONG TOURIST VILLAGE, BANGKA REGENCY

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Abstract

Air Abik Hamlet, Gunung Muda Village, Belinyu Subdistrict, Bangka Regency, is a settlement of the oldest tribe in the Bangka Belitung Islands, the Lom Tribe. Famous for its magical village, but also has the potential for very beautiful natural tourism and local wisdom that is still maintained to this day. It has successfully collaborated with one of the BUMNs in Bangka and in 2023 it will become one of the tourist villages. Aik Abik Hamlet has enormous and interesting potential, but until now it has not been well identified. The research used descriptive qualitative methods and the research data was conducted by direct interviews with the head of the mapur customary institution, literature review and combined with primary data searches. The results of the research concluded that Gunung Muda Tourism Village is at the stage of involvement. Afterward, several things that need to be considered by stakeholders are improving tourist facilities such as tourist trails offered, promoting tourism through various media, and increasing local community involvement. In planning the future development of tourist destinations, visitor capacity needs to be considered so that existing facilities can be maintained and do not have a negative impact on the environment. The community is expected to continue to improve their knowledge and insight so that they can support progress in Gunung Muda Tourism Village.

Keywords: Tourist Area Life Cycle, Tourist Village, Gebong Memarong

1. INTRODUCTION

Air Abik Hamlet, Gunung Muda Village, Belinyu Subdistrict, Bangka Regency is the oldest tribal settlement in the Bangka Belitung Islands, namely the Lom Tribe or commonly called "Orang Lom". The Lom tribe is a community or group that has existed since the 19th century with the influence of customs that are still very thick. Air Abik Hamlet is famous for its magical or mysterious village, but it also has the potential for very beautiful natural tourism and local wisdom that is still maintained today. Indigenous peoples, in (Cholillah, 2015) explain that specifically have local wisdom in forest utilization, especially in the practice of planting field rice (beume), maintaining customary forests and rivers, traditional knowledge about medicinal plants, and post-

harvest village alms (nujuh hayami). This also has the potential to be valuable in terms of its culture.

Seeing the potential, Air Abik Village was developed into a tourist village by collaborating with one of the BUMNs in Bangka, PT. Timah, by building 7 replicas of Gebong Memarong, which is the name for the traditional house of the Lom people or the Lom tribe. Afterwards, Gunung Muda Tourism Village became one of the tourist villages which was given directly by the Head of the Bangka Regency Tourism Office to Abok as the Customary Chairman of Air Abik Hamlet, Gunung Muda Village on September 4, 2023.

Although Aik Abik Hamlet has become a tourist village and has enormous and interesting tourism potential, until now in terms of tourism it has not been well identified. This is because community empowerment in managing the tourism village has not been maximized and still relies on assistance from the government. The aspect of community empowerment is the key to the sustainability of leading tourism villages. Community empowerment can improve the local economy because it aims for an independent community and does not depend on government programs. In addition, local communities who take an active role in developing their tourism, will make tourism development an environmentally friendly development in terms of ecological and social aspects (Zurinani & Kamilah, 2023).

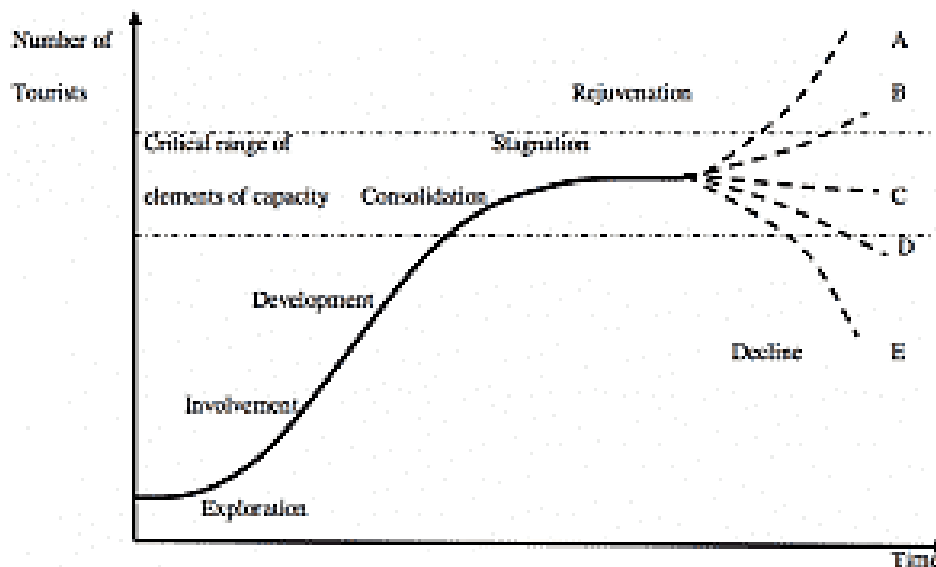


Figure 1. Tourist Area Life Cycle (TALC)
Source: Richard Butler (1978)

To empower the community in managing tourism villages, it is necessary to develop a tourism village. In developing a destination, there is a theory of stages and processes developed by Butler. Butler in (Juhara & Marsoyo, 2023) explains the Tourist Area Life Cycle (tourism life cycle) in developing a destination, many aspects must be considered starting from socio-cultural factors of the community, ecological environmental impacts, destination marketing, branding, infrastructure and regional planning to policy. In this case, it can be seen that tourism is a complex multidisciplinary science.

The stages of the tourism life cycle found in the Gunung Muda Tourism Village of Air Abik Hamlet are still relatively new and small in scope. The wealth of natural resources and local wisdom owned by the indigenous people of Air Abik Village has shortcomings in the process of packaging tourist attractions offered to visitors or tourists. Therefore, this study aims to identify the extent of the stages of the tourism life cycle in the Gunung Muda Tourism Village managed by the Gebong Memarong Pokdarwis.

2. LITERATURE REVIEW

2.1 Tourist Area Life Cycle

The concept of tourism life cycle introduced by Butler (1978) explains the evaluation of tourist areas over time. The tourism life cycle, tourism destinations experience 6 stages (phases) including *exploration*, *involvement*, *development*, *consolidation*, *stagnation*, *rejuvenation* & *decline*. The tourism life cycle process can be seen in the following table:

Table 1. Tourism Life Cycle Stages

Stages (Phases)	Description
Discovery (<i>exploration</i>)	A new region will begin to develop its area into a tourist destination. Where the destination has the potential to be developed into a tourist attraction or an area can be developed into a tourist attraction.
<i>Involvement</i>	The availability of services by the local community, limited infrastructure development by the local government so that there are already tourist visits at any given time.
<i>Development</i>	Investors have come in and taken a role in the development of tourist attractions, so local companies are required.
<i>Consolidation</i>	Tourist visits in a tourist destination show a positive increase.
<i>Stagnation</i>	A tourist destination achieves the highest level of tourist visits while at the same time it is inevitable that some periods of tourist visits are stagnant. It is difficult to bring in new tourists despite intensive promotion so that tourists are repeater tourist types. At this stage there is a disturbance in the carrying capacity of the environment which has a negative impact on the environment, social and culture.
<i>Decline</i>	At this stage, tourism facilities change function, where destinations are only visited at certain times. The possibility of tourist destinations being abandoned by tourists
<i>Rejuvenation</i>	Destination utilization is carried out by targeting new markets, developing more attractive tourist attractions in the form of artificial tourist attractions.

Source: LY (2018)

The stages of the tourism life cycle proposed by Butler, does not always indicate that the next stage is better than the previous stage. Explained by (Abdillah et al., 2015) the perception of the quality of life of local communities towards tourism development in Pangandaran and Pelabuhan Ratu, stating that the score shown by Pangandaran is higher than Pelabuhan Ratu. In addition, in the research of (Zurinani & Kamilah, 2023) which discusses the development of Polowijen Cultural Village, it is said that by using the *Tourism Area Life Cycle* theory, it is known that Polowijen Cultural Village is still in the exploration stage and has not yet reached the existing cycle. In the Samiran Boyolali tourist village (Dewi Sambi), using the *Tourism Area Life Cycle* theory, it is also seen that the tourist village is in the merging phase so that further development can be planned in the future (Andriani et al., 2021).

(Damanik et al., 2018) conducted a study by collecting data on tourist visits in a span of 10 years and analyzing several provinces in Indonesia through the theory of the tourism life cycle can be influenced by aspects of promotion and structure development, it appears that the development stage is a relatively strong stage and is the opposite of the weak exploration stage. An Okokan cultural tradition in Bali as a tourist attraction is in the growth stage (Windutama et al., 2020). This is further supported by the increasing number of tourists who know Okokan not only limited to Balinese people. The tourism life cycle theory is not only limited to destination studies, according to (Narottama & Moniaga, 2021) the application of the theory is at the consolidation stage with a positive relationship between expatriates and the community.

2.2 Local Wisdom

Local wisdom is a set of knowledge and practices both from previous generations and from experiences in dealing with the environment and other communities. Local wisdom comes from customary values, religious values and local culture that are naturally formed in a community group to adapt to the surrounding environment (Vitasurya, 2016). Local wisdom becomes a characteristic of each region that has the potential to support the development of a region. The potential of culture and local wisdom in tourism development is part of a product of human creativity that has economic value.

Recognizing change as a necessity and the ability of humans to deal with their environment and culture, local wisdom can find its place as part of that cultural strategy. Conceptually, local wisdom is an element part of the cultural tradition of the people of a nation, which emerges into parts that are placed in the physical order of buildings (architecture) and areas (urban) in the geography of a nation. The definition of local wisdom can be freely interpreted as good cultural values within a society. This means, to know a local wisdom in a region then we must be able to understand the good cultural values that exist in the region. Actually, these local wisdom values have been taught for generations by our parents to us as their children. The culture of mutual cooperation, mutual respect is a small example of local wisdom.

In a multicultural society such as Indonesia in the era of globalization, the paradigm of dialogal relationships or mutual understanding is needed, to overcome the negative things from a problem of national disintegarsi with the entry of outside cultures must seek cultural filtering. Therefore, multiculturalism is not just recognizing the different and is more of a symmetrical distinction by recognizing the plurality of identities in society. Community empowerment strategies based on local wisdom in the era of globalization, namely by strengthening the values and norms of ancestors in the community so that local wisdom is maintained intact; maintaining existing culture in society by acting rationally as a result of globalization; filtering culture from outside (globalization) by assessing the good and bad influences in the fields of technology and communication, transportation, mass media development, lifestyle changes, education, culture, politics, religion, law etc.

3. RESEARCH METHODS

The research method used is descriptive qualitative method by understanding phenomena that occur directly in the field with the researcher as the main instrument (Sugiyuno, 2018). The research data was conducted by direct interview to the head of the mapur customary institution, added with a literature review and combined with the search for primary data. Research data is based on literature studies obtained from books, journal articles related to the tourism life cycle. Research activities were conducted in 2023 and continued in 2024 in January. In general, the sequence of activities in the research was carried out by field observations; discussions with the mapur customary institution and the Gebong Memarong Pokdarwis; field observations and document studies; followed by research results based on the results of the study and making links with the literature.

4. FINDINGS AND DISCUSSION

This research was conducted in the young mountain tourism village of Air Abik hamlet, Belinyu sub-district and in the stages of the tourism life cycle in general is divided into 6 phases or stages that occur in the young mountain tourism village. In the

development of tourism used tourist attractions in tourist villages used descriptive qualitative analysis techniques using the Tourist Area Life Cycle approach (Butler, 1978).

This section explains the analysis and original research findings. It is highly recommended to discuss the theories, regulations and references used by dialoguing with the research results obtained, thus obtaining new findings.

a. Exploration Stages

This stage is the initial stage or a new phase starting to develop the area into a tourist destination in this case, namely the young mountain tourism village. This stage begins with the indigenous tribesmen who see the potential of the Air Abik Hamlet of Gunung Muda Tourism Village towards the attractions owned by the data tribesmen. Gradually began to formulate an organizational structure for the management of pokdarwis. Suwena & Widyatmaja (2017) say that the exploration stage is called the discovery stage which has a very minimal development impact. The stages owned by the young mountain tourism village as seen in Figure 1, become a stage in the condition of a tourist village that is still arid and still needs governance as told by the Pokdarwis Chairperson and the Lum Tribal Chief.

The residents of Air Abik Hamlet, which is the oldest tribal settlement in the Bangka Belitung Islands, have an initiative to preserve their culture so that it does not become extinct, so the Gebong Memarong Traditional Village was formed. According to Abok as the Chairman of the Mapur Customary Institution, the villagers had initially built a Traditional Village, but only had one Memarong. The first Memarong was built in 2019 on a self-help basis and serves as the Mapur Cultural Museum. The museum represents the residences and activities of the Mapur people along with tools and household equipment. This indicates that the community already knows the tourism potential that can be developed into a tourist attraction.

The community, local government and PT Timah Tbk collaborated to maintain and preserve the culture of Orang Lum. PT Timah Tbk built infrastructure, namely building seven Gebong Memarong which are currently named as Kampung Adat Gebong Memarong. The construction of gebong memarong is commensurate with PT Timah Tbk's PPM program 2019-2029 whose policy direction, strategy, and implementation framework, guiding principles and community development and empowerment programs are made, in synergy with government policies. Gunung Muda Tourism Village fully cooperates with PT TIMAH Tbk regarding the construction of gebong memarong to the provision of supporting facilities used such as procurement of goods regarding mattresses, cabinets, toilet equipment and the needs required by Gebong Memarong.



Figure 2. Gebong Memarong
Source: Personal Documentation (2023)

b. Stages of Engagement

The stage after exploration is the involvement stage. At this stage the community is involved in developing tourism potential in Air Abik Hamlet. PT Timah, through collaboration with PT Timah, the community was involved in the construction of Gebong Memarong. The concept of community development and empowerment by PT Timah is to involve the people of Air Abik Hamlet, starting from preparing building materials, labor, administration, so that the construction process can be carried out quickly. Within 60 days from July to August 2022, the team was able to build six units of "memarong" or halls, namely one traditional hall with a size of 9X9 meters, one gallery with a size of 7X7 meters, and four traditional houses that are used for lodging measuring 5X5 meters.

Local governments and universities have also begun to provide training to the local community. This training aims to be able to improve the skills of the people of Air Abik Hamlet so that it can have a positive impact on the community's economy. The training provided includes *tour guide* training, handicraft making training, *ecoprint* batik making training, and so on. Through the trainings that have been given, people in Air Abik Hamlet are currently able to make various kinds of crafts such as bracelets, tissue holders, bags, flower vases, and others. The results of these crafts become *souvenirs* that can be purchased by tourists visiting the Gebong Memarong Traditional Village.

Activities involving indigenous communities have been ongoing since the exploration stage until now. This stage of involvement was also accompanied by the formation of Pokdarwis Gebong Memarong. Pokdarwis Gebong Memarong is tasked with managing the Gunung Muda Tourism Village. The entrance fee to Gebong Memarong Traditional Village is Rp 5,000/person and the local guide service is Rp 10,000. Although tourist visits are not yet relatively large, there are currently two tour packages, namely the Buluh Perindu package and the Bubung Tujuh package. Until now, most tourists who visit are students and college students. This is in line with the package offered by Gunung Muda Tourism Village, which is an educational tour package that aims to learn about the culture and local wisdom of indigenous peoples in Air Abik Hamlet.



Figure 3. Souvenir making by Indigenous People
Source: Personal Documentation (2023)

c. Stages of Development

This stage occurs in tandem with the engagement stage. This stage has main characteristics such as product diversification, community network development so that it allows for high development (Wiweka et al., 2021). At this stage, there has been a large number of tourist visits and the government has dared to invite national or

international investors to invest in the tourist area to be developed. (Retno et al., 2022).. Based on the assessment indicators in the tourism life cycle, Air Abik Tourism Village has not yet passed this stage. Gunung Muda Tourism Village is a tourist village that was only inaugurated on September 4, 2023, so tourist visits are still relatively few and only in certain segments, namely students and students.

d. Consolidation Stages

This stage is characterized by the number of tourists continuing to increase, organization according to regulations, the role of ministries and government to improve services to tourist guests. In general, the consolidation stage has characteristics such as economic factors that are starting to dominate, tourist demand is getting to its peak, there is a need to reorganize the management of tourist destinations. (Darma et al., 2022). Gunung Muda Tourism Village has not gone through this stage as well as the development stage.

e. Stagnation Stage

The stagnation stage is characterized by the number of tourists reaching a peak and tending to stagnate. Tourist destinations become something that is no longer attractive to tourists, even though the number of visits is high. Gunung Muda Tourism Village has not gone through this stage, as is the case in the previous stages.

f. Drop Stages

Destinations at this stage experience a decrease in the number of visits, because the destination is no longer attractive to tourists. Destinations are only visited by domestic tourists on holidays and weekends. Gunung Muda Tourism Village is a newly formed Tourism Village, so this village is still exploring tourism potential and building tourism facilities. Based on this, Gunung Muda Tourism Village is not included in the decline stage.

g. Rejuvenation Stages

This stage is characterized by the emergence of new innovations and the tourist area is reorganized so as to provide new colors. The main characteristics of the decline stage include a decrease in tourists (not because of quality, but rather regulations and conditions), facilities that change functions and quality begins to decline.(Darma et al., 2022). This rejuvenation stage has the main characteristic of finding alternative attractions that are different according to the needs of tourists (Butler, 1980). Gunung Muda Tourism Village has not yet reached this stage, and is still focused on equalizing empowerment to explore tourism potential.

5. CONCLUSION

Based on the analysis that has been carried out, it can be concluded that Gunung Muda Tourism Village according to the *Tourism Area Life Cycle* is at the involvement stage. After knowing the position of Gunung Muda Tourism Village, several things need to be considered by *stakeholders such* as the Bangka Regency Tourism Office, namely improving tourist facilities such as the tourist routes offered (tourism maps), tourism promotion through various media, and increasing local community involvement. In addition, in planning the development of future tourist destinations, visitor capacity needs to be considered so that existing facilities can be maintained and do not have a negative impact on the environment. Furthermore, for the community of Gunung Muda Tourism Village, it is hoped that they can continue to increase their knowledge and insight so that they can support progress in Gunung Muda Tourism Village and can develop their tourism village independently.

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MANAGEMENT OF SINDU DWARAWATI SANUR TURTLE CONSERVATION AS A TOURISM ATTRACTION IN SANUR TOURISM AREA

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Abstract

Sindu Dwarawati Turtle Conservation is one of the turtle conservation in the Sanur tourism area. This conservation was built as a concern of youth groups who were moved to save sea turtles, especially sea turtle eggs around Sanur Beach. This research was conducted to know the process of turtle conservation and its management as a tourist attraction at Sindu Dwarawati Turtle Conservation. Both primary and secondary data were collected by conducting interviews, observation, and documentation. Data sources in the research were determined using purposive sampling and accidental sampling techniques. The data were analyzed using the descriptive qualitative data analysis method. The results showed that Sindu Dwarawati Sanur conservation has succeeded in conserving and saving sea turtles as support for government programs. The management of this turtle conservation as a tourist attraction has fulfilled the elements of something to see, to do, to buy, and to buy and fulfills the A4 criteria (attraction, accessibility, amenity, and ancillary service). However, ancillary services need to be optimized with the establishment of a structured management institution in serving tourists.

Keywords: Conservation Management, Sea Turtles, Tourist Attraction, Sanur Beach

1. INTRODUCTION

Sanur tourism area is the only tourism area in Denpasar City which includes the villages of Sanur Kaja, Sanur Kauh, Sanur, Kesiman Petilan, and Serangan (Bali Province Tourism Office, 2020). This tourist area has the main tourist attraction in the form of a beach with white sand and is one of the tourist attractions to enjoy the panoramic sunrise. The Sanur tourism area has been equipped with adequate tourism facilities and infrastructure. The existence of the Sanur tourism area has been able to increase business opportunities, and employment opportunities for the community and is also the largest contributor to revenue from the tourism sector.

The Government of the Republic of Indonesia in accelerating job creation and regional development of Denpasar City has established the Sanur Special Economic Zone (KEK) through a government regulation of the Republic of Indonesia with an area of 41, 26 Ha. The business fields in the Sanur Special Economic Zone (SEZ) are health and tourism (Government Regulation of the Republic of Indonesia Number 41 of 2022). In

addition to the Sanur Economic Zone, Denpasar City has also established the Kura-Kura Bali Special Economic Zone (KEK) with an area of 498 hectares on Serangan Island, which is stipulated through Government Regulation Number 23 of 2023 with the tourism and creative economy business fields. Both special economic zones are located within the Sanur Tourism Area, so their existence is expected to create jobs and increase development.

Therefore, tourism development in the Sanur Tourism Area should be carried out in synergy by involving all stakeholders, both in the development of facilities and infrastructure or the existing tourism potential. Sanur tourism area in addition to being known for the beauty of the beach panorama, also has other tourism potential, namely turtle breeding. Some turtle conservation in the Sanur Tourism Area is on the coast of Sanur and also on Serangan Island. The existence of turtle conservation in the Sanur Tourism area is inseparable from Sanur Beach as a habitat / nesting ground for turtles, and also the growth of local community awareness in turtle conservation. Sea turtle conservation, apart from being a form of support for sea turtle conservation, can also be utilized as a vehicle for learning and as a tourist attraction that provides economic benefits to the surrounding environment. Conservation of natural resources, especially sea turtles, in addition to being a place for protection and preservation, can also be a vehicle for learning, as is done by the Bajulmati Sea Turtle Conservation (BSTC) community group on the Bajulmati Coast of Malang Regency, its existence has provided very meaningful learning for the community in sustainably preserving natural resources (Irawan et al., 2022). Turtle Conservation and Education Center (TCEC) is a community-based sea turtle conservation program as a form of Corporate Social Responsibility (CRS) of PT Pertamina Niaga Pesanggaran which has succeeded in providing multiplier effects in the education, ecology and economic sectors such as local labor absorption, increased group income, positive changes in behavior and mindset of the community in sea turtle conservation, increased rescue, hatching of sea turtle eggs and others (Utami & Tri Prasetyo Aji, 2023).

The role of stakeholders in the development of Ecotourism-Based Turtle Conservation Areas in Nagari Ampiang Parak with the Penta helix model approach (academia, private sector, community, government, and media) found the involvement of all elements according to their respective functions and roles, but the most dominant is the community element as the area manager (Coirala, 2022). In conservation activities, especially sea turtles, the involvement of local communities is very important, because they are in contact and interact more intensively with the environment.

Sea turtle breeding aims to support and assist sea turtle conservation efforts by increasing the life chances of sea turtles before being released into the wild, by conducting semi-natural hatching, then the hatchlings are released into the sea (Dermawan et al., 2009) In addition, sea turtle conservation through captivity is carried out with special purposes such as education, research and tourism carried out by setting aside hatchlings to be reared. The purpose of sea turtle conservation is not only for tourism, education and to support sea turtle conservation but also to eliminate the image of Bali Island destinations, especially Kuta Beach, as a center for trade and irresponsible use of sea turtles (Uskono & Sastrawan, 2022).

Sea turtle conservation in various regions has successfully supported the conservation of sea turtles as one of the protected and endangered animals and has also been able to create employment opportunities and provide economic benefits for the surrounding community. The success of sea turtle conservation in Serangan Island is

inseparable from the active role of stakeholders through the focus of activities in the fields of economy, nature conservation, socio-cultural conservation, and community participation (Oka et al., 2021). In the Sanur Tourism Area, there are several turtle conservation sites, one of which is Sindu Dwarawati Sanur. Sindu Dwarawati Sanur Conservation was founded by a group of young people who were moved to save and preserve sea turtles on Sanur Beach. From the search for visitor reviews on Google to several turtle conservation places in the Sanur Tourism Area, the lowest visitor assessment was obtained at Sindu Dwarawati Turtle Conservation, which amounted to 3.0, Sea Turtle Village, 4.8 and Turtle Conservation and Education, 4.6 on a rating scale of 1-5, (<https://www.google.com/search?q=penyu+di+sanur>). The selection of the research object was based on the results of preliminary observations obtained limited information and services obtained by visitors who visit, and also the results of visitor reviews that feel less attention and assistance in turtle hatchling release activities at Sindu Dwarawati Sanur.

Therefore, it is interesting to study the management of Sindu Dwarawati Sanur turtle conservation as a tourist attraction in the Sanur Tourism Area. The research topic has similarities with several previously reviewed studies (Acero, 2023; Firmansyah & Made Adikampana, 2021; Oka et al., 2021; Uskono & Sastrawan, 2022), while the difference is in the research location. The focus of this research is the process of turtle conservation activities and the management of turtle conservation sites as a tourist attraction. The purpose of the study is to obtain an overview of the turtle conservation process and its management as a tourist attraction so that theoretically it will add to the literature or reading material related to turtle conservation. Practically, this research is expected to provide an overview of the management of Sindu Dwarawati Turtle Conservation as well as an answer to visitors' impressions, both positive and negative. In addition, this research is expected to be one of the references for further research or community service activities to support the progress of Sindu Dwarawati Turtle Conservation Sanur.

2. LITERATURE REVIEW

Research conducted by Julian Firmansyah and I Made Adikampana in 2021 with the title "Local Community Participation in the Management of Bali Pantasi Benua Turtle Breeding Tourist Attraction" shows that in the management of the community has participated starting from planning, organizing, implementing, and supervising. Community involvement in the management of turtle conservation at Bali Fantasi Tanjung Bena has received contributions channeled through the customary bends. Sea turtle conservation in Bali Fantasy seen from the 4A elements (attraction, accessibility, amenity, and ancillary) has been fulfilled (Firmansyah & Made Adikampana, 2021). Another study conducted by Febryanus O.K.Y & I G A Sastrawan on the management of sea turtle conservation in Kuta Beach, stated that this conservation has been able to become an attraction and increase the role of tourists in sea turtle conservation through sea turtle release activities (Uskono & Sastrawan, 2022). Furthermore (Oka et al., 2021) in their research mentioned that the success of sea turtle conservation in Serangan Island is inseparable from the active role of stakeholders through the focus of activities in the fields of economy, nature conservation, socio-cultural conservation, and community participation. Nurhayati and Supriatna's research mentioned that sea turtle conservation is carried out to prevent extinction or commercial utilization of sea turtles so that this conservation will be a means of sharing knowledge and education for the wider

community/visitors about sea turtles and be involved in releasing sea turtles to their habitat (Nurhayati et al., 2022). These studies generally show success in sea turtle conservation activities, especially in saving sea turtles, sea turtle eggs, hatching and releasing, as well as the benefits of conservation in education, tourism, and economic progress around it. The existence of sea turtle conservation in a tourism area, especially Sindu Dwarawati Sanur, is interesting to study the process of sea turtle conservation and management and its implementation purely for conservation activities or more dominant for the economic interests of its managers.

Conservation is an effort in the protection, and preservation of natural resources, both biological and animal resources. Conservation is interpreted as an effort to preserve the environment by always paying attention to the benefits obtained at that time, and by maintaining all elements of the natural environment to continue to provide benefits in the future (Darmayani et al., 2022). Thus, conservation is an effort to manage natural resources through wise utilization to ensure their availability sustainably by continuing to maintain and improve their quality, value, and diversity. Furthermore (Dermawan et al., 2009) stated that sea turtle conservation through captive breeding activities includes egg transfer, semi-natural hatching, hatchling rearing, and hatchling release. According to the Bali Sea Turtle Society (2004) (Parmi, 2020), 5 things threaten the life of sea turtles, including 1) global warming, 2) pollution and disease, 3) the impact of the fishing industry, 4) hunting, 5) development of coastal areas.

