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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 6 Issue 1, June 2023 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.
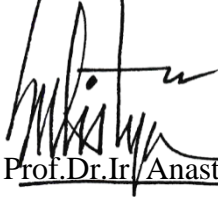
As a private higher educational institution, having a scientific journal is mandatory, as a tool to publish research results and/or scientific thoughts from members of the academic's community, in order to participate in spreading this knowledge to the wider community. These scientific studies can later 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, 2023
Politeknik Internasional Bali
Director,

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KINTAMANI TOURISM DESTINATIONS: A STUDY OF TOURIST PERCEPTIONS MILENIAL GENERATION

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Abstract

The purpose of this study is to examine the perceptions of the millennial generation towards Kintamani as a tourism destination from three aspects, namely attractions, facilities and accessibility. As a qualitative research, data analysis was carried out in a qualitative descriptive manner. The sample of this study was 99 people, determined by the Slovin method, consisting of 89 millennial generation domestic tourists and 11 millennial generation foreign tourists. The results showed that Kintamani Tourism Destinations for attractions were considered very good with an average value of 4.46; facilities are considered good with an average value of 3.67; and accessibility is considered good with an average value of 3.91. This study also recommends the need to improve the quality and quantity of supporting facilities for the Kintamani Tourism Destination such as tourism information centers, public toilets, street lighting, money changers, parking lots, and the quality of roads in the Kintamani Tourism Destination area.

Keywords: Perception, Millennial Generation, Attractions, Amenities, Accessibility

1. INTRODUCTION

Tourism development in an area will provide opportunities for the area to develop its economy, including according to Subarkah (2018) it will be able to boost the economic growth rate of a region, especially the economy of the community around the tourist attraction. If before the Covid-19 Pandemic, namely in 2018, the Indonesian tourism industry was able to contribute around US\$ 10 billion in foreign exchange (Ministry of Communication and Informatics, 2019) then in 2022 according to the Ministry of Tourism and Creative Economy the amount of foreign exchange contributed by the tourism sector will reach US\$ 4.26 billion. The foreign exchange contribution of US\$ 4.26 billion is inseparable from the increase in the number of foreign tourist arrivals in line with the sloping of the Covid-19 Pandemic. It was recorded that up to October 2022 the number of foreign tourists visiting Indonesia reached 3.92 million people (DataIndonesia.id 28 December 2022). In addition, according to Argyo (2009) tourism also plays a role in empowering micro-enterprises and absorbing labor in areas that produce tourism products. Bali, which consists of eight districts and one municipality, is one of the provinces that is very aggressive in developing tourism. Kintamani as one of the sub-

districts in Bangli Regency, is also very active in encouraging the development of tourism by offering very exotic natural views of Bali. Kintamani has played a role as an area that has received quite a lot of attention from tourists since the Dutch East Indies administration. This area has a background of ancient volcanic craters and there are lakes, valleys and forests. These natural conditions prompted the Dutch East Indies government to build a guest house and include it in a tour package made by the Dutch East Indies government at that time to attract visitors (Putriani, et al., 2020). Kintamani is a sub-district in Bangli Regency, has an area of 366.9 km2 with a total of 48 villages. It has natural, cultural and traditional potentials that are very interesting to be visited by tourists.

The United Nations World Tourism Organization (2015) projects that in 2020 there will be an estimated 370 million tourist trips, and of this number of trips will be dominated by tourists in the category of millennial tourists born between 1979 and 2000. Millennial tourist visits Kintamani tourism destinations to see the attractiveness instagramable spot like El Lago, Montana Del Café and Paperhills started with information on the internet, advertisements, and information from their friends. According to Haddouche and Salomone (2018) millennial generation tourists are interested in visiting tourism destinations that present interesting spots to be documented or often known as instagramable. Apart from being instagramable, in order for tourism destinations to attract tourists, there are at least three components that must receive attention, namely infrastructure, human resources, and services. Furthermore, according to Crouch and Ritchie (1999) even though they have tourist attractions, if these three components are lacking, it will be very difficult to compete and generate return visits by tourists. In addition, due to tourist visits, the three components of a tourism destination, namely infrastructure, human resources, and services, cannot be separated from the perceptions of tourists, especially tourists who have enjoyed the three components of the tourism destination. Perception is a person's process of determining, organizing, and describing information in creating an overall representation (Kotler, 1993:219). Perceived quality has a positive effect on customer value and satisfaction for industry consolidation. At a time when service is difficult to evaluate, destination image is considered the most important factor influencing perceived quality and evaluating customer satisfaction with service and customer loyalty to the quality of a tourism destination.

The quality of tourism destinations plays an important role in attracting tourist visits, so that if stakeholders ignore the quality of tourism destinations it is a failure. According to Prasiasa (2013: 51), Kintamani as a tourism destination that is loaded with local cultural and traditional potential, prioritizes the empowerment of local communities in managing tourism potential, including the potential for local culture and traditions. It is intended that every tourist who comes to enjoy products or services at Kintamani tourism destinations, including millennial tourists, can obtain satisfaction so as to generate positive perceptions of Kintamani tourism destinations. According to Widari (2021) tourist perceptions can be in the form of perceptions of domestic tourists and perceptions of foreign tourists regarding economic, socio-cultural and environmental aspects. Furthermore, according to UNWTO (2015), in connection with the large potential of millennial tourists who will travel and to maintain the sustainability of the development of Kintamani tourism destinations, research on Kintamani tourism destinations as one of the main tourism destinations in Bali needs to be carried out especially from the perspective of the perception of the next generation of tourists. millennials towards the attractions, facilities and accessibility found in the Kintamani tourism destination.

2. LITERATURE REVIEW

Etymologically, perception comes from the Latin word *percipere* which means taking or receiving. According to Sumanto (2014) perception is the stage of receiving encouragement by someone through sensing events, objects or the relationship between symptoms or can be called sensory. Perception cannot be separated from the sensing process as the initial stage of the perceptual process. Based on these limitations, perception is an act of evaluating an individual's ideas after receiving stimulation from everything that his senses receive. Furthermore, this encouragement will develop into an idea that makes an individual have a perspective regarding the case or event that occurred.

According to Sunaryo (2004) perception can be divided into two, namely self-perception, perception that arises as a result of encouragement that comes from within with the object being oneself; and external perception, namely perception that occurs due to encouragement from outside oneself. The stages of perception formation consist of stimulation, registration and interpretation. While the factors that influence perceptions are internal factors, consisting of age, education, and livelihood/occupation; as well as external factors consisting of information and experience. Perception consists of two, namely positive perception and negative perception.

Generation as a social event that arises due to differences in age or year of birth of a group of people with other groups (Pilcher, 2017). Someone will be included as the same generation if they have a match related to the year of birth with a period of twenty years. On this basis, Strauss and Howe (1991) devised a theory of generational differences based on similarities in the time period of birth, such as the government issue generation, the silent generation, the boom generation, X generation, and the millennial generation as shown in Table 1.

Table 1. Generation Division

No.	Generation	Birth Years
1	Lost	1883 – 1900
2	Government Issue	1901 – 1924
3	Silent	1925 – 1942
4	Boom	1943 – 1960
5	X	1961 – 1981
6	Millennial	1982 – 2002

Source: Strauss dan Howe, 1991

Strauss and Howe (1991) state that generation Y or millennial is the generation spanning the time of birth around 1982 to 2002. This means that the average span of time for the birth of the millennial generation is in the range of 1982 to 2002. The free generation, also known as generation Y, Netters, and Nexters, namely the generation that experienced development when there were various innovations in the field of information technology. This generation also tends to be flexible about everything that is new and various things that can happen, so it is often explained as a generation that is comfortable with change. Furthermore, according to Strauss and Howe (1991) the characteristics of the millennial generation are having awareness of digital, consumptive, saving on something they want, knowledgeable, digital becomes a medium of communication, as an entrepreneur without preparation, prioritizing facilities and appreciation in the world of work, rise of the experiential, radical transparency, and fear of missing out (FOMO).

3. RESEARCH METHODS

This research is a qualitative research with a positivism paradigm. Sampling used an accidental sampling technique, namely tourists belonging to the millennial generation who visited Kintamani at the time this research was conducted. The size of the sample is determined using the Slovin formula because the population is known. Based on data from the Bali Provincial Tourism Office for 2022, the number of tourists visiting the Kintamani tourism destination in 2017-2021 totaled 2,110,455 people or an annual average of 422,091 people. By using the Slovin formula, it is obtained that the size of n (number of samples) is 99.976 people or rounded up to 100 samples. This study used primary data and secondary data, which were collected using observation, interview and document study techniques. While the questionnaire is used to measure the perceptions of millennial generation tourists towards the attractions, facilities and accessibility of the Kintamani tourism destination through the application of the Likert Scale. Furthermore, the data that has been collected was analyzed descriptive qualitatively.

4. FINDINGS AND DISCUSSION

4.1 Overview of Kintamani Tourism Destinations

Kintamani is a symbol of harmonization of Islam, Hinduism and Chinese descent. It can be seen in several parts of Batur Temple which are all red in color with dragon statues on the right and left, and there are Chinese texts at the entrance to Batur Temple. Kintamani is located in Bangli Regency, geographically located at coordinates 08º08'30"-08º31'07" South Latitude and 115º13'43"-115º27'24" East Longitude. Kintamani is bordered by Buleleng Regency to the north, Karangasem Regency to the east, Bangli and Gianyar Regency to the south, and Buleleng Regency and Badung Regency to the west. The map of Kintamani is shown in Figure 1.

Figure 1. Kintamani's Map
Source: Public Works Service of Bangli Regency, 2023

Kintamani is classified as an area with the support of natural potential in the region and shows quite beautiful exotic rural nature. The tourist attractions owned by Kintamani as a tourism destination are (i) nature tourism, presenting the beauty of Mount Batur combined with views of Lake Batur and Batur Temple, as well as hot springs for health in the *Toya Bungkah* area; (ii) agro tourism, offering gardens and agriculture with production in the form of fruits and vegetables typical of the mountainous highlands such

as oranges, tomatoes, carrots and various vegetables; (iii) cultural tourism, in the form of a blend of Hindu, Buddhist, and Chinese culture in the form of Konco in the Temple area. Apart from that, the unique culture and traditions in Terunyan Village are also the main attraction of the Kintamani tourism destination.

4.2 Profile of Respondent

First, based on their country of origin, out of 100 millennial generation tourists taken as a sample, 89 people (89%) each came from Indonesia, 6 people (6%) Italy, and 1 person (1%) each. come from British, Bulgarian, Indian, Lativa and Russian countries. Of the 100 tourists, 54 were male and 46 female, with 66 aged 20-25 years, 14 aged 26-30 years, 11 aged 31-35 years, and aged 36-40 years as many as 9 people. Second, based on work, the majority of tourists are private employees as many as 41 people (41%), students or students as many as 27 people (27%), entrepreneurs or entrepreneurs as many as 12 people (12%), civil servants as many as 12 people (12%), 3 people not yet working (3%), 2 housewives (2%), 3 freelancers (photography, IT and sales managers) (3%). Third, based on education, out of 100 millennial generation tourists, 1 person (1%) has a master's degree, 45 people (45%) have a Bachelor's degree, 40 people (40%) have high school/vocational school education, and 14 people (14 %) have diploma education. Fourth, based on the frequency of previous visits, 52 people (52%) visited ≥ 3 times, 13 people (13%) visited 2 times, 11 people visited 1 time (11%), and never visited 24 people (24 %). Fifth, based on their desire to return to visiting Kintamani tourism destinations, as many as 88 people (88%) stated that they would return to visit Kintamani tourism destinations and as many as 12 people (12%) stated that it was not certain that on other occasions they would return to visit Kintamani tourism destinations.

4.3 Millennial Generation Tourist Perceptions of Tourist Attractions

Millennial generation tourists' perceptions of attractions at Kintamani tourism destinations are shown in Table 2.

Table 2. Millennial Generation Tourist's Perceptions Of Tourism Attractions

Atrraction	Assessment Criteria					Total	Average	Information
	SKB	KB	CB	B	SB			
	1	2	3	4	5			
Panorama	0	0	0	60	425	485	4,85	Very Good
Culture/Tradition of Local Communities	0	0	21	184	235	440	4,40	Very Good
Human Made Attraction	0	0	45	232	135	412	4,12	Good
Average							4,46	Very Good

Source: Processed Research Result Data, 2022

Based on Table 2, it can be seen that the perception of millennial generation tourists towards Kintamani tourism destinations for attractions in the form of natural scenery is rated at 4.85 (Very Good), attractions in the form of local culture/traditions are rated at 4.40 (Very Good), and man-made attractions at the lowest value of 4.12 (Good). Of the three types of attractions assessed by the millennial generation tourists, the average reached 4.46 or was in the Very Good category. Furthermore, the research results of Juniarta, Wardana and Saputra (2022) state that the millennial generation is relatively braver when traveling when compared to the previous generation, commonly referred to as generation X. Generation X prefers travel with the aim of relaxation, in contrast to the millennial generation who prefer challenge. This means that the results of this study are in line with the research of Juniarta, Wardana and Saputra (2022), so that the millennial

generation gives the highest value to natural scenery considering that the millennial generation likes tourism that is full of challenges.