Tourism attraction is everything that has beauty, uniqueness and value in the form of diversity of natural, cultural and man-made wealth which is the target or destination of tourist visits (Law No.10 of 2009). Tourism attraction is not enough to capitalize on tourism potential alone, but must be supported by facilities and infrastructure in meeting the needs of tourists. According to Yoeti (1988) in (Suwena & Widyatmaja, 2017), tourist attractions should fulfill several requirements which include the availability of a) something to see, b) something to do, and 3) something to buy. In addition to meeting these requirements, tourism destinations will develop, attract tourists to visit, and be able to meet the needs of tourists must be built together with stakeholders according to their respective roles. Stakeholders in tourism are all elements involved in a tourist destination, including entrepreneurs, communities, government, media, and academia (Hidayah, 2019).

Tourist attractions can develop well with the support of several main components which are often known as the "4A" components Cooper, et al (1993), including 1) attraction, 2) amenities, 3) access/accessibility (support/ease of achievement) and 4) ancillary services in (Suwena & Widyatmaja, 2017). The components or elements that exist in tourist attractions should be well managed by a professional management organization, namely the destination management organization (DMO). The success of DMO implementation depends at least on ten things 10-A as mentioned by Morrison (2013) in (Suwena & Widyatmaja, 2017) including 1) awareness, 2) attractiveness, 3) availabilities, 4) access, 5) appreciation, 6) assurance, 7) activities, 8) appearance, 9) action and 10) accountability.

Sea turtle conservation activities can be used as a tourist attraction, to increase knowledge and awareness of visitors in supporting sea turtle conservation. In (Dermawan et al., 2009), technical guidelines for turtle-based tourism management include: 1) create or design the spatial layout of the area or area that will be a turtle-based tourist attraction, including buildings for managers and others, 2) Construction built to a minimum using buildings from the factory, 3) make promotion materials, 4) conduct promotion and

socialization, 5) combine turtle-based tour packages with existing tour packages around, 6) the development of turtle-based tourism should still pay attention to the comfort and condition of the turtle because turtles are very sensitive.

3. RESEARCH METHODS

This research was conducted at Sindu Dwarawati Turtle Conservation Sanur, Sanur Tourism Area. The selection of the research location was based on the results of preliminary observations and continued with research conducted within a period of 2 months. The research data used in the research are primary data and secondary data. Primary data is data obtained directly from research subjects using data collection tools directly on the subject as a source of information sought, while secondary data is data obtained from other parties or not directly obtained by researchers from their research subjects (Utama & Mahadewi, 2012). Primary data was obtained directly from data sources at the research location through interviews, observation, and documentation techniques. Interviews were conducted with key informants, namely Mr. I Made Winarta, (Head of the management), Mr. Komang Ilmu (management staff), and visitors (30 respondents) who happened to be at the research location and also visitors who gave reviews on social media about the research subject. Secondary data in this study were obtained not directly from data sources, but from other parties or previous data collectors obtained from literature or writings, and social media reviews related to Sindu Dwarawati Turtle Conservation under the research topic.

The sampling technique in this study is non-random sampling which is determined by purposive sampling (data sources from managers) and random (accidental sampling) for visitors who happen to be found visiting the research location (Utama & Mahadewi, 2012). The data that has been collected will be analyzed using a qualitative descriptive data analysis method. Qualitative data analysis is the process of selecting, sorting, and organizing data collected from field notes, observation results, in-depth interviews, and documentation, to obtain a deep, meaningful, unique understanding and new descriptive findings (Sugiyono, 2020). The qualitative descriptive method is carried out by analyzing, describing, and summarizing various conditions, and situations of various data that have been collected from research results through interviews, observations, and others to obtain conclusions as a solution to research problems. The limitations of this study only examines the extent of the turtle conservation process and the management carried out by the manager with a tourist attraction management approach and has not examined the management strategy of turtle conservation as a tourist attraction.

4. FINDINGS AND DISCUSSION

4.1 Overview of Sindu Dwarawati Turtle Conservation

a. History of Establishment

The year 2012 was the beginning of Sindu Dwarawati Turtle Conservation. Initially, a group of community members found two turtles that came ashore on Sanur Beach to lay eggs, by making a hole to store their eggs, after laying eggs the turtles will close the hole again and return to the sea. The natural conditions in which turtles lay their eggs are considered unsafe for the natural hatching of turtle eggs because they are threatened with damage and failure in hatching turtle eggs. This is because the Sanur Beach area is a tourist area that is visited by many tourists who do tourist activities on the beach. Therefore, a group of young people were moved to save the turtle eggs and try to maintain the sustainability of the existence of turtles in Sanur

Beach by establishing a conservation site. Sea turtles usually lay their eggs at Sanur Beach from April to August, so during that month the youth group will patrol along Sanur Beach to find and collect sea turtle eggs. Turtle eggs rescued from Sanur Beach are brought to the hatchery. After hatching into hatchlings, some will be released back into the sea, but some will be kept for rearing or rearing. The purpose of releasing turtles is to provide greater life chances for turtles and prevent turtle extinction.

Sindu Dwarawati Turtle Conservation was established in 2012 by the chairman Mr. I Made Winarta. This conservation was built to protect turtles that lay their eggs along Sanur Beach so that in the future it can restore Sanur Beach as a turtle habitat. Over time, the group members have their own busy lives, so currently Sindu Dwarawati Turtle Conservation is managed by Mr. I Made Winarta, who is occasionally assisted by his son and employees at his place of business. The turtles kept at Sindu Dwarawati Turtle Conservation vary in age from 1 year old, 3 years old, 5 years old and 9 years old. Currently, there are three types of turtles kept in this conservation, namely hawksbill, Olive Ridley, and green turtles. Some turtles are maintained as a means of education and educational tourism, so that visitors and domestic and international tourists can see and recognize turtles that live on the island of Bali, especially in the Sanur Tourism Area.

The existence of Sindu Dwarawati Turtle Conservation has become an additional tourist attraction in the Sanur Tourism Area. Apart from being a conservation place, this place has become a tourist attraction, a place of education about the life of sea turtles. Tourists visiting Sindu Dwarawati Sanur are not charged an entrance fee, but a donation box is provided for those who want to donate to support sea turtle conservation. Here tourists can see turtles that are kept, by following the existing rules and regulations. In addition, tourists/visitors can also get information on the development/life process of sea turtles on the existing information board.

b. Sea turtle conservation process

Sea turtle breeding is the process of breeding marine animals that are almost extinct and protected by the state, namely sea turtles to preserve the population of sea turtles that are almost extinct. Sea turtle breeding is very supportive of sea turtle rescue efforts, by increasing the turtle's endurance before being released back to the sea as the turtle's original habitat. In general, turtle breeding at Sindu Dwarawati Turtle Conservation starts from the process of collecting turtle eggs at Sanur Beach, then brought to the hatchery, after hatching the turtle hatchlings are then reared before being released back to the sea. In addition, some hatchlings are kept to be raised and maintained as a means of education and research and then managed as a tourist attraction for visitors at Sindu Dwarawati Turtle Conservation.

Technically, the turtle conservation activities at Sindu Dwarawati Turtle Conservation are as follows:

- Sea turtle egg collection

Sea turtles lay eggs on Sanur Beach from April to August. The collection of sea turtle eggs at Sanur Beach is done during high tide or on H-2 or H+4 of the full moon or H-3 and H+4 of the dead moon. During these days the sea water is in high tide condition, so at night, the turtles will come ashore to lay eggs. Turtles that will lay eggs will come ashore and dig a hole \pm 40 - 60 cm deep to store their eggs, after laying the eggs the hole is backfilled, then the turtle returns to the sea. According to Mr. I Made Winarta, the turtles lay their eggs at Sanur Beach from around 9 pm until 4 am. The next morning a patrol will be conducted to evacuate

the turtle eggs. Patrols are carried out at 5 am by looking for turtle tracks along Sanur Beach before there are visitors to avoid turtle eggs being stepped on by visitors because this can cause turtle eggs to be damaged.

In the process of patrolling for tracks and finding turtle eggs, they sometimes come across nesting turtles. Therefore, it is important to keep a distance from the turtles, not to be noisy and not to turn on the lights. This is because sea turtles are very sensitive when they are laying eggs. After the turtle has finished laying eggs, it will close the hole where the eggs are stored with its flippers. During this process, turtles can be approached and measured, weighed if necessary, and then excavation and evacuation of turtle eggs can be carried out. According to Mr. Komang Ilmu, in one day during the turtle nesting season, 3 to 8 nests can be found. Each nest can contain tens to hundreds of turtle eggs. Evacuation of turtle eggs is carried out at dawn before visitors to the beach.

- Hatching of turtle eggs

Sea turtle eggs evacuated from Sanur Beach are taken and put in a bucket or bag carefully and do not need to be washed. The eggs are then brought to the hatchery to be hatched by: a) making a hole with a depth of ± 50 cm, b) inserting the turtle eggs, c) backfilling with sand, making sure the sand covering the hole is not dense, d) mark the cover board with the number of eggs and the expected hatching date, then take photos to facilitate monitoring before hatching (if the hatching is done outside the hatchery / on the beach). It takes about 45-50 days for turtle eggs to hatch. It is necessary to water the surface of the hatchery every other day or when the sun is hot to keep the hatchery moist and not dry. After 45 or 50 days, the turtle eggs will hatch and the hatchlings will emerge on their own. Digging should be done to check if any hatchlings are having difficulty getting out from under the nest.

According to the results of observations in March 2024, the existing hatching tanks at Sindu Dwarawati Sanur were fully filled (± 50 nests), so the manager conducted the hatching of evacuated turtle eggs on the beach sand. This location was chosen by considering that the hatching area is not widely used in beach visitor activities. In addition, to ensure the safety of the turtle eggs, the hatching nests were covered with sand and covered with a wooden board with the estimated date of hatching and the number of eggs in the nest, then photographed and covered with sand until it covered all parts of the wooden board. Covering with wooden boards is not only to facilitate monitoring but also to keep the turtle eggs safe if the nest is stepped on by visitors. One or two days before the eggs hatch, the nest will be filled with a wire fence to prevent the hatchlings from leaving the hatchery.

- Hatchling collection

The collection of hatchlings at Sindu Dwarawati Sanur is carried out by a) Prepare a hatchling storage box (Styrofoam box) filled with water, b) take the hatchlings, then put them in a temporary storage box, c) make sure the hatchlings have left the nest completely by digging the nest, d) bring the storage box containing the hatchlings to the conservation site. Sindu Dwarawati Sanur uses a Styrofoam box because the water in the box has a warmer temperature than the water in the rearing tank. In this conservation site, hatchlings are taken directly from the hatching tanks when the turtle hatchlings have surfaced, in this tub the turtle hatchlings cannot get out of the hatching tanks, because they are covered

with wire. As for hatching outside the hatching tanks, it is necessary to install a wire fence above the nest at least one day before the expected time of hatching.

- Hatchling rearing

Newly hatched turtle hatchlings are temporarily reared for 1 to 3 months before they are ready to be released to the sea. Maintenance of hatchlings in Styrofoam boxes must still pay attention to feeding, water quality, and treatment for sick hatchlings. Feeding is in the form of fish, and vegetables (lettuce, mustard greens) which must be finely chopped to be easily digested by the hatchlings. Generally, hatchlings do not want to eat when they are 1-3 days old after the hatching process. The quality of water in the cork box must always be considered, by changing the water regularly. After 3 months in captivity, the hatchlings will be moved into a rearing tank and ready for release through the release adoption program which can be done by visitors by donating.

- Hatchling release

Hatchling release is the process of releasing hatchlings back to the sea as the turtle's original habitat. The goal is to increase the turtle population and prevent turtle extinction. Sindu Dwarawati Turtle Conservation has an adoption release program, which means that some hatchlings will be raised in a conservation area and others will be released back to the sea. This program is carried out if there are results from hatching turtle eggs. Hatchling release is also allowed for visitors who wish to join the program by donating Rp. 50,000. This donation is charged to support the operational costs of sea turtle conservation at Sindu Dwarawati Sanur. Hatchling release can be done by all visitors who want to release hatchlings to the sea, both adults and children, domestic tourists, and foreign tourists by following the hatchling release guidelines.

- Sea turtle rearing

Turtles are the result of rearing from hatchlings. The maintenance of turtles at Sindu Dwarawati Turtle Conservation starts with feeding, cleaning the tanks, and treatment if there are sick turtles. Sindu Dwarawati Turtle Conservation is not only for conservation but also for education, research, and tourism. Feeding to the turtles must be given regularly twice a day, in the morning and evening. The types of food for the turtles are chopped fish, mustard greens, seaweed, crabs, jellyfish, and shrimp. The quality and quantity of water in the rearing tanks must be considered because it will affect the health of the turtles, unclean water in the rearing tanks will cause eye and skin diseases in turtles. In addition, if the water in the tanks is dirty, it will cause odor and make visitors not want to see the turtles. The water in the tanks is always changed twice a day to remove dirt and food waste. The turtles in the tanks often bite each other and there are some ferocious turtles. Therefore, it is necessary to separate the ferocious turtles so that they do not hurt other turtles. If there is a sick turtle, it will be quarantined or separated from other turtles, and then treated.

4.2 Management of Sindu Dwarawati Turtle Conservation as a Tourist Attraction

According to Cooper et al (1995: 81), 4 (four) components must be owned by a tourist attraction, namely: attraction, accessibility, amenity, and ancillary. The development and management of Sindu Dwarawati Turtle Conservation as a tourist attraction in the Sanur Tourism Area can be done by considering the components of the tourism product.

a. Attraction

Attraction is the main capital in the development of a tourist attraction and is the most significant tourist resource as a tourist attraction to visit. Tourist attractions can be natural, cultural, and man-made tourist attractions. As a tourist attraction, Sindu Dwarawati must have something (tourism resources) that can be seen or observed by tourists (something to see), something to do (something to do) and also something to learn (something to know) and something to buy as a memory of the visit at the tourist attraction.

Tourist attractions that can be seen at Sindu Dwarawati Sanur are several types of sea turtles that are being conserved, consisting of hawksbill turtles, Olive Ridley turtles, and green turtles. In this location, tourists or visitors can see several types of sea turtles that are being kept, and can also see the process of sea turtle conservation. Visitors while watching the turtles will get information related to conservation and turtle life from the manager, but this information cannot be obtained from the manager at any time, because the manager is not always available at the location. Thus, Sindu Dwarawati is a tourism product that offers something that can be seen and can increase visitors' knowledge, especially about sea turtle life.

Besides seeing sea turtles, tourists/visitors can do something related to sea turtle life at Sindu Dwarawati Sanur. This conservation place offers activities in support of sea turtle conservation by participating in the release of hatchlings (sea turtle hatchlings) to the sea. This something-to-do activity can be done by donating, as support for sea turtle conservation. In this activity, visiting tourists will be offered to adopt a sea turtle and release it to the sea. This activity cannot be done every time, because the release of hatchlings to the sea is done with consideration of age, feasibility, and availability of hatchlings. A visit to this turtle conservation will provide knowledge about the life of turtles, both through explanations from the manager and through information on information boards as a learning activity (something to know). The existence of Sindu Dwarawati Sanur as a place of conservation and education has often been utilized by the community, tourists, and especially schools / educational institutions by conducting activities or visits with their students. These activities can be done by contacting the manager to arrange the schedule and form of activities.

Sindu Dwarawati Sanur as a turtle conservation site, by its vision and mission to preserve and sustain turtles and their habitat in the Sanur Beach area, does not provide anything to buy as souvenirs. This is done because of its existence as a conservation place, not a tourist attraction whose main orientation is on the economic benefits of tourist visits. Tourists who visit can donate to support the turtle conservation activities at Sindu Dwarawati Sanur. Although there are no specific souvenirs and necessities that can be purchased by tourists at the conservation site, tourists can buy necessities and souvenirs around the conservation site at the souvenir shop.

b. Amenity (Facilities)

Amenity is a component that must exist in a tourist attraction that is useful to make it easier for tourists or visitors to enjoy the attraction and also fulfill their needs during visits. Facilities in tourist attractions include various kinds of infrastructure and facilities that exist in tourist attractions to meet the needs of tourists when visiting such as accommodation, provision of food and drinks, souvenir shops, and others (Sugiyama, 2011). Sindu Dwarawati Sanur turtle conservation has two buildings as a

conservation site which is divided into 13 turtle rearing tanks. The tanks are cleaned daily by cleaning the bottom and walls of the ponds and refilling with seawater. The cleanliness of the tanks is always maintained for the health and growth of the turtles. The existence of these rearing tanks makes it easier for visitors to see the turtles being reared at Sindu Dwarawati Sanur. In addition to the rearing basin, this conservation is also equipped with a hatchery for turtle eggs evacuated from the beach. Other facilities at Sindu Dwarawati Sanur include information boards on activities carried out by the conservation organization, information boards on the types of sea turtles kept, information boards on standard operating procedures for releasing sea turtles to the sea, and also information boards containing activity documents. In addition, Sindu Dwarawati Sanur is also equipped with a signboard, the contact number of the manager, and a turtle statue as information on the existence of turtle conservation and as a photo spot.

Around the Sindu Dwarawati Sanur turtle conservation site, there are supporting facilities to meet the needs of guests such as lodging services, food and beverage provision services, souvenir shops, bicycle rental places, jogging tracks, and others. The existence of these facilities makes it easier for tourists to meet their needs while visiting the Sanur Tourism Area. Tourists who use the jogging track and cycling facilities on the edge of Sanur Beach and pass through the conservation area will usually stop by or visit to see turtle conservation.

c. Accessibility

Accessibility is something that exists in the development of tourist attractions. Accessibility includes infrastructure and facilities that make it easy for tourists to reach a tourist attraction. Sindu Dwarawati Turtle Conservation Sanur has been supported by facilities and infrastructure that facilitate the accessibility of tourists to visit both by private and public vehicles. Sindu Dwarawati Turtle Conservation is located in the center of the Sanur Tourism area, precisely on Jl. Pantai Sindu, Sanur, South Denpasar District, Denpasar City, Bali. This location is very easy to reach visitors because the conservation site is located next to the end of the Sindu Beach road. Sindu Dwarawati Turtle Conservation is very easily accessed by tourists who do jogging and cycling tourism activities in the Sanur Beach Tourism Area because it is located next to the cycling and jogging track. In addition, in front of the conservation site, there is a signboard of the conservation site and also a turtle statue as information on the existence of the turtle conservation site. So in terms of accessibility, the existence of Sindu Dwarawati Sanur turtle conservation is very easy and good.

d. Ancillary Service

Ancillary service at a tourist attraction is an institution or organization that exists at the attraction that plays a role in providing services to tourists so that it will provide a sense of security and comfort during the visit. In this case, the existence of an institution or organization that plays a role and is responsible for developing, and managing the attraction and is responsible for meeting the needs of tourists when visiting. Sindu Dwarawati turtle conservation is managed by Sanur community members, namely Mr. I Made Winarta with his family and colleagues. The management has received support from the local government, the Ministry of Tourism and Creative Economy, and the Ministry of Environment and Forestry through the Bali Natural Resources Conservation Center (BKSDA) which has fostered and awarded a certificate of appreciation in turtle conservation in 2023. The Denpasar

City Government provides support in the construction of physical buildings for sea turtle conservation by renovating the conservation building in 2021. This building is used as a place for rearing and raising turtle hatchlings from evacuated eggs along Sanur Beach to save turtle eggs and prevent turtle extinction. Sindu Dwarawati Turtle Conservation also received a visit from the Minister of Tourism and Creative Economy, Mr. Sandiaga Uno in January 2023, he also provided support in the form of financial assistance for the progress and operations at Sindu Dwarawati Turtle Conservation. This turtle conservation does not yet have a professional management organization as a tourist attraction management institution. Currently, it is only managed by the family of Mr. I Made Winarta and his partner without a clear organizational structure. This condition means there is no manager at the conservation site at all times, so visitors do not receive optimal service and information when visiting. Ancillary service is the weakest part that needs to be optimized to achieve conservation goals. Several reviews on google.com related to Sindu Dwarawati Sanur, there are several reviews quoted from Google such as complaints about the lack of information provided by managers during visits (Anne Marie), opening times sometimes not matching visiting hours (Kate Jung), and lack of information and assistance during turtle release activities (Carine & Etienne). In addition to the negative reviews, many visitors appreciate the fact that there is no fee for visiting the conservation site, but they can only donate. Interviews with visitors also gave a positive impression and support for the existence of the Sindu Dwarawati Sanur turtle conservation site which provided new experiences and knowledge for them. In addition, visitors conveyed the limited information obtained when visiting from the manager, in the future there needs to be a manager who always provides information and services during visits. This condition also follows the results of observations of services provided by managers for visitors.

Sindu Dwarawati Turtle Conservation Sanur has met the requirements of the components that must exist in the tourist attraction “4 A” according to Cooper, et al (1993), namely the components of attraction, amenities, accessibility, and ancillary service. Of these components, the weakest element is the ancillary service element, namely the management institution that will serve visitors/tourists. This element needs to be optimized to increase visitor satisfaction and avoid visitor complaints so that conservation goals for preservation, education, and tourist attraction can be achieved. Sindu Dwarawati Sanur as a tourist attraction already has something to see, something to learn, something to do, and something to buy, but the element that needs to be optimized by the manager is the element of something that can be learned by tourists by providing information related to turtle conservation, to provide knowledge for visitors. In addition, the element of the hatchling release activity by donating (something to buy) needs to be accompanied and provided information to tourists, so that tourists do not feel neglected and the release goal is achieved properly for the safety of sea turtles.

The management of Sindu Dwarawati Sanur Turtle Conservation is based on the technical guidelines for turtle-based tourism management issued by the Ministry of Marine Affairs and Fisheries of the Republic of Indonesia in 2009 (Dermawan et al., 2009).

- a. Create or design the spatial layout of the area that will become a turtle-based tourist attraction, including the management building and others. The Sindu Dwarawati Sanur conservation building was donated by the Mayor of Denpasar, as a form of

- government support for turtle conservation. The Sindu Dwarawati Sanur turtle conservation building does not fully use local building materials (non-manufactured).
- b. The breeding ponds that were created as a turtle rearing/treatment area were made of concrete with ceramic walls. This material was chosen based on cost and ease of maintenance.
 - c. Sindu Dwarawati Sanur has not promoted by preparing promotional materials to attract visitors. This happens because it has not been managed properly as a tourist attraction. Its existence focuses on efforts to save and preserve sea turtles from extinction. Promotion and socialization activities carried out by the manager to tourists who pass by and stop by to become foster parents by releasing hatchlings, and by making donations.
 - d. Turtle-based tour packages with existing tour packages in the surrounding area have not been well organized through cooperation with travel service businesses.

The management of Sindu Dwarawati Turtle Conservation is more focused on efforts to save turtle eggs, hatching, releasing turtle hatchlings, and raising turtles. Efforts to make it a tourist attraction have not been made by the manager, especially cooperation with tourism service businesses or tourism promotion. If the community or tourists who will visit and want to do activities and get more optimal assistance need to contact the manager beforehand. In the management of Sindu Dwarawati Sanur as a tourist attraction, the active role of stakeholders has not been optimal. The role of local communities in management in the form of organizations/community groups has not been formed, only managed individually. The government has supported by providing building assistance or funds for the sustainability of turtle conservation. The role of entrepreneurs, academics, and the media has not been optimal in making Sindu Dwarawati Sanur a tourist attraction.

5. CONCLUSION

Sindu Dwarawati Turtle Conservation is a turtle conservation site that was originally built by a youth group concerned about turtles but is currently only managed individually by one of the group members. The turtle conservation process has been running well and has succeeded in saving and hatching turtle eggs which are then released back to the sea. As a tourist attraction, this conservation has fulfilled the elements of something to see, to do, to buy, and to know, but needs to be optimized and packaged better as a tourist attraction. In addition, Sindu Dwarawati Sanur in management has fulfilled the elements of 4 A (attraction, amenity, accessibility, and ancillary service), but ancillary service is not optimal, especially the structured management institution in serving visitors. The existence of this conservation has been able to support government policies in the conservation of sea turtles on the coast of Sanur Beach, a means of learning related to the life of sea turtles, and also become an additional tourist attraction in the Sanur Tourism Area. Weaknesses that exist in tourist attractions both regarding components and something that must exist in the attraction should be revamped and improved to achieve conservation goals for preservation and increased participation of tourists or the community. Managers should improve services to visitors to avoid negative impressions from visitors, especially visitor reviews on social media. In the future, collaboration and the active role of stakeholders are needed in mentoring, empowering managers, and operational assistance through community service activities, social corporate social responsibility (CSR), and further research related to management strategies, product development, and others.

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DEVELOPMENT OF THE POTENTIAL OF PERANCAK BEACH AS AN ECOTOURISM-BASED TOURISM DESTINATION IN JEMBRANA

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Abstract

Perancak Beach is a tourist attraction located in Perancak Village, Jembrana Regency, which has been designated as a tourist attraction in Jembrana Regency. One of the main attractions at this tourist attraction tends to be nature tourism and education regarding turtle conservation. This research identifies the conservation-based potential development of Perancak Beach in Jembrana Regency. This research aims to identify existing potential and obtain strategy recommendations in efforts to develop conservation-based tourism potential at Perancak Beach, Jembrana Regency. This research uses a descriptive approach with qualitative data types. The data collection techniques used were observation, interviews, and literature study. The data analysis technique used is descriptive analysis. The research results show that the tourism potential of Perancak Beach is supported by 4 adequate destination components and a conservation-based destination development strategy using the concept of ecotourism (environmental planning and management, increasing environmental awareness and protection, and institutional regulations).

Keywords: Sustainable Tourism, Conservation Tourism, Perancak Beach Jembrana

1. INTRODUCTION

As the center of tourism development, Bali's development pattern is to support equal distribution and increase people's income as well as expand employment opportunities with an emphasis on natural and cultural tourism as basic capital (Urbanus et al., 2017). In this case, tourism activities certainly involve more than just the "number of tourists", but synergy is needed by several existing stakeholders so that to capture tourism as a global phenomenon, it is necessary to adopt a broader definition. In this case, tourism activities certainly involve more than "just tourists", but synergy between stakeholders is needed. As an industry, tourism is connected to many sectors and stakeholders from various backgrounds interests. According to Pitana & Gayatri in (Simanjorang et al., 2020) states that there are three main stakeholders who are considered

to play an important role in developing tourism destinations, namely the government, business/private actors, and the community. In research (Simoni, S., 2012) and (Beritelli et al., 2015) it is stated that the synergy and collaboration of the three stakeholders are believed to be able to create an effective tourism management system and realize sustainable tourism.

Nowadays, tourism activities in Bali are presently developing more to the specifics of tourists' interests regarding the type of trip or type of tourism that will be undertaken. One type of tourism that has recently received increasing attention and developing is alternative tourism. The aim of developing alternative tourism is to suppress and reduce the negative impacts that occur due to mass tourism (Parma, 2010). Utilization of natural resources as a tourism activity is essential in maintaining the preservation and sustainability of resources. Therefore the impact on tourism activities does not damage the ecosystem and environment, including the resources therein (Asy'ari et al., 2021).

Jembrana Regency is one of eight regencies and one city in Bali Province which has quite large tourism potential to be developed, both in terms of natural beauty and cultural arts (Utama, 2021). There are various stages in the development of a tourist attraction in Jembrana Regency, some are already in development, others are in the development stage and some are still in the development planning stage (Perbawa, 2011). Currently, tourism development that is starting to be developed in Jembrana Regency is more directed towards the development of alternative tourism. This is in line with the definition quoted by (Arida & Sunarta, 2017), alternative tourism is a form of tourism activity that avoids the negative impacts of large-scale tourism development. Therefore, if it is linked to tourism conditions in Jembrana, there is a change in tourist orientation in choosing Jembrana Regency as an alternative tourism destination. This is in line with what was conveyed by Brunet (Poria et al., 2010) who showed the view that sustainable tourism development for each region is the possibility of the influence of tourism on local communities as a factor that must be taken into account.