The highest score (4.85) was given by millennial generation tourists for attractions in the form of natural scenery at the Kintamani tourism destination, because apart from the natural beauty of the mountains that Kintamani has, there is also the beauty of the lake which adds to the uniqueness of the destination and the aesthetic value contained in the natural landscape along with aesthetic values at Batur Temple. The existence of a beauty or aesthetic value in natural landscapes and human works is in accordance with Prasiasa and Widari (2021) which states that tourist attractions that have aesthetic value can cause a shift in economic value, entertainment value, aesthetic value and religious value. This shift according to Widari and Prasiasan (2022) can be caused by interactions between local values and global values. Whereas man-made attractions are rated as Good (4.12), this means that revitalization and diversification of local culture and traditions are still needed in the community in the Kintamani tourism destination. The aim of this revitalization and diversification is to provide a wide selection of attractions to tourists and encourage innovation and creativity from local communities in the context of diversifying tourism products. In carrying out cultural revitalization, according to Prasiasa and Widari (2019) it can be done with a partnership pattern of four components in society, namely social institutions, villages, tourism actors, and tourism destination managers. Apart from attractions, according to Lodita et al. (2019) tourist perceptions are also determined by indicators such as product, service, place, facilities and accessibility.

4.4 Millennial Generation Tourist Perceptions of Facilities

Based on the results of research on the perceptions of millennial generation tourists towards facilities at the Kintamani tourism destination which consists of parking lots, money exchange areas, art shops, tourist information centers, restaurants, toilets, accommodation/lodging, walkways along the area, rent cars and internet networks, obtained results as Table 3.

Table 3. Millennial Generation's Perception of Facilities

| Facility | Perception | | | | | Total | Average | Information |
| | SKB | KB | CB | B | SB | | | |
	1	2	3	4	5			
Parking Lot	6	40	75	152	55	328	3,28	Pretty Good
Money Changing	1	24	120	172	20	337	3,37	Pretty Good
Art Shop	0	2	84	224	75	385	3,85	Good
Tourist Information Center	5	36	66	176	55	338	3,38	Pretty Good
Restorant	0	2	21	204	205	432	4,32	Very Good
Toilet	10	30	81	152	50	323	3,23	Pretty Good
Accomodation	0	4	45	224	135	408	4,08	Good
Footpath through the area	3	2	84	192	100	381	3,81	Good
Rent Car	0	6	132	196	20	354	3,54	Good
Internet Connection	2	8	60	224	90	384	3,84	Good
Average							3,67	Good

Source: Processed Research Result Data, 2022

Table 3 shows the perceptions of millennial tourists towards facilities at the Kintamani tourism destination from the highest to the lowest scores as follows: restaurants with a score of 4.32 (Very Good); accommodation/lodging with a value of 4.08 (Good); art shop with a value of 3.85 (Good); internet network with a value of 3.84 (Good); footpath along the area with a value of 3.81 (Good), rent a car with a value of 3.54 (Good); tourist information center with a score of 3.38 (Good enough); money

changer with a value of 3.37 (Good enough); parking space with a value of 3.28 (Fair enough), and a toilet with a value of 3.23 (fairly good). Based on the perceptions of millennial generation tourists towards the ten facilities according to Table 3, the manager needs to make improvements to the quality of the trails along the Kintamani destination. It is also necessary to improve the quality and completeness of the tourist information center (TIC) and the competence of its officers, so that tourists feel comfortable and get good, complete and reliable information about Kintamani tourism destinations. Even though according to Astina and Pujani (2015) Kintamani residents who work in Kintamani tourism destinations are only to fill their free time, especially for those who are not married, but the quality of work and competence must still be prioritized in various types of work in Kintamani tourism destinations.

Deployment of money exchange places or money changers needs to be done so that tourists can easily find money exchange places that are safe, comfortable, and equipped with personnel who are able to communicate well. In addition, parking lots are also less available at the Kintamani tourism destination, especially at the Penelokan Pavilion as the place most visited by tourists. There are very few public toilets in Kintamani tourism destinations and they are not widely distributed, so tourists who want to use the toilet mostly borrow toilets at restaurants or supermarkets in the Kintamani tourism destination area. In addition to the number of toilets, cleanliness and availability of clean water in toilets really need to be improved. Even though the overall average score for facilities at the Kintamani tourism destination is 2.67 (Good), facilities that get a fairly good rating must be repaired or increased to provide comfort to tourists. In the current era of digitalization, one of the facilities in tourism destinations that is very important and needs attention from tourism destination managers is the internet network. This is in line with Prasiasa et al. (2019: 24) which states that the use of social media (websites, internet, Facebook, and Twitter) still faces obstacles in terms of disseminating information about tourism products, especially in meeting the information needs of tourists/users.

Referring to Yunitasari and Sulaeman (2022) that the effect of motivation and perception on the decision to visit is 31.6%. This finding, if related to the perception of millennial generation tourists towards Kintamani tourism destination facilities, will have implications for a decrease in tourist visits, as a result of several facilities that are considered sufficient. Ratings or perceptions of tourists like this will affect motivation to revisit, so that tourists can decide to cancel visits to Kintamani tourism destinations. Furthermore, according to Lodita et al. (2019) tourist perceptions are also determined by indicators such as product, service, place, facilities and accessibility.

4.5 Millennial Generation Tourist Perceptions of Accessibility

Millennial generation tourists' perception of accessibility in Kintamani tourism destinations is shown in Table 4.

Table 4. Millennial Generation Tourist's Perception Of Accessibility

Accesability	Perception					Total	Average	Information
	SKB	KB	CB	B	SB			
	1	2	3	4	5			
Condition of the road to the area	1	12	45	216	120	394	3,94	Good
Condition of the road in the area	3	10	72	200	90	375	3,75	Good
Access to the location	0	4	63	224	105	396	3,96	Good
Directions to the location of the area	0	2	45	248	110	405	3,99	Good
Average							3,91	Good

Source: Processed Research Result Data, 2022

Table 4 shows that the perception of millennial generation tourists towards accessibility in the Kintamani tourism destination seen from the directions to the location of the area gets the highest score of 3.99 (Good), this is because along the route to the destination and inside the destination there are many directions and scattered in the Kintamani area. The preparation of directions is in line with Prasiasa et al. (2019: 143) in his research in the Lake Buyan TWA Forest Area which found the need for community participation in supporting trekking tours in the Lake Buyan TWA Forest Area through preparing directions. The ease of reaching the Kintamani tourism destination gets a value of 3.96 (Good) and the condition of the road to the area gets a value of 3.94 (Good). getting repairs even though it was previously in a damaged condition. As for road conditions in the area, it gets a value of 3.75 (Good) or the lowest score for accessibility. This is partly due to the very minimal condition of street lighting in Kintamani tourism destinations and the quality of the footpaths used by tourists still need to be improved, the aim is to provide a sense of comfort to tourists who come to visit Kintamani tourism destinations. Related to improving the quality of accessibility of tourism destinations Kintamani, this is in line with Slamet et al. (2015) which stated that the efforts made to improve accessibility by the management of the *Toya Bungkah* tourist attraction were to make suggestions to the local government to make lights around the accessibility to Toya Bungkah. The proposal put forward by the Salang community with Widari (2022) states that while in a tourism destination, tourists interact with local communities, from the interactions that are carried out, the community gives a response/perception towards tourists. The response of the local community is to request the provision of street lighting in the Kintamani tourism destination area, so that tourists have a positive perception of the accessibility of tourism destinations.

5. CONCLUSION

Based on the results of the analysis that has been described, several conclusions are generated as follows.

a. The perception of millennial generation tourists towards the Kintamani tourism destination is based on attraction indicators from the highest to the lowest scores, namely natural scenery, attractions in the form of local culture/traditions, and man-made attractions. Of the three types of attractions assessed by the millennial generation tourists, the average reached 4.46 or was in the Very Good category.

b. The perception of millennial generation tourists towards Kintamani tourism destinations is based on facility indicators from the highest score to the lowest score, namely restaurants, accommodation/lodging, art shops, internet networks, walkways throughout the area, rent cars, tourist information centers, money exchange places, parking lots, and toilet. Even though the overall average score for facilities at the Kintamani tourism destination is 2.67 or in the Good category, facilities that get a fairly good rating need to be repaired or increased to provide comfort to tourists.

c. Millennial generation tourists' perceptions of accessibility in the Kintamani tourism destination from the highest score to the lowest score, namely directions to the area location, ease of reaching the area location, road conditions to the area, and road conditions within the area.

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THE HISTORY OF BABI GULING IN THE TRADITION OF BANTEN TO BECOME A TYPICAL BALINESE CULINARY

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Abstract

The existence of Balinese suckling pig cannot be separated from the existence of offerings from guardians or offerings, which require using suckling pig as one of the ingredients. Babi guling is one of the important means of offering in certain temples at ceremonies asking for mass village prosperity. The tendency of the Balinese people to consume Babi Guling in the past cannot be separated from the blessings of offerings (paridan or prasadam) because many Hindu ceremonies in Bali use Babi Guling as a ceremony, and after it is offered it must be enjoyed and grateful for as a blessing. Starting from the tradition of offerings, but in line with the development of the paradigm of cultural commodification in Balinese society, then transformed into a commercial commodity for suckling pig culinary menu, which is sold to the public every day. This study aims to find out the historical traces of suckling pig in the offering tradition of Hindus in Bali and to find out the religious function of suckling pig in Hinduism so that it becomes one of Balinese specialties. This type of research is descriptive analytic with in-depth analysis techniques. This study concludes that the historical traces of suckling pig in the Hindu tradition of offerings until it develops as a typical Balinese culinary business commodity which is currently rife cannot be separated from the factors of natural resources, climate and Balinese culture in the past. The use of pork as a means of offering cannot be separated from the influence of the Bairawa and tantrayana sects where the worship of Durga has been strengthened again, which has resulted in the strengthening of the culinary position of pork as a complement to the religion of Hindus in Bali, especially in Galungan celebrations until now.

Keywords: Babi Guling, Banten, Commodification, Culture, Bali

1. INTRODUCTION

The existence of Balinese suckling pig culinary cannot be separated from the existence of *wali* or *banten* (offerings), either in the form of direct suckling pig offerings or only as a means of complementing the ceremonies (offerings) in other offering ceremonies. For the second thing is very related to the religious meaning it contains. The use of pork sacrifices in Hindu religious ceremonies is a symbol of the sacrifice of the human ego in order to be able to control his own *rajah* and *tamah*, so that she/he is not arrogant or greedy. So that every implementation of *Galungan Day* which in Bali is considered the day of victory of *dharma* (truth and virtue) all forms of offerings or food

offerings must use meat, one of which is by cutting pork on the day of appearance (the day before *Galungan*). Pork is a symbol of offering to Goddess *Durga* as the ruling goddess of the *tantric bhairawa*. Pork is one of several important worship symbols for *Durga Bhairawa* adherents because the offering is very identical and related to *tantrayana* belief (https://hindualukta.blogspot.com/2016/02/makna-pengguna-wan-dalam-cerem ony.html). As a *sakti* (aspect of power that is inherent as a wife) of Lord Shiva, Goddess Durga (strength) of Lord Shiva is emphasized more than Lord Shiva himself, because of its function as the destroyer of evil. The role of Goddess Durga in saving the world from destruction is called *Kalimasada (Kali-Maha-Husada),* which means "Goddess Durga is the most efficacious medicine" in the *Kali age*, namely the age of chaos in morals, thoughts and behavior in humans (https://www.kaskus.co.id/thread/5a8f9a88d9d7 7026308b4569/menmenal-tantrayana-a-religious-kuno-di-nusantara/).