Perancak Beach is one of the tourist attractions in Jembrana Regency which is located in Perancak Village which has been designated as a tourist attraction in Jembrana Regency with Regent's Decree Number 16 of 2001 (Dinas Pariwisata Provinsi, 2020). One of the main attractions at this tourist attraction is conservation and educational tourism about turtles. Not only for recreation but also to gain new experience by getting education about turtle conservation which has been running since 1997. Based on data from the Asih Kurma Turtle Conservation Group, Perancak Beach is the only beach in Jembrana Regency that is still used as a turtle breeding place for laying eggs.

From the results of observations made, in managing turtle conservation as a tourist attraction in Perancak Beach, there are several obstacles to its development. The obstacles include a lack of human resources ability regarding tourism in managing a tourist attraction to prepare for the arrival of tourists who start visiting Perancak Beach. Apart from the problems in the human resources aspect, the manager of Perancak Beach has not been able to package a product and its existing potential into a tourist package that is attractive and differentiates it from other turtle conservation tourism in the Bali region. Along with tourist arrivals that starting to increase to Perancak Beach every day, innovation is needed in packaging a tourism product and not abandoning conservation principles in its management.

Therefore, Perancak Beach has the potential to be directed at developing sustainable tourism, namely ecotourism, because basically, ecotourism is responsible in utilizing environmental conservation and improving the welfare of local communities

(Arida & Sunarta, 2017). This research aims to analyze the potential to develop Perancak Beach in the context of ecotourism. Through this analysis, it is hoped that potentials can be identified that can be developed and strengthened to support Perancak Beach as an ecotourism-based tourism destination. Practically, this research aims to provide concrete and measurable guidance for related parties, both the government, tourism businesses, and local communities, in planning and implementing a sustainable development program for Perancak Beach, where according to Inskip in (Auliya & Farrah, 2019) that all aspects of tourism development must be managed according to its function efficiently with the needs of tourists and the environment.

2. LITERATURE REVIEW

Tourism development, especially the development of tourism destinations, is part of a plan to advance, improve, and enhance the real conditions of the local area so that it can provide added value and be beneficial to local communities around the tourism area. Kaiser and Helber in (Yoeti, 2008) explain that the level of tourism planning starts from regional tourism development which includes the physical development of tourism objects and attractions, public services, tourist transportation, accommodation facilities, restaurants, and promotional planning that will be done. (Yoeti, 2008) statement regarding regional tourism planning can be linked to the concept used in this article, namely the four tourism components (4A) from (Sunaryo, 2013). This concept emphasizes the importance of attractions, accessibility, amenities, and ancillary services in the development of a tourism destination. In classifying existing conditions through 4A concept at Perancak Beach, the result of the study will evaluate each aspect in more detail to understand the potential and shortcomings of this destination.

Research on ecotourism has emerged in the last decade. the concept of ecotourism becomes relevant, as an approach that emphasizes sustainability. It is in line with what was expressed by The International Ecotourism Society (TIES) in research by (Arlym & Hermon, 2019) defining ecotourism as responsible travel to areas with natural environments, to preserve the environment and improve the welfare of local communities. In developing ecotourism, the role of tourism stakeholders in it, such as the government, private sector and society, has a very vital role, quoted from (Rahim, 2012).

In its development, ecotourism principles evolved to adapt to environmental conditions and community dynamics, so that in the 2000s there were five principles that ecotourism must have, quoted from (Gagih et al., 2024) research, namely; (a) environmental conservation, (b) cultural preservation, (c) local community participation, (d) economic benefits, and (e) empowerment of community groups. This is in line with what was stated by (Nugroho, 2011) that ecotourism activities should be able to contribute to conservation. Ideally, conservation contributions that can be made in ecotourism management can take the form of environmental planning and management, increasing environmental awareness and protection as well as regulations and institutions. Therefore, these three aspects are also the basis for being used as variable indicators in formulating ecotourism-based destination development strategies in this research. Not much research has been conducted regarding ecotourism at Perancak Beach, some of which tend to discuss turtles and their ecosystems from (Indrawan et al., 2010; Rachman, 2020; Widodo, 2019), as well as mangrove ecosystem management from (Kresnabayu et al., 2018; Mahasani et al., 2015; Susiana, 2015). Therefore, this research presents a mapping of the tourism potential of Perancak Beach and provides a development strategy program based on ecotourism concepts.

3. RESEARCH METHODS

This research was conducted in the tourist attraction of Perancak Beach and Kurma Asih Turtle Conservation which is located in Perancak Village, Jembrana sub-district, Jembrana Regency. The literature review is an important step where, after a researcher has settled on a research topic, the next step is to conduct a theoretical review and references related to the research being conducted. Observation in this research aims to observe and collect data about tourism components on Perancak Beach. The results of the observations are then confirmed and complemented by the results of interviews. The interview was conducted with three selected informants, applying a purposive sampling technique. The purposive sampling technique, according to (Bungin, 2007), is a technique for determining informants by selecting participant groups who meet relevant criteria related to the research problem. Therefore, managers of Kurma Asih Turtle Conservation, Perancak Village Pokdarwis, village leader (*perbekel*), and Jembrana Regency Tourism and Culture Officer were chosen because they represent the overall information needed regarding the geographical conditions, destination management, issues in the development of destinations at Perancak Beach and understand their territory because they are the hosts.

The data analysis technique used is qualitative descriptive analysis through data reduction, data presentation, and the final step, namely drawing conclusions. The method for achieving the objectives in this research uses descriptive qualitative, namely by conducting observations, interviews, and documentation studies as mentioned above. In describing the research findings, it is crucial to identify the existing conditions of Perancak Beach destination through (Sugiyama, 2014) 4A tourism component concept, which includes tourist attractions, amenities, ancillary services, and accessibility. This approach provides a general overview of the destination and helps identify various development issues within it. Subsequently, in formulating an ecotourism-based destination development strategy, this research focuses on three main variables within the ecotourism concept according from (Nugroho, 2011) regarding the contribution of ecotourism to conservation efforts. These variables include destination planning, environmental awareness and protection, and institutional governance. These variables are formulated in tabular form to facilitate a structured approach to strategizing destination development based on ecotourism principles.

4. FINDINGS AND DISCUSSION

4.1 Existing Conditions of Perancak Beach as Tourist Attraction

Existing conditions are the actual and current situation at the research location which is information to support conservation-based destination development. The existing conditions in the research consist of the conditions of tourist attractions, accessibility, tourist amenities, and ancillary services at the Perancak Beach.

4.1.1 Attraction Conditions (Tourist Attractions)

As a tourist attraction, Perancak Beach has several tourist attractions to offer to tourists. The tourist attraction offered is still related to nature and turtle conservation. The tourist attractions at the Perancak Beach are as follows:

a. Learn About Turtle Conservation

This tourist attraction offers experience and education regarding turtle conservation, the types of turtles that exist in the world and the types of turtles found in Perancak Beach. Tourists were also explained the importance of the benefits of turtle conservation, which is a very important effort to ensure the sustainability of the turtle population. Scarcity occurs continuously with a tendency to become increasingly difficult to find, so it can lead to extinction. For this reason, educational

tourism regarding turtle conservation is absolutely necessary for tourists as in Figure 1.

Apart from being given an explanation by the tour guide who is also a turtle conservation group, tourists who are interested and want to experience conservation activities directly can participate in planting turtle eggs and digging nests if there are turtle eggs that have hatched. Quoted from (Alfinda, 2017) through breeding activities, conservation activities can go hand in hand with education and tourism activities, by educating tourists it is hoped that this can be one solution to reduce the exploitation of turtle eggs and this area can also become a place for education and conservation for scientists and researchers.



Figure 1. Tourists Are Explained About the Types of Turtles
Source: KPP Kurma Asih Document

b. Turtle Habitat Monitoring Activities at Night

Monitoring turtle habitat activities at night is usually referred to as patrol activities. This activity is carried out to protect the existence of turtles and things related to the existence of turtles, such as places where they grow and develop, and nesting areas. Thus, turtle monitoring and patrol activities must be carried out routinely and continuously in the coastal areas of Perancak. This monitoring or patrol activity is a special attraction for tourists visiting Perancak Beach who want to know more about the activities and habitat of turtles laying eggs because the intense time for turtles to lay their eggs is at night.

Tourists who take part in this patrol activity have been given instructions by the guide, such as not to make loud noises and turn on flashlights in the beach area, not to disturb the turtles which are about to lay their eggs, because turtles are very sensitive to light and sound. Therefore, tourists should restrain themselves and not turn on the flashlight and speak slowly. Apart from seeing directly the process of turtles laying eggs, activities carried out during patrols also include securing eggs and egg nests, as well as securing the relocation of turtle eggs. Relocation or transfer of eggs is carried out from natural hatching to semi-natural hatching in the Kurma Asih turtle hatchery.

c. Release of Hatchlings (Turtles) into the Sea

Another tourist attraction related to conservation tourism is the release of hatchlings (turtles) into the sea. April to September is the season when turtles lay their eggs and hatch. Tourists who come during this month can be allowed to release turtles into the sea as one of the tourist activities at Perancak Beach by making donations to KPP Kurma Asih. According to the results of an interview with Mr. Komang Gunawan as a tourist guide and Secretary of KPP Kurma Asih, the maximum time that turtles must be released is two weeks because the hatchlings must immediately adapt to their natural conditions, namely in the ocean. The activity begins when the hatchlings are taken into the breeding pool and walk towards the coast of Perancak Beach as in Figure 2 (b). Next, the hatchlings were slowly released and began to crawl towards the sea as seen in Figure 2 (a).



Figure 2. Activities of Hatchlings (Turtles) Release
Source: KPP Kurma Asih Document

d. Mangrove Tour on the Coast

This tourist attraction offers the experience of exploring the mangrove forest with its various ecosystems, both flora and fauna, using traditional fishing boats. This tourist attraction collaborates with fishermen who rent out their boats to be used in exploring the Perancak Mangrove Forest to Perancak Beach as can be seen in Figure 3 (a).



Figure 3. Mangrove Tour Activities
Source: KPP Kurma Asih Document

However, this attraction is still in the introduction stage and requires promotion to make it known to tourists. Therefore, after the management provides educational tours at the turtle hatchery, occasionally the management offers a mangrove tour if the tourists are willing to. This was conveyed by I Gede Arjunaya as a tourist guide and member of the conservation section of KPP Kurma Asih through his narrative as follows:

“For now, because we don't have a tour package to sell because there is still a lack of human resources to manage it, so we only offer existing tourist attractions, namely turtle conservation.” (Interview with I Gede Arjun, Member of KPP Kurma Asih)

According to the explanation above, in general, tourists who come only choose tours offered by the management or accompanying travel agent. Therefore, it is hoped that in the future there will be packaging of ecotourism packages combined with existing tourism in the Perancak Beach area, which can add to the tourism products offered by the management to tourists.

Overall, the tourist attractions offered by KPP Kurma Asih have implemented the basic principles of ecotourism, namely nature-based tourist attraction products actively contribute to nature conservation activities, and involve local communities in tourism management. Not only tourism products are nature-based. This tour manager provides a learning experience from the environment which is also the principle of ecotourism. Lack of understanding about how to package existing ecotourism products into varied products is a challenge often faced by KPP Kurma Asih. This can be caused by several factors, including a lack of knowledge about the concept of ecotourism, limited creativity in designing innovative tour packages, and a lack of resources for developing tourism products.

4.1.2 Accesibility Conditions (Accesibility)

Accessibility to the Perancak Beach tourist attraction is generally divided into two roads from the Denpasar-Gilimanuk Highway, namely the eastern route via Yehkuning Village and the northern route via Budeng Village. The condition of accessibility to Perancak Beach plays an important role in the context of ecotourism because it not only influences the tourist experience but also has an impact on the environment and local communities. Currently, accessibility to Perancak Beach is limited to private vehicles or travel, with public buses unable to reach the location due to inadequate roads. This reflects the challenge in achieving a balance between tourism development and environmental conservation. In the context of ecotourism, it is important to consider the impact of accessibility on the natural environment. Restricting access to public transportation can help protect the natural environment around Perancak Beach from negative impacts such as air pollution and habitat destruction. However, this can also limit access for local communities who depend on public transportation. Apart from that, the accessibility aspect also has an impact on local community participation in the tourism industry. Apart from road conditions, there are still few signs pointing to destinations to Perancak Beach, so tourists will find it difficult and confusing if this is their first visit. With limited accessibility for tourists who do not own private vehicles, local communities may miss out on opportunities to participate in the tourism economy. This highlights the importance of paying attention to the needs and welfare of local communities in sustainable tourism development.

4.1.3 Amenities Conditions (Amenities/Facility)

Amenities are part of the tourist attraction component. Public facilities supporting tourism are mostly located around the turtle conservation attraction in Perancak Beach. This is because, tourist activities at turtle conservation are the places that is most visited by tourists. The public facilities supporting tourism in this case is include toilets, pavilions and information boards, and local community stalls. However, the amount of community-based accommodation facilities such as homestays and guest houses is minimal in Perancak Village. This was admitted by the Head of Perancak Village, I Nyoman Wijana, who stated that.

“From the beginning of 2001, construction of several accommodations such as villas was initiated by Japanese guests, this made Perancak tourism begin to develop and become known to tourists. Until now, there are approximately ten villas owned by investors, but none of the accommodation is owned by the local community because the community is not yet sure that the area can be developed if the land is to be built as a homestay.” (Interview with I Nyoman Wijana, Head of Perancak Village)

According to the explanation above, the accommodation in Perancak Village is still dominated by investor ownership, local people feel unsure about the potential of their area so they prefer not to participate in building accommodations for fear of losing money if the area is not yet busy with tourists.

The condition of facilities and accommodations related to the presence of tourism on Perancak Beach illustrates dynamics that are relevant to the concept of ecotourism. Although public facilities supporting tourism are more concentrated around turtle conservation attractions, there is still a shortage of community-based accommodation facilities. Ecotourism emphasizes the importance of involving and empowering local communities in the management and benefits of tourism (Aswita et al., 2017). With the minimal participation of local communities in accommodation development, it is indicated that there are still doubts or distrust from the community regarding the tourism activities in their home.

In fact, the development of community-based accommodation, has great potential in supporting ecotourism principles. By directly involving, homestays not only provide an authentic experience for tourists, but also contribute to improving local economic prosperity. In addition, homestays can also promote understanding and appreciation of local culture and lifestyle, which is in line with ecotourism principles. Therefore, linking the condition of facilities and accommodation at Perancak Beach with the concept of ecotourism highlights the importance of strengthening the involvement of local communities in sustainable tourism development. By promoting the development of community-based accommodation, such as homestays, it can create a positive impact not only on the natural environment but also on local communities and tourist.

4.1.4 Ancillary Service Condition (Ancillary)

The development of conservation tourism at Perancak Beach certainly cannot be separated from the role of institutions that support tourism activities there. The KPP Kurma Asih (Kurma Asih Turtle Conservation Group) is a tourism management institution that has its role in developing tourism in Perancak Village. Tourism-supporting institutions at the Perancak Beach Tourist Attraction are categorized into two, namely government institutions and community institutions. Government institutions consist of

the Tourism and Culture Department and community institutions, namely the *Desa Dinas Perancak* (Perancak Village Official) and KPP Kurma Asih as managers.

Tourist guides at Perancak Beach are part of the KPP Kurma Asih who are competent in the field of conservation tourism and are able to communicate with foreign tourists according to their abilities. Currently, there are only three tourist guides who handle foreign tourists. In the beginning, KPP Kurma Asih members became tour guides because foreign tourist visits to Perancak were increasing, making KPP Kurma Asih have to prepare itself in preparing human resources to handle tourists. This was conveyed by Komang Gunawan as tourist guide and head of the conservation section of KPP Kurma Asih through his narrative as follows:

“Whether we like it or not, we have to be ready, where guests have more trust in the people who are directly involved in guiding guests regarding conservation. For this reason, we must be able to interact with guests, even if we don't know what English is, the words must be recorded, so that we can speak English because we often deal directly with the guests.” (Interview with Komang Gunawan, Member of KPP Kurma Asih)

According to the explanation above, local tourist guides learn English by self-taught and see the situation directly in the field. Initially, foreign tourists who came to the KPP Kurma Asih invited by their guides, and the management only explained activities and education regarding turtle conservation using Indonesian, and the guides translated into English. In 2014, after they often listening and learning directly in the field, the manager was finally able to explain himself and become a tourist guide, although he still had to coordinate with the guides brought by guests so that the information received by tourists was not wrong.

The role of institutions such as the Kurma Asih Turtle Conservation Group in Perancak Beach has great significance. They are not only responsible for tourism management, but also play a role in preserving the natural environment and preserving the environment for turtles. One important aspect of ecotourism is environmental education and awareness. KPP Kurma Asih not only manages tourism but also functions as an institution that provides education to tourists about the importance of turtle conservation and environmental protection. This is manifested in Komang Gunawan's statement, which emphasized the importance of interacting directly with tourists to convey conservation messages.

In addition, training and empowering local communities in the field of conservation tourism is an important component of ecotourism. Through training, people can become competent tour guides and can make a positive contribution to protecting the environment and providing memorable tourism experiences for visitors. This is in line with the principles of ecotourism which emphasize active community participation in maintaining and preserving natural resources (Rhama, 2019). Developing the capacity of local tour guides, as carried out by KPP Kurma Asih, not only improves the quality of tourism services but also provides economic benefits to local communities. Thus, those initiatives support the principles of sustainable ecotourism, which not only concerned to environmental sustainability, but also the welfare and active participation of local communities.

4.2 Ecotourism Based Destination Development Strategy

Ecotourism and sustainable development (Nugroho, 2011) explains that the concept and implementation of ecotourism cannot be separated from the development of conservation areas. Ecotourism services are considered as one of the entry points, as an economic approach, which examines the benefits of natural resources and the environment within the principles of conservation. The ecotourism-based destination development strategy at the Perancak Beach Tourist Attraction uses three variables of ecotourism's contribution to conservation efforts, namely destination planning strategies, awareness-raising and environmental protection strategies and institutional governance strategies.

4.2.1 Destination Planning Strategies

The turtle ecotourism attraction is one option to promote a unique environment that maintains its authenticity, as well as being a tourist place to visit. The potential that exists is an environmental development concept based on the natural approach, maintenance and conservation of nature. Restricting use is one of the strategies adopted for conservation by tourism managers, so that managers maintain the balance and preservation of turtle habitat.

KPP Kurma Asih together with local communities manages turtle habitats and ecosystems through the ecotourism media they have developed. Apart from being an owner, KPP Kurma Asih members are also involved in conservation management. Educational tourism and turtle conservation activities formed and managed by KPP Kurma Asih. Besides being a medium for turtle protection activities, it is also a source of income for members of the KPP Kurma Asih and has a very positive impact on the income of group members.

A tourist attraction must have main components as a means of planning a destination through ecotourism planning, such as attractions, facilities, access, and institutions. As for the details of the four components that the Perancak Beach Tourist Attraction has, the result of the study provides a strategy which can be seen in Table 1. as follows.

Table 1. Destination Planning Strategies

No	Strategy	Program	Activities
1	Attraction planning	Ecotourism package packaging	Combining conservation tourism with mangrove forests as tourist attractions
		Making souvenirs as a tourist activity	Inviting tourists to learn to make souvenirs from organic materials
2	Amenities planning	Community-based accommodation	Planning for the construction of accommodation, namely guest houses and homestays for facilities to support tourist activities
3	Accessibility planning	Installation of destination directions	Installation of tourist attraction directions on regency and city main roads
			Installation of directions to each tourist attraction such as mangrove forest
4	Ancillary service planning	Human resources development	Environmental education training
			Language education training
			Souvenir making training
			Training on ecotourism management

Source: Result of the Study

4.2.2 Strategies for Increasing Environmental Awareness and Protection

Based on the involvement of local communities in turtle conservation activities, either from KPP Kurma Asih or the local community of Perancak Village, awareness of turtle conservation has begun to increase. This can be seen from the local community's understanding of turtle conservation and their involvement in monitoring and maintaining turtles and their habitat. However, this is still insufficient, because the local community is not aware yet of the potential for turtle conservation as a tourism product that can be sold as well as directing education and conservation activities in accordance with ecotourism principles. Therefore, people who have been carrying out conservation activities because of afraid of animal protection laws can share in the social and economic benefits so that the community will feel a sense of ownership, resulting in stronger awareness of turtle conservation and the environment.

The management has also implemented a strategy to increase awareness and protect the environment which is based on using existing organic waste into more aesthetic and useful materials. By using recycled wooden boards to make a handmade information board, wooden tables and chairs as supporting facilities, basic materials for souvenirs and creating turtle statues made from coconut wood as icons of conservation tourism on Perancak Beach, thereby creating a clean area from the trash.

In addition to the strategies implemented by managers, researchers offer strategies for increasing environmental awareness and protection based on research results through interviews and participant observation. Some of the strategies offered are described in Table 2 as follows.

Table 2. Strategies for Increasing Environmental Awareness and Protection

No	Strategy	Program	Activities
1	Increased environmental awareness and protection	Beach cleanliness campaign	Socialization about free plastic waste and beach environmental awareness
			Regular beach cleaning activities (once a week)
			Promotion of activities through social media
			Collaborating with government and celebrities to take part in this activity
		Utilization of social media and websites to disseminate information	Create your own KPP Kurma Asih social media account to share conservation activities
			Utilization of existing websites to share conservation activities and phenomena regarding turtles and their habitats

Source: Result of the Study

The basis for considering this strategy is that beach clean-up activities have been carried out regularly by KPP Kurma Asih and local coastal communities. However, because large amounts of waste often occur during the rainy season, it requires assistance from the general public from various community and circles, both from students and workers to take part in beach clean-up activities. So by working with this team, it will be more effective and efficient while introducing the general public to maintaining environmental cleanliness, especially preserving turtles and their habitats and socializing plastic waste-free.

Moreover, by utilizing social media and websites to share turtle conservation activities, it is indirectly informing the public who see these posts to know that turtles in

Perancak need more attention. According to the results of an interview with I Wayan Anom as Chairman of KPP Kurma Asih, he stated:

“There are several reasons why turtles become stranded and eventually die, such as being injured by being entangled in fishing nets, being caught in plastic waste, and being exposed to abrasion.” (Interview with I Wayan Anom, Chairman of KPP Kurma Asih)

According to the explanation above, one of the causes of turtles stranding and dying on the coast of Perancak Beach is the volume of plastic waste that is abundant on the beach. Therefore, this becomes the basis for considering strategies to increase environmental awareness and protection by using social media and websites to share conservation activities and environmental phenomena. Should people know and see these posts, it will make the public more aware of the dangers of plastic waste for marine biota and people will think about throwing rubbish carelessly.

The strategy for increasing environmental awareness and protection at Perancak Beach is of course very relevant to the principles of ecotourism by Ties in (Damanik & Weber, 2006) namely, the principle of ecotourism is to build awareness and appreciation for the environment and culture in tourist destinations, both tourists, local communities, and other tourism actors. Through beach cleanliness campaigns and community participation in clean-up activities, as well as the use of social media for education, tourism managers can create collective awareness about the importance of protecting the sea environment. The use of recycled materials for tourism support facilities also reflects a commitment to environmental sustainability. This strategy not only supports environmental conservation, but also strengthens the relationship between tourism, and the welfare of locals.

4.2.3 Institutional Governance Strategies

Tourism operational activities at Perancak Beach are managed directly by the local community formed by a turtle conservation group called KPP Kurma Asih. Apart from being a pioneer in the coastal environment and turtle conservation group, KPP Kurma Asih is a beach tourism and conservation management institution with direct supervision by the Head of Perancak Village and the Jembrana Regency Tourism and Culture Office.

KPP Kurma Asih (Kurma Asih Turtle Conservation Group) has complete responsibility and authority in organizing and managing this tourism activity. Each group member also participates directly in ongoing tourism activities. The role of the KPP Kurma Asih is substantial in management. Starting from planning, and division of work, to supervision, it is carried out with local communities who are members of this group independently. Institutional governance strategy is to form the basis for good operational management, so that, it runs according to the ecotourism concept and controls visitor activities according to conservation principles. Therefore, it can control the negative impacts due to tourism activities and their supporting sectors. Meanwhile, in the institutional governance of ecotourism management, there are three strategies for achieving institutional ecotourism governance, which are described in Table 3 as follows:

Table 3. Institutional Governance Strategies

No	Strategy	Program	Activities
1	Institutional Governance	Group control during high season period	Control the number of groups of tourist at each turtle conservation attraction point
			Directing tourists and supervising turtle conservation activities
		Standard Operational Procedure (SOP) evaluation	Develop strict tourism SOPs
			Conduct an evaluation at the end of the tourism activity
			Apply a firm job description to managers
		Ecotourism promotion	Promotion of ecotourism activity via social media, i.e Facebook, Instagram from the Kurma Asih Management account.
			Utilization of websites for promotions
			Promotion of ecotourism through print media such as brochures which will be distributed at the central of tourism activities in Bali, included several tourism accommodations and travel agents

Source: Result of the Study

Strong institutional governance is one of the main pillars in successful ecotourism management. In the context of Perancak Beach, the Asih Kurma Turtle Conservation Group plays an important role in managing tourism and conservation operations. They are not only responsible for planning and implementing activities but are also involved in the division of labor and supervision independently. Management carried out by local communities through this group ensures that ecotourism activities at Perancak Beach are in accordance with ecotourism principles, such as environmental conservation and education for visitors.

Good institutional governance strategies, as outlined in the table, are the tools for achieving ecotourism goals by controlling the negative impacts of tourism activities. This includes conservation principles in the management of visitor activities, so that the natural environment and wildlife, such as sea turtles, remain protected. Thus, through strong institutional governance, Perancak Beach can maintain a balance between tourism development and environmental and local culture preservation. This reflects ecotourism principles that prioritize sustainability, social responsibility, and active community participation in natural resource management

5. CONCLUSION

Based on the discussion above, it can be concluded that Perancak Beach has potential tourist attractions related to turtle conservation, including tourist activities, namely learning about turtle conservation, monitoring turtle habitat at night, releasing hatchlings into the sea, and mangrove tours in coastal areas. However, the management and development of ecotourism destinations still face several obstacles and challenges, especially in packaging varied tourism products and the lack of support of tourism facilities. Therefore, to overcome these obstacles and challenges, a strategy for developing an ecotourism-based destination at Perancak Beach was formulated, including three variables contributing to ecotourism: destination planning, increasing environmental awareness and protection, and institutional governance.

The destination planning strategy includes packaging innovative ecotourism packages, building community-based accommodation, installing destination directions, and developing human resources. Then, strategies for increasing environmental awareness and protection are including beach cleanliness campaigns, using social media

and websites to share information, and involving the community in conservation activities. The last, institutional governance strategies are controlling amount of tourist, evaluating tourist SOPs, apply a firm job description to the managers, and ecotourism promotion through various media. Therefore, it is hoped that it can improve the development of Perancak Beach as an ecotourism destination while paying attention to the principles of conservation and environmental sustainability.