Understanding of *Shiva Siddhanta* in Bali which states that *Shiva* is the One who manifests as a Deity according to his function. *Shiva Siddhanta* i.e., *Shiva* is the ultimate reality (https://duniarayahindu.blogspot.com/2012/03/sekte-siwa-sidhanta.html). *Shiva Siddhanta* with his *Tantrayana* concept has a very close connection with the use of the pork symbol in his ceremonial means. An example of this can be seen in the way in which they can be seen in the form of *Serangan Sanga*, *Bebangkit* which contains suckling pig, and pork which is processed into *Sate Renteng*, various types of satays in the form of *Dewata Nawa Sanga* weapons (https://hindualukta.blogspot.com/2016/02/makna) -use-of-animals-in-ceremony.html). The use of suckling pig as a ritual material for Hindus in Bali is alsobecause the pig is a symbol of fertility and prosperity or a means of asking for welfare. This cannot be separated from the past history of rural communities in Bali. The people of a village, in their ancient agrarian life, raised pigs (boars) en masse. Pigs are called piggy banks according to the term piggy banks which means savings. Raising a boar can mean saving. The term, *ngubuh celeng anggon tatakan banyu*, means that leftover food *(banyu)* is not wasted so pigs can be given as a form of savings. The suckling pig offering ceremony is also often carried out en masse in many villages in Karangasem Bali, one of which is in Pekraman Timbrah Village during the *Ngusaba Dalem* Ceremony. The *Ngusaba Dalem* ceremony is unique because it is decorated with hundreds of suckling pig offerings. As is known, the one who resides in *Dalem* Temple is *Bhatari Durgha*. *Ngusabha Dalem* is held on *Sasih Kewulu* (8th) every year. In this *Nusabha* ceremony, each family is required to sacrifice a pig. Currently, *Sesa Pekraman Timbrah* has 789 heads of households (KK). This means that there are 789 families who are required to offer suckling pig, so that every time *Usabha*, there are 789 suckling pigs that are offered to Betari Durga (http://writeshistory.blogspot.com/2011/03/History-utuh-babi-guling. html).

The Balinese custom of consuming suckling pigs in the past cannot be separated from the blessing of offerings *(paridan or prasadam)* because many Hindu ceremonies in Bali use suckling pigs as a ceremonial ceremony, and after it is offered it must be enjoyed and grateful for as a blessing. Starting from the tradition of offerings, but in line with the development of the paradigm of cultural commodification in Balinese society, then transformed into a commercial commodity for suckling pig culinary menu, which is sold to the public every day. This is due to various influencing factors such as the development of the times, population growth, economic progress, and the ever-increasing need for food. Suckling pigs, which was originally only used for offerings at religious ceremonies or Hindu traditional ceremonies, has now become a promising commodity for commercial business, so that now suckling pigs is easy to find in various stalls, restaurants

to luxury hotel restaurants in Bali. The purpose of this research is to understand the historical traces of the use of suckling pig in the offerings of offerings (wali or bali) of Hindus in Bali and to explore the religious function of suckling pig in Hinduism so that it becomes one of Balinese specialties.

This research is also expected to help increase public interest in cultivating biological resources, especially related to pig farming so that they are still able to support the continuity of ceremonies and ceremonies as well as regionally unique culinary culture, both for their own cultural needs and for the tourism community.

2. LITERATURE REVIEW

There is a theory that is used to be the tools to solve the problem in this study, namely the theory of gastronomy and symbols. The term gastronomy first appeared two hundred years ago, in a poem written by Jacques Berchoux (1804). Gastronomy comes from the ancient Greek words gastros and nomos. Gastros means stomach or stomach and nomos means rule or law (Hjalager, 2002). Gastronomy was also put forward by Jean Anthelme and Brillat Savarin (1970) in a book published entitled *"La Physiologedu Gout"* (the physiology of taste), which said gastronomy is the pleasure of eating good quality food, a reflection of the consumption process and the way process the food. Furthermore, Ardika (2011) added that gastronomy also includes detailed knowledge of national foods and beverages from various major countries around the world. The role of gastronomy is as a basis for understanding how food and drink are used in certain situations. Fossali stated that gastronomy is the study of the interaction between culture and food, in which gastronomy also explores various cultural components where food is the center (culinary arts). Cultural and gastronomic ties are created because gastronomy is a product of cultivation from agricultural activities, so that the embodiment of the aroma, color and taste of a culinary dish can be traced to its source from nature or the area where the raw materials are produced (Barrera, 2008). Through gastronomy it is possible to build a description of similarities or differences in behavior towards food and beverage that is used in various countries and cultures (https://id.wikipedia.org/wiki/Gastronomy).In fact, knowledge about cooking is basically about finding, tasting, experiencing, researching, understanding, and writing about the sensory qualities of food preparation and human nutrition (Nurwitasari, 2015).

In previous research, Rahman stated that Bali is one of the many culinary (gastronomic) cases that are considered unique and interesting, because apart from being based on historical and cultural values, Balinese culinary repertoire also contains religious values. There is a relationship of Majapahit power to Balinese culture, especially with regard to eating habits which make pork the main meat consumption and has become a major thing among Balinese people (https://www.kompasiana.com/detikhidup/550056 a38133115318fa74a9/menelosuri-kecustoma -eat-pork-in-bali). The theory added by Ardika shows how suckling pig was originally used as a ceremonial ceremony in Bali. The description of similarities or differences in behavior towards suckling pig used in Bali is different from the culture in other countries. This causes the theory of gastronomy to be discussed because it will be used as a scalpel to solve the first problem formulation of this research. The theory of symbols (symbolic), seen from the Hindu community in Bali, is closely related to symbolic activity. Every activity, especially those related to religious events, is always accompanied by messages in symbolic form. The meaning of symbols in Hinduism is related to Hindu religious values, theology, social behavior, and symbols. The symbol is an expression to draw people closer to Him (Various

Manifestations of God). The symbols of approaching oneself are statues or *pretima* for the gods, rides for the gods or vehicles for the gods, sacred buildings or places where the gods or the holy spirits of the ancestors live. In addition, symbols can also take the form of *mantras, mudras, yantras, rerajahan,* sacred letters, as well as sacred offerings in the form of various other ceremonies (Titib, 2003).

Bali is an area where the people are dominated by Hindu. It has the characteristics of carrying out daily life and religious activities always side by side with the series of symbols mentioned above. All the symbols used have a certain meaning or significance, by understanding these meanings Hindus in Bali will develop an appreciation for these symbols. According to *Triguna*, a symbol is a condition or thing that conveys an understanding of an object. Symbol manifestations and characteristics are not only limited to physical cues, but can also take the form of the use of words, namely sound symbols that have shared meaning and are standard (Triguna, 2000). The function of symbols is to strengthen personality and morality, especially in art and design, as well as to foster a sense of togetherness, as in the process of sacralization and functioning of these symbols in Balinese Hindu indigenous people and society in general. It is very necessary to preserve and harmonize the symbols of traditions that are religious, sacred, even spiritual.

3. RESEARCH METHODS

This research on suckling pig uses descriptive analytic research, namely to obtain information related to the historical traces of suckling pig in Bali, related to its function as a means of offering in the symbol and meaning it contains and its development to become a suckling pig culinary business commodity. The research method chosen to be used is a qualitative method that focuses on observation and in-depth understanding of suckling pig itself. Literature study in the form of articles, books related to topics collected based on the results of virtual world exploration. The keywords to look for in data research, whether from articles, books or searching on the internet, about suckling pig, offerings or offerings in Bali and the sacrifices of the gods and goddesses, especially *Durga*. The data collected is then analyzed by going through three stages of the flow of activities, namely the first stage is data reduction, then the data will be published, and the final stage is obtaining conclusions from the analysis of the data presented.

4. FINDINGS AND DISCUSSION

Two specific objectives of the research were conducted, namely (1) to find out the historical traces of suckling pig in the offering tradition of Hindus in Bali; (2) knowing the religious function of suckling pig in Hinduism so that it becomes one of Balinese specialties.

4.1 Traces of Babi Guling History in Banten Tradition (Offerings)

Theoretically, local culinary in each region has a close relationship with three important factors, namely climate, natural resources, and people's culture (habits). In addition to the three factors above, there are other factors that cause the growth of a culture of eating related to historical aspects, in addition to community culture (https://www.kompasiana.com/detikhidup/550056a38133115318fa74a9/menelusuri-customs-makan-daging-pig -in Bali). According to Hindu religious experts, it is justifiable to use animals in Hindu religious ceremonies in Bali by cutting them up and making them a certain symbol to be used as ceremonies *(Manawa Dharmasastra V.42).*

In fact, the main purpose of slaughtering or slaughtering animals is to cut off the negative animal traits *(rajah and tamah)* in man himself. The use of animal sacrifices has

a symbolic meaning as a visualization of Hindu teachings, for example ducks. In the *Sarasamuscaya* book, ducks are called animals that have wisdom, the ability to distinguish between good and bad, and judge what is appropriate and not suitable for eating. Therefore, the duck is used as a symbol for *sattwa* (wisdom, truth and virtue). Unlike the chicken and pig as symbols of gunarajah (arrogance, ego) and greed (greedy). It is possible that the early use of pork as a means of ceremony was supported by the development of the *tantra* school in Indonesia and eventually also entered Bali. *Tantra* had entered Bali in the *Singasari* era in 1284 AD (https://www.facebook.com/ ResearchersSejarahbangsa/posts/history-kerajaansingosari-kerajaan-singosari-singhasari -1222-m-1293). Hooykass (1959) who has noted several tantric elements in the rituals of Hinduism practiced in Bali (as quoted by Suamba, 2009) came to the conclusion that by taking a historical and philosophical approach in which the Hindu religion which is now embraced by most Balinese people is a continuation of Hindu-Buddhist at the time of Majapahit, then these elements are also already in Java at least in the era of *Singhasari, Kediri* and *Majapahit.*

What is now called Hinduism or *Hindu Dharma* in Bali is actually a further development of the teachings of *Shiva-Buddha* which already has its own belief system, religion, ethics, philosophy, holy books, priestly institutions, holy places, culture, different from Hindu religious traditions. in other places. The teachings of *Shiva-Buddha* are the ancestral beliefs of the Javanese people in the ancient Javanese era. Currently, the teachings of *Shiva-Buddha Tantris* can no longer be found in areas in Indonesia except in Bali because these teachings were passed down to Bali (Suamba, 2009). Bali as the only area that still inherits Old Javanese Hindu culture until now can be used as a reference. Traces of *tantrayana* history that can be found in Bali until now are in the form of religious practices with *mecaru* (animal sacrifices). At the level of a large or magnificent ceremony, *mecaru* often has to be accompanied by suckling pig as the main requirement.

Figure 1. Suckling Pig as a Part of *Banten Caru*
Source: https://pinterest.com

The statement above is supported by the statement of Phalgunadi (2001), which states that animal sacrifices have actually been carried out since the ancient *Vedic* era. The animals that are used for *yadnya* or sacrifice have conditions that must be followed, in which the sacrificial animal is required to have the color that matches the God that will be offered, in addition to the color of the sacrificial animal it is also required to have the nature, and gender, and disposition of the *Deity* addressed, to be offered. This statement is supported by the description of suckling pig as a means of the rising ceremony in *Lontar Bhama Kertih* sheets (23a) and *Lontar Plalutuk Babanten.*

All lontars state that the form of offerings must be made based on a pure heart, and must not be polluted by dirt. *Lontar Tegesing Sarwa Banten* (The Meaning of All

Offerings), it says: "*Banten mapiteges pakahyunan, nga; pakahyunane sane jangkep galang*". Translation: Banten (offerings) is the fruit of thought, meaning a complete, clear thought. Realizing offerings that become guardians or bali (sacred ceremonies) must look neat, beautiful, lively, and unique, which contains the meaning of virtue, so it must start from thoughts that are clean, sincere, and pure as well. In terms of function, the *banten* will be used as a means of helping to offer a sense of love, devotion and affection for Hindus in Bali to their God (http://surekanengah.blogspot.com/ 2014/01/makna-bebantenan.html). *Banten* is believed to have three deep meanings, namely as a symbol of the human self physically and mentally, which means to symbolize various forms of God's omnipotence and also signifies the contents of this universe including one of the earth and planets in space.

The above is described in the *Yadnya Prakerti* ejection (http://bukuspiritual. blogspot.com/2016/1/makna-banten-dalam-upacara-agama-hindu.html). As a form of conveying a sign of devotion or gratitude to *Ida Sang Hyang Widhi Wasa*, Balinese people often use offerings as a tool to achieve important goals, for example asking for healing, passing exams, business success and so on to existing forces. in a holy place, in a *palinggih*, in a *nyasa* (symbol) the embodiment of a god. This method is known as the tradition of *mesesangi* or vows, which is a prayer asking for something with a promise that if it is accomplished it will present an offering accompanied by something. There are several ways of *naur sesangi* (paying vows) which are often carried out by the community after success, including: *Ngaturang* (offering) *Kiping Biu Mas* (kiping snacks filled with golden bananas), *tipat kelanan* (ketipat sekelan or six pieces), *Sanganan Kuskus Awanci* (one pot sticky rice), *Wastra* (cloth), *Tedung* (umbrella), and the most common is *Ngaturang Guling* (Rolled Pig).