This study has several limitations. One of them is that the research focus is limited to the perceptions of stakeholders involved in destination management, such as the government, private sector, and local communities. Therefore, to gain a more comprehensive understanding of the effectiveness of the proposed strategy, future research could involve analyzing the perceptions of visiting tourists. Research on tourists' perceptions can provide valuable insight into their needs and expectations for ecotourism destinations, as well as help in evaluating the success of development strategies that have been implemented. By involving tourists' perceptions, research discussions can certainly be an interesting direction in deepening understanding of the development of sustainable ecotourism destinations on Perancak Beach.

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MODIFICATION OF BASE GENEP INSTANT BALI SEASONING USING FDH6 TYPE DEHYDRATOR

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Abstract

This research concerns the findings of the formulation of the balinese seasoning base genep dry instant, related to the formulation of spices for balinese specialties which so far are in pasta packaging or are generally known as the seasoning wet base genep. Through food technology applications, this spice is dried using a dehydrator machine. This dry seasoning is expected to be easier and more efficient to use in various balinese dishes, and durable in storage. The methodology of this research is experimental, with steps to standardize the appropriate seasoning recipe, dry the seasoning with a dehydrator, and apply the dry seasoning for using in chicken betutu. Then do a preference level assessment test by expert panelists. The expert panelists used in this study were members of the Indonesian Chef Association Bali (ICA Bali). All panelists work as cooks or chefs and are native balinese who are accustomed to enjoying betutu chicken for generations. The results of the research on the level of preference for this instant seasoning are on average at a score of 4. This means that the panelists like the taste, aroma, texture, and color of using base genep seasoning. As we know in using of instant seasoning, being increasingly popular in the catering, hotel, and restaurant industries. This provides an opportunity to produce base genep instant seasoning on an industrial scale.

Keywords: Seasoning, Instant, Dry Herb, Base Genep Bali

1. INTRODUCTION

Bali is already worldwide, as one of Indonesia's leading tourist destinations, Bali is famous for its cultural beauty and natural panorama. All the beauty becomes an attraction that entertains tourists to visit and visit again. Most of the Balinese people are Hindu. Living life with culture and traditions and customs that are full of meaning. The meaning in the lives of Balinese people is not only done during traditional ceremonies and rituals. It is also recorded in the way they dress, fabrics and motifs to the presentation and processing of their culinary. Traditional Balinese cuisine is known for its strong and sharp flavors. This is due to the use of basic herbs and spices. One of the basic spices typical of Balinese cuisine is base genep.

According to Endeus (2021) in Balinese, spice is called base and genep means complete. The same thing is also interpreted in the Balinese dictionary, namely base genep which means complete seasoning (2022). Base genep is a philosophy in the tradition of culinary processing and presentation in Bali. Betutu chicken or duck is one of

the dishes that is always present in the ceremonies of kings in Bali. Base genep seasoning not only serves as a flavor enhancer but also eliminates the unpleasant odor of duck meat when cooked. Another culinary using base genep seasoning, sate lilit, is also often served at traditional and religious ceremonies. This is done because there is a philosophy that the community believes in sate lilit. It is a symbol of unification for the Balinese people. The meat wrapped around the lemongrass stem symbolizes the Balinese people, and the lemongrass stem is the unifier. From Bali, we see that spices are not just about flavor. Spices and their products are history and philosophy to them. It is not only needed in people's lives, but also interpreted as sacred and sustainable values.

Indonesia is dubbed as the mother of spices due to its geographical advantage. Spices in Indonesia are quite abundant and diverse and have unique and distinctive flavors that are very attached. Indonesian people are accustomed to utilizing fresh spices for daily needs so that the supply of spices must be fresh and plentiful, while the moisture content of fresh spices is quite high so that the damage is also fast. Therefore, innovation or modification is needed in preserving spices, and one of the solutions that can be done is to make dried instant spices.

Dry instant seasoning is a seasoning modification by preserving spices that were originally in the form of paste/wet, then given special treatment or modification so that the spices become dry or powdered. Modification according to the Big Indonesian Dictionary (KBBI) can be interpreted as a change or alteration. Modification is an effort to make changes with adjustments both in terms of physical materials, as well as in goals and ways (methods, styles, approaches, rules and assessments) (Bahagia, 2010). Furthermore, Multi Karina (2016) suggests that modifications are divided into three ways, namely the first modification in terms of food ingredients including adding, reducing, and replacing a food ingredient. Second, modifying in terms of cooking techniques, be it wet heat, dry heat, and fat cooking techniques. The third is modifying in terms of the number of servings. So, it can be concluded that food modification is changing food from recipe ingredients (adding, reducing, replacing), in terms of cooking techniques, and the number of portions. Instant food is a type of food that is packaged, easy to serve, practical, or processed in a simple way (Widodo: 2013). So instant dry seasoning is a seasoning that is packaged in such a way that it is easy to use in the cooking process, and adjusts to the number of servings of dishes, this seasoning can last longer in storage.

The processing of dried spices in addition to preserving is also more practical in use considering the level of busyness of the community is increasing and wants everything in instant form, including the need for spices. Of course, instant dried seasoning will make it easier for people to cook dishes. Instant seasoning is also increasingly popular in the catering, hotel and restaurant industries. With the ease of use and maintained quality standards of seasonings, this makes it easier for chefs to craft dishes in industrial-scale production kitchens. This opportunity provides an opportunity for dried instant genep base seasoning to be created and marketed widely.

Bali is famous for its specialties of ayam betutu, lawar, satay lilit and other dishes. Most of these dishes use the base genep seasoning. Genep base seasoning actually already exists and is limited in some traditional markets in Bali but is available in the form of paste or wet seasoning which has a low shelf life. This is the background for the author to research the making of instant base genep seasoning in powder form so that it is durable in storage and practical in use. Here is a photo of the base genep seasoning paste that is commonly circulated in the Indonesian marketplace.

The base genep pasta seasoning that is widely sold in the market now, because it is still a wet product, so this seasoning ranges to a short durability. Or if you expect it to last long during the sales process, the addition of food preservatives is one solution. Of course, this is not healthy for people who consume this spice. Another solution is to store this spice in a refrigerator or freezer, but this is impractical and troublesome. From this problem came the idea to dry this spice blend and without adding food preservatives to it.

Making spices into powders requires an appropriate drying method. Instant seasoning is a mixture of various spices with a certain composition and can be directly used as a seasoning for certain dishes (Sianipar, 2008). This means that instant seasoning is a mixture of spices with the right composition that is used to cook certain dishes. Instant food is food that is concentrated or in concentrated form. This implies that in instant food products there is a process of removing water content with the aim that the product is not easily contaminated. Instant seasoning also has ease of handling ingredients and practical presentation. The way to serve instant food is only by adding water (hot/cold) so that it is ready to eat or use (Hartomo and Widiatmoko, 1993).

The aim/purpose of the study is to address the challenge of preserving and making Balinese base genep seasoning more accessible and practical for use in culinary applications. The focus is on transforming the traditional wet paste form of the seasoning into a dry instant powder without compromising its flavor, cultural significance, or healthiness. By addressing these objectives, the study aims to provide a solution that not only meets the practical needs of consumers but also respects the cultural heritage and culinary traditions associated with Balinese cuisine.

2. LITERATURE REVIEW

A drying machine utilizing a hot air current can efficiently dry herbs by creating a swirl of hot air to fully dry the herbs [Salikandi: 2020]. Additionally, a grinding machine for herbs incorporates rotating blades to grind dried herbs into smaller pieces, facilitating the drying process [Shiplely dkk: 2019]. For decocting Chinese medicines, a machine with an electric heater and condensation recovery device ensures effective decoction without burning the herbs and enhances the pharmacodynamic actions of the medicines [Li, Yuezhen: 2000]. Moreover, a novel herb cleaning machine with a brush rod system and water stopping clamp groove offers effective cleaning for herbs, suitable for small-scale processing enterprises [Jiangjun, Xing: 2012]. Lastly, a super fine disintegrator set for traditional Chinese medicine ensures fine granules and high disintegrating quality of materials, including herbs [Wu, Jianming: 2001].

Instant cooking seasoning is a convenient and popular option for many consumers due to its ease of use and time-saving benefits. These seasonings are typically a blend of various spices with specific compositions that can be directly used as cooking spices for different dishes (Sachin et al., 2020; Mareta et al., 2019). They are known for their practicality and are commonly used by individuals seeking quick and efficient meal preparation (Liu et al., 2021; Oriakpono & Ibanibo, 2019). Instant cooking seasoning plays a significant role in modern food preparation, offering convenience and efficiency to consumers. While research continues to explore various aspects of instant seasoning production, it is crucial to prioritize product safety and quality to ensure a positive consumer experience.

3. RESEARCH METHODS

This research uses an experimental approach. Specifically, this research will be conducted using the rules of the experimental method which is laboratory research. This experimental research method was chosen based on the formulation and objectives of the research. This research aims to produce an innovative product by utilizing a dehydrator in the drying process of wet base genep seasoning so that the experimental method is appropriate to use. The experimental method is a series of activities that are systematically designed and planned so that they can be accounted for, with the aim of obtaining new products, for product development, to improve products, or for product diversity. The experimental method in this study was used with the aim of innovating a variety of instant dried spices. This method is applied by researchers to determine the results of base genep drying seasoning that can be utilized in cooking chicken betutu effectively and efficiently.

This research will use qualitative data in the form of formula recipes and organoleptic tests. The formula or recipe is sourced from experimental tests conducted in the laboratory, namely the Bali International Polytechnic kitchen. While organoleptic test data was obtained from research respondents. Experiments in the laboratory and also the collection of responses from respondents are the primary data sources in this study. In addition, this research also uses secondary data sources in the form of literature related to the research topic.

The raw materials used in making base genep instant seasoning are with the following ingredient composition in the table:

Table 1. Formulation of Base Genep Recipe

Baliness Seasoning (Base genep)			<i>Base Genep Wet</i>	<i>Base genep Instant Dry</i>	
Amount	Ingredient Name	Description	Control (gr)	Drying 30 oC (gr)	Drying 70 oC (gr)
125 gr	Garlic Sliced	Chopped	42	42	42
250 gr	Shallot	Chopped	83	83	83
75 gr	Big Red Chillies	Chopped	25	25	25
37,5 gr	Bird's Eye Chillies	Chopped	13	13	13
100 gr	Galangal	Chopped	33	33	33
50 gr	Kencur	Chopped	17	17	17
50 gr	Turmeric	Chopped	17	17	17
50 gr	Ginger	Chopped	17	17	17
2,5 gr	Nutmeg	Toated-Finely Ground	1	1	1
25 gr	Candlenuts	Toated-Finely Ground	8	8	8
7,5 gr	White Pepper	Toated-Finely Ground	3	3	3
7,5 gr	Black Pepper	Toated-Finely Ground	3	3	3
15 gr	Kwangen	Toated-Finely Ground	5	5	5
2,5 gr	Cumin	Toated-Finely Ground	1	1	1
125 gr	Lemon Grass	Chopped	42	42	42
5 gr	Lime Leaf	Chopped	2	2	2
5 ml	Local Byleaf	Chopped	2	2	2
25 gr	Broth Powder	Flavoring	8	8	8
5 gr	Salt	Flavoring	2	2	2
10 gr	Sugar	Flavoring	3	3	3
972,5 gr		Total	324 gr	324 gr	324 gr

Source: Bali International Polytechnic Base Genep Recipe Standard (2022)

The instruments used in this research can be divided into two categories, namely instruments for experiments and instruments for organoleptic tests.

a. Experiment Instrument

Experiments that will be carried out to produce recipes and formulas use two instruments, namely equipment and raw materials. The following are the equipment and raw materials needed. The raw material used in this research is the complete Base genep seasoning obtained directly from the PIB food supplier. The main equipment used in this research is the Fdh6 type Dehydrator machine which functions to dry agricultural products. This tool is a rack-type dryer using electric power. While the equipment used in the material preparation process is a knife, plastic cutting board, blender and tray. The raw material used in the manufacture of base genep instant seasoning is a blend of base genep wet seasoning with a predetermined recipe composition.

b. Organoleptic Instrument

For the organoleptic test, researchers used an assessment sheet to respondents. The assessment component in the organoleptic test only contains the respondent's favorite component. The technique used for the organoleptic test is a scoring technique with the level of assessment very like is given a score of five and those who do not like are given a score of one. The level of assessment is Very Like given a score of 5; Like given a score of 4; Moderately Like given a score of 3; Less Like given a score of 2; Dislike given a score of 1.

c. Panelist Determination

This study involved panelists who would participate in the organoleptic test. 100 panelists must meet the following criteria. (1) Profession as a chef/chef (ICA Member); (2) Balinese native; (3) Know and have eaten Ayam Betutu; (4) Willing to give an assessment.

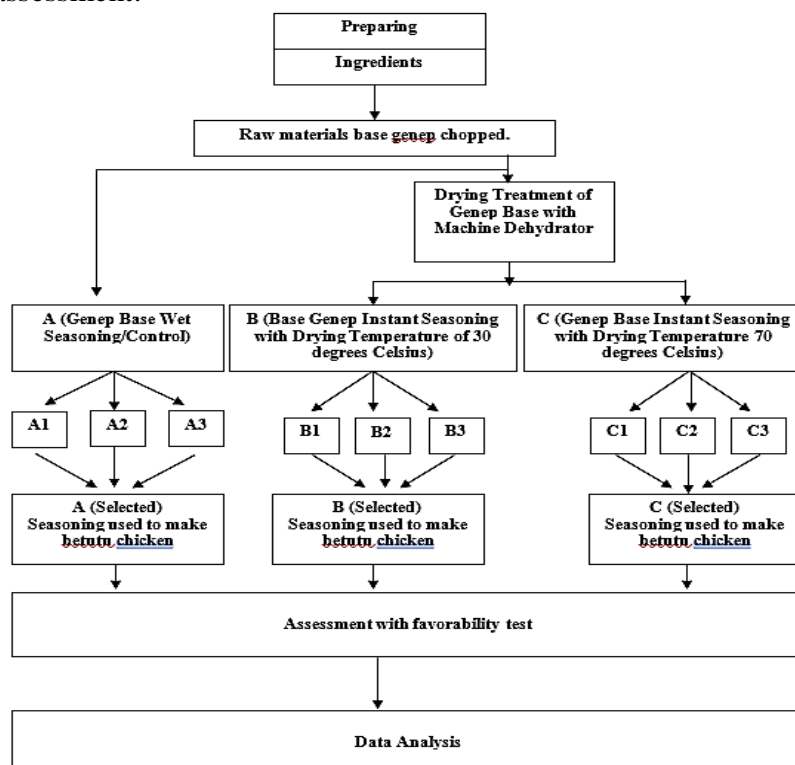


Figure 1. Experiment Design
Source: Data Analysis (2023)

Experiments in this study were carried out three times, meaning that in the experiment of making Ayam betutu with Base genep seasoning, the researcher experimented three times each with the same basic ingredients and treatment. This repetition is done to obtain maximum results.

The process of making Base genep seasoning is done by weighing all the raw materials according to the recipe standard. After that, all wet spices are chopped, and dry spices are fried and finely ground. After that, the spices are mixed well. The seasonings that have been chopped are then divided into three parts. The first part [A] will be used to make Ayam betutu with wet Base genep seasoning. The second part [B] will be dried with a dehydrator drying temperature of 30 degrees Celsius. The third part [C] will be dried with a dehydrator drying temperature of 70 degrees Celsius. The drying time is until the spice mixture is completely dry. Because it prevents the growth of microorganisms if the seasoning still has water content.

The first part [A] of Base genep wet seasoning was used to make Ayam betutu as a control. The second part [B], Base genep instant seasoning dried with a dehydrator drying temperature of 30 degrees Celsius, was also used to make Chicken betutu. Likewise, the third part [C] of Base genep, which was dried with a dehydrator drying temperature of 70 degrees Celsius, was also used to make Ayam Betutu.

After that, organoleptic testing was carried out with panelists. In the test there were 100 panelists (Balinese Culinary Experts/Indonesian Chef Association (ICA)/F&B Stakeholders) who gave an assessment based on the level of liking for the product including taste, aroma, color and overall level of liking. The test was carried out using the hedonic technique method with a preference level of 1-5, namely: (1) Very Dislike; (2) Dislike; (3) Somewhat Like; (4) Like; (5) Very Like.

The Limitations acknowledged, the study involved panelists primarily consisting of Balinese culinary experts, members of the Indonesian Chef Association (ICA), and stakeholders in the food and beverage industry. While these selection criteria aimed to ensure expertise and familiarity with Balinese cuisine, it may limit the generalizability of the findings to a broader population. Organoleptic tests rely on subjective assessments of taste, aroma, color, and overall liking by individual panelists. Despite efforts to standardize the scoring technique, individual preferences and biases may influence the results, leading to variability in responses. The experiment focused on drying the base genep seasoning using a dehydrator machine at two different temperatures (30 degrees Celsius and 70 degrees Celsius). While this method offers controlled drying conditions, other drying techniques or temperature variations were not explored, which could impact the final product's quality and characteristics. The study primarily evaluated the effectiveness of the dried base genep seasoning in preparing Ayam betutu. While this dish holds cultural significance in Bali, its narrow focus may overlook the seasoning's suitability for other culinary applications or dishes, limiting the broader applicability of the findings. The organoleptic testing provided immediate feedback on the dried seasoning's sensory attributes. However, the study did not address the long-term stability or shelf life of the dried seasoning, which is crucial for assessing its practicality and commercial viability over time.

4. FINDINGS AND DISCUSSION

The level of public liking for Chicken betutu with Base genep A, B and C seasoning. To test the level of public liking for Chicken betutu with Base genep A seasoning, using Base genep wet seasoning, with (Code BGA); Base genep B Instant Dry

Seasoning (Code BGB); and Base genep C Instant Dry Seasoning (Code BGC); Research by giving a questionnaire that contains four components, namely texture, taste, color, aroma. Respondents were asked to give an assessment by choosing the options of dislike, dislike, quite like, like, and very like.

a. Taste

The results of a simple analysis related to the taste of the Ayam Betutu dish using 3 kinds of Base Genep seasoning treatments, found that Ayam Betutu using wet Base Genep seasoning (control) with an assessment of the taste is in the position of enough and like, but the tendency is towards a taste with a "like" assessment of Ayam Betutu. However, the panelists' level of liking for the taste of Ayam Betutu increased with the use of instant dry Base genep seasoning, which led to a score of 4 (Like) and a score of 5 (Very Like).

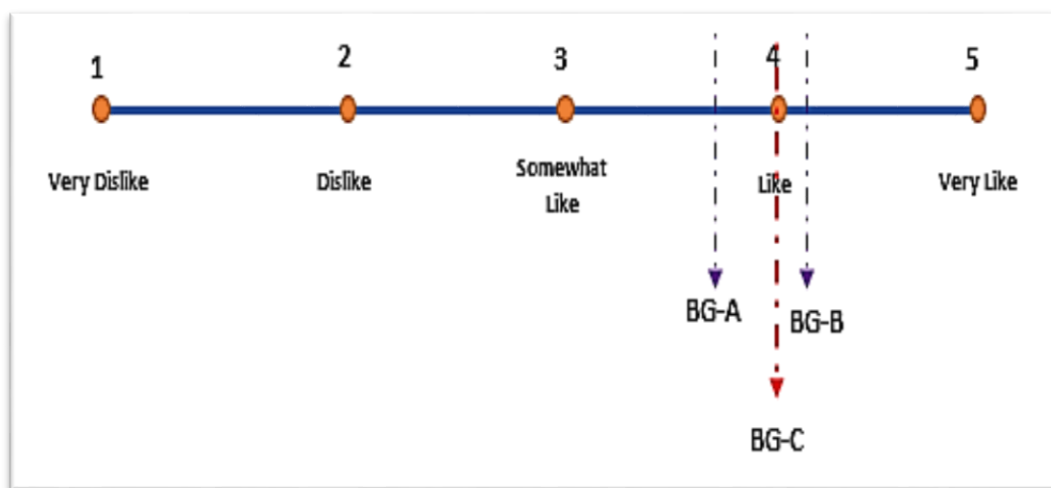


Figure 2. Scores Chart of Panelists Preference Levels for the Taste of Betutu Chicken Dishes
Source: Processed Research Data (2023)

It can be concluded that Betutu chicken using instant dry Base genep seasoning from the Betutu "Taste" indicator is more preferred than using wet Base genep seasoning. This corroborates the answer also that seasoning that undergoes a drying process (dehydrator) makes the aroma and taste of the raw material more fragrant and delicious. Heat can enhance the flavor of the spices. Food dishes by sautéing spices or heating spices can bring up aromas that increase the attractiveness of food for consumption (Widyastuti and Pramono, 2014).

b. Aroma

Aroma is the smell of a food product. Odor itself is a response when volatile compounds from a food enter the nasal cavity and are perceived by the olfactory system (Kemp et al., 2009). The results of a simple analysis related to the "Aroma" of the Betutu Chicken dish using 3 kinds of Base genep seasoning treatments, found that Betutu Chicken with wet Base genep seasoning, based on the panelists' assessment, the aroma of this dish was favored. Likewise, by using dry seasoning, this Chicken Betutu dish was also favored by the panelists. It can be concluded that the Ayam betutu dish using instant dry Base genep seasoning or using wet Base genep seasoning, in terms of the assessment of preference for the aroma of the dish, is equally favored by the public.

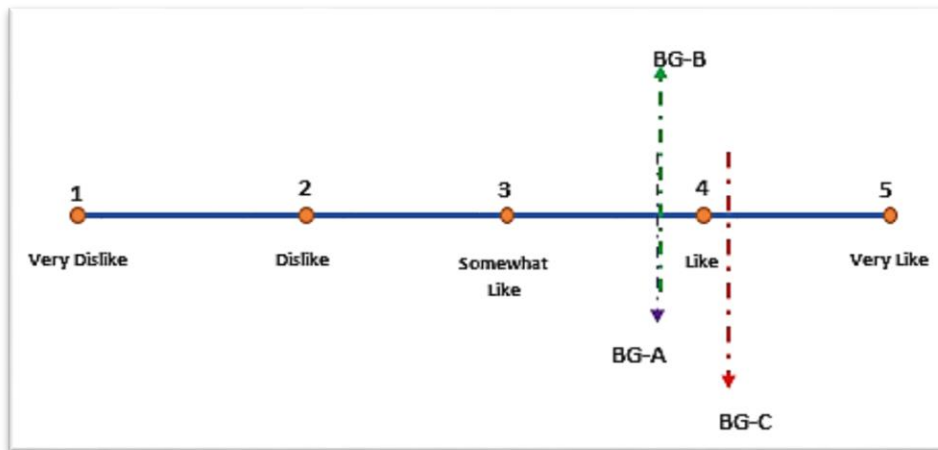


Figure 3. Graph of Panelists Favorability Score for the Aroma of Betutu Chicken Dishes
Source: Processed Research Data (2023)

c. Texture

Texture is the nature of material particles when palpated can be smooth, plain, glossy, slippery, shiny, wrinkled, soft, hard, soft and so on. Food texture is the result of a tactile sense response or skin touch that is able to detect the form of physical stimuli when there is contact between food and parts in the oral cavity. In this study, the intended texture is the level of liking for the tenderness of the results of Chicken betutu meat (soft or hard).

From the results of the questionnaire data processing, it is concluded that the data analysis of the panelists' level of preference for the texture of Betutu chicken dishes. For the texture of Betutu chicken cooked using Base genep seasoning A, B and Base genep seasoning C, the favorability results were obtained at a score of 4 or (like). The texture of the chicken was equally liked by the panelists, even though it used 3 types of Base genep seasoning that were given different treatments, namely wet seasoning and dry seasoning. Basically, the treatment of dry seasoning is only removing/removing the water content in the wet seasoning using a dehydrator. It can be concluded that betutu chicken cooked using either wet or dry seasoning does not affect the texture of the processed betutu chicken. The level of maturity in chicken texture is favored by the public.

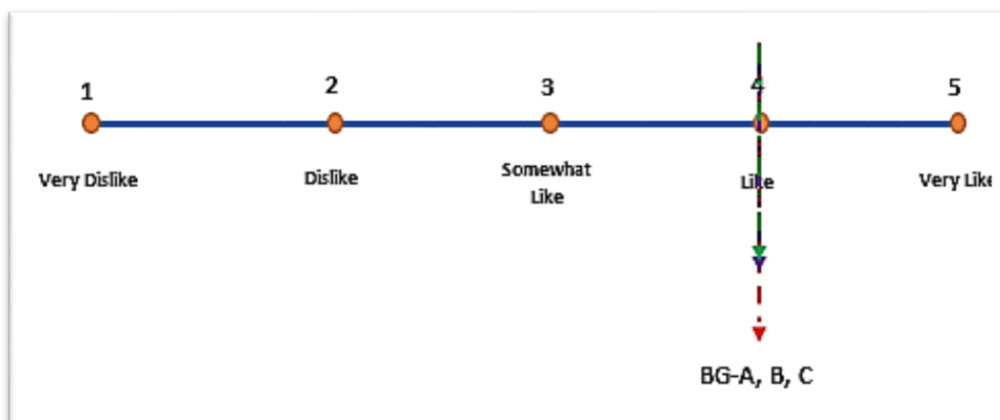


Figure 4. Scorecard of Panelists Favorability Levels on the Texture of Betutu Chicken Dishes
Source: Processed Research Data (2023)

d. Color

Similar to the level of panelist preference for the color of the results of the Betutu chicken dish. The color of the dishes from the three kinds of chicken was equally liked by the panelists. The results of data processing obtained a score of 4 (like) for the color of Chicken betutu using Base genep A and B seasoning, while for Chicken betutu with Base genep C seasoning received a score of 3.8 (close to like). It can be concluded that the public liked the color of the processed Chicken betutu both using wet Base genep seasoning (Control) and Chicken betutu using instant dry Base genep seasoning (research).



Figure 5. Position Score Chart of Panelists Level of Preference for the Color of Betutu Chicken Dishes
Source: Processed Research Data (2023)

5. CONCLUSION

Based on the experimental results and data analysis, several conclusions can be drawn regarding the use of instant dried Base genep seasoning in Ayam betutu preparation. Firstly, Ayam betutu seasoned with instant dried Base genep seasoning received higher preference scores for taste compared to those seasoned with wet Base genep seasoning. This suggests that the drying process enhances the fragrance and flavor of the raw ingredients, with heat potentially intensifying the spice flavors. Secondly, there was no significant difference in the aroma favorability between Ayam betutu dishes seasoned with instant dry Base genep seasoning and those with wet seasoning, indicating that both methods effectively preserved the dish's aromatic qualities. Thirdly, the texture of the processed chicken in Ayam betutu remained consistent regardless of whether wet or dry Base genep seasoning was used, with both variations equally favored by participants. Lastly, participants showed equal preference for the color of Ayam betutu prepared using either wet or instant dry Base genep seasoning. These findings highlight the efficacy of instant dried Base genep seasoning in enhancing the taste and aroma of Ayam betutu, without compromising its texture or visual appeal, thus offering a convenient and flavorful seasoning option for culinary enthusiasts.

In conclusion, while the study provides valuable insights into the effectiveness of instant dried Base genep seasoning, several limitations should be acknowledged. Firstly, the limited representation of panelists, primarily comprising Balinese culinary experts and industry stakeholders, may restrict the generalizability of the findings to a wider population. Additionally, the subjective nature of organoleptic testing introduces variability in responses, influenced by individual preferences and biases. Moreover, the focus on a single drying method using a dehydrator at two temperatures may overlook

alternative techniques that could impact the seasoning's quality. The narrow scope of culinary application, primarily assessing Ayam betutu, limits the broader applicability of the findings to other dishes. Lastly, the short-term evaluation neglects the long-term stability and shelf life of the dried seasoning, essential considerations for its practicality and commercial viability over time. Despite these limitations, the study underscores the potential of instant dried Base genep seasoning in enhancing flavor and aroma in culinary applications, while highlighting areas for further research and exploration.