Figure 2. *Banten Mesesangi*
Source: https://facebook.com

There is a temple with a unique name called *Sang Hyang Celeng* Temple with a tradition that is also unique, one of which is at the *"piodalan"* (the anniversary of the temple), where after the "piodalan" event is over, the women will take *prasadam upakara (ngelungsur)* which is given to be given to their pets, namely pigs. Suckling pigs is indeed the most important means of offering offerings given at the temple in Menyali Village, Sawan District, Buleleng Regency. The aim is none other than to honor the manifestation of *Ida Sang Hyang Widhi Wasa* in the form of a pig which resides in the *Sang Hyang Celeng* Temple.

Theoretically, *Sang Hyang Celeng* is believed to be a *Waraha Avatar*, a symbol of the avatar of Lord Vishnu who descended into the world taking the form of a *waraha* (pig) in his capacity as a protector or caretaker of his creation. The practice of the beliefs

of Menyali village to Sang Hyang Celeng is carried out by offering suckling pig on *Tumpek Kandang* which falls on Saturday Kliwon, *Ugu/Uye Wuku* or commonly known as Tumpek Boar or Tumpek Cage (safety day for livestock). The people of Menyali village really respect Sang Hyang Celeng (https://yanartha.word press.com/pura-sang-hyang-celeng/).

Figure 3. Waraha Awatara
Source: https://id.wikipedia.org/wiki/Waraha

In big ceremonies in Bali such as *ngenteg linggih* (placement of the gods) in the building of a new holy place, you have to use *bebangkit* offerings, one of which is suckling pig. The series of ceremonies in the *ngenteg linggih* which require the use of suckling pig is *memirak. Memirak* comes from the word *pirak*, which means to buy. *Memirak* is addressed abstractly to *Ida Sang Hyang Widhi Wasa*, with the intention of showing gratitude for His permission and all of His gifts for giving a piece of land. Apart from that, the *memirak* ceremony addressed to *Ida Sang Hyang Widhi Wasa* also *mepiuning* (informing) about the change in the function of the land, which may have previously been a rice field, moor, or something else, now it has turned into a temple yard. *Banten*, which is used as a tool in the ceremony of *memirak*, basically is *Suci Ageng* with its sequence and *bebangkit* with a suckling pig as a complement.

Figure 4. *Banten Bebangkit* with suckling pig
Source: https://trunajalasiddhiamertha.wordpress.com/2011/02/01/210/

After the offering of the *pemirak* is finished being prayed by the priest *(Sulinggih)*, the parts of the suckling pig, namely the slices: ears, nose (snout), legs and tail of the pig, will be broken (each cut or divided) into five, placed in five *takir* (containers). from woven banana leaves). *Takir* was previously filled with *jakan rice.* The five *takirs* are offered or offered to each motherland on the boundaries of the temple grounds, namely: the north, south, west and east boundaries (http://pastikanengah.blogspot.com/2014 /01/makna-bebantenan.html). In *Banten Bebangkit*, the god that is worshiped is *Dewi Durgha* as the creator and ruler of the *Panca Maha Bhuta* element and the great energy or *Kala* it contains.

This pig is a symbol of worship for followers of *Durga Bhairawa* because it is always synonymous with offerings related to *Tantrayana* teachings. "Because the worship of *Durga* is always synonymous with sacrificial animals *(pasu),* one of which is a pig." Meanwhile, *Shiva Siddantha* with a thick *Tantrayana* concept is very closely related to pigs. Some of the *banten* made with pork include: *tanjung Sanga, bebangkit,* skewers in the shape of the *Dewata Nawa Sanga* weapon, all of which are made from pork. Loads of pork that use entirely offered to *Bhatari Durga*, whether in any ceremony where this bendaten is used as an offering (https://hindualukta.blogspot.com/2016/02/ makna-pengguna-wan-dalam-upacara.html).

Figure 5. The Effect of Using Pork
Source: Private Documentation, 2023

The series or arrangement of meat and satay which in Balinese terms is called *Reretengan Jatah* is explained in *Lontar Tattwa Mpu Kuturan*. Gayah is a *bebanten* made by reassembling pork bones which will be offered to *Dewi Durga*, this series of satay called *Gayah* is explained in *Lontar Kadurgan.* All kinds of offerings that use processed pork can be offered to *Dewi Durga*. The symbol of *Sate Renteng* philosophically starts from a request from Lord Vishnu to kill the enemy of the gods in heaven, namely the giant Mahesasura, to the Goddess of Heaven. This is because Lord Vishnu believes that Goddess *Durga* is the only one who can subdue the giant.

Figure 6. *Renteng Satay* from pig
Source: http://kb.alitmd.com/sate-renteng-simbol-dewi-durga-begini-ceritanya/

Dewi Durga agreed to this request, but on condition that all the weapons of the gods must be surrendered to defeat *Mahesasura.* "This is a sign of the presence of sate in the form of weapons of the nine gods." made from pork. The pig is a symbol of one form of *Avatara Vishnu* in saving the world from destruction (https://www.jpnn.com/news/ sate-renteng-symbol-dewi-durga? page=2). These various forms of offerings are one of the local characteristics of Bali. All of these very Balinese forms contain very universal *Hindu Tattwa* values. These universal values should be more socialized to Hindus, so that Hindus in religion can understand universal values, not just carry out rituals. Because the essence of the ceremony in Hinduism is a means of confirming the existence of Hindu spiritual power in accordance with the sacred teachings of the *Vedas.* If the Hindu ceremony or ritual is well understood as a vehicle for spiritual power, then the *Yadnya* ceremony will not become a burden in life. However, the necessity of life is to awaken the spiritual strength that is increasingly needed by the dynamics of this ever-changing global era. (https://ngurahtirta.wordpress.com/2017/08/21/makna-tattwa-banten-pulagembal-akhir/).

4.2 The Religious Function of Babi Guling to be a Typical Balinese Culinary
The history of the existence of suckling pig as a Balinese culinary specialty today is closely related to the early history of the creation of rising offerings by the *Maha Rsi* who spread early Hinduism to Bali. The first *Maharsi* to create *banten* or bali was *Maharsi Markandeya* who in the year Saka 858 (936 AD) began to be taught to the wider Balinese community around the village of Taro, which eventually spread throughout the island of Bali. Then this tradition of making offerings was further developed and perfected by *maharsi* who came later to Bali such as *Mpu Jiwaya* in the 10th century, including the most famous of which was *Mpu Kuturan* (who first came to Bali in 1001 AD), which was later recorded in *lontar*. *Lontar* succeeded in uniting the sects in Bali into the *Siwasiddhanta* ideology in 1039 AD through the Great *Pesamuan* (gathering) of the leaders of all the sects at *Samuan Tiga* Temple, in the present Gianyar region.

The tradition of eating meat (one of which is suckling pig) was probably common place and was increasingly strengthened in the eating events of the Old Javanese people during the *Singasari* period, which was also the time when the teachings of Shiva Buddhism and the Bairawa Tantra spread to Bali. It should even be suspected that the habit of eating suckling pig originated long before *Singasari* succeeded in annexing Bali. This can be seen from the history of *Mpu Kuturan* when he united various sects in Bali. This means that before the unification of the sects there was already a *Bhairawa* sect with its *Tantrayana* teachings which had also developed rapidly in Bali. Thus, the story of

suckling pig is related to the existence of historical traces of *Banten* and some of the meanings and meanings of the *Banten Lontar* which are one of the most important elements in the practice of religious education in the daily life of Hindus in Bali.

The habit of eating pork side dishes in all its processed forms, including one of them being processed suckling pig is closely related to the blessing of *Hyang Widhi*, according to Hindu religious beliefs in Bali. With the hope that the land will always be blessed with fertility for the prosperity of all people. According to *Wiana,* that by means of Bali or offerings, Hindus in Bali help Hindus to get closer to God, to fellow human beings, and to their natural environment, on which the main strength of Hinduism in Bali rests. This power will appear if humans always maintain the harmony of these three relationships which is called *Tri Hita Karana* (harmony with God, with nature and with others). The strength that arises from harmony will be the beginning for a prosperous and happy life. It seems that it is with *Banten* that the term "Bali" is more concrete in the form of the *Upakara* which is called *Banten* (offerings as a tool).

One form of offerings that still exists today is derived from the influence of the *Bairawa* sect, which uses various types of meat *(pasu)* including one of them using a suckling pig symbol (http://bukuspiritual.blogspot.com/2016/11/makna) -banten-in-ceremony-Hindu religion.html). Thanks to the existence of this *Banten* tradition in Bali, efforts to preserve suckling pig culinary have existed from time to time, as long as Balinese people still adhere to the Hindu religion of *Shiva Siddhanta*, which has succeeded in uniting all the sects that have developed in Bali in harmony and peace until now. Nowadays, with the growing influence of world globalization with its derivative products tourism and the market economy, which are the only basic potential sources of income for the development of the Bali area, the culinary potential of suckling pig, which was originally closer to the traditions of offering offerings and *ngalap* blessing, is now easily accessible. commodified into Balinese culinary delights that are easily enjoyed by the wider community, including tourists.

The worldwide fame of suckling pig should continue to be fought for by UNESCO so that it officially becomes one of the intangible cultural heritages that will be recognized by the world. There are several Indonesian specialties that have been registered with UNESCO, namely *rendang,* fried rice, and spring rolls. *Rendang,* food from West Sumatra, has been included in the world's list of the most delicious dishes several times and has been recognized by UNESCO as an Indonesian culinary dish since 2013. Just like *rendang,* fried rice was also included in UNESCO in 2011. *Lumpia*, which is a typical Semarang, Central Java snack, is officially recognized as an Indonesian cultural heritage by UNESCO since 2014 (https://www.medcom.id/ gaya/kuliner/PNgwr19N-4-kuliner-indonesia-diakui-dunia-one of them-rendang).

5. CONCLUSION

From the explanation above, it can be concluded that the historical traces of suckling pig culinary in the Hindu tradition of *Banten* until it develops as a typical Balinese culinary business commodity which is currently rife cannot be separated from climate factors, natural resources and culture (customs). Balinese society in the past, as revealed by Rahman, in his book "Rijsttafel: Culinary Culture in Indonesia in the Colonial Period, 1870 - 1942" was published by P.T. Gramedia Pustaka Utama in 2011. It is undeniable that Balinese culture with its Hindu religion in its crystallization process cannot be separated from the influence of Old Javanese Hindu-Buddhist culture,

including the culture of eating suckling pork as a blessing from God which must be preserved.

The existence of this suckling pig eating culture has increasingly strengthened its existence in Bali with the formulation of a way of worshiping God in all its manifestations through an auxiliary facility *(Banten)* called Bali *(Wali)* by the early *Maharsi* who spread Hinduism to Bali. The arrival of the early Hindu *maharsi* spreaders to Bali is estimated to have occurred between the 8th-9th century AD to the 11th century AD. At that time, the *maharsi* who first spread Hinduism to Bali created offerings as a tool for worshiping God for Hindus in Bali. The use of Bali (Wali) as a tool *(banten)* by Hindus has an important function for tantrayana as a means of fostering a harmonious relationship between oneself and God, with the universe, and with one another, which is now known as the concept of *Tri Hita Karana.*

The use of *wali* as a means of *tantra,* which was originally only centered around the village of Taro, gradually spread to remote parts of the island, which then caused this island to be called the Island of Bali (Wali). Therefore, the last ancient Balinese king who was conquered by *Majapahit* in 1343 AD used the *title Sri Astasura Ratna Bumi Banten.* That is, His Majesty the Ruler of the Eight Kingdoms who are the Jewels of the Island of Bali *(Bumi Banten).* The use of pork as a means of offering cannot be separated from the influence of the *Bairawa* and *tantrayana* sects that were once influential in Bali, who worshiped the Goddess *Durga* as the Deva. *Dewi Durga* by *Mpu Kuturan* after successfully uniting the sects in Bali at the beginning of the 11th century was then placed in the Dalem Temple as the sacred power of Lord Shiva in the concept of *Tri Murti* based on the *Shiva Siddhanta* Understanding (Conclusion about the understanding of Lord Shiva).

Goddess Durga is known as the goddess of prosperity but at the same time contains the awesomeness of nature. Likewise, the pig as a symbol of prosperity is related to *Avatara Vishnu.* The teachings of *tantrayana* as the legitimacy of the culture of animal sacrifice *(pasu)* are in accordance with the teachings of the Old Vedas in India. It seems that the consort of the king *Dharmodayana Warmadewa* (Udayana), *Mahendradatta* (from Kediri, East Java) who holds the title *Gunapriya Dharmapatni* is very meritorious in inviting Mpu Kuturan to save Bali from destruction due to inter-sect wars, so that after her death she is also worshiped and symbolized in the statue of *Durga Mahisasuramardini* (Goddess Durga who is killing giant Mahisa), and was enshrined (enshrined) at *Bukit Darma* Temple, Kutri, Buruan, Gianyar. Since then, the worship of *Durga* has been strengthened again, one of which is reinforcing the position of culinary pork (with various preparations) as a complement to the religion of Hindus in Bali, especially during *Galungan* celebrations until now. Thus, it is very appropriate and has strong reasons for suckling pig to be claimed as part of the local Balinese culture that has existed since the ancient Balinese era, which is full of meaning in a wealth of symbols that are second to none in the world, and only exist in Bali. Because of this, all parties are obliged to continue to preserve it in order to save suckling pigs as one of the original Balinese culinary cultural heritages from the island of Bali.

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EXPLORATION OF THE 2021 SENJA DRIVE-IN VISITOR EXPERIENCE USING THE EVENT EXPERIENCE CONCEPTUAL MODEL

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Abstract

Drive-in Events are a new phenomenon in the event industry in 2020, emerging as innovations to overcome social distancing policies. The researcher was interested in exploring the experience of Drive-In Senja 2021 visitors using the event experience conceptual model, which helps add to the study of event experience and provides insight for the event industry in designing event experiences, especially Drive-In event experiences. This study uses the conceptual basis of the event experience conceptual model. Qualitative approaches and phenomenological methodologies, especially IPA (interpretative phenomenology analysis), were used to examine five informants representing three categories: couple, double date, and girls' night out. The results of data analysis found 37 emergent themes that formed 11 superordinate themes, which constructed the Drive-In Senja event experience conceptual model. The Drive-In Senja event experience conceptual model differs from the event experience conceptual model, namely a personal and social realms in a more detailed event environment. As a result, there are more superordinates in the personal realm than in the event environment, which shows the limitations of Drive-In Senja organizers in designing event environments during pandemic conditions.

Keywords: Event Experience, Drive-In Event, Experience, Drive-In Senja, Interpretative Phenomenology Analysis

1. INTRODUCTION

The tourism industry and the creative economy are the mainstays of the country's foreign exchange, contributing to GDP (Gross Domestic Product) and employment that continues to increase yearly. Although, based on BPS data, in 2010, the tourism industry absorbed only 7.44 million workers (about 6.88% of the total national workforce), within nine years, the number of workers in the tourism sector increased to 13 million workers. They contributed 10.28% of national workers (Ministry of Tourism and Creative Economy, 2020).

The event industry, including the tourism and creative economy sectors, has suffered the worst due to the Covid-19 pandemic (coronavirus disease 2019). To fight the

Covid-19 pandemic, the government has implemented Large-Scale Social Restrictions (PSBB) and physical distancing-regulated in Government Regulation 21 of 2020. Based on Minister of Health Regulation (Permenkes) Number 9 of 2020, PSBB is restrictions on certain activities of residents in an area suspected of being infected with coronavirus disease 2019 (Covid-19) in such a way as to prevent the possibility of its spread (JDHI BPK RI Regulation Database, 2020). Since the Large-Scale Social Restrictions (PSBB) in April 2020, all events have been postponed or canceled due to crowd restrictions in some places. The Event Industry Council (Ivendo) also noted that around 96.43 percent of events in 2020 in 17 provinces had to be postponed, and another 84.20 percent were canceled (Indonesian Event Industry Council, 2020).

Even so, the event industry must continue and adapt to the new normal. The Covid-19 pandemic has forced event organizers to adapt and innovate so they can design and present experiences within limitations. It cannot be denied that events have become a lifestyle and a necessity for the community, especially young people who live in urban areas. As a result, 218 tourism and cultural events were held in 2019 (DKI Jakarta Provincial Tourism and Culture Office, 2019). This unfavorable condition for the event industry has even become a space for innovation for event activists. Drive-In events are a new phenomenon in the event industry in 2020, emerging as an innovation to overcome social distancing policies due to the COVID-19 pandemic, resulting in many events being postponed and failing.

Drive-In event has the advantage of reducing physical contact during the event, thereby reducing the risk of transmission of COVID-19 among visitors. Some drive-in events that have become the main attraction for this research include Drive-In Paris Fashion Week, Drive-In Fashion Show (Praha Fashion Week), Stardust Drive-In Theatre, The Parking Lot Social, and Stranger Things Drive-In Experience in several countries in Europe. In Indonesia, especially Jakarta, drive-in events have emerged, but the types are still limited namely drive-in cinemas and concerts. Drive-In Senja is one example of a successful drive-in event innovation. Since it was first held in August 2020 in South Tangerang, Drive-in Senja has received high enthusiasm from the community, so it has become a regular event. As of April 2021, it has been held in South Tangerang, Surabaya, Bali, and Bandung. Ashram Shahrivar, Co-Founder of Senja Drive-in, said this cinema carries the concept of watching in a car that used to exist in the US. "We formed because there was a saturation and trying to make something new during the pandemic. We are trying to make it a safe and comfortable event for the Indonesian people," said Ashram to Kompas.com Thursday (13/8/2020).

With the concept of watching from inside the car, the Drive-In Senja event is safe to visit during a pandemic. Not only showing movies, but Drive-In Senja also features cosplayers which add to the excitement of visitors while watching movies. Cosplayers with characters such as zombies, pennywise, and *kuntilanak* adapted to the films currently being shown. Cosplayers are only available in the special edition of Drive-In Senja with the theme "Scarlet Night," which shows horror genre films. Cosplayers come to the visitors in the car to give a tense sensation while watching a horror movie.

Thus, creating an atmosphere is crucial for creating a positive visitor experience (Gibson & Connell, 2011). Many visitors provide reviews about the excitement of their experience watching Drive-In Senja on various social media platforms such as Instagram, TikTok, and YouTube, so the experience of watching Drive-In Senja is interesting for further research. The well-known Senja Drive-In phenomenon among young people is the main attraction for researchers to research the drive-in event experience of Senja

Drive-In visitors. Research on event experience is needed so that the characteristics makes the experience more meaningful. It also can be better understood so that event elements and activities are designed and utilized effectively to increase the impact of the event experience (Ziakas & Boukas, 2014).

Previous research on event experience by Geus et.al. (2016) produced an event experience conceptual model developed into an event experience scale to measure visitor experience. Inspired by previous past research, the researcher wants to explore event experiences, especially event experiences at Senja Drive-in. Research on event experience is helpful to add to the study of event experience and provide insight for the event industry in designing event experiences, especially drive-in event experiences.

2. LITERATURE REVIEW
2.1 Events

Events are often conceptualized as a "special" type of experience that is unique and a precious time and is often seen as an event that is enjoyed as special moments to be treasured (Gleick & Heberger, 2014). Events give visitors a unique perspective and opportunity to get involved with a collective experience guaranteed to be a novelty because it rarely happens and the times are different (Tassiopoulos & Johnson, 2009). From a marketing perspective, (Wood, 2009) defines events as "live events with visitors," the reason that if someone is present at an event, "then the message or experience is being shared, transmitted, generated and, therefore, all events could potentially communicate something."

In the academic field devoted to creating knowledge and theory about planned events, namely event studies, events called with the term planned event because of the series of activities that provide experience for those visitors is designed, designed, and planned by event designers (Getz, 2022). Event designers want visitors to get the best experience if it has been designed (Getz, 2022). Therefore, events related to the human experience of attending a planned event are essential in the experience industry.

2.2 Experience

Research in philosophy and psychology makes essential contributions to understanding experience; for example, (Hoyer et al., 2020) emphasizes that experience is the subjective reality of each individual. Furthermore, (Zarantonello & Schmitt, 2023) argue that experience occurs due to external stimuli, and research by (Gonzalez et al., 2022) which explains that various experiences can be distinguished and measured empirically.

Experience is described as interactive sensations triggered by a product, service, or events that affect physical and cognitive levels over some time specific (Taves & Asprem, 2017). Research on experience continues to grow. It started in the early 2000s involving a study about the extraordinary experience by Pine and Gilmore and then followed by Mair and Weber (2019) which resulted in the concept of "The experience in the development of research experience in various fields and perspectives, making the definition of various experiences". Subsequently, more continuous studies were conducted such as the topic of peakstarting (Godovykh & Tasci, 2020) and peak experience (Amankwah-Amoah et al., 2021).

Experience is one of the leading research interests and has many calls for understanding this more in the context of hospitality, tourism, and events (Wood, 2009). Research on experience becomes a research interest. It is mainly because (Manners et al.,

2014) define and manage experience attendees are now an essential factor in the event's success.

3. RESEARCH METHODS

The methodology used in this study is a qualitative approach focusing on the Interpretative Phenomenological Analysis (IPA) approach. This methodology was chosen based on literature by Moustakas (1994) which said that phenomenological researchers focused on describing what all informants felt and experienced while experiencing the phenomenon. 'Phenomenology' is a method used to simultaneously study people's consciousness and behavior (Moustakas, 1994). The choice to use the scientific method in research is because the scientific approach can provide opportunities for new and novice researchers to explore, in more detail, the 'life experiences' of research informants (Smith, 2009).

In this study, the researcher aims to explore the experience of Drive-In Senja visitors. The IPA method allows several individuals (informants) who experience similar events to tell their stories without distortion or being forced. The researcher interviewed five informants who visited Senja Drive-In with the theme Scary Night in April, representing three categories: girls' night out, couples, and double dates for diversity in this study. The process for conducting data analysis in IPA is carried out in several stages. The first stage is reading and re-reading. At this stage, the researcher processes the data (interview results) into a transcript.

The second stage is initially noted by giving exploratory comments. After giving exploratory comments, the next step is developing emergent themes. In this step, the researcher creates a theme based on the results of previous exploratory comments, which are then narrowed down again to become superordinate themes. At this stage, similar themes are combined, and some emerging themes can be eliminated (Smith, 2009). Determining the requirements for superordinate themes requires at least three subordinate themes consisting of at least three keywords or direct quotations from informants (Smith, 2009).

4. RESULTS AND DISCUSSION

Before conducting the interviews, a pretest was carried out to ensure informants could understand and answer the questions asked. The following are the results of the pretest that was conducted on April 15, 2021, via zoom meeting:
a. Have a light discussion breaking the ice before proceeding to the core question.
b. Informants can understand questions well.
c. The informant's answers follow the questions asked filed.
d. The interview can be continued.

After doing the pretest, the researcher decided to interview informants who only visited the Senja Drive-In in April. Therefore, informants in the pretest can answer the questions asked by researchers. Still, much information cannot be explored further because informants did not clearly remember the experience they felt. After all, the interview time with the duration of the informant visited the Senja Drive-In was sufficient.

The purpose of this research is to explore visitor experience. The Senja Alam Sutera Drive-In uses the Event Experience concept. First, the researcher understands the experience of informants at Drive-In Senja based on the event experience conceptual model developed by Geus et al. (2016), which is divided into three parts consisting of condition, core, and outcomes. From an understanding of the previous conceptual model,

researchers adapt and interpret then produce a conceptual model, especially for the drive-in event experience. It is found that there are 11 superordinates themes and 43 emergent themes in the drive-in event experience concept model.

The results of data analysis in the condition section show emergent themes of distinctiveness, novelty, and co-presence. It forms superordinate themes and extraordinary conditions—unusual conditions (not as usual) found. There are unusual things that happened in the context of this study, namely the newly emerging drive-in event during the Covid-19 pandemic. There are regulations such as events that cannot be organized and regulation of Large-Scale Restrictions (PSBB). Thus, drive-in events be an option because, with the concept, visitors are only allowed to be in the car, so it is safe to organize during a pandemic situation because visitors do not make contact or direct interaction with other visitors. The results of the interpretation of each informant's statements from the interview transcripts resulted in 11 superordinate themes of the experience of watching Drive-In Senja.

In the core section, the results of data analysis show superordinate and emergent themes appear the most in this section. Same as in the previous research model, there were two parts, namely the personal realm and event environment, where the visitor's event experience is modified by the level of involvement and attachment of these two things. In the personal realm, research found a new superordinate: intrinsic motivation, extrinsic motivation, emotional expression, and immersion. In the research model, there was previously motivation, but in this study, the researchers divided motivation into two parts, namely intrinsic and extrinsic. The superordinate themes of emotional expression are formed from six emergent themes: excitement, fun, happiness, surprise, disappointment, and frustration. This matter shows that emotion or feeling is an essential element in event experience, both positive and negative feelings. In addition, because of intimate moments and connections with others, so they lose track of time and feel time passing faster.