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DEVELOPMENT OF THE OGOH-OGOHO PARADE FROM A RELIGIOUS RITUAL TO A TOURIST ATTRACTION IN BALI

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Abstract

The Ogoh-ogoh parade has become one of the events in the Hindu religious rituals to welcome Nyepi Day. Its initial development from a cultural element transformed into a religious ritual and further commodified into a tourist attraction. The research aims to explore the historical development of the Ogoh-ogoh parade in the context of religion and tourism and to understand the impact of the Ogoh-ogoh parade's transformation on the cultural identity and religious practices of the Balinese community. The theories employed include cultural transformation, cultural commodification, and cultural change. A qualitative method with data collection through literature study was used. The research findings reveal various histories of Ogoh-ogoh: the pitra yadnya (Sang Kalika), the Barong Landung, the boredom of statue craftsmen, the Ngusaba Ndong-Nding, and the adaptation of scarecrow. It became a tourist object because Ogoh-ogoh is not mentioned in Hindu scriptures or sacred texts. The impacts of the parade as a tourist attraction include changes in interpersonal community relationships, an increase in anomalies, cultural identity and religious rituals, and an increase in tourist visits. This study is expected to provide new insights into how the religious community and the Balinese society in general respond to the pressures of modernization and globalization.

Keywords: Ogoh-Ogoh Parades, Rituals, Tourism

1. INTRODUCTION

Bali offers various aspects of tourism, which include natural charm, cultural diversity, and strong community traditions, all of which originate from the influence of Hinduism. This tourist attraction is well developed to advance culture-based tourism. Balinese culture, which is closely related to Hinduism, is an important element of national culture, indicating its position as a main component. The aim is for a symbiotic interaction between tourism and culture to enable these two elements to strengthen each other and operate with harmony and balance. Bali. One of the unique and interesting aspects of Balinese culture is the Ogoh-ogoh parade, a ritual traditionally carried out by parading the Ogoh-ogoh on the night of pengrupukan, the night before Nyepi and is an important element in the Balinese Hindu New Year (Hindu religious holiday in Bali). The Ogoh-ogoh parade is an activity rich in artistic and symbolic elements. The statues created not

only show the creativity and skill of the maker, but also reflect Balinese beliefs, mythology, and cultural values.

In decades, Bali has experienced a significant transformation due to the growth of the tourism industry. As a global tourist destination, Bali has experienced major changes in its economic and social structure, which have also influenced the way the Ogoh-ogoh Parade is celebrated (Picard, 1990). It is not only the way it is done or the transformation that is significant in the scale and style of the sculpture, but also in its context and purpose. The parade, which was once an internal religious ritual within the community, has now developed into a tourist attraction that attracts thousands of visitors every year.

The making of Ogoh-ogoh has also adapted to the needs of the tourism market. In the past, making Ogoh-ogoh was more oriented towards spiritual values and religious symbolism. However, in the tourism context, there is an emphasis on the aesthetic and spectacular aspects of Ogoh-ogoh, which often involve the use of modern technology and materials (Vickers, 1989). This has sparked debate among local communities and academics about cultural commodification and its impact on the authenticity of the ritual (Cohen, 1988).

Previous research has highlighted the impact of tourism on Balinese culture in general, but there is still a lack of literature that specifically examines the transition of the Ogoh-ogoh Parade from a religious ritual to a tourist attraction. Previous research regarding the Ogoh-ogoh parade looked at its development in Kuta, which found that the Ogoh-ogoh parade had had a positive impact on the social and cultural culture of the people in the Kuta Traditional Village (Prabandari and Sonder, 2021). Then there is another literature that discusses the Ogoh-ogoh parade from a different perspective, namely looking at the Ogoh-ogoh parade as a supporter of Denpasar cultural tourism, which states that the Ogoh-ogoh parade is successful in terms of context, input and output. However, in the process aspect, there is still room for improvement, especially socialization and selection for future event implementation. To compete, an effective approach for the Ogoh-ogoh parade is an intensive strategy that includes holding competitions and increasing promotions (Aristrawati, 2018). Previous research by Putri (2016) discussed the Ogoh-ogoh parade from an organizational perspective to ensure the smooth running of the activity. The formation of a management structure is designed to organize events efficiently and in an organized manner.

Previous studies generally focused on the economic aspects of tourism or on broader socio-cultural and organizational aspects. Little research has investigated in depth how tourism influences specific religious practices such as the Ogoh-ogoh Parade and how Balinese society adapts to these changes. The research aims to explore the historical development of the Ogoh-ogoh parade in the context of religion and tourism and to understand the impact of the Ogoh-ogoh parade's transformation on the cultural identity and religious practices of the Balinese community. This research aims to address these shortcomings by exploring the development of the Ogoh-ogoh Parade from a religious practice to a tourist attraction. This research will also look at the impact on Balinese cultural identity and sustainability. Thus, this research can contribute to providing new insights into how Balinese religious communities and society in general respond to the pressures of modernization and globalization. Apart from that, the research will also explore the role of the government and the tourism industry in this transformation.

2. LITERATURE REVIEW

The concept of the development of the Ogoh-ogoh parade from a religious ritual to a tourist attraction in Bali in this writing is the transformation that occurs in the procession of sculptural works of art depicting a Hindu figure named Bhuta Kala accompanied by *bleganjur* which is part of the sacred activities of Hindu society which have meaning. symbolic which is a spectacle and attractive for tourists to visit one of the world's tourist attractions.

In an effort to further explore the Ogoh-ogoh parade in Bali, this research will adopt the theories of cultural transformation, cultural commodification, and cultural change as the main analytical framework. Theory is used because of its proven ability to understand culture and its development, which will help to achieve the objectives of this research.

a. Cultural Transformation

Culture is complex knowledge that includes knowledge, belief, art, morals, law, customs, and abilities and habits acquired by humans as members of society (Kusherdiana, 2013). Culture is reflected in knowledge of the values contained in human ideas, feelings and works. According to Koentjaraningrat (2004), the seven elements of culture consist of language, community traditions, food and eating habits, music and art, history of a place, working methods and technology, religion, architectural forms and characteristics (Nugraha & Lema, 2021).

Culture requires transformation but not change. The transformation of the life of a society that is rich in culture and customs should be an accelerated evolution, not a revolution that changes the face and characteristics of the cultural roots of the society itself. If the development approach is carried out in a revolutionary (change) manner, it is feared that it will uproot the roots and pillars of life of the original community. Because the process of rapid, dynamic and radical change will destroy all established orders and processes of life.

Cultural tourism in Bali must be able to transform aspects of Balinese people's lives in a productive way. Let original culture develop creatively and productively but still adhere to its sources of control. Bali definitely and must preen, but must also remain on the axis of circulation (Tantra, 2015). The transformation of cultural attractions (Ogoh-ogoh parades) as local Balinese art represents many of the philosophies of Hindu religious and cultural symbols as Balinese identity, and this can be developed as a tourist attraction that needs to be revealed so that its meaning can be truly understood by tourists, as well as being part of transfer of Balinese cultural values to the international world.

b. Cultural Commodification

Commodification is interpreted as a process associated with capitalism, objects, qualities and signs are made into commodities. A commodity is something whose main purpose is to be sold on the market (Barker, 2004). Commodification has penetrated the entire tourism sector and the capitalist system. In the world of tourism, commodification consciously or unconsciously has touched directly on cultural meanings, especially when involving or utilizing symbols, icons of art, culture and religion. The use of media technology shows that commodification has become a ritual of economic endeavor. The phenomenon of the spread of the cultural industry to the public, such as the proliferation of popular magazines, private television, tourist

areas, modern entertainment and shopping centers, places Bali as a commodity society (Darmadi, 2006).

Nowadays some communities have experienced symptoms of touristification and become a "touristic society". The touristification process has a very high impact on the existence of local culture and is able to transform the socio-cultural conditions of local communities. Many people are worried about touristification, because it will change the core of culture, shallowing the quality of culture, and the loss of social forms that have been proven to be able to support the integrity of society (Pitana, 2006).

According to Ardika (2008) commodification is generally caused by two factors, namely internal and external factors. Internal factors relate to the desires of the community, artists, craftsmen and external factors due to consumer demand, market tastes, tourism and economic conditions. Various handicraft items are made in such a way to meet the tastes of the market or tourists. This is in line with the research carried out by Laba (2014), which mentions that the presence of unique, luxurious, magnificent, and creative Ogoh-ogoh must provide a special opportunity for the cultural industry that has now begun to make Ogoh-ogoh to be sold to the public as a seasonal rejection that can be harvested by anyone who wants to be creative and wants to produce Ogoh-ogoh according to the consumption of society and trends that apply in society and tourism.

However, without realizing that culture, especially craft items and art objects, are made according to tourist orders without paying attention to local cultural identity. This reality needs to be anticipated so that culture does not lose its identity which is based on the spiritual values of Hinduism.

c. Cultural Change

Everything in the world is always in a state of change, said Heraclitus (Hathorn, 1978). Maran (2000) states that many adjustments are needed and past traditions need to be abandoned because they are considered incompatible with the demands of the new era. The new generation does not create a new culture directly, but rather a revised initial culture. This opinion is supported by Hoovelt's view (Soekanto, 1990) which states that there is no society whose development stops because every society experiences changes which can occur quickly or slowly. Maulana's research (2021) adds that cultural change takes a long time, and these slowly successive chains of small changes are called evolution. These changes are due to the efforts of the community to adapt to the needs, circumstances, and new conditions that arise in line with the growth of society. According to Hegel, change occurs as a result of contradictions between forces that influence each other (Lauer, 2003).

In Hinduism, this theory of change is implicitly and explicitly explained in various sacred literature, including the Bhagavadgita, Manava Dharmasastra, and even the essence of this theory is also outlined in the genius local literature in Geguritan Sucita. One of the *slokas* of the Bhagavadgita also very clearly shows the essence of the theory of change and change as something certain. Regarding the law of change as something that comes from God and is a form of *rtam* or natural law, humans as the noblest creatures have the ability to control these changes. Hindu teachings are in accordance with scientific theories. As has been explained, the

essence of the theory of change is contained in various sacred Hindu literature and many other libraries, including the sacred literature of *sruti* (revelation).

3. RESEARCH METHODS

This study adopts a holistic approach, which views an object as an integral and complete entity. In terms of type, this research is analytical descriptive, aiming to collect data and information about the historical evolution of the Ogoh-ogoh Parade. The methodology applied is qualitative-based, emphasizing an in-depth understanding of the issue rather than making generalizations. The data used is qualitative data, with the main data source being secondary data. This research involves analysis of literature which includes books, journals, previous studies, as well as digital news related to the development of the Ogoh-ogoh Parade, especially in the context of the influence of tourism on cultural transformation.

Data collection techniques include observation, literature studies, and internet studies. Observations are carried out systematically on certain social phenomena, with observers playing an important role as information collectors (Adler & Adler, 2009). Literature studies, which are searches for written data, involve the use of various text sources, such as books, articles, and manuscripts, whether from libraries, research institutions, or private collections. Internet studies through websites and social media. According to Nawawi (1993), this technique involves collecting systematic data through intensive reading related to the theory and problem being studied. In this way, data relating to the Ogoh-ogoh Parade phenomenon and the impact of tourism on culture are collected and analyzed to offer a comprehensive view of the subject. Observation data will be interpreted. Literature studies and internet studies data analysis techniques are carried out with three activity streams, namely data reduction, data presentation and drawing conclusions or verification (Susilo, 2010).

4. FINDINGS AND DISCUSSION

Traditions in Bali involve the creation of various forms of art and culture which are offered to *Ida Sang Hyang Widhi Wasa* as a form of *yadnya* (offering). One of the Balinese traditions that has been transformed into one of the cultures of Hindu society is the Ogoh-ogoh parade.

4.1 Historical Development of the Ogoh-Ogoh Parade in the Religious and Tourism Context

“Ogoh-ogoh” comes from “*ogah-ogah*”, which in Indonesian means *ondel-ondel* with a scary appearance. In Balinese, “*ogah-ogah*” refers to something that is swung back and forth (Ratnasari, 2022). Ogoh-ogoh are statues that are paraded through villages before being burned, and these processions are usually called parades. This tradition, although new, has historical roots in the past. Even though it is often assumed to be part of Hinduism by non-Hindus, the Ogoh-ogoh parade is actually purely a creative expression of Hindus in Bali, and in fact, there are no references to Ogoh-ogoh in the Vedic scriptures or Hindu traditions in India (Gunawan & Buana, 2016).

As a tradition that emerged from people's creativity, there are also various stories behind it. There is an opinion that states that the history of Ogoh-ogoh began during the time of Dalem Balikang, when initially Ogoh-ogoh was used for the *pitra yadnya* ceremony (Wibiwana, 2023). *Pitra yadnya* is a sacrificial ceremony aimed at ancestors (Bantas & Dana, 1986). At this *yadnya*, there is usually a Sang Kalika dance in the form of Boma in the Ngaben ceremony, *Ngewangun* is a symbol of sending spirits to their place

of origin. The Kalika is most likely the same as the Ogoh-ogoh, which was originally made to complete the large cremation ceremony (Indrayana, 2006). In a 1937 documentary film made by Miguel Covarrubias, it shows an Ogoh-ogoh in the Barong Landung posture with a bhuta-shaped head walking at the front of a large cremation procession.

Ogoh-ogoh shows similarities to historical Balinese Hindu traditions, especially Barong Landung, which is popular throughout Bali. Barong Landung is a traditional Balinese performing art form, depicting King Jaya Pangus and Princess Kang Cing Wei. The tradition of parading two Ogoh-ogohs, a man and a woman, is considered to be the beginning of the Ogoh-ogoh. There is another version that is not often heard by the Balinese Hindu community. Prakasa and Faradila (2018) state that the story of Ogoh-ogoh originates from the time of the Dalem Balingkang kingdom in Bali, where there was a princess named Sri Dewi Baduga. On the other hand, Raden Datonta, who was born in Semeru, came to Bali and married Sri Dewi Baduga. This pair is described as having a scary face and an evil nature. The community then burns and parades Ogoh-ogoh statues that resemble couples around the banjar or village as a symbol of warding off evil spirits.



Figure 1. Ogoh-ogoh Posture of Barong Landung Bhuta Kala Head
Source: Miguel Covarrubias (1937)

Additional information shows that the emergence of Ogoh-ogoh came from statue craftsmen who wanted to create something different, using lighter materials rather than hard materials. According to research by Prakasa and Faradila (2018), an artist from Yehembang Village, Mendoyo District, Jembrana Regency, Ketut Wirata, was inspired to create works related to the *mebuwu-buwu/magegobog* ceremony. The idea of making a light statue was realized in 1986. For the procession, the statue is placed on a *cikar* (cart) and paraded down the main road, pulled by two people in front and pushed by several people behind, accompanied by the sound of clappers/*kul-kul* and other instruments. At the end of the event, the statue is taken to the river or beach to be burned (Prakasa & Faradila, 2018).

Another opinion says that the Ogoh-ogoh tradition was inspired by the form of statues from the *Ngelawang* tradition in *Ngusaba Ndong-Nding* art in Gianyar and Karangasem (Selat Village). In this tradition, two statues are made depicting a man and a woman. These statues are symbolized as a couple, representing fertility because, in this tradition, they are both connected. According to Widnyani (2012), the origins of Ogoh-ogoh are closely related to scarecrows, known as *lelakut* (Aristrawati, 2015).

According to a book released by the Denpasar City Culture Service, the Ogoh-ogoh tradition emerged as a celebration of the happiness of Balinese people following the determination of Nyepi Day as a national holiday by President Soeharto, as stated in Presidential Decree No. 3 of 1983. The Governor of Bali at that time, Prof. Ida Bagus Mantra, initiated the Ogoh-ogoh parade as part of the *Pengerupukan* ceremony ahead of Nyepi Day. As reported by various media, this tradition has become popular since 1985. In 1990, during the XII Bali Arts Festival, Ogoh-ogoh was presented by eight districts, this event reached its peak (Indrayana, 2006). Since his participation in the arts festival, the Ogoh-ogoh parade has spread widely and developed to this day.

Ogoh-ogoh is represented as Bhuta Kala. Often identified with a giant figure, Bhuta Kala is considered responsible for various disasters. Because of its supernatural nature, which cannot be physically defeated, the Balinese people's approach to Bhuta Kala tends to be non-confrontational, in the hope of changing Bhuta Kala's nature from bad to good.

4.1.1 Religious Significance

The tradition of the Ogoh-ogoh Parade developed in connection with the celebration of Nyepi, or Nyepi Day. Related ceremonies Nyepi in Bali has several important stages that start a few days before Nyepi day and continue for several days after. Before Nyepi, there is Melasti. There is also the Tawur Kesanga ceremony, which will be held the day before Nyepi Day. This ceremony is a large-scale cleansing ritual that aims to balance the relationship between humans, nature, and spiritual spirits. On the same day, in the evening, the *pengerupukan* ceremony is carried out. This is the time when Ogoh-ogoh, symbolic statues depicting evil spirits, are paraded around the village. The goal is to expel evil spirits and negative energy from the environment. After the procession, the Ogoh-ogoh is usually burned, which symbolizes the expulsion of these evil forces.

When the Tawur Kesanga ceremony takes place, whether on a small or large scale, the *nyarub caru* (presentation of offerings) procession requires loud noise, remembering that Bhuta Kala likes loud sounds. This ceremony is known for burning dry coconut leaves, spreading the aroma of gunpowder, corn, and onions, and making the sound of clappers, gongs, or gamelan. The aim of all these activities is to readjust the balance of the *Panca Maha Bhuta* (the five main elements that make up the universe) into its original order so that it no longer disturbs it (Gunawan & Buana, 2016). This is similar to Pitana's statement (2006), which states that the Ogoh-ogoh parade takes place on the eve of the *Saka* New Year or the night before Nyepi Day, along with the *Pengerupukan* or Tawur Kesanga ceremony. Pitana added that *caru* is a ceremony for Bhuta Kala (Ramadhian, 2020).

After the making of the Ogoh-ogoh is complete, a prayer ceremony is carried out over the Ogoh-ogoh. Before the activity begins, ceremony participants often drink traditional liquor such as *arak* (Mutiarasari, 2022). Then, from afternoon (*sandikala*) until evening, the Ogoh-ogoh are paraded around the village and through the *catus pata*, symbolizing the cycle of sacred time that leads to the turn of the New *Saka* Year (Tjok, 2010) to the accompaniment of boisterous sounds (*bleganjur*/Balinese gamelan rhythm) towards a place for burning bodies or graves (*sema*). Apart from graves, they can also be taken to empty land. In that place, all the Ogoh-ogoh that have been paraded will be burned as a goal so that the negative energy or bhuta kala in them is neutralized and becomes positive energy and it is hoped that the bhuta kala in all forms can return to their

respective realms or worlds, so that it can no longer disturb or bring disaster to humans. This process is called *nyomnya kala*.

Ogoh-ogoh, which is a manifestation of bhuta kala, needs to be burned immediately to transform it into bhuta hita, where evil forces transform into good energy. According to Prakasa & Faradila (2018), Ogoh-ogoh that have been given "*urip-urip*" (life) should not be left on the side of the road, because it is important for the community to understand that everything must return to *Ida Sang Hyang Widhi Wasa* to return to a holy state. If Ogoh-ogoh is left unburned, it can become a nest for negative energy. This burning process is a symbol of human awareness of the great power of the universe and time. This power includes *Bhuana Agung* (the universe) and *Bhuana Alit* (the human self). From a philosophical perspective, this power has the potential to lead living creatures, especially humans and the world as a whole, to happiness or destruction, depending on humans' good intentions in protecting themselves and the world around them. Ogoh-ogoh, the majority of which have a frightening form, are not intended to harass, but rather are a form of respect for the existence of evil spirits or influences in the world. Just as Hindu society in Bali honors many gods, so too are evil aspects recognized and respected, such as the *bhatara-butha kala* (Misriyanti et al., 2016).

Initially, the Ogoh-ogoh parade was not a sacred ritual of the Hindu religion, but increasingly, it has developed in terms of sacredness. The Ogoh-ogoh parade, as an artistic expression of Balinese culture, requires a sacralization process in order to become holy or sacred, involving a series of ceremonies such as *pasupati*, *mulang dasar*, *pancadatu*, *pangurip*, and *piodalan*, where the *pancadatu* is valued as a symbol of power (*jnana*) with magical powers. This sacralization process elevates the status of works of art to a level of sacredness, providing spiritual protection against problems such as disease outbreaks.

In this context, Ogoh-ogoh experiences sacralization as part of Nyepi, with its religious aesthetic seen in the form of Ogoh-ogoh, which reflects wayang stories and elements of the Tri Murti, Nyasa Bhuta kala, as in the Aji Playon lontar and Bhuta kala Pengider-Ider. Ogoh-ogoh, which represents Bhuta when it is part of the sacralization of art during Nyepi, serves not only as a medium for creativity, but also as a means of devotion in accordance with the teachings of *apara bakti*, namely symbolic worship of the Creator. In Nyepi rituals, Ogoh-ogoh symbolizes bhuta kala which, after receiving the wages of *pecaruan* and *disomya*, is restored to its origin.

Symbolically, Ogoh-ogoh represents a reflection of life: before being paraded, Ogoh-ogoh undergoes a cleansing stage (*upakara prasita durmangala*) to remove dirty things in a nutshell and give *taksu*, or spiritual power. After being paraded, the Ogoh-ogoh is returned to its origin (*pralina*) using water or fire, indicating that the burning method is not the only option. The Kuku Rambutin ritual, which involves shaving the hair or cutting off certain sections, marks the "death" of the Ogoh-ogoh. Before *pralina*, offerings of *belabaran/segehan* are given so that the wandering spirit that may have possessed the Ogoh-ogoh can return to its origin. The *pralina* stage becomes important if the Ogoh-ogoh goes through *pengurip-urip*, depicting the cycle of birth and death. This is what determines the important role of Ogoh-ogoh in Nyepi Day as a Hindu religious practice, making the Ogoh-ogoh parade an inseparable element of Nyepi celebrations and creating new rituals and symbolism in this celebration for Hindus (Prabandari & Sonder, 2021).

4.1.2 Transformation of Religious Rituals into Tourist Attractions

The Nyepi celebration in Bali is an important religious ceremony to mark the turn of the *Saka* year, and the presence of Ogoh-ogoh as a symbol of bhuta kala increases enthusiasm and joy during the Nyepi series. Ogoh-ogoh plays an important role in both the social and aesthetic aspects of the Nyepi ritual. The social aspect involves the Balinese community, including the functions of creativity, sportsmanship, culture, and tourism, while the aesthetic aspect is related to religious values (Indrayana, 2006). This reflects the concept of *Tri Hita Karana*, which underlines the balance between religious, social, and tourism life. As an element of Balinese culture, Ogoh-ogoh is an integration of religious ceremonies, traditional traditions, and artistic creativity, which must continue to be preserved, maintained, and developed (Picard, 2006).

In the Nyepi ceremony, Ogoh-ogoh acts as a symbolic medium to balance and eliminate negative influences. Socially, the making and procession of Ogoh-ogoh implies communal cooperation because it cannot be done by one person alone but requires the participation of many individuals. This indicates that this process does not only rely on creativity and innovation, but also emphasizes the importance of unity and cooperation in making it happen.

The representation of bhuta kala in Ogoh-ogoh has a deep and symbolic meaning. This relates to the concept of Bhuta Kala, which is essential for creating balance between the macrocosm and the microcosm. This process is essential to ensure the smooth running of the Nyepi celebrations, which involve four main prohibitions: *amati geni*, *amati karya*, *amati lelanguan*, and *amati lalungayan*. This causes the Ogoh-ogoh parade to not only become an important aspect of Hindu ritual, but also contribute to discourse that has a significant impact on its implementation.

Ogoh-ogoh, as an artistic and cultural expression, not only reflects human creativity in the Hindu tradition, but is also an important element in Balinese culture. According to Geertz (1976), this work of art is an integral part of Balinese culture and is often displayed in various cultural celebrations. Especially during Nyepi, Ogoh-ogoh undergoes a process of sacralization, where this art not only becomes an artistic representation, but also symbolic, containing discourse that shapes perception and discursive power. This phenomenon shows the deep interaction between culture, religion, and human life.

The Ogoh-ogoh parade, which was originally an integral part of Hindu religious rituals in Bali and focuses on spiritual and religious aspects, has undergone significant changes in the tourism context. This change occurred in line with the increasing popularity of Bali as a tourist destination. Ogoh-ogoh, which previously focused more on spiritual values and symbolism in Hinduism, has transformed into an attractive attraction for tourists because of its uniqueness. The artistic, creative, and aesthetic aspects of Ogoh-ogoh are becoming more dominant, so that this parade is not only seen as a religious ritual but also as an interesting and entertaining spectacle. Although it still retains its ritual elements, the shifting focus of the Ogoh-ogoh parade reflects a balance between preserving local traditions and the economic needs associated with the tourism industry.

The transformation of the Ogoh-ogoh parade into a tourist attraction may be due to the fact that this parade is not explicitly mentioned in Hindu scriptures. This has given rise to diverse views among the public. Some consider that, due to the absence of references in sacred texts, Ogoh-ogoh could be modified or even not considered essential to perform, seeing it more as a vehicle for creative expression. The Balinese community itself is in doubt about whether Ogoh-ogoh is truly part of a sacred tradition or just an

artistic performance, considering that the variety of Ogoh-ogoh forms today is not only limited to giants (bhuta kala). According to Misriyanti et al. (2016), Ogoh-ogoh has developed into more diversity, including cartoon characters, gods and goddesses such as Dewa Genesha, Rama, Krishna, and other strange individual representations.

Assuming that Ogoh-ogoh is not a religious ritual with sacred value, it is very possible that Ogoh-ogoh is only considered a tourist attraction, where artistic value and creativity are the main attractions, while maintaining its spiritual essence in a religious and cultural context. This tradition displays art forms unique to Balinese culture, that are not found in other ethnic groups or beliefs. The excitement of the Ogoh-ogoh parade, which is held on a large scale and is only held once a year in various villages or regions in Bali, makes the Ogoh-ogoh parade a tourist attraction that is highly anticipated by domestic and international tourists.

The Ogoh-ogoh parade is growing day by day, and nowadays this parade can be seen at various times without having to wait the day before Nyepi Day. This parade can be seen in commercial activities such as: festivals or opening activities at international sporting events (Prabandari & Sonder, 2021). The Ogoh-ogoh parade has been displayed as a profane attraction at the Taman Wisata Jaya Ancol in Jakarta, in Medan, Palembang, Semarang, Ambon, Mataram, Jayapura, and other big cities in Indonesia. According to mass media reports, Ogoh-ogoh parades have been held in several countries, such as London, England; Melbourne, Australia; Tokyo, Japan; New York, United States; Jeju, South Korea; New Delhi, India; and other countries (Widnyani, 2012). Therefore, rather than being said to be a religious ritual, the Ogoh-ogoh parade is more appropriately described as an embodiment of modern culture and the creative economy of the Balinese people.