Drive-In Senja offers a viewing experience from a car, thus making the viewing experience different from watching in a cinema or theatre. Although there are restrictions on interaction between visitors, interaction is limited and only occurs in each car visitor. Drive-In Senja offers two capacity ticket types: tickets for two people and four people. Analysis results show that even though the interaction is limited, the interaction still occurs. Interaction is related to the atmosphere and feelings experienced by the informant. Therefore, interaction can create and build a supportive atmosphere informant's experience when watching Senja Drive-In.

In the event environment, four superordinate themes are found: online social interaction, on-site social interaction, physical environment, and service/product environment. In the past literatures, there are aspects of social events in the event environment; in this study, the researchers found that social interaction can be divided into two more specific parts: online social interaction and on-site social interaction. The results of the study found that interaction does not only occur when the event takes place. Interaction also occurs online through social media, namely social media action, social media interaction, social media influence, and social media impressions. Then on, on-site social interaction only found two emergent themes: prank and ghost cosplay attraction. It is not very superordinate on-site social interaction felt by informants. The reason is that the Covid-19 pandemic restricts visitors from interacting with other visitors, so informants can only interact with friends in the same car. Therefore, two were found to be superordinate, and the informant felt less. It is because there were only two emergent

themes for each superordinate: physical environment and services/products. So, it can be concluded that the informant does not dominantly feel the environment at the Senja Drive-In event experience.

Furthermore, the superordinates are grouped based on the interrelationships. It comes between themes based on the event experience conceptual model (Geus et al., 2016). That divides the core event experience into the personal realm, event experience, and event environment. This grouping is helpful to make it easier for researchers to adapt the conceptual model to the Drive-In Senja event experience conceptual model.

Table 1. Superordinate Themes

The results of the findings of the superordinate themes are used to create a Drive-In Event Experience conceptual model adapted from the event experience conceptual model (Geus et al., 2016). The event experience conceptual model is divided into three parts, namely conditions, core, and outcomes. The superordinate theme will be grouped based on these three parts to facilitate the creation of the Drive-In Event Experience conceptual model. The naming of superordinate themes refers to the themes or points in the event experience conceptual model (Geus et al., 2016).

Figure 1. Event Experience Conceptual Model.
Source: Conceptualisation and Operationalisation of Event and Festival Experiences:
Creation of an Event Experience Scale, 2015

Drive-In Senja, the event experience conceptual model is the extension from the event experience conceptual model; namely, a division of motivation into a more detailed personal realm and social in the event environment (Wood, 2009). There are more superordinates in the personal realm than in the event environment (Manners, Saayman, Kruger, 2014) which shows the limitations of Drive-In Senja organizers in designing event environments during pandemic conditions. The following is the Drive-In Event Experience conceptual model, adapted from the conceptual model of event experience (Geus, Richards, Toepoel, 2016).
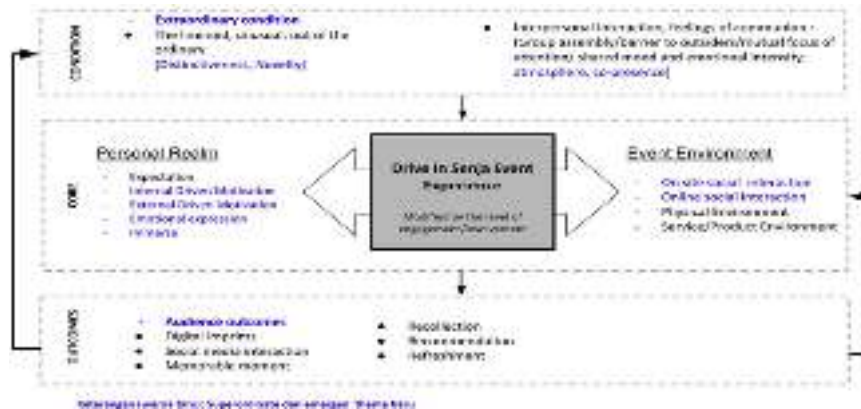

Figure 2. Drive-in Senja Event Experience Conceptual Model

5. CONCLUSION

This research produced a conceptual model of event experience, especially the drive-in event experience. This conceptual model was developed from the conceptual model of the event experience by Geus, Richards, Toepoel (2016) (Geus et al., 2016). Based on the research results, several suggestions from researchers for parties who can benefit from this research, namely as a recommendation for Drive-in event organizers. It is recommended to use the conceptual drive-in event model as a reference for designing the visitor experience by paying attention to each superordinate and subordinate of the research results in this.

It is hoped that the drive-in event organizer can deal with the physical and social aspects of the event environment, which has become very limited due to the conditions of the Covid-19 pandemic. Then as a recommendation for further research. Subsequent research can be conducted on different types of drive-in events, for example, drive-in concerts, drive-in fashion shows, or drive-in comedy shows to add to research studies on the drive-in event experience. Thus, they can contribute to creating a conceptual drive-in model. in event experience by conducting research with different categories of informants, such as families, to gain insight into differences in experiences based on informant categories. It is hoped that future research informants will be more heterogeneous regarding age.

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THE INFLUENCE OF MOTIVATION ON CUSTOMER SATISFACTION CONCERT MUSIC THE B-ZONE IN JAKARTA

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Abstract

This research aims to identify how someone finally decides to go to a music concert by looking at an analysis between Motivation and Customer Satisfaction Concert Music The B-Zone in Jakarta. The B-Zone is a world tour concert by South Korean boy group, The Boyz, held in Jakarta. Visitors to The B-Zone Jakarta are the population of this study using quantitative methods and a sample of 100 respondents. The analysis technique for the data obtained was processed using application SPSS version 23. Based on the results of this study on Correlation Test, Motivation and Customer Satisfaction has a value 0.439 or 43,9% which states that X and Y are significant because 0.00 < 0.05 and is positive and correlated. According to research result, Motivation affect Customer Satisfaction. The conclusion of this research, concert music that motivation influences customer satisfaction, this concert shows that someone who comes to see a music concert is motivated to enjoy it and meet their favorite idol.

Keywords: Concert Music, The Boyz, Motivation, Customer Satisfaction

1. INTRODUCTION

During the event, many event organizers held music concerts in Indonesia, which brought singers from local and foreign singers. This is proven because of the existence of music in Indonesia which is much loved by the public with increasing enthusiasm to come and watch the music concerts of their favorite singers. Music according to Wallin, Merker, and Brown (2000) in (Shaleha, 2019) argues that music is one of the oldest forms of cultural transmission found in various forms of various cultures from time to time. Music is currently one that many people like from various ages from young to old. This is because music has many types of music such as Pop, Metal, Rock, Jazz, RnB, and so on. Currently, there is a new type of music originating from South Korea, namely K-Pop (Korean Pop). People in Indonesia from various age are likes a K-Pop music from boy groups and girl groups from South Korea because of their interest and the Korean Wave.

Jin (2016) in (Rinata & Dewi, 2019) said that the popularity of Korean Wave only developed in East Asian countries which later became popular throughout the world including in Indonesia. The spread of Korean Wave has spread to teenage age because the preference for the type of K-Pop music. In the 1930s, K-Pop music first appeared due

to the entry of Japanese Pop music which also influenced the early elements of Korean Pop music (Simbar, 2016) in (Ri'aeni et al., 2019).

The phenomenon of Korean Wave trend which is much loved by teenagers and adults. Due to the ease of access the internet network which makes it easier for someone to find the information needed. The trend Korean Wave in Indonesia is now spread to teenagers and adults. A preference for the type of K-Pop music that makes someone search for information related to their favorite idol via the internet and then have an interest in becoming a fan (fandom) from various boy groups and girl groups.

A fan is someone who likes something enthusiastically and collectively from a group of fans that form a fan group (fandom). Fandoms are used by fans to find information about their favorite idols and make it a place to communicate with groups of people who share the same interests (Mihardja & Paramita, 2019).

In Indonesia, there are lots of music concert events organized by event organizers or promoters that bring in domestic or foreign singers. Many foreign singers have held music concerts in Indonesia, including boy group and girl group from South Korea. According to Weber (2004) in (Hidayatullah, 2021) defines Music Concerts as classy entertainment and shapes people's tastes. With a fondness for music and an interest in wanting to come to visit music concerts, lots of music concerts are being held in Indonesia. Quoted from the page voi.id (Santosa, 2019) Deep Purple is one of the singers who held their concert tour in Indonesia in 1976 which succeeded in bringing an audience of 150.000 who attended the Senayan Stadium (Gelora Bung Karno Stadium).

THE BOYZ is a South Korea boy group manage under IST Entertainment agency which was formed in 2017 with eleven members consisting of Sangyeon, Jacob, Younghoon, Hyunjae, Juyeon, Kevin, New, Q, Ju Haknyeon, Sunwoo, and Eric. THE BOYZ started their debut career industry with the lead single "Boy" on their EP album "THE BOYZ ALBUM [THE FIRST]". THE BOYZ success in their industry has finally begun to attract fans from all over the world, especially in Indonesia. Then THE BOYZ has their fandom name (fans), namely "THE B" in Korean pronunciation, namely "더비" (Deo Bi).

THE BOYZ announced the first world tour concert in 2022 "THE BOYZ WORLD TOUR: THE B-ZONE" which has been successfully held in other countries such as South Korea (Seoul), Europe, the United States and Asia including Jakarta. The B-Zone in Jakarta concert was successfully held on July 11 2022 which was located at Tennis Indoor Stadium Senayan Jakarta. The B-Zone music concert in Jakarta was successfully held which was attended by around 3,300 visitors.

2. LITERATURE REVIEW
2.1 Motivation

According to Joseph (2015) in (Maranisya, 2021) defines that Motivation is a driving force of a person in achieving a goal. While according to Sharpley (1994) and Wahab in (Fitriana et al., 2020) that Motivation is something that underlies tourism studies about tourists' motivation by having a process in a tourist trip, where this motivation is often not fully realized by tourists.

Motivation according to Crompton and McKay (1997) in (Alkhair & Budiman, 2019) investigated that there are several types of motivation in attending music festivals or concerts in general divided into several types of events. There are 31 types of components which are divided into six categories: (1) cultural exploration, (2) event

renewal, (3) restoration to initial conditions, (4) familiar group socialization, (5) internal socialization, (6) not alone.

In this study, visitors who come to music concerts have a basic desire for motivation for inner satisfaction and the desire to meet their favorite singers which is supported by the desire to listen to music directly and also experience of watching event concert. This is based on aspects that support the theory of motivation.

According to McIntosh in (Azhar Melati Putri & Nurhidayati, 2018), Mayo and Jarvis examine the grouping of motivation which is divided into four parts, as follows:

a. Physical or Physiological Motivation

Motivation as a physical rest or restore the situation by resting, relaxing, and recreation as the purpose of entertainment that makes the body better.

b. Cultural Motivation

Motivation as a goal will be the desire to know other things such as culture, traditional, art, and others.

c. Social or Interpersonal Motivation

Motivation that has a desire to meet new people, escape from everyday activities, and create new friendships.

d. Fantasy or Status and Prestige Motivation

Motivation that arises with a person's need for recognition, attention, and appreciation. And fantasy as a goal for someone to escape from everyday activities.

2.2 Customer Satisfaction

Customer Satisfaction according to Kottler (2014) in (Ulhaq et al., 2021) means that visitor satisfaction is a person's level of satisfaction and compares perceived performance (results) compared to expectations. While according to Barness in (Demolingo & Sriwulandari, 2022) defines that satisfaction is a response to the fulfillment of wants and needs. This has to do with special forms of stuff and services that can provide satisfaction in accordance with expectations.

Customer Satisfaction according to Sugiarty, Teti, and Ali Fikri (2021) in (Arlinda & Sulistyowati, 2021) explained that various levels of visitor satisfaction can affect the quantity of tourists visiting, which makes it one of the supporting factors of visitor satisfaction.

According to Minor et., al, Bitnet, and Prahalad in (Adiatma et al., 2016) mentioned that there are six factors of customer satisfaction in live musical performance, such as:

a. Musical Ability, on musical ability, it explains that there is a musical ability that reflects a combination of the ability shown by the singer and creativity while on stage.

b. Musician Appearance, the musician appearance describes the appearance of a singer in physical appearance, clothing, movement.

c. Sound, on sound that has good quality by producing the volume of the sound produced from the singer.

d. Facilities, these facilities are supporting facilities such as parking facilities, room temperature, visitor density, size, and others.

e. Stage, this stage is a scope area around the stage which includes stage lighting and decorations.

f. Audience Interaction, in this audience interaction section, which means the interaction of the audience with a singer as a form of audience enthusiasm from experience and social compatibility in the familiarity of the song and the interpretation of the song.