This shows that Ogoh-ogoh has become a merchandise, which was originally only the result of people's creativity, but has now become a tourism object. Each group in each *Banjar* tries to make the best Ogoh-ogoh in order to win a cash prize. Individuals or groups who are unable to make their own Ogoh-ogoh can purchase them, with prices varying depending on the size requested. Meanwhile, individuals or groups who have sufficient capital can open an Ogoh-ogoh museum to attract tourists. Thus, it can be concluded that the Ogoh-ogoh tradition has undergone a process of cultural commodification, where its initial use value as an expression of celebration has turned into a merchandise and tourism attraction.

4.2 The Impact of the Transformation of the Ogoh-Ogoh Parade on the Cultural Identity and Religious Practices of Balinese People

The development of the Ogoh-ogoh parade as a tourist attraction influences the social and cultural aspects of Balinese Hindu society.

4.2.1 The Impact of the Transformation of the Ogoh-Ogoh Parade on the Cultural Identity and Religious Practices of Balinese People

The impact of the transformation from a socio-cultural perspective that occurs is interpersonal relationships between members of society, an increase in social anomalies, an influence on cultural identity and religious rituals, as well as an increase in the number of tourist visits in Bali.

a. Interpersonal Relations Between Community Members

The Ogoh-ogoh parade, as a fundamental part of Nyepi Day celebrations, has a significant influence on strengthening interpersonal relationships among people (youth) in various communities. As Nyepi Day approaches, the enthusiasm and

enthusiasm of the younger generation increase significantly as they prepare to make Ogoh-ogoh, which is a key element in celebrating the night of pengrupukan. This preparation process, usually starting about two months before the Ogoh-ogoh festival, involves intensive meetings in the *bale banjar*. In this meeting, youth from each *banjar* gather to plan various aspects of making Ogoh-ogoh. The making of Ogoh-ogoh by Balinese youth is a manifestation of authentic creativity that stimulates the spirit of cooperation, togetherness, brotherhood, and mutual cooperation among youth in various *banjars* in Bali.

The Ogoh-ogoh parade makes a positive contribution to strengthening interpersonal relationships. This parade is not just a celebration but also a forum for youth in each *banjar*, both in their own environment and in interaction with youth from other *banjars*, to hone creativity, foster sportsmanship, and increase values such as mutual cooperation, a sense of togetherness, and kinship. This creates a strong sense of ownership and pride among the youth towards their *banjar*.

b. Increasing Social Anomalies

The tradition of holding Ogoh-ogoh parades that take place in Bali is often associated with various anomalies in social norms. This includes activities such as consuming alcohol, fighting, acts of coercion, and various other forms of crime. This condition makes the Ogoh-ogoh parade a topic that often causes debate and controversy. However, many argue that it is better to continue carrying out this march rather than stop it. This is because young people in every *banjar* in Bali will be actively involved in making Ogoh-ogoh and preparing for performances on pengrupukan night. This activity is considered to divert attention from negative activities.

Organizing Ogoh-ogoh parades held in the form of competitions or festivals is not only a cultural celebration but also functions as an effective means of social control. Through the implementation of the rules and conditions stipulated in the competition rules, this activity succeeded in creating a framework that regulates and directs the behavior of young people so that they can behave in accordance with what is expected by the local government.

c. The Impact of Cultural Identity and Religious Rituals

The transformation of Bali into a major tourist destination has had a major impact on the artistic aspect, especially the commodification phenomenon, as explained by Turner. This process transforms cultural and artistic values into economic commodities. A clear example is the Ogoh-ogoh parade, which was originally an expression of Balinese culture and has now also become a tourism product. These changes include the form, function, and meaning of Ogoh-ogoh, which is now not only part of local cultural celebrations but also a tourist attraction.

This change shows cultural adaptation and evolution in meeting market demands, integrating cultural values and traditions in a modern context to create economic opportunities, while maintaining its cultural essence. However, this commodification also creates challenges in protecting the essence and value of culture from commercial interests. The commodification of the Ogoh-ogoh tradition is seen in the use of modern designs and popular themes, reflective of the evolution of creativity, technology, and market demands. This includes the use of new materials such as fiber glass and mechanical technology to create Ogoh-ogoh that are more durable and interactive. The Ogoh-ogoh parade is now more diverse, combining music, dance, and puppetry.

On the other hand, the importance of preserving the original essence of Ogoh-ogoh as a representation of Bhuta Kala must be maintained. Practices such as the separation of *pasupati* ceremonies for Ogoh-ogoh displayed at tourist attractions and cleaning with a *Kuku Rambutin* procession are proposed to maintain the balance of traditional values and tourist attraction. Furthermore, there was a shift in the interpretation and meaning of Ogoh-ogoh. Originally representing Bhuta Kala or wayang characters, today Ogoh-ogoh depicts various figures, including famous figures and modern inspirations. This shows the commodification of meaning and adaptation to time and technology.

The Ogoh-ogoh parade is also a medium for Balinese youth to express their creativity and maintain cultural heritage while adding a modern touch. This reflects not only the creation of aesthetic sculptures but also the conveying of stories and messages through art.

d. Increased Tourist Arrivals

The Ogoh-ogoh parade in Bali has been a major factor in increasing the number of tourists to the island. The event attracts both international and domestic tourists, with its main attraction being the unique cultural experience it offers, which only takes place once a year. The Ogoh-ogoh parade not only enriches Bali's cultural heritage but also contributes significantly to the growth of the tourism industry. Its ability to attract a wide range of tourists makes it an important asset for Bali, increasing its competitiveness as a global tourist destination.

4.2.2 A Controversial Issue

The controversial issue that has emerged among the people of Bali is related to the commodification of the Ogoh-ogoh parade.

- a. Loss of sacred meaning: One of the main issues is the concern that the commodification of the Ogoh-ogoh parade will remove the sacred meaning of the ritual. The Ogoh-ogoh and Nyepi ceremonies have profound religious and symbolic value for the Bali Hindu community. When this parade is transformed into a tourist attraction, there is concern that its spiritual essence and religious meaning will be corrupted.
- b. Change of focus and purpose: Another aspect of concern is the change of focus and purpose of the Ogoh-ogoh parade. Initially, the parade was part of the ritual of cleansing and expulsion of evil spirits in the run-up to Nyepi Day. However, with the increasing interest of tourists, the focus could shift from the religious to the entertainment aspect, changing the original purpose of such activities.
- c. Cultural commercialization: Ogoh-ogoh parade commercialization often involves aspects of commercialization that can be detrimental to cultural values. The sale of tickets, merchandise, and tour packages featuring these parades can raise the perception that sacred traditions are used as a tool for financial gain, which is considered inappropriate by some of the public.
- d. Social and economic inequalities: The economic impact of this commodification also raises the issue of social inequality. Although the tourism industry can increase income for some groups, not all members of the Bali community get the same benefits. This can lead to economic inequality and dissatisfaction among local communities.
- e. Foreign influence and modernization: The influence of foreign tourists and modernization can change the traditional views and practices of the Bali people. There

is concern that the original cultural values will be replaced by more materialist and commercial values, reducing the authenticity of local culture.

- f. Cultural management and preservation: How the Ogoh-ogoh parade is managed and presented to tourists is also an important issue. If not managed wisely, there is a risk that such cultural presentations will become stereotyped and lose authenticity. Good management is required to ensure that the march continues to respect its underlying cultural and religious values.
- g. Challenges in preserving traditions: There is a challenge in finding a balance between preserving traditions and meeting the demands of the tourism market. Cultural commodification can trigger changes in the way tradition is run, which may not always be in line with original practices that have been inherited from time to time.

These issues reflect the complexity and dilemmas faced by the Bali people in their efforts to preserve their cultural identity amid the pressures of globalization and commodification. Discussions, inclusive solutions, and an appreciation of the views of all parties are essential to achieving a harmonious balance between cultural preservation and tourism development.

4.3 The Role of Government and the Tourism Industry in the Evolution of the Ogoh-Ogoh Parade

The Ogoh-ogoh parade has grown from just a local tradition to an international tourist attraction. The government and the tourism industry play an important role in this evolution. Various parties must work together to ensure that these celebrations remain authentic and sustainable while promoting Bali as a unique cultural tourism destination. This success will not only help in preserving Balinese culture but also in reviving the local economy, especially after the impact of the global pandemic.

4.3.1 Role of Government

The government's role in organizing the Ogoh-ogoh Parade, a Balinese cultural tradition, is multifaceted and vital, including: Ogoh-ogoh preservation, regulation and security, tourism promotion, and overall education and training to ensure that the parade runs smoothly, safely, comfortably, and beneficially for both the local community and the tourists who attend.

- a. Preserving Ogoh-ogoh, the government has an important role in preserving Ogoh-ogoh as cultural heritage. This can be done through providing subsidies or funding for making Ogoh-ogoh and holding parades. This has been realized as, in commemoration of Nyepi Caka Day 1946 in Denpasar City, Bali, the Denpasar City Government (*Pemkot*) has taken the initiative to support the making of Ogoh-ogoh by providing special financial assistance as *Bantuan Keuangan Khusus* (BKK) to *sekaa teruna teruni*.
- b. Regulation and security, the government's role in organizing and ensuring the security of the Ogoh-ogoh parade celebration is very important, and this includes various aspects, such as traffic regulations, securing the parade area, providing supporting facilities, coordinating with organizers and local communities, organizing and supervising activities, and monitoring and evaluation.
- c. Tourism promotion, the government's role in tourism promotion is very crucial, especially in the context of utilizing the Ogoh-ogoh Parade as a major tourism attraction. The Ogoh-ogoh Parade, which is an important part of Nyepi celebrations in Bali, not only celebrates cultural heritage but also offers a unique and interesting experience for tourists. There are several key aspects of the government's role in

promoting tourism through the Ogoh-ogoh Parade, namely developing and organizing events, marketing and promotional campaigns, collaboration with tourism stakeholders, developing destination brands, providing information and facilities for tourists, developing sustainable tourism products, education and local community development, and monitoring.

- d. Education and training are key components of the government's role in supporting the sustainability and development of local culture, especially in the context of making Ogoh-ogoh in Bali. Ogoh-ogoh, which is traditionally made for Nyepi celebrations. Given the need to integrate sustainability and environmental principles into the manufacturing process, the role of the government is very important. The following are the main aspects of the government's role in education and training related to Ogoh-ogoh making: training in skills and manufacturing techniques, education about sustainability and the environment, subsidies and funding for environmentally friendly materials, development of standards and guidelines, collaboration with educational and research institutions, promotion and marketing of sustainable products, and empowerment of local communities.

Through these initiatives, the government not only supports the preservation and development of Ogoh-ogoh culture, but also promotes sustainable practices that are important for environmental conservation. This creates a balance between maintaining rich cultural traditions and ensuring environmental responsibility.

4.3.2 The Role of the Tourism Industry

The tourism industry plays an important role in enhancing and promoting the Ogoh-ogoh Parade as a unique cultural attraction in Bali, integrating it into attractive tourism packages, and supporting the preservation and empowerment of local communities through close collaboration in event organization and sustainable tourism practices. Following are some of the roles of the tourism industry in Bali. Developing tour packages that include the Ogoh-ogoh Parade could be a significant initiative in the tourism industry to increase the attractiveness of Bali as a unique destination. Involvement of the Ogoh-ogoh Parade in this tour package can include various activities, such as cultural tours that introduce tourists to aspects of Balinese culture and special workshops that tourists attend so they can learn directly about making Ogoh-ogoh, allowing for an in-depth and authentic experience. about Balinese traditions.

On the promotion and marketing side, hotels, travel agents, and other tourism companies have a golden opportunity to market the Ogoh-ogoh Parade as an integral part of the tourism experience in Bali. The tourism industry can highlight how the parade is not only an event, but also a reflection of Bali's rich culture and traditions. Through an effective marketing strategy, the Ogoh-ogoh Parade can be introduced to a wider range of tourists, attracting interest and increasing tourist visits.

However, the parade is held during Pengerupukan, the day before Nyepi, from afternoon to evening, so tourists automatically have to experience Nyepi Day, where tourists are asked not to leave the hotel. Here, the tourism industry must be able to take advantage of this opportunity. Actors in the tourism industry can promote tourism with the theme "Nyepi Escape". The tourism industry in the field of tourism accommodation, such as hotels, villas, and resorts in Bali, can offer cultural tourism by watching the Ogoh-ogoh parade. Travel to explore various alternative Balinese cultures, such as learning to make *gebogan*, making *canagsari* from scratch by carving coconut leaves (*janur*), making *langsah* (woven coconut leaves), or carving or painting in Balinese style. Tourist

accommodations can also provide spending the day in seclusion with various indoor activities such as healthy morning yoga classes and providing spas with complete packages such as massage, facial, and body treatments (Budiwanti, 2018).

Tourists in Bali during the Nyepi period are given a unique experience with a variety of culinary options, including traditional Balinese, Chinese, and Western dishes served as a buffet for breakfast, lunch, and dinner. The 'Nyepi Escape' concept is a marketing strategy to attract tourists, because tourists have to stay in hotels during Nyepi, which encourages indoor tourism activities. Guests staying at the hotel are provided with exceptional service and a variety of indoor activities to keep guests entertained. During the Nyepi period, indoor tourism became a substitute for outdoor activities, providing an attractive alternative for tourists, both domestic and international, because they could enjoy these activities while still respecting Balinese customs and religion without having to leave the comfort of the hotel (Budiwanti, 2018).

Collaboration with local communities in organizing the parade and the process of making Ogoh-ogoh is another important aspect. This collaboration not only helps preserve existing traditions but also provides direct economic benefits to local communities. Involving local residents in certain aspects of the parade, such as creation, organization, or even as tour guides, can increase their income and ensure that profits from tourism are spread more evenly among the community.

Finally, sustainable practices must be the main focus in all aspects of organizing the Ogoh-ogoh Parade. The tourism industry needs to ensure that parades and other related activities do not damage the environment or disrupt the daily lives of local communities. This includes the use of environmentally friendly materials in making Ogoh-ogoh, effective waste management, and event organization that considers the socio-economic impact on local communities.

The government and tourism industry have a crucial role in the Ogoh-ogoh Parade in Bali, which is not only a rich expression of local traditions and culture, but also has great potential for tourism. The government plays a role in organizing the parade so that it can run smoothly and safely, arranging infrastructure and security, and supporting cultural and environmental sustainability. Meanwhile, the tourism industry helps in promoting these events as unique attractions, integrating them into attractive tourism packages, and bringing economic benefits to local communities. The active involvement of these two entities not only enriches the tourism experience in Bali, but also helps in the preservation of authentic culture and traditions, making a significant contribution to the development of sustainable and inclusive tourism. Synergistic collaboration between the government and the tourism industry in optimizing the cultural and economic value of the Ogoh-ogoh Parade ultimately strengthens Bali's position as a world tourist destination rich in culture and tradition.

5. CONCLUSION

From the explanation above, it can be concluded that Ogoh-ogoh is a statue that is paraded around the village and then burned, with this procession generally called a parade. There is a theory that reveals that the origin of Ogoh-ogoh comes from the Dalem Balikang era, where it was originally used in *pitra yadnya* ceremonies. This phenomenon also has similarities with an ancient tradition in Bali known as Barong Landung. Apart from that, there is a theory that states that the creation of Ogoh-ogoh emerged from the desire of statue craftsmen to innovate in the use of light materials. Another theory states that the inspiration for Ogoh-ogoh came from the form of statues in the *Ngelawang*

tradition, as seen in the *Ngusaba Ndong-Nding* art in Gianyar and Karangasem (Selat Village). There is another opinion that states that the origin of the Ogoh-ogoh form was an adaptation of the scarecrow (*lelakut*).

The development of the Ogoh-ogoh parade as a tourist attraction influences the social and cultural aspects of Balinese Hindu society. The impact of the Ogoh-ogoh transformation from a socio-cultural perspective is interpersonal relationships between community members, an increase in social anomalies, an influence on cultural identity and religious rituals, and an increase in the number of tourist visits. The controversial issue that has emerged among the people of Bali is related to the commodification of the Ogoh-ogoh parade is loss of sacred meaning, change of focus and purpose, cultural commercialization, social and economic inequalities, foreign influence and modernization, cultural management and preservation, and challenges in preserving traditions.

The Ogoh-ogoh parade has grown from just a local tradition to an international tourist attraction. The government and the tourism industry play an important role in this evolution. The government's role in organizing the Ogoh-ogoh Parade, a Balinese cultural tradition, is multifaceted and vital, including: Ogoh-ogoh preservation, regulation and security, tourism promotion, and overall education and training to ensure that the parade runs smoothly, safely, comfortably, and beneficially for both the local community and the tourists who attend. The tourism industry plays an important role in enhancing and promoting the Ogoh-ogoh Parade as a unique cultural attraction in Bali, integrating it into attractive tourism packages, and supporting the preservation and empowerment of local communities through close collaboration in event organization and sustainable tourism practices. The active involvement of these two entities not only enriches the tourism experience in Bali but also helps in the preservation of authentic culture and traditions, making a significant contribution to the development of sustainable and inclusive tourism. Synergistic collaboration between the government and the tourism industry in optimizing the cultural and economic value of the Ogoh-ogoh Parade ultimately strengthens Bali's position as a world tourist destination rich in culture and tradition.

This research provides in-depth insight into how a sacred religious ritual can be transformed into an attractive tourist attraction. It shows the dynamics and adaptation of cultures in the face of social and economic change. The study also reveals how the Ogoh-ogoh parades, which was originally part of the Nyepi ritual, is now a major attraction for tourists, but still shows how local traditions can be preserved while still adapting to the demands of modern times. It's important for cultural preservation strategies in the face of globalization. The research provides constructive criticism and policy recommendations to governments and stakeholders in an effort to ensure that this transformation takes place in a way that respects and preserves indigenous cultural values while maximizing the economic benefits of tourism. Through these contributions, research on the evolution of Ogoh-ogoh parades from religious rituals to tourist attractions not only enriches academic studies but also provides practical guidance for sustainable tourism development that respects and preserves local culture.

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THE ROLE OF SANGEH CUSTOMARY VILLAGE TOWARDS THE DEVELOPMENT OF SANGEH TOURISM ATTRACTION

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Abstract

In recent times, customary villages have undergone changes and now serve dynamic functions, not only centered around customs and religion, but also actively participating in the economic sector. One example is the Sangeh Tourist Attraction, managed by the customary village while still prioritizing the preservation of nature and community culture. This research was carried out with the aim of determining the role of customary villages in the development of Sangeh Tourism Attraction. The analysis used in this study was qualitative descriptive. Data were gathered using observation, interviews, and a review of the literature. The outcomes showed that Sangeh tourism attraction has natural, cultural, and spiritual tourism potential that can be developed as a tourist attraction, the role of customary village in the development of Sangeh tourist attraction is very large and becomes a key point. The role of customary villages in the development of Sangeh Tourism Attraction is to prepare tourist facilities, establish cooperation with the Badung Regency Tourism Office, submit income distribution rules for Sangeh Tourism Attraction, preserve Alas Pala, supervise tourism implementation, implement, and fund development and arrange Sangeh Tourism Attraction.

Keywords: Role, Customary Village, Tourist Attraction

1. INTRODUCTION

In an effort to improve the economy of the local community, Sangeh Tourism Attraction located in Badung Regency has long been developed through the utilization of village potential in the form of natural beauty with the icon of long-tailed macaque fauna (*Macaca Fascicularis*) that lives in tropical forest areas. The growth of the tourism industry without compromising the preservation of nature and local culture is a potential model that is considered capable of improving the welfare and quality of life of the community. Sangeh Tourism Attraction has been pioneered since January 1, 1969, however in 1971, it only had a source of development funding from voluntary donations (*dana punia*) from visitors. Similarly, Sangeh Tourism Attraction initially developed naturally without professional management. In 1996, this tourist destination began to be

managed by Sangeh Tourism Attraction, and began to be subject to retribution based on Regional Regulation Tk. II Badung No. 20 of 1995 (Handayani, 2021).

The stability of the development of Sangeh Tourism Attraction cannot be separated from the involvement and active role of customary villages as the main managers of tourist attractions. The involvement of customary villages is a strong foundation because customary villages have assets or potentials in the field of culture, a unity of traditions and manners, customs, and a clear legal basis and have customary rules (namely *awig-awig*) which serves as a guideline as well as a tool of social control for village life management (*krama*) as well as a form of protection of the social and cultural norms of the local population from foreign cultural influences. Therefore, customary villages have an important role in tourism development. Moreover, Bali tourism is closely related to culture and local wisdom which cannot be separated from customary village elements because it is believed to be able to preserve and maintain culture and customs in its territory (Paristha, 2022).

The current situation of customary villages has changed as expressed by Pitana (1994). It is generally said that customary villages are mainly engaged in customs and religion, but many customary villages have been actively engaged in the economic field, in accordance with the demands of the community and development. In compliance with Regional Regulation of Bali Province No. 5 of 2020 concerning Bali Cultural Tourism Implementation Standards states that customary villages are one of the recognized tourism organizations. Customary villages have the authority to enhance rural tourism aligned with local capabilities and following the applicable laws and regulations. This indicates that the key to developing the attraction of Sangeh tourism lies within the Sangeh Adat Village. However, in its management, there are several aspects that need further attention, such as the image of Sangeh tourist attraction with aggressive or frequently disturbing monkeys. This should be a concern for the government and the customary village in improving the comfort of tourist visits. The cleanliness and arrangement of Sangeh Tourism Attraction, promotional activities, and development of tourist attractions in Sangeh Tourism Attraction need to be better managed as a barrier for tourists to stay longer at the destination. A destination will be able to develop rapidly if there is integrated management between all tourism stakeholders ranging from the government, the community, and the private sector. Therefore, this research has a focus on the role of indigenous villages in tourism development in Sangeh Tourism Attraction.

2. LITERATURE REVIEW

In tourism development, a planning process and coordination of existing resources are necessary to achieve goals effectively and efficiently Bambang & Roedjinandari (2017) state that tourism management fundamentally focuses on the management of tourism resources, the interaction between tourists and the environment, and the local community in tourist destinations. Tourism management, integral to industrial management, must be meticulously planned, so that it can serve as a foundation for stakeholders to make decisions regarding tourism activities and to develop the existing potential of the community in tourist destinations. Pitana and Diarta (2009) stated that the purpose of tourism management is to achieve a balance between economic development and income through the services provided to tourists, while also protecting the environment and preserving cultural diversity.

According to Henry Fayol (Hasibuan, 2009), generally, there are four management functions which include planning, organizing, actuating, and controlling.

Terry (1986) states planning is the selection and association of facts as well as the creation and use of assuming about the possible future in the visualizing and formulating of proposals or proposed activities that are deemed necessary to accomplish the intended results. Tourism planning entails the selection and arrangement of tourism activities, deploying resources to fulfill specific tourism objectives. Sutikno, et al. (2020) pointed out the importance of effective tourism planning for providing benefits and minimizing adverse outcomes. Siagian (2008) defines organizing as the entire process of grouping individuals, tools, responsibilities, and authorities in a way that creates a cohesive organization capable of achieving set goals. Thus, tourism organizing involves deciding what actions to take, determining who is responsible to whom, and grouping necessary people and tools to achieve tourism objectives. Tourism mobilization involves energizing human resources and utilizing other tourism assets to achieve these goals. Hasibuan (2004) defined mobilization as the effort to move all members to collaborate and work efficiently towards organizational objectives. Mobilizing tourism human resources and other assets is challenging because each individual in tourism possesses unique traits. Therefore, a well-planned strategy is highly necessary for successful tourism mobilization, ensuring that all components involved in tourism can thrive. Tourism movements are crucial for achieving tourism goals. The last function of tourism management is tourism supervision, which is a process conducted to ensure that the execution of tourism aligns with the plan or complies with the predetermined regulations and guidelines. Tourism supervision is a crucial function in tourism management. Without tourism supervision, tourism activities will stray from the intended goals.

Several previous studies have shown that customary villages have a strategic role in the development of tourist attractions. Ngurah et al. (2022), entitled *Involvement of Customary Villages in the Management of Tukad Unda Tourism Objects in Pakseballi Village, Dawan District, Klungkung Regency*, stated that the role of Pakseballi Customary Village has a large impact starting from planning, maintaining the cleanliness and security of the attractions. Research by Syaifudin and Maruf (2022), entitled *The Role of the Village Government in the Development and Empowerment of Communities through Tourism Villages* also showed that the role of the village is in the positions as policy implementer, program implementer and supervisor. In general, the role of the village is enough, however there are several obstacles that need to be maximised in the management of tourist attractions. The third research entitled *The Role of Customary Villages in the Development of Tourism Villages in Penglipuran Village* by Ristini and Citra (2022) showed that legal arrangements are based on the Regional Regulation of Bali Province Number 2 of 2012 concerning Balinese Cultural Tourism, the process of developing tourism villages is carried out through three stages namely awareness, capacity building and as a power provider.

3. RESEARCH METHODS

This study employs a qualitative method. It systematically describes phenomena based on real circumstances systematically to acquire clear information or a depiction of the current situation. Data collection in the study was carried out through observation and interviews. In addition, data collection is also obtained through document studies using books, documents, previous research results, and journals that are relevant or related to the problem studied. Informants are determined using purposive sampling techniques, it is a method based on specific purposes. In this research, purposive sampling is chosen based on specific characteristics possessed by an informant. For example, they are

considered to be able to represent, understand, and have knowledge about the researched issue. Representing in this context means that the chosen informant is considered to represent the community or group. Being able in this case means being able to provide explanations, opinions and information about the role of customary villages in the development of Sangeh Tourism Attraction.

4. FINDINGS AND DISCUSSION

4.1 The Profile of Sangeh Tourism Attraction

Sangeh Tourism Attraction or better known as Sangeh Monkey Forest is a natural tourism park based on the Minister of Forestry Decree No 87/Kps-II/1993 dated February 16, 1993. The land area of this tourist attraction reaches 13,969 hectares located in Sangeh Village, Badung Regency. The main attraction of Sangeh Tourism Attraction is the long-tailed macaque (*Macaca Fascicularis*). In addition to apes, there are also other animals such as kestrels, eagles, owls, shakers, ferrets, forest cats and others. Not only animals, there is also biodiversity in the Sangeh forest in the form of dipterocarpus trinervis plants or Homogeneous Nutmeg Forest plants and 54 other rare plant species such as *sandpaper*, *pule*, *buni*, *yellow cempaka* and *kepohpoh*. In Sangeh Tourism Attraction there is a temple that stood since the 17th century, namely Bukit Sari Temple. The existence of the temple is closely related to religious activities during the Mengwi Kingdom.



Figure 1. Sangeh Tourism Attraction
Source: Bali Post (2021)

4.2 The Potential of Sangeh Tourism Attraction

Sangeh Tourism Attraction has various potentials in tourism development. Its tourism potential includes:

a. Natural Tourism Potential

Sangeh Tourism Attraction has a nature-based tourism classification with the main attraction offered is nutmeg forest. The condition of flora in this forest area is 99% of nutmeg trees (*Dipterocarpus Trinervis*) by 99%, while other tree species are 1%. This is because the forest category in Sangeh Area is included in a specific forest category. Meanwhile, related to the potential of animals that become tourist attractions are dominated by gray monkeys (*Macaca Fascicularis*) whose number is estimated to reach approximately 600 heads.



Figure 2. Alas Pala
Source: Sejarah Bali (2021)

b. Cultural Tourism Potential

Most of the Sangeh Village people adhere to Hinduism, so the community's beliefs are also closely related to the potential for cultural tourism developed in Sangeh Tourism Attraction. One of the beliefs applied is Tri Hita Karana where Sangeh Tourism Attraction is closely related to the relationship between humans and nature (*palemahan*). The concept is realized by preserving natural elements such as soil, water, plants, and animals in the Sangeh Tourism Attraction environment. Other concepts that are also applied in the management of Sangeh Tourism Attraction are Tat Twam Asi (I am you and you are me) and Tri Kaya Parisudha (three things that are sanctified). The Sangeh community has customary norms written in *awig – awig* or *Parerem* (customary village rules) which are still very strong binding individual behavior in the application of the concept to create harmony in the relationship between humans and God, humans with others and humans with nature (Tri Hita Karana). The form of community activity in realizing and preserving the culture can be one of the cultural tourism attractions developed. Some forms of behaviour of the Sangeh Village Community to maintain integrity, kinship, mutual cooperation, and the preservation of Sangeh nature, such as: "*aget*", which means always grateful or relationship with God, "*ngajeng dumun*", which means always sharing with others or relationships with humans, and "*tenget*", which means haunted or relationship with environmental conservation.

c. Spiritual Tourism Potential

Bali as a tourist destination that is famous for its culture that refers to the implementation of Hindu culture certainly has spiritual tourism potential that can be developed. Sangeh Tourism Attraction has five temples namely Bukit Sari Temple, Melanting Temple, Tirtha Temple, Anyar Temple, and Pengepelan Temple (*Lanang Wadon*). The development of the temple area as a spiritual tourism potential can be carried out if there is an agreement with the community and clear rules for tourists so that the spiritual values of the temple area do not regress or even disappear.

4.3 The Role of Sangeh Customary village in the Development of Sangeh Tourism

Attraction Sangeh Tourism Attraction is one of the tourist attractions in Badung Regency based on the implementation of Iri Hita Karana by emphasizing the preservation of natural resources. The management of this tourist attraction is under the customary village and cooperates with other tourism stakeholders such as the government through the tourism office. The role of the customary village in the management of Sangeh Tourism Attraction is as follows.

a. Preparing Tourism Facilities

Tourism facilities are one of the things that must be developed by the management to support the comfort of tourists in visiting. So far, several facilities that have been developed by the management include:

- Arrangement of selling locations.
- Arrangement of tourist cross-paths in enjoying tourist attractions.
- Installation of signs or signs around tourist attractions.
- Arrangement of temporary rest areas for tourists.
- Construction of comfortable and clean toilets for tourists.
- Provision of information counters for tourists and reception of complaints.
- Provision of trash cans around the tourist attraction

b. Establishing Cooperation with the Badung Tourism Department

Customary villages collaborate with the Badung Tourism Department as a form of synergy of coordination with tourism stakeholders, especially the government. The forms of cooperation carried out include:

- Implementation of Sangeh Tourism Attraction promotion both offline and online.
- Provide training for human resources to improve their capabilities related to services.
- Provide adequate accessibility for tourists to reach Sangeh Tourism Attraction.
- Pay attention to and follow up on suggestions or complaints from both tourists and other tourism stakeholders.

c. Submission of Sangeh Tourism Attraction Income Distribution Rules

The revenue obtained by Sangeh Tourism Attraction has been divided in half between the local government and Sangeh Customary village. Indigenous villages submitted proposals on the Percentage Sharing of Sangeh Tourism Attraction Income, which was distributed fairly, proportionally, and acclamation. This is based on the benefits obtained by the Sangeh Village community because the existence of Sangeh Tourism Attraction should provide significant benefits for the Sangeh Customary village community.

d. Preservation of *Alas Pala* (Nutmeg Forest)

The opening of *Alas Pala* as DTW Sangeh can certainly threaten the preservation of the flora and fauna contained in it. However, the Customary Village has a commitment to maintain the sustainability and sustainability of the forest and monkeys contained in it as the main attraction. This preservation is also included in one of the implementations of the concept of the Hindu Community, namely *Tri Hita Karana*, especially in the field of *Palemahan* (the relationship between humans and nature).

e. Supervision of Tourism Implementation

Sangeh Customary village routinely supervises the implementation of tourism in Sangeh Tourism Attraction. The supervision is carried out through direct observation by designated officers of the activities and interactions that occur. Through these supervision activities, customary villages can obtain data from management agencies and tourists related to perceived complaints. The complaint will later be submitted in a meeting between village leaders to get a solution to the incoming complaints so that they can be immediately followed up.

f. Implementing and Funding Development

In order to improve the comfort of tourists there are facilities that need to be added, Customary Villages have the obligation to fund and carry out the construction of these facilities. Not only public facilities, the facilities needed in the sacred area of the temple at Sangeh Tourism Attraction are also the responsibility of customary villages. The obligation of the customary village is not only related to development issues, but also extends to the funding of ceremonies that must be carried out in accordance with the beliefs of the Hindu community, including *Piodalan* and other specific ceremonies. The funding for these comes from the tourism revenue in Sangeh.

g. Sangeh Tourism Attraction Arrangement

Customary villages periodically carry out Sangeh Tourism Attraction arrangement activities. It aims to increase the comfort of tourists and beautify the tourist attraction area.

4.4 Challenges in Managing Sangeh Tourist Attraction

The management of Sangeh Tourist Attraction has been good so far, but there are still some obstacles that require attention from the management. Some of the mentioned challenges include:

a. Internal Constraints

Internal constraints are problems experienced by tourist attractions. Internal constraints in Sangeh Tourism Attraction are as follows.

- Cleanliness and arrangement of the area with the aim of creating more beautiful and more comfortable conditions for tourists.
- Increased promotion with the aim to further introduce Sangeh Tourism Attraction to potential tourists through social media.
- The choice of tourist attractions is not many so that there is no reason for tourists to stay for a long time in tourist attractions.
- The need for money changer facilities to decide tourists in exchanging foreign currencies.
- Improving the quality of human resources related to services.
- Provision of souvenirs that characterize Sangeh Tourism Attraction.

b. External Constraints

External constraints are issues caused from outside the Sangeh Tourist Attraction. Some of the external constraints faced include:

- The level of accessibility towards the Sangeh Tourist Attraction, such as road infrastructure, directional signs, and others.
- The lack of integrated tourist routes that can be packaged together with the Sangeh Tourist Attraction.
- The abundance of similar attractions, necessitating breakthroughs or creative ideas in management and development.
- There needs to be an outside guide that guides tourists without being accompanied by a local guide. This aims to avoid misinformation and keep tourists safe from monkeys that are in tourist attractions.

Based on the results of the research, it showed that Sangeh Traditional Village has a key role in determining the direction and development of Sangeh Tourism Attraction. Currently, the development of Sangeh Tourism Attraction is based on the concept of *Tri Hita Karana* which is one of the concepts in Hinduism. The development of tourist attractions based on this concept is in accordance with the Regional Regulation of Bali

Province Number 2 of 2012 concerning Balinese Cultural Tourism in article 2 concerning the implementation of tourism applying the philosophy of Tri Hita Karana. The management of Sangeh Tourism Attraction, which has been managed by the traditional village, shows a fairly good development, however there are still some things that need to be considered or improved such as cleanliness and the securities, promotion, availability of supporting facilities. Therefore, the participation of indigenous people in management activities is needed.

5. CONCLUSION

Sangeh Tourism Attraction is fully managed by the customary village without ignoring the preservation of nature and culture of the local community. The tourism potential that can be developed in Sangeh Tourism Attraction is in the form of natural potential, namely nutmeg forest, and the existence of gray monkeys), cultural potential, namely the implementation of Hindu religious beliefs through the concept of Tri Hita Karana and Tat Twam Asi, and spiritual potential which includes the existence of five temples that can be developed as spiritual tourism. The role of indigenous villages towards the development of Sangeh Tourism Attraction has included the functions of planning, organizing, implementing, and supervising, including a) preparing tourist facilities, b) establishing cooperation with the Badung Tourism Department, c) proposing rules for the distribution of Sangeh tourism revenue, d) preserving nutmeg pedestals, e) supervising the implementation of tourism, f) implementing and funding development, g) structuring Sangeh Tourism Attraction. This showed that customary village is key to the successful development of Sangeh Tourism Attraction. The role of traditional villages is very important in the management of tourist attractions in Bali in accordance with the Regional Regulation of Bali Province Number 2 of 2012 concerning Balinese Cultural Tourism in terms of management. The results of this study are also in accordance with previous research that shows the important role of traditional villages in tourism management in the region.

The management of Sangeh Tourism Attraction is already good but some things still need to be improved in order to increase the safety and comfort of tourists in visiting. Some things are intended such as cleanliness in tourist attractions, availability of supporting facilities, increasing promotional activities to increase the number of visits, adding tourist attractions that can be enjoyed, improving the quality of human resources in service. Increasing these aspects is expected to increase the experience of the visitors.

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THE INFLUENCE OF GENERATION Z PARTICIPATION IN IMPLEMENTING EVENTS IN TABANAN DISTRICT TOURISM VILLAGES

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Abstract

Tabanan Regency has 133 villages, 28 of which have become tourist villages in 2023. Several tourist villages hold promotional events through social media. Generation Z uses social media the most, but tourist village managers have not involved Generation Z much, including in organizing events. The purpose of this study was to analyze the participation and influence of generation Z in implementing events in Tabanan Regency Tourist Villages. Mixed research methods. Primary and secondary data collection techniques were carried out by means of observation, interviews, questionnaires, literature studies and document studies. The analysis technique used the Statistical Test t (t-test). This research theory, the theory of participation, classifies participation into 2 based on its involvement, namely direct participation and indirect participation. In conclusion, that the participation of generation Z (aged 11-26 years) in organizing events in Tabanan Regency Tourist Villages is still not optimal, namely 12.4%, while the results of the T test concluded that Gen Z partially has a significant influence on organizing events in Tabanan Regency tourist villages.

Keywords: Participation, Generation Z, Events

1. INTRODUCTION

The Sustainable Development Goals (SDGs) were initiated by the UN to be implemented in all sectors in all countries. Zurab Pololikashvili as Secretary-General of UNWTO on World Tourism Day 2020 said that the development of rural tourism through education, investment, innovation, and technology must be prioritized because it can improve the livelihoods of local communities and preserve the culture and environment in the village. Indonesia strongly supports the development of tourism by issuing laws related to tourism, namely Law of the Republic of Indonesia Number 10 of 2009 concerning Tourism. The village tourism development program in Indonesia has been directed by President Joko Widodo since 2017. Bali has eight regencies, one of which is Tabanan Regency which has 133 villages and has natural beauty that is still natural. Of the 133 villages in Tabanan Regency, 28 villages have been designated as tourist villages

in 2023. Several tourist villages in Tabanan Regency are holding events to introduce the socio-cultural potential of each tourist village, as well as a promotional media. Promotional media can also be done by utilizing various social media. The generation closest to technology and the most users of social media or the internet is generation Z. According to the Alvara Research Center survey report, internet addicts or addicted users mostly come from generation Z. Users who are addicted to the internet are people who use the internet for more than 7 hours/day. Respondents from generation Z who access the internet in the range of 7-10 hours/day reached 20.9%. Meanwhile, the millennial generation was 13.7% and generation X was only 7.1% (Databoks, June 2, 2024). Initial observations, from 28 tourist villages in Tabanan Regency, not many have empowered generation Z in developing tourist villages, including in organizing events in tourist villages in Tabanan Regency. The process of developing the potential of these tourist villages involves participation from the local community (Irtifah & Bondowoso, 2019). The purpose of this study was to analyze the participation of generation Z in implementing events and the influence of generation Z participation in implementing events in tourist villages in Tabanan Regency. It is hoped that in the future more tourist villages in Tabanan Regency will empower generation Z, by collaborating with various parties, both government and private.

Sustainable Development Goals (SDGs) were launched by the UN to be applied to all sectors in all countries. Zurab Pololikashvili as Secretary-General of UNWTO on World Tourism Day 2020 said that the development of rural tourism through education, investment, innovation and technology must be prioritized because it can improve the livelihoods of local communities and preserve the culture and environment in the village. Indonesia strongly supports the development of tourism by issuing laws related to tourism, namely Law of the Republic of Indonesia Number 10 of 2009 concerning Tourism. The tourism village development program in Indonesia has been directed by President Joko Widodo since 2017. Bali has eight regencies, one of which is Tabanan Regency which has 133 villages and has natural beauty that is still natural. Of the 133 villages in Tabanan Regency, there are 28 villages that have been designated as tourist villages in 2023. Several tourist villages in Tabanan Regency are holding events to introduce the socio-cultural potential of each tourist village, as well as a promotional media. Promotional media can also be done using various social media. The generation closest to technology and most widely using social media or the internet is generation Z. According to the Alvara Research Center survey report, most internet addicts or addicted users come from generation Z. Internet addicted users are people who use the internet for more than 7 hours/day. Respondents from generation Z who access the internet in the range of 7-10 hours/day reached 20.9%. While the millennial generation is 13.7% and generation X is only 7.1% (Databoks, June 2, 2024). Initial observations, of the 28 tourist villages in Tabanan Regency, not many have empowered generation Z in developing tourist villages, including in organizing events in tourist villages in Tabanan Regency. The purpose of this study is to analyze the participation of generation Z in implementing events and the influence of generation Z participation in implementing events in tourist villages in Tabanan Regency. It is hoped that in the future more tourist villages in Tabanan Regency will empower generation Z, in collaboration with various parties, both government and private.

2. LITERATURE REVIEW

a. Participation

According to Andriani (2018) Participation can be interpreted as a person's conscious involvement in social interactions in certain situations. A person can participate either together or in a group, through the process of sharing values, traditions, feelings, loyalty, obedience and shared responsibility with others. Research related to participation is (Khofifah et al., 2022) entitled Analysis of Community Participation in the Development of Tourism Villages in Indonesia. The community is the main subject in the tourism village development program in Indonesia which will manage and develop Tourism Villages. Local communities know the potential and ins and outs of their respective villages, so it is important to be actively involved in the development of Tourism Villages. The purpose of this study is to determine, describe and analyze community participation in the development of Tourism Villages in Indonesia.

b. Generation Z

Bhakti and Safitri (2017) found that generation Z has a different identity from the previous generation. Generation Z likes to collaborate in carrying out flexible work, understands challenges and is motivated by achievement, and likes to explore new methods in solving problems (Wiedmer Terry, 2015). Generation Z is a generation born in 1997-2012 and aged between 9-24 years in 2021, has great ambitions to succeed, tends to be practical and behaves instantly, likes freedom and has high self-confidence, tends to like details, has a great desire to gain recognition, digital technology and information. The research related to Generation Z studied is the research of (Nyoman Karmini Ni Putu Ayu Kartika Sari Dewi, n.d.) entitled Generation Z Reading Culture in the Era of Digital Literacy at SMA Negeri 1 Kediri Tabanan Bali. The purpose of this study is to analyze and understand the reading culture of generation Z in the era of digital literacy at SMAN I Kediri, Tabanan, Bali.

c. Events

According to Noor in (Ajie Hartono et al., n.d.) "events are defined as activities held to commemorate important things throughout human life, either individually or in groups related to customs, culture, traditions and religions, which are held for a specific purpose and involve the community environment held at a specific time". According to (Noor, 2017) Events are defined as activities held for important events in human life that are bound by customs, culture, religion and traditions for a specific purpose and involve the surrounding community and are held at a specific time. According to Ruslan in (Suhendra et al., n.d.) Events are important events that occur locally, nationally or internationally. The participation of generation Z referred to in this study is the participation of generation Z in organizing events in tourist villages in Tabanan Regency.

3. RESEARCH METHODS

Menurut (Sugiyono, 2017) Research methods are scientific procedures for obtaining data that have specific purposes and benefits. The research method used in this study is a type of mix methods research. According to (Sugiyono, 2017) The combination research method is a research approach that integrates quantitative and qualitative methods to be used simultaneously in a study, resulting in more comprehensive, valid, reliable, and objective data. Quantitative research methods can be interpreted as research methods based on the philosophy of positivism, which are used to research certain

populations or samples. Data collection is carried out using research instruments, and data analysis is quantitative or statistical, with the aim of testing previously established hypotheses. This method develops previously discovered problems, which can be different in the field because they have been confirmed by the reality found (Nurwulandari & Darwin, 2020) (Nurwulandari & Darwin, 2020).

In this study, the quantitative research method was carried out first, which aims to determine the influence of generation Z participation in organizing events in the Tabanan Regency Tourism Village, and qualitative research, supports the quantitative data that has been obtained. Sampling in this study used purposive sampling technique or sample determination with certain criteria. The sample criteria are the village head and his staff, traditional village head and his staff, tourism village managers, Pokdarwis members and the general public in 28 tourist villages in Tabanan Regency, totaling 121 people. Data collection techniques through observation, questionnaires, in-depth interviews, literature studies and document studies. Data analysis techniques consist of Validity Test, Reliability Test, Classical Assumption Test, Multiple Linear Regression Analysis, Determination Coefficient Test (R^2), F Statistical Test (F-test) and t Statistical Test (t-test). The theory of this research uses participation theory. According to Sundariningrum (Suginah, 2010) classifies participation into two based on the method of involvement, namely: direct participation and indirect participation.

4. FINDINGS AND DISCUSSION

According to (Sleman et al., 2014) Tourism Village is a village that offers unique potential and entertainment venues with new attractions, both from the natural environment of the countryside and the social life of its people. This potential is monitored and packaged in an attractive and natural way. With the development of tourism facilities that continue to advance, a pleasant natural environment, and organized and neat administration, this village is able to attract and invite tourists. In addition, the tourism village has the ability to improve the welfare of the local community. This discussion will explain about the Tourism Village of Tabanan Regency, Pokdarwis Tourism Village of Tabanan Regency, a general description of the age of respondents, participation of generation Z in events in the Tourism Village and the influence of participation of generation Z on events in the Tourism Village. generation Z in organizing events in the tourism village of Tabanan Regency.

a. Tabanan Regency Tourist Village

Villages that have received a Decree as a tourist village in Tabanan Regency can be seen in table 1.

Table 1. Tourism Villages in Tabanan Regency 2004-2023

No	Village	Subdistrict	Types of Tourism	Letter of Determination
1	Pinge	Marga	Nature	SK. Bupati No. 337 Th 2004
2	Megati	Selemadeg Timur	Nature	SK NO. 180/ 313/03/ Hk & Ham/2018
3	Nyambu	Kediri	Nature, Culture	SK NO 180/ 327/ 03/ HK & HAM 2016
4	Kaba-Kaba	Kediri	Nature	SK NO 180/ 329/ 03/ HK & HAM 2016
5	Kukuh	Marga	Nature	SK NO 180/ 326/ 03/ HK & HAM 2016
6	Tua	Marga	Nature	SK NO 180/ 333/ 03/ HK & HAM 2016
7	Jatiluwh	Penebel	Ecotourism	SK NO 180/ 337/ 03/ HK & HAM 2016
8	Mengesta	Penebel	Agriculture	SK NO 180/ 328/ 03/ HK & HAM 2016

9	Biaung	Penebel	Agriculture	SK NO 180/ 336/ 03/ HK & HAM 2016
10	Gunung Salak	Selemadeg Timur	Nature	SK NO 180/225/03/HK & HAM 2017
11	Antap	Selemadeg	Nature	SK NO 180/ 334/ 03/ HK & HAM 2016
12	Wanagiri	Selemadeg	Nature	SK NO. 180/315/ Hk & Ham/2018
13	Lalanglinggah	Selemadeg Barat	Nature	SK NO 180/ 330/ 03/ HK & HAM 2016
14	Lumbang Kauh	Selemadeg Barat	Nature	SK NO. 180/314/03/ Hk & Ham/2018
15	Antapan	Baturiti	Agriculture	SK NO 180/ 332/ 03/ HK & HAM 2016
16	Kerambitan	Kerambitan	Nature	SK NO 180/ 335/ 03/ HK & HAM 2016
17	Tista	Kerambitan	Nature	SK NO 180/ 319/ 03/ HK & HAM 2016
18	Belimbing	Pupuan	Agriculture	SK NO 180/ 331/ 03/ HK & HAM 2016
19	Bantiran	Pupuan	Nature	SK NO : 180/311/03/HK & HAM/2018
20	Munduk Temu	Pupuan	Agriculture	SK NO : 180/312/03/HK & HAM/2018
21	Sanda	Pupuan	Nature	SK NO : 180/309/03/HK & HAM/2018
22	Tajen	Penebel	Nature	SK NO 180/226/03/HK & HAM 2017
23	Bongan	Tabanan	Culture, Buatan	SK NO : 180/457/03/HK & HAM/2018
24	Cau Belayu	Marga	Nature, Culture	SK NO : 180/1286/03/HK&HAM/2020
25	Tegalmengkeb	Selemadeg Timur	Nature, Culture, Artificial	SK NO : 180/1216/03/HK/2021
26	Belumbang	Kerambitan	Nature, Culture, Artificial	SK. No : 180/607/03/HK /2022
27	Selanbawak	Marga	Nature, Culture, Artificial	SK Bupati No. 180/756/03/HK/2023
28	Beraban	Selemadeg Timur	Nature, Culture, Artificial	SK Bupati No.180/757/03/HK/2023

Source: Tabanan Tourism Department (2023)

The table 1 above explains the names of 28 tourist villages that have received a decree as a tourist village from 2004 to 2023, the type of tourism and the SK Tourist Village No. Pinge Tourism Village received its first tourist village, namely in 2004, and the villages that received the Tourism Village Decree in 2023, namely Selanbawak Marga Village and Beraban Selemadeg Timur Village.

Before becoming a tourist village, a tourist village must have a Tourism Awareness Group (Pokdarwis), however there are several tourist villages that have been designated as tourist villages, do not have Pokdarwis, as in table 2.

b. Tourism Awareness Group (Pokdarwis) Tabanan Regency Tourism Village

Before a village applies to become a tourist village, the requirement is to have a Tourism Awareness Group (Pokdarwis), however, of the 28 tourist villages in Tabanan Regency that have become tourist villages, there are several villages that do not have Pokdarwis, as shown in table 2.

Table 2. Pokdarwis Members or Tourism Village Managers
in Tabanan Regency Tourism Villages in 2023

No	Village	Subdistrict	Name of Pokdarwis	Number of Pokdarwis Members
1	Pinge	Marga	Pinge Asri	54
2	Megati	Selemadeg Timur	Sesandan Heritage	25
3	Nyambu	Kediri		
4	Kaba-Kaba	Kediri		
5	Kukuh	Marga	Alas Kedaton	41
6	Tua	Marga		
7	Jatiluwh	Penebel	Jatiluwh	23
8	Mengesta	Penebel	Mengesta Luwih	15
9	Biaung	Penebel		
10	Gunung Salak	Selemadeg Timur	Dewi Gula	76
11	Antap	Selemadeg	Abdi Lestari	45
12	Wanagiri	Selemadeg	Wanagiri	25
13	Lalanglinggah	Selemadeg Barat		
14	Lambung Kauh	Selemadeg Barat	Lambung Kauh	25
15	Antapan	Baturiti		
16	Kerambitan	Kerambitan		
17	Tista	Kerambitan	Tista	37
18	Belimbing	Pupuan	Belimbing Harmoni	54
19	Bantiran	Pupuan		
20	Munduk Temu	Pupuan	Munduk Temu	30
21	Sanda	Pupuan	Asri Winangun	20
22	Tajen	Penebel		
23	Bongan	Tabanan	Dewi Manis	35
24	Cau Belayu	Marga	Cau Belayu	30
25	Tegalmengkeb	Selemadeg Timur	Dewi Kesari	30
26	Belumbang	Kerambitan	Belumbang Lestari	35
27	Selanbawak	Marga	Selanbawak	15
28	Beraban	Selemadeg Timur	Beraban Heritage	35

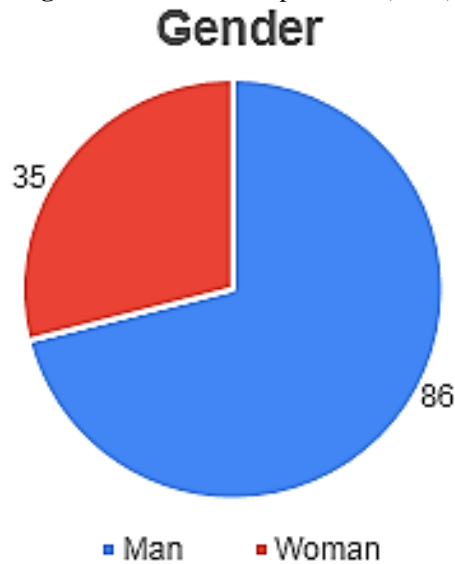
Source: Tabanan Regency Communication Forum (2023)

From Table 2 above, it can be explained that the number of tourist villages that have Pokdarwis are 19 villages, and those that do not have Pokdarwis are 9 villages. The nine villages that do not yet have Pokdarwis are Nyambu Tourism Village, Kaba-Kaba Tourism Village, Tua Tourism Village, Biaung Tourism Village, Lalanglinggah Tourism Village, Antapan Tourism Village, Kerambitan Tourism Village, Bantiran Tourism Village, and Tajen Tourism Village. Tourist villages that do not yet have Pokdarwis have not been able to carry out activities optimally and have never held events.

c. General Description of Respondents

Research on Generation Z Participation in Organizing Events in Tabanan Regency Tourism Villages used 121 respondents consisting of village heads/perbekels, village secretaries, tourism village managers, tourism awareness groups and the community in 28 tourist villages in Tabanan Regency. A general description of respondents can be seen in the picture below.

Figure 1. Gender of Respondents (2023)



From Figure 1 above, it can be explained that the gender of the respondents who provided information regarding participation in holding events in the tourist village of Tabanan Regency consisted of 35 people, or 29% women, and 86 people, or 71% men.

Figure 2. Respondents Education (2023)

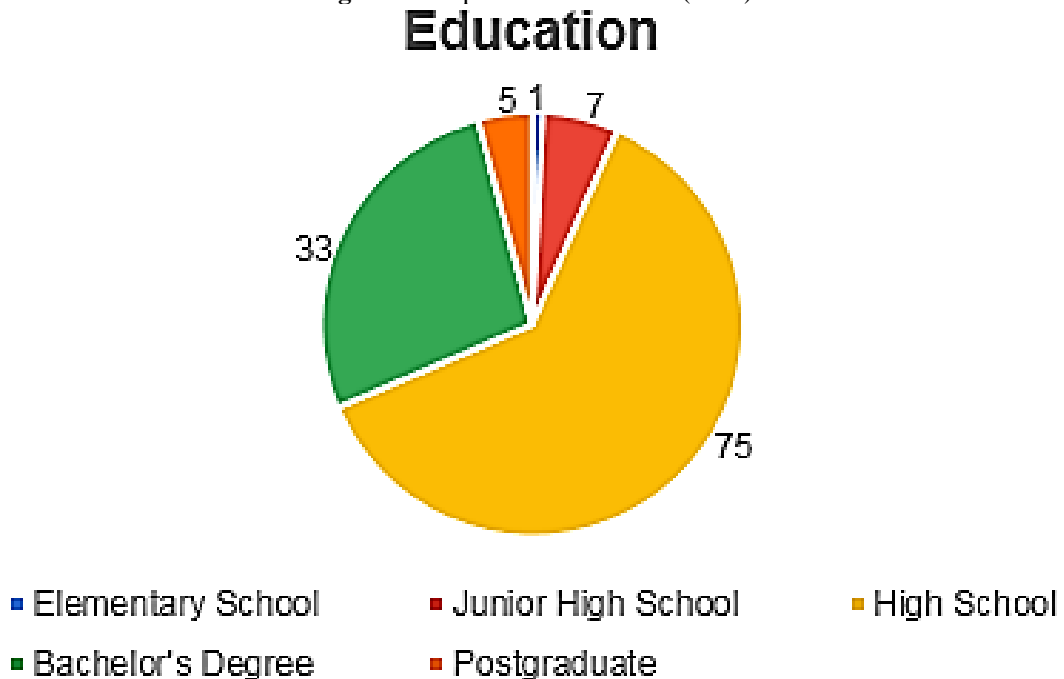


Figure 2 explains the respondents' latest education, namely 1 person graduated from elementary school or 0.8%, 7 people graduated from junior high school or 5.8%, 75 people graduated from high school or 62%, 33 people graduated from bachelor's degree or 27.3%. and 5 postgraduate graduates or 4.1%. Most of the respondents from 28 tourist villages in Tabanan Regency were high school graduates, although some had bachelor's and postgraduate degrees.