3. RESEARCH METHODOLOGY

The research method used is a quantitative research method by looking at the phenomena that occur. Quantitative research is a research method based on the philosophy of positivism, and is used to examine certain populations or samples, and sampling techniques are generally carried out randomly, data collection uses research instruments, data analysis is quantitative or statistical in nature with the aim of testing hypotheses that are has been established (Sugiyono, 2019).

Based on the theoretical framework in figure 1, it is an analysis that leads to a discussion of motivation and customer satisfaction at concert music The B-Zone in Jakarta by knowing the motivation in watch a music concert that leads to event theory.

Figure 1. Theoretical Framework

H_0 = Motivation does not affect the customer satisfaction concert music The B-Zone in Jakarta.
H_1 = Motivation influences the customer satisfaction concert music The B-Zone in Jakarta.

In this research the variable method used is Motivation and Customer Satisfaction. In Motivation method in the form of Tourist Motivation and Customer Satisfaction method in the form of Live Performance.

The research method used is a technique of distributing questionnaires using purposive sampling techniques. The population used in this research was respondents to visitors concert music The B-Zone in Jakarta by taking a sample of respondents.

In taking the data sample used is Slovin formula because the sample is used for basic calculations on the questionnaire. The Slovin formula used to determine the questionnaire is:

$$n = \frac{N}{1 + Ne^2}$$

Information:

n = sample size / number of respondents
N = population size
e = the percentage of leeway for accuracy of sampling errors that can still be tolerated

The results:
$$n = \frac{3.300}{1 + 3.300(0,01)^2}$$

$$n = \frac{3.300}{1 + 0,3300}$$

$$n = \frac{3.300}{0,03310}$$

$$n = 99,69 = 100$$

The results from the calculation of the Slovin formula is 99.69 which is then rounded up to 100.

4. RESULT AND DISCUSSION

4.1 Result

Based on the results of data collection obtained by 100 respondents from visitor concert music The B-Zone in Jakarta:

Table 1. Demographic Characteristics

Gender	Frequency	Percent
Male	8	8%
Female	92	92%
Total	100	100%

Source: Data Processed (2023)

Based on data processing the results of questionnaire data table above explains the sample obtained as many as 100 respondents visitors concert music The B-Zone in Jakarta and on the results of this data demographic characteristics of the table above stated that the number of visitors who came to the music concert are women who attend the concert.

Table 2. Demographic Age

Age	Frequency	Percent
15 – 20 years old	14	14%
21 – 25 years old	69	69%
26 – 30 years old	17	17%
>30 years old	0	0%
Total	100	100%

Source: Data Processed (2023)

The results of processing the questionnaire data in the table above are the results by age category of visitor concert music The B-Zone in Jakarta.

Table 3. Validity Test

Variable	Statement	r-statistic	r-table
Motivation (X)	X.1	0.553	0.195
	X.2	0.575	0.195
	X.3	0.591	0.195
	X.4	0.581	0.195
	X.5	0.730	0.195
	X.6	0.695	0.195
	X.7	0.520	0.195
	X.8	0.645	0.195
	X.9	0.490	0.195
	X.10	0.339	0.195
Customer Satisfaction (Y)	Y.1	0.472	0.195
	Y.2	0.483	0.195
	Y.3	0.557	0.195
	Y.4	0.617	0.195
	Y.5	0.653	0.195
	Y.6	0.507	0.195
	Y.7	0.507	0.195
	Y.8	0.675	0.195
	Y.9	0.732	0.195
	Y.10	0.485	0.195

Source: Data Processed (2023)

Based on the table above, it explains that Validity Test method on the independent variable (X) and the bond variable (Y) based on the questions and statements states that the data results from rstatistic > rtable are said to be valid because > 0.195.

Table 4. Reliability Test

Variable	Statement	Cronbach's Alpha	Alpha Value
Motivation	X	0.765	0.60
Customer Satisfaction	Y	0.760	0.60

Source: Data Processed (2023)

In the table above, the Reliability Test used is reliable because Cronbach Alpha > 0.60. The results of data processing on these variables become reliable.
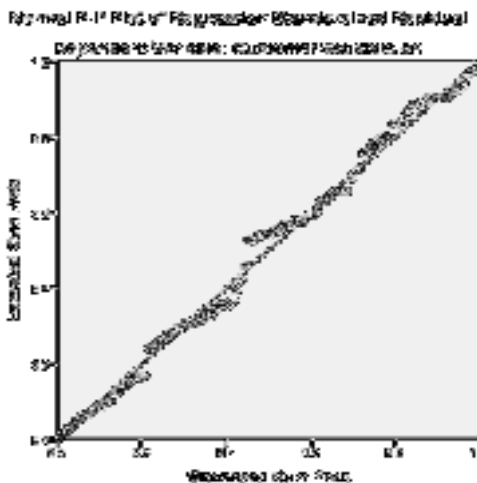

Figure 2. Normally Test
Source: Data Processed (2023)

The results of the picture above state that the probability plot on the diagonal line has an increasing distribution and the regression results produce normal assumption values.

Table 5. Coefficient Test
Correlation

		Motivation	Customer Satisfaction
Motivation	Pearson Correlation	1	,439**
	Sig. (2-tailed)		,000
	N	100	100
Customer Satisfaction	Pearson Correlation	,439**	1
	Sig. (2-tailed)	,000	
	N	100	100
**. Correlation is significant at the 0.01 level (2-tailed).			

Source: Data processed (2023)

The results of processing the Correlation Test data in the table above explain that X has a value of 0.439 and Y has a value of 0.439. So it can be said that X and Y are significant because < 0.05 and correlated. And the relationship between variables X and Y is positive and enters the correlation value with a fairly strong relationship.

Table 6. Determination Coefficient
Model Summary

Model	R	R Square	Adjust R Square	Std. Error of the Estimate
1	,439^a	,192	,184	3,325
a. Predictors: (Constant), Motivation				

Source: Data Processed (2023)

4.2 Discussion

The results of the discussion state that the indicators used in this study in the forms of motivation and customer satisfaction have a relationship that influences simultaneously and the literature used on visitor motivation and satisfaction has a dominating factor in this study. The overall results in processing this data state that motivation dominates a person to finally decide to come to a music concert. The average effect has a high significance value in the presence of a motivational goal. Customer satisfaction has an influence because of one's assessment as a business goal in providing the level of satisfaction given to the satisfaction of the music concert event being held. This happens because it has a positive value impact on motivation on customer satisfaction.

5. CONCLUSION

Based on the results of this study, it is explained that motivation has a positive and significant influence on customer satisfaction. This is expressed by having an influence of 0.439 or 43.9%. Visitor concert music The B-Zone in Jakarta were satisfied and happy with the music concert being held. With the desire on the basis of motivation to come and visit music concerts, it has a positive effect on the desire to meet the idol but also on the desire for the same preferences as other people. In customer satisfaction, customer are satisfied with the facilities at a music concert in terms of stage decoration, stage layout, sound quality, and others.

The results of this study have a significant influence on the independent variable and the dependent variable. The motivation variable has an influence on the variable customer satisfaction. Due to the presence of factors that support the theories that strengthen the hypothesis in this study. Suggestions that can be given in this study are related to motivation and customer satisfaction, efforts to prioritize visitor satisfaction at music concert events as an effort to provide quality service facilities and the comfort of visitors who come to watch music concerts. With this research as a goal for hope in maintaining and improving the quality of service at the facilities as a goal to provide satisfaction to the end of the music concert.

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THE ROLE OF NGO IN ECOTOURISM DEVELOPMENT IN THE BUKIT LAWANG TOURISM VILLAGE PLANTATION, NORTH SUMATRA

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Abstract

This study examines and analyzes the participation of NGOs in tourism development in Bukit Lawang Tourism Village Plantation. This study used a descriptive-qualitative method with data collection tools in the form of observation and interview. The results of this study describe that the role of NGOs in developing ecotourism in Bukit Lawang has been carried out by Project Wings by carrying out activities that have succeeded in collecting 325 kg of waste. The Kelas Hijau Institute has also conducted weekly class activities which are held every week for around 60 to 100 local children or classes about the environment and English education for children aged 5 to 12 years. At the Environmental Center stage, they have a contribution in providing information and building cooperation with community protection in efforts to conserve and manage the environment wisely as well as advocating for environmental preservation. The success of the role of NGOs in tourism development is also influenced by the appropriate expertise in terms of quality, honesty and consistency of each party involved.

Keywords: Bukit Lawang, Ecotourism, Non-Governmental Organizations

1. INTRODUCTION

Ecotourism is tourism activity that is responsible for the welfare of local people and environmental protection. Ecotourism can provide many benefits, one of which is as a source of funding for protected areas, protection of protected areas, alternative livelihoods for local communities, options for promoting conservation, and promoting special conservation efforts. Ecotourism was originally only carried out by nature-loving tourists who wanted to preserve tourist destinations, culture and people's welfare. In its development, ecotourism has several dimensions, namely education, community empowerment, economic improvement and conservation efforts. One of the ecotourism locations in North Sumatra is the Bukit Lawang Tourism Village Plantation.

The management of ecotourism in Bukit Lawang is carried out not only by the local government, but also by local communities or non-governmental organizations aiming to develop and realize ecotourism in the plantations of Bukit Lawang Tourism Village. I'm here. It is of course the responsibility of all destination development actors (governments, tourism operators, communities) to improve services for tourists.

The role of the community there is still not optimal, the community around tourist destinations actually has great potential, especially with regard to preserving the existence of these tourist destinations. The active involvement of the community clearly brings good value to the government, the private sector and the community itself. Marrying the concept of community-based ecotourism and tourism gave birth to the concept of community-based ecotourism. The community-based ecotourism pattern is an ecotourism development pattern that supports and allows full involvement by the local community in planning, implementing, and managing ecotourism businesses and all the benefits they derive (Suta & Mahagangga, 2018).

The existence of a community-based ecotourism pattern does not mean that the community is running its own ecotourism business. must be considered. For this reason, stakeholder engagement is expected to build networks and operate successful partnerships according to their respective roles and expertise, starting at community, community, government, business and NGO levels (Tisnawati et al., 2019). The role of the community as an NGO basically follows he follows three principles (1) environmental sustainability; (2) socio-cultural continuity. (3) economic sustainability for current and future generations (Anom, 2010). Based on the explanation above, this research was conducted with the aim of studying and analyzing the participation of NGOs in the development of tourism in the Bukit Lawang tourism village plantation.

2. LITERATURE REVIEW
2.1 NGO (Non-Government Organization)

According to Law No. 17 of 2013 article 1 paragraph 1, Non-Governmental Organizations or NGOs are organizations founded and formed by the community voluntarily on the basis of similar aspirations, desires, needs, interests, activities and goals to participate in development in order to achieve goals of the Unitary State of the Republic of Indonesia (NKRI) based on Pancasila. Meanwhile, according to (Praja, 2009) an NGO is an organization founded by individuals or groups of people who voluntarily provide services to the general public without aiming to gain profit from their activities. Changes in the government system in Indonesia from a centralized government system to a decentralized government system.

NGOs were originally a specific functional position that carried out the task of community mobilization and focused on community mobilization. The task of mobilizing self-help communities is carried out to strengthen the development of overseas communities, starting from investment to transfers to local governments and development into unique tourist villages. Of course, its development has had a big impact on the community and the role of NGOs, because NGOs have an important role as a mobilizer of community self-help in the implementation of self-help activities, which include preparing community mobilization and release programs. and assessment of community mobilization. The necessary community development is to empower local communities to become more familiar with and understand the problems in their area, and find the right solution to overcome these problems (Phillips & Pittman, 2008). NGOs are institutions that are not subject to state control, as well as non-profit and non-criminal organizations that focus on social environmental interests. Other institutions that can be classified as NGOs are non-religious and non-military organizations. Law No.17 of 2013 article 6 states that NGOs function as a means of:

a. Channeling activities aligned with member interests and organizational goals
b. Mentoring and developing members to achieve organizational goals
c. Channel Community Efforts
d. Community Authorization
e. Enhancing social services

f. Community Participation to Maintain, Maintain and Strengthen National Unity and Unity

g. Preservation and maintenance of norms, values and ethics in society, nation and national life.