Figure 3. Respondent Tourist Villages (2023)

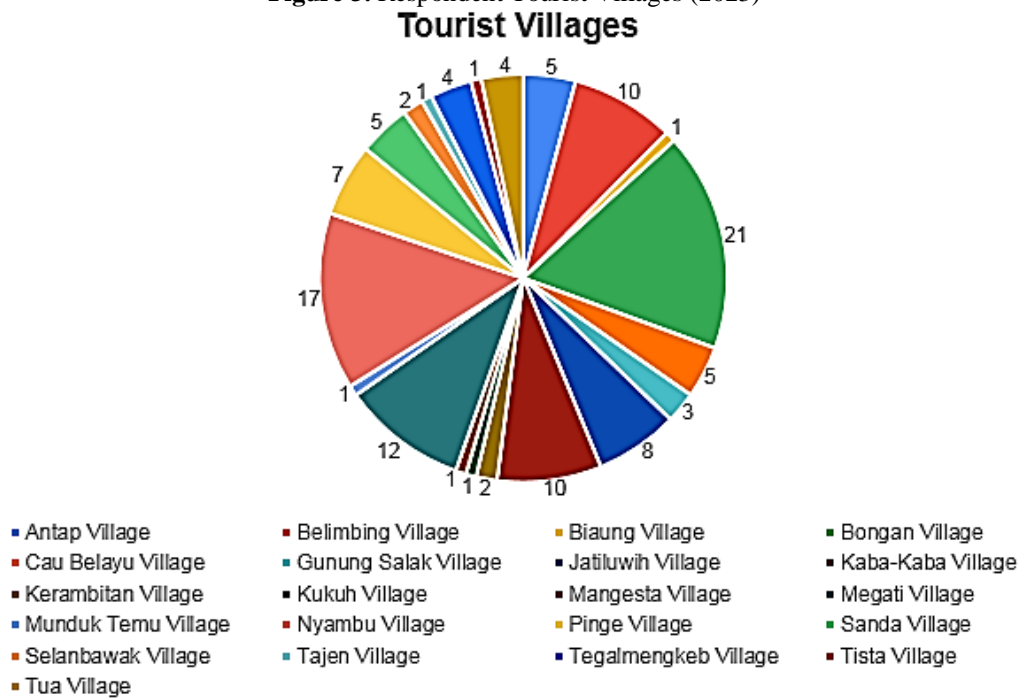


Figure 3 explains the tourist villages of origin, from 121 respondents, namely Antap Village 5 people, Belimbing Village 10 people, Bongan Village 21 people, Cau Belayu Village 5 people, Gunung Salak Village 3 people, Jatiluwih Village 8 people, Kaba-Kaba Village 10 people, Kerambitan Village 2 people, Kukuh Village 1 person, Mangesta Village 1 person, Megati Village 12 people, Munduk Temu Village 1 person, Nyambu Village 17 people, Pinge Village 7 people, Sanda Village 5 people, Selanbawak Village 2 people, Tajen Village 1 people, Tegal Mengkeb Village 4 people, Tista Village 1 person, Biaung Village 1 person and Tua Village 4 people. The tourist village with the most respondents was Bongan Tourism Village with 21 people or 17.4%, then Nyambu village with 17 people or 14% and Kaba-Kaba village with 10 people or 8.3%, other tourist villages below that.

Figure 4. Occupation of Respondents (2023)

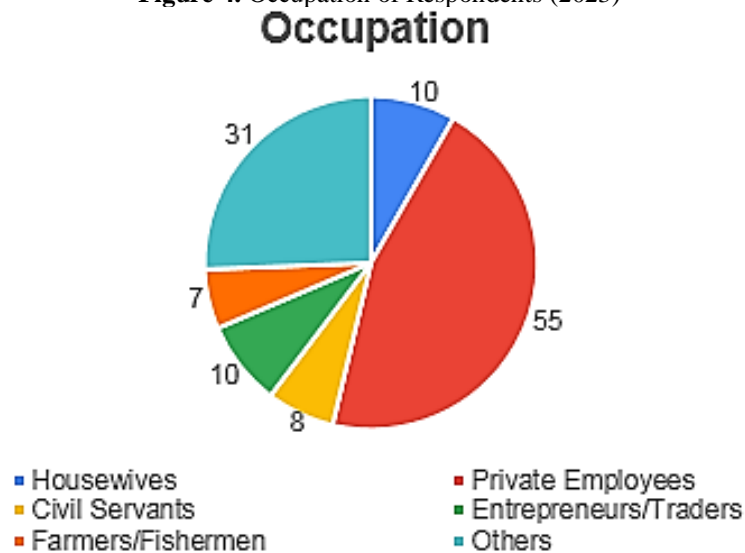


Figure 4 explains the respondents occupations, of the 121 respondents, 10 people are housewives or 8.3%, 8 people are civil servants or 6.6%, 7 people are farmers/fishermen or 5.8%, 55 people are private employees or 45.4%, 10 people as entrepreneurs/traders or 8.3% and 31 people or 25.6 others. Most of the respondents from 28 Tourism Villages in Tabanan Regency are private employees.

d. Generation Z's Participation in Implementing Events in the Tourist Villages of Tabanan Regency

Generation Z's participation in implementing events in tourist villages in Tabanan Regency can be seen in table 3.

Table 3. Respondents by Age in 2023

No	Age	Number of Respondents	Percentage
1	11- 26 Years	15	12,4%
2	27 – 42 Years	53	43,8%
3	43 – 58 Years	45	37,2%
4	59 Years and Above	8	6,6%
Total		121	100%

Source: Respondent Results (2023)

Table 5 explains the ages of the 121 respondents, namely 15 people aged 11-26 years or 12.4%, 53 people aged 27-42 years or 43.8%, 45 people aged 43-58 years or 37.2%, and aged 59 years and over 8 people 6.6%. The largest number of respondents were aged 27-42 years at 43.8%, followed by those aged 43-58 years at 37.2%.

Table 4. Implementation of Events in Tourist Villages, Tabanan Regency, 2023

No	Events in Tourism Village	Number of Respondents	Percentage
1	Sometimes there are events	49	40,5%
2	Once a year	34	28,1%
3	Every year more than 2 times	9	7,4%
4	There has never been an event	29	24%
Total		121	100%

Source: Respondent Results (2023)

Table 4 explains about the organization of events in the Tourism Village of Tabanan Regency. Of the 121 respondents who answered that sometimes there are events in the tourism village, 49 people or 40.5%, respondents who answered once a year were 34 people or 28.1%, those who answered every year more than twice a year were 9 people or 7.4% and those who answered never were 29 people or 24%. The data above shows that there are still many tourism villages that never, and sometimes hold events.

The results of the interview with Wulan who joined the management of Jatiluwih Tourism Village stated, "Generation Z or young people are usually involved in organizing events in Jatiluwih in arts activities." An interview with Wayan Adhi, Secretary of Bongan Village stated "Generation Z is usually involved in mutual cooperation and participating in training". An interview with Made Artaya, a member of the Gunung Salak Tourism Village Pokdarwis stated "Gunung Salak Tourism Village only holds an event once, Pokdarwis members are not yet active, Generation Z is involved in organizing events as event fillers".

Based on the results of respondents and interview results, the participation of generation Z in the development of tourist villages, especially in the implementation of events in tourist villages in Tabanan Regency has not been maximized, only 12.4%. This is because the management of tourist villages and Pokdarwis does not involve generation Z enough. In addition, 24% of respondents said that there had never been an event and 40.5% said that there were only occasional events. In addition, there are 9 tourist villages that do not yet have Pokdarwis, and the existing Pokdarwis are less active. Tourist village and Pokdarwis managers need to study the culture of generation Z such as the research of (Nyoman Karmini Ni Putu Ayu Kartika Sari Dewi, n.d.) in order to empower them optimally. One of the empowerments of generation Z has been carried out by Bongan Tourism Village in collaboration with the Bali International Polytechnic in entrepreneurship and digital marketing training for young people in Bongan Village. The Tabanan Regency Tourism Office has held several trainings targeting the younger generation who join Pokdarwis in tourist villages in Tabanan Regency.

e. The Influence of Generation Z Participation in Holding Events in the Tourist Village of Tabanan Regency

To determine the influence of generation Z participation in implementing events in the tourist village of Tabanan Regency, the author conducted a t test as shown in table 3.

Table 3. T Test Results (GenZ)

Coefficients ^a					
Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
1 (Constant)	.398	.326		1.221	.225
GenZ	.187	.015	.744	12.151	.000

a. Dependent Variable: Pelaksanaan_Event

Source: Processed Primary Data (2024)

The results of the hypothesis calculation through the t-test obtained a t count of 12.151 and a t table of 1.980, which means that the t count is greater than the t table ($12.151 > 1.980$) and the probability value is below 0.05, namely 0.000, which means that H_0 is rejected and H_a is accepted, so it is concluded that partially Gen Z has a significant influence on organizing events in tourist villages. The community, including generation Z, is the main subject in the tourism village development program, which will manage and develop the Tourism Village, including in implementing events (Khofifah et al., 2022) Generation Z, which has a great influence, needs to be empowered by studying the culture of generation Z so that collaboration in implementing events in tourist villages in Tabanan Regency can run smoothly and successfully, and provide benefits to stakeholders, especially the local community.

5. CONCLUSION

Based on the discussion above, it can be concluded that Generation Z participation is not optimal due to several things, namely the managers of tourist villages and Pokdarwis have not empowered Generation Z optimally, there are 9 tourist villages that do not have Pokdarwis. Several tourist villages that already have Pokdarwis but have not

been active in running the village tourism program. The participation of Generation Z (aged 11-26 years) in organizing events in the Tourist Villages of Tabanan Regency is still not optimal, namely 12.4%, while the results of the T test concluded that Gen Z partially has a significant influence on organizing events in tourist villages of Tabanan Regency. The author's suggestion is that tourist villages that do not yet have Pokdarwis should immediately form Pokdarwis, empower the community by involving Generation Z who have abilities in the fields of science and technology, as well as the ability to use the internet and social media, so that Generation Z is able to actively participate in supporting the development of tourist villages, especially in organizing events both directly and indirectly. This event should be held at least once a year so that the public is increasingly familiar with tourist villages in Tabanan Regency. Furthermore, research needs to be conducted related to development strategies in increasing tourist visits to tourist villages in Tabanan Regency.

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THE OPTIMIZATION OF FLASH SALE VOUCHER FOR PROMOTION AT VILA LUMBUNG HOTEL, SEMINYAK-BALI

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Abstract

Voucher Flash Sale is a form of marketing strategy carried out by Hotel Vila Lumbung. Unfortunately, the use of Flash Sale vouchers has not been effective because the sales results have not been able to reach the target. The purpose of this study was to develop a promotional strategy through the use of flash sale vouchers at Hotel Vila Lumbung, Seminyak-Badung. The research method used is qualitative by collecting data through interviews, using marketing mix theory and using SWOT analysis techniques. The results of the study reveal strategies that can be carried out including promoting Flash Sale Vouchers at other OTAs such as fave, traveloka, hotelbeds, roiback and others who have collaborated with the hotel; provide free charge rewards for one day using hotel facilities for each internal staff who successfully sells Flash Sale Vouchers; provide a special barcode in the Flash Sale Voucher which can be accessed online or offline; utilizing hotel facilities as a form of benefit to those who promote it, so that this can minimize the use of budget in the promotion process of Flash Sale Vouchers. With this research, it is hoped that Hotel Vila Lumbung Seminyak-Badung can maximize its strategy in promoting Flash Sale Vouchers.

Keywords: SWOT, Marketing Mix Communication, Hotel

1. INTRODUCTION

Tourism is one of the business sectors highly susceptible to external issues affecting the business itself. A recent example is the COVID-19 pandemic, a global health issue impacting nearly all sectors of life, including tourism activities. Tourism is a sector significantly affected by policies reducing mobility, such as government regulations implementing restrictions on community activities (PPKM) and bans on domestic and international tourism activities to mitigate transmission risks.

These various restrictions have certainly affected hotel room occupancy rates. Data on Room Occupancy Rates (TPK) in Bali, the center of Indonesia's tourism, showed a sharp decline following the implementation of PPKM. In April 2020, the TPK recorded was 3.22%, while in March 2020, it was still at 25.41% (Badan Pusat Statistik Provinsi Bali, 2020). This global phenomenon has led various tourism accommodation businesses to adopt survival strategies, including promoting their hotels.

Hotel Vila Lumbung is a 4-star hotel located in Seminyak. Its location is considered very strategic, being close to several tourist attractions, such as Seminyak Beach, which is a 3-minute drive away, and Kuta and Legian, which are a 5-minute drive away. Besides tourist attractions, Hotel Vila Lumbung is near several attractions like Seminyak Square, Pura Petitenget, Waterbom Bali, and Taksu Gallery. This can be an added value for tourists to enjoy their holidays even more.

Hotel Vila Lumbung is one of the hotels under PT Lumbung Mas Sentosa. PT Lumbung Mas Sentosa's owner is Mr. Widono Salim from Jakarta, while Hotel Vila Lumbung's advisor is Mr. Eka Pertama. Hotel Vila Lumbung has a sister company named The One Legian. Hotel Vila Lumbung has 70 rooms, including 36 Superior Rooms, 14 Deluxe Lumbung Downstairs, 13 Deluxe Lumbung Upstairs, 5 Deluxe Lumbung with Kitchenette, and 2 Three-Bedroom Deluxe Lumbung.

Karmayanti, the Sales Marketing Manager (interview, 2022), revealed that in 2019, Hotel Vila Lumbung had an average occupancy rate of 62.8% each month. In 2020, the average occupancy rate was 16.8% each month, and it further decreased in 2021 to 10.3% each month.

As a hotel engaged in accommodation, Hotel Vila Lumbung has several marketing strategies, such as collaborating with several online travel agents and influencers and creating Flash Sale Vouchers. Flash Sale Vouchers are one of the marketing strategies employed by Hotel Vila Lumbung, including cooperation with travel agents that promote the Flash Sale Vouchers, influencers, and through the hotel's social media.



Figure 1. Flash Sale Voucher of Hotel Vila Lumbung

Hotel Vila Lumbung implements the Flash Sale Voucher as one of its promotional instruments. This voucher allows the company to offer limited-time deals to attract customers and increase room occupancy rates. However, the promotion is considered ineffective and thus requires a mix of other marketing communication strategies. This voucher offers several benefits for stays within a specified period, making it more popular than other vouchers.

The decline in tourist visits to Hotel Vila Lumbung is due to the impact of the COVID-19 pandemic, which resulted in decreased hotel occupancy. Each hotel has developed new strategies to maintain operations during the pandemic, prompting Hotel Vila Lumbung to devise new strategies to promote the Flash Sale Voucher. These new promotional strategies are expected to attract tourists and increase the hotel's occupancy rates. Therefore, research is needed on the Promotional Strategy by utilizing Flash Sale Vouchers at Hotel Vila Lumbung, Seminyak-Badung.

Wijaya & Santoso (2018) revealed that efforts to increase room occupancy can be made by maintaining good relationships with the community, brand positioning, collaboration with travel agents, providing excellent service, utilizing technology, and improving service quality. The Flash Sale Voucher is part of digital marketing that utilizes social media, a practical, cheap, and growing marketing medium. Flash sale vouchers can significantly increase occupancy if comprehensively combined with other marketing communication techniques (Silawati et al., 2023).

The effectiveness of using flash sale vouchers in increasing sales is also related to the brand image of the company running this type of sales promotion.

2. LITERATURE REVIEW

Promotion is a part of marketing activities responsible for the communication process with the market. It aims to provide information about the product, influence consumer decisions to use the product, and remind the market of the product's existence. This is done not only to make the target market aware of and use the product but also to build loyalty to the product (Tjiptono, 2001).

Promotional activities are aimed not only at consumers who will buy the product immediately or shortly after the promotion is carried out but also at potential consumers. The promotion direction toward potential consumers can be an initiative to create a desire to buy, even if the purchase action will be done in the future (Sistaningrum, 2002). A promotional strategy is a marketing plan carried out by a business to create value and gain benefits from its relationship with consumers. The promotional plan cannot be viewed partially as a one-on-one relationship between seller and buyer, but it must develop a program comprehensively (Kotler & Armstrong, 2012). According to Moekijat (2000), a promotional strategy is: "A company's activities to encourage sales by directing convincing communications to buyers".

Several expert opinions suggest that the promotional strategy in this study is the company's efforts to attract consumers to a product offered, either individually, in groups directly, or through online activities. The strategy formulated is a series of efforts to optimize flash sale vouchers as a promotional medium for Hotel Vila Lumbung, which still needs to be optimally applied in sales.

Dinata & Setyanto (2021) study on flash sales conducted by Traveloka reveals that the flash sale method must also be accompanied by other marketing communication methods that can enhance brand image and brand awareness. This research uses the marketing communication mix theory according to Kotler & Armstrong (2012), which states that marketing communications include advertising, sales promotion, public relations, personal selling, and direct marketing tools companies use to communicate customer value persuasively and build customer relationships. Marketing communications encompass advertising, sales promotion, events and experiences, public relations and publicity, direct marketing, interactive marketing, word-of-mouth marketing, and personal selling.

3. RESEARCH METHODS

This study used a qualitative method, collecting data through interviews. It also employed SWOT analysis techniques, which systematically identify various factors to formulate appropriate strategies (Rangkuti, 2022). The data collection methods used in this study are as follows:

- a. Observation Method: This involves the systematic observation and recording of the phenomena being investigated. Observations in this study were conducted directly at Hotel Vila Lumbung, Seminyak—Badung.
- b. Documentation Study: This method was employed to obtain data from Hotel Vila Lumbung, Seminyak-Badung, and reference journals used in the research.
- c. Interviews: Interviews were conducted to gather information from relevant parties to obtain the necessary data for the discussion. Interviews were conducted with guests staying at Hotel Vila Lumbung Seminyak-Badung, the sales marketing manager in charge, and online or offline travel agents collaborating with Hotel Vila Lumbung Seminyak-Badung. The interviews were unstructured to avoid rigidity and to gather more in-depth data.

4. FINDINGS AND DISCUSSION

This research employs five techniques to analyze the data. The first is SWOT Analysis, which systematically identifies various factors to formulate service strategies. This analysis is based on logic that can maximize opportunities while minimizing weaknesses and threats. SWOT analysis was conducted to analyze strengths, weaknesses, opportunities, and threats to find promotional strategies using Flash Sale Vouchers at Hotel Vila Lumbung, Seminyak-Badung. These four components are presented in a SWOT matrix that illustrates the opportunities and threats faced, adjusted to the strengths and weaknesses. This matrix can generate four sets of possible strategic alternatives, namely SO (Strength-Opportunities) strategies, ST (Strength-Threats) strategies, WO (Weakness-Opportunities) strategies, and WT (Weakness-Threats) strategies.

The second technique is data reduction, where data obtained from interviews with the sales marketing manager and online or offline travel agents are summarized, along with observational data from Hotel Vila Lumbung, Seminyak-Badung. The third technique is data triangulation, which is conducted to verify certain information through various methods and data acquisition sources. For example, besides interviews and observations, the researcher can use participatory observations, written documents, and photos or images produced at Hotel Vila Lumbung, Seminyak-Badung. The fourth technique is data analysis, where data reduction results are linked according to the theoretical foundation and literature review used. Finally, conclusions are drawn, which in this research are expected to be the promotional strategy for Flash Sale Vouchers at Hotel Vila Lumbung, Seminyak-Badung.

This research is based on two factors: external and internal factors. The external factor underpinning this study is the emergence of the COVID-19 pandemic, which caused a decline in room occupancy in Bali. The internal factor is the impact of the COVID-19 pandemic on Hotel Vila Lumbung. Based on these two factors, this study titled "Promotional Strategies Through the Utilization of Flash Sale Vouchers at Hotel Vila Lumbung, Seminyak-Badung" was conducted using a literature review of previous studies relevant to the current research and concepts to align the perceptions between the reader and the author. This study uses the Marketing Communication Mix theory with a descriptive qualitative research method. The two research questions are: How is the

situational analysis of Flash Sale Voucher implementation at Hotel Vila Lumbung, Seminyak-Badung? Second, what room sales promotion strategies are used for Flash Sale Vouchers at Hotel Vila Lumbung, Seminyak-Badung?

The type of data used in this research is qualitative data obtained from primary data sources (from first-hand sources) and secondary data sources (from sources other than first-hand sources). Primary data sources were obtained from observations and interviews. Observations involved daily sales marketing activities in conducting the Flash Sale Voucher sales procedure at Hotel Vila Lumbung, Seminyak-Badung, with documentation and direct field observations. Interviews were conducted with the sales marketing manager at Hotel Vila Lumbung, Seminyak-Badung, who was responsible for the Flash Sale Voucher sales procedure, and with online or offline travel agents. According to Kotler, these interviews were based on SWOT analysis using the Marketing Communication Mix theory.

Several steps are taken by the sales marketing staff in handling room sales procedures with flash sale vouchers, from the preparation stage to the final stage. The preparation includes:

- a. **Meetings:** Held to discuss the room sales procedure with Flash Sale Vouchers and to convey information about the vouchers to be issued. Meetings also serve as a forum for participant suggestions and feedback, usually attended by the general manager and relevant department heads.
- b. **Flyer Design Creation:** After the meeting results are determined, the sales manager will request assistance from the marketing communication department to create a flyer design for the Flash Sale Vouchers. The flyer design must contain clear information to be well received by prospective consumers.
- c. **Data Entry:** Sales marketing staff must create a list in Microsoft Excel of guests who have made reservations via WhatsApp or the Hotel Vila Lumbung website. This data entry aims to facilitate the final process of the flash sale voucher, where consumer data previously filled in will be input into one Excel file. This process includes consumer payment information and transaction proof of voucher purchases, which will be stored in one folder.

Promotional activities for Flash Sale Vouchers at Hotel Vila Lumbung are conducted online and offline. Online promotions are carried out on the Hotel Vila Lumbung website, where all societal levels can easily access detailed information about the hotel. This site is handled directly by the sales and marketing staff and contains comprehensive information about the hotel, including its complete address, phone number, facilities and services, and product prices. The hotel also promotes flash sale vouchers on its Instagram account for the same purpose. Offline promotions are conducted through offline travel agents.

The situational analysis of Flash Sale Vouchers at Hotel Vila Lumbung aims to understand how the vouchers are evaluated based on current sales experiences. Data from this analysis is obtained using interviews and SWOT analysis. The analysis of Flash Sale Vouchers includes internal factors such as strengths and weaknesses and external factors such as opportunities and threats.

- a. Strengths of Flash Sale Vouchers at Hotel Vila Lumbung include:
 - Promoted through paid accounts.
 - A form of sales promotion.
 - Can be promoted at various events.
 - Can be promoted with guaranteed content.

- Can be promoted ineffective and low-cost media.
 - Can be sold directly or indirectly.
 - Can be promoted through Word of Mouth.
 - Personal selling available via WhatsApp and email
- b. Weaknesses of Flash Sale Vouchers at Hotel Vila Lumbung include:
- Limited to social media and online travel agents.
 - Printed vouchers risk being lost.
 - Promoted only at internal events.
 - Limited reach to other companies or government bodies.
 - Lack of updates.
 - No dedicated staff for direct promotion.
 - Less effective word of mouth marketing due to lack of detail.
 - No 24-hour interaction service.
 - No internal staff dedicated to promoting the vouchers.
 - Direct marketing via email is less noticeable.
 - No compensation for internal staff who successfully sell the vouchers.
- c. Opportunities for Flash Sale Vouchers at Hotel Vila Lumbung include:
- Not available through other online or offline travel agents.
 - Can be sold or promoted at external events.
 - Can serve as promotional guaranteed content.
 - Interactive marketing can attract new customers.
 - Discounted packages sold during limited periods are highly appealing.
- d. Threats to Flash Sale Vouchers at Hotel Vila Lumbung include:
- Additional costs for promotion.
 - No unique barcode, risking counterfeiting.
 - Competition from other hotels offering flash sale vouchers.

The SWOT matrix presents the four components—strengths, weaknesses, opportunities, and threats—generating four sets of strategic alternatives. The SO (Strength-Opportunities) strategy leverages strengths to seize available opportunities. The ST (Strength-Threats) strategy uses strengths to counteract threats. The WO (Weakness-Opportunities) strategy is defensive, aiming to minimize weaknesses and avoid threats.

- a. SO Strategy: Flash Sale Vouchers are only promoted on two OTAs, Expedia and MG Holiday. This could be leveraged to promote the vouchers on other OTAs for broader promotion. According to Karmayanti (2022), Flash Sale Vouchers at Hotel Vila Lumbung can be promoted on other OTAs since the hotel also promotes other products on different OTAs like Fave, Traveloka, Hotelbeds, Roiback, etc. Considering previous research findings that show the effectiveness of flash sale vouchers also depends on the company's brand image (Dinata & Setyanto, 2021), collaborating with reputable OTAs when selling flash sale vouchers is advisable.
- b. ST Strategy: Several Flash Sale Voucher promotion forms are available at Hotel Vila Lumbung. Karmayanti (2022) states that every staff member at the hotel is responsible for promoting its products, but they have yet to promote Flash Sale Vouchers. Even hotel staff can purchase Flash Sale Vouchers. Therefore, providing rewards for internal staff who successfully sell Flash Sale Vouchers, such as free access to hotel facilities like the gym and pool, is effective as it utilizes existing hotel

resources. This aligns with direct marketing promotions and word-of-mouth marketing by sharing purchase experiences.

- c. WO Strategy: Currently, Hotel Vila Lumbung's flash sale vouchers are simple coupons without special barcodes, risking counterfeiting. Therefore, a strategy to include unique barcodes accessible online and offline is deemed effective. Additionally, increasing e-WOM before the flash sale can enhance sales effectiveness by gathering potential buyers beforehand.
- d. WT Strategy: Various ways to promote Flash Sale Vouchers at Hotel Vila Lumbung include collaborating with communities and leveraging hotel facilities as benefits for promoters, thus minimizing promotional budget usage. Collaborating with non-profit organizations and government offices can also help build the hotel's brand image and support long-term purchase intentions.

5. CONCLUSION

Based on the explanation of the results above, it can be concluded that, based on research through observation and interviews, several strategies can be prioritized to optimize the utilization of Flash Sale Vouchers at Hotel Vila Lumbung. These strategies include implementing the flash sale voucher program on reputable OTAs, providing incentives for staff who successfully sell a certain number of flash sale vouchers, increasing interaction through e-WOM, and enhancing collaboration with communities and government offices.

The results of this study are expected to provide practical contributions to the implementation of more comprehensive marketing communication programs. Flash Sale Vouchers are a form of sales promotion, but implementing sales promotion without maximizing other aspects of the marketing communication mix results in less optimal outcomes. It is hoped that this research can serve as a reference for future studies, facilitating data analysis related to this topic in subsequent research.

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