According to (Karsidi, 2002) the role of NGOs is divided into 2 types, namely:

a. Macro Role In regional autonomy, the macro role that can be played by NGOs is trying to maintain independence and develop organizational independence. This role can be carried out by:
    -   Re-establishing independent institutions at various regional levels
    -   Trying to develop a working mechanism that leads to the control function of government activities
    -   Dissemination (dissemination) various information that is still a problem faced

b. The Micro Role The micro role that can be played by NGOs in the era of regional autonomy is facilitating poor community groups in developing capabilities, solving problems, and managing the surrounding resources towards local economic independence. This role can be carried out by:
    -   Develop competitiveness
    -   Help people's economic actors break away from isolation, namely by entering the market network
    -   Develop institutional independence

2.2 Ecotourism

The concept of ecotourism is a responsible natural tourism trip by conserving the environment and improving the welfare of local communities (The International Ecotourism Society (TIES) in (Arida, 2009). (Dowling & Stephen, 2002), in (Hill & Gale, 2009) states that ecotourism can be seen based on its connection with the 5 core elements, which are natural, ecologically sustainable, educational in nature, benefit local communities, and create tourist satisfaction. According to Page and Ross (2002), ecotourism consists of three main principles, namely; conservation principles, community participation principles and economic principles. The explanation of ecotourism principles is as follows.

a. Principles of Conservation means concern, responsibility and commitment to the protection of the natural and cultural environment, the implementation of responsible business principles and the sustainable economy. The principle of conservation of nature is concern, responsibility and commitment to the protection and development of nature according to ecological principles, and the principle of cultural conservation is sensitivity to and respect for the socio-cultural values and religious traditions of local communities.

b. The principle of community participation is the planning and development of ecotourism, which should involve local communities in the best possible way.

c. Economic Principles Ecotourism development is efficient by regulating natural resources so that sustainable use can support future generations.

Research by (Tanaya & Rudiarto, 2014) states that overall, the potential for community-based ecotourism has not contributed optimally to rural development in the Rawa Pening area, so that rural development in ecotourism areas needs to be integrated, so that rural development in the tourism sector in the Rawa Pening area has sustainability (sustainable development).

2.3 Plantation Village

The system in managing smallholder plantations cannot be separated from the role of the government which can shape its legitimacy. This role can be reviewed from:

a. Government focus. The government's focus can be noted from its goals and orientation in managing forests. This focus can be in the form of a focus on conservation, economic activity, or collaboration of conservation and economic activity.

b. Facilitate. The role of the government facilitator can be seen from the ability to provide community plantation inputs and equipment.

c. Regulation. The role of government regulators is also important so that it is considered very crucial to be identified. Government regulations can also be reviewed from the level of norms. Internalization level norms can be assessed by using the level of institutionalized norms based on the strength or weakness of the ties that these norms have.

d. Supervision. Social control aims to achieve harmony between stability and changes in society (Siregar & Kolopaking, 2003)

a. The development of agrotourism is a combination of agriculture and world tourism for holidays in the village. Attractions from Agrotourism is the experience of farming and enjoying garden products along with the services provided.

3. METHOD

The method used in this study uses qualitative methods. Qualitative research was chosen because this research intends to examine the condition of natural objects, (as opposed to experiments) where in the process the researcher becomes the key instrument (Sugiyono & Kuantitatif, 2009). The aim of qualitative research is to analyze the form and content of human behavior and analyze its characteristics, not transform them into entities.

To obtain research data, data collection techniques in this study are as follows a) Interviews are mostly used in conducting qualitative research, where researchers want to get an overall profile to be able to calculate the frequency of emergence of opinions, attitudes, experiences and processes, behaviors or predictions related to the role of NGOs in Bukit Lawang ecotourism. Interviews were communicated directly with related parties in Bukit Lawang, namely the Chair of the Guide Ecolodge, the Head of Bumdes, the community at Bukit Lawang, foreign tourists, domestic tourists and HPI managers and the Pokdarwis secretary. The data obtained is in the form of answers from respondents to the questions asked; b) Literature study; search and collect data related to references such as journals and websites; c) Documentation. Documentation can be in the form of written data. The documentation carried out in this research is to look back at the literature or documents as well as documentation photos that are relevant to the role of NGOs in Bukit Lawang ecotourism.

Definition of population is a domain of generalizations consisting of objects/subjects that have specific properties and are equally likely to be selected as members of the sample (Umar, 2013). The population in this study were the head of the Guide Ecolodge, the head of Bumdes, the community at Bukit Lawang, 2 foreign tourists, 2 domestic tourists and HPI managers and Pokdarwis secretaries. Sampling was done by purposive sampling.

Data analysis technique is a process of systematically collecting data to help researchers draw conclusions. Qualitative data analysis in this study is a systematic search

process to obtain information from interviews, field notes and other materials so that it is easy to understand and knowledge can be communicated. The data analysis technique used in this study is Miles and Huberman's data analysis.

a. Data reduction, is a selection process, focusing attention on simplifying, abstracting, and transforming raw data that emerges from written records in the field. This process is carried out continuously throughout the project directed at qualitative research.

b. Presentation of data, a collection of structured information that gives the possibility of drawing conclusions and taking action. Researchers can find out what is going on, and determine the steps in drawing the right conclusions

c. Drawing conclusions is part of one activity from a complete configuration. The conclusions also match during the research

Questions for pokdarwis in Bukit Lawang are :

a. Who formed the Pokdarwis in Bukit Lawang?
b. Are the tour packages in Bukit Lawang managed by Pokdarwis?
c. Since when was Pokdarwis in Bukit Lawang formed?
d. What is the contribution of Pokdarwis to the development of forest people in Bukit Lawang?
e. What is the role of Pokdarwis in managing the Bukit Lawang tourist attraction?
f. What did Pokdarwis do to make the Bukit Lawang tourist attraction the best tourist attraction in North Sumatra?
g. How are the foreign language skills of the ecotourism managers in Bukit Lawang?
h. What facilities are provided by Pokdarwis to attract tourists to visit Bukit Lawang?
i. How does Pokdarwis manage tour packages in Bukit Lawang?
j. What are the tour packages in Bukit Lawang?

Questions for Bumdes Bukit Lawang are:

a. How is the increase in tourists in Bukit Lawang at the moment?
b. What spectacular views are there in Bukit Lawang?
c. What are the tourist activities in Bukit Lawang?
d. What are the potentials in Bukit Lawang?
e. What is the kinship relationship in Bukit Lawang?
f. Are the prices of products sold in Bukit Lawang affordable for local tourists to buy?
g. Does the product sold at Bukit Lawang have its own value to foreign tourists?
h. What does Bumdes offer to visitors if they do tourism activities in Bukit Lawang?
i. Is there a zoo in Bukit Lawang?
j. What are the conservation activities carried out by the village government for tourist attractions in Bukit Lawang?

Questions for Foreign Tourists in Bukit Lawang

a. How long does it take visitors (tourists) to carry out tourism activities on Bukit Lawang?
b. What are the costs incurred by visitors (tourists) in carrying out tourism activities on Bukit Lawang?
c. What do you think about the natural environment here?
d. Why are you interested in attractions in Bukit Lawang?
e. What activities have you done while you were here?
f. During your trip, have you ever experienced the risk of a disaster occurring?
g. Does Bukit Lawang actually live up to your expectations?
h. Where did you first know about Bukit Lawang?
i. What do you think about the plants here?

j.   Does the climate here make you comfortable?

Questions for Indonesian Travelers

a.   What makes domestic tourists visit Bukit Lawang?
b.   What is your opinion about the forest people in Bukit Lawang?
c.   What is the condition and feasibility of the road to the Bukit Lawang tourist destination?
d.   What is the level of security when you visit Bukit Lawang?
e.   Did you see a lot of flora and fauna when you visited Bukit Lawang? if so, what have you seen?
f.   What activities do you like while in Bukit Lawang?
g.   When visiting here, did you buy a tour package?
h.   What are your main obstacles when visiting Bukit Lawang?
i.   How do you rate the homestays in Bukit Lawang?
j.   What facilities do you get when you buy the best tour package?

4.   RESULT AND DISCUSSION

Indonesia's tourism industry has grown tremendously due to its beautiful nature, diverse culture, and more. Currently in Indonesia there is a Promotion to attract tourists from abroad and also things that are offered in the country. At this time, Langkat Regency has several potential areas that can become tourist attractions, Bukit Lawang has a million beautiful natural beauties.

Bukit Lawang is located in Bahorok Regency, Langkat Regency in North Sumatra Province, Indonesia. Bukit Lawang is part of the Gunung Leuser National Park (TNGL) Nature Reserve which is often referred to as the heritage of Sumatra's tropical rainforests. The Bukit Lawang Ecotourism Area is one of the potential tourist attractions in the Gunung Leuser National Park which is managed as a national park located in the Bukit Lawang Resort SPTN Region V Bohorok. GLNP is the oldest of the national parks in Indonesia, covering an area of 7,927 km² in Aceh and North Sumatra. GLNP is a UNESCO Biosphere Reserve and a World Heritage Site, GLNP is home to at least 3,500 plant species in various habitats. There is also one village where the majority of the village's population focuses on plantations. Attractions that can be enjoyed by tourists when visiting there are Rubber Boat (White Water Rafting), Jungle Trekking, Rafting, Bat Cave, Village Tour, Cycling.

Figure 1. Gunung Leuser National Park Gate
Source: Author (Lubis, 2023)

Bukit Lawang also has the maximum variety of natural resources and human resources. In the field of tourism, this can bring the Bukit Lawang tourist attraction to increase with the construction of infrastructure rehabilitation in the development of tourist objects there. Dibukit Lawang has 7 hamlets, namely: 1 Bukit Lawang hamlet, 2 Pondok Hamlets, 3 Pondok Enam Hamlets, 4 Pondok 10 Hamlets, Hamlet 5 Gotong royong, Hamlet 6 across the village and Hamlet 7 housing Puncak. "In Bukit Lawang there is also community empowerment that supports tourism activities, they want to work as guides because it guides the arrival of foreign tourists." According to Bang Idris as a guide in Bukit Lawang he said that there are several NGOs in Bukit Lawang, namely:

- Project Wings, this is an NGO from Germany that has been running in Bukit Lawang.
- Kelas Hijau Institutions, such as dance training places, places to learn English and handicrafts. However, there is no dance studio here yet. In Bukit Lawang, it is only needed from Kelas Hijau itself to present its students, because the studio needs sufficient location and equipment. Meanwhile, in Bukit Lawang, there is not yet such a thing as a dance studio.
- There is also what is called an environmental training center. The entire role of this NGO has been actively carried out in Bukit Lawang.

The people of Bukit Lawang have creative ideas by utilizing bamboo trees to become souvenirs that can be sold to local and foreign tourists at affordable prices. NGOs focus on managing plastic, they socialize with the community to make ecobricks. An ecobrick is a large Aqua bottle filled with plastic until it is solid, around 500 gr or 600 gr, and the price per bottle is around 5-7 thousand per bottle of Aqua. And it can be made as a substitute for bricks. But the plastic that is put in must be clean plastic and pressed in the bottle until it is solid and weighed 500-600gr. So that local residents do not throw plastic carelessly and do not burn garbage which causes pollution and will damage global warming. As in the picture below, one example of the infrastructure to the location of the Bukit Lawang tourist attraction has been built in collaboration between NGOs and the people there.

Figure 2. Infrastructure to Tourist Attractions in Bukit Lawang
Source: Author (Lubis, 2023)

The potential of Bukit Lawang can actually be put to very good use because judging from the number of visitors coming to the area has increased quite a bit, the potential that is there can be used as a trigger for the development of tourist destinations. It can be said, the higher the tourist destination area, the more community and visitor

activities, especially visitors there, feel at home when visiting Bukit Lawang. According to Joseph, a foreign tourist who came from France said "the environment, the weather in Bukit Lawang is very good, beautiful and cool. Various plants and plants on Bukit Lawang are also good."

a. Project Wings

At first, Project Wings in Bukit Lawang was during the commemoration of National Garbage Day which fell on Monday 21 February 2022, which was commemorated by various elements in Bukit Lawang with an action of picking up trash. Where this activity was also attended by various elements of institutions, stakeholders and the community of 3 villages namely, Bukit Lawang Plantation Village, Sampe Raya Village and Timbang Lawang Village.

The purpose of establishing the Project Wings activity is to maintain the preservation of the Bukit Lawang tourist attraction, to protect the environment around Bukit Lawang so that it looks clean, beautiful and beautiful so that it avoids the emergence of diseases and is comfortable in the eyes of visitors who come to Bukit Lawang. So that the community and tourism actors jointly realize the importance of the meaning and significance of cleanliness, especially concern for waste.

The programs created by Project Wings in Bukit Lawang are actions involving various elements as well as non-governmental organizations focused on areas around residential areas as well as on the outskirts of the Bahorok River, which are areas where there is the most amount of waste. The action of cleaning up and picking up trash around the Bukit Lawang tourist area has become a routine agenda for the Sumatra Trash Bank. This garbage collection activity will be processed by the Trash Bank. Project Wings has contributed to managing and handling waste into recycled materials or for other benefits in the Bukit Lawang tourist area by collecting 325 kg of waste.

The obstacle of Project Wings in waste collection activities in Bukit Lawang is community awareness. Public awareness is the most important thing for the Bukit Lawang area so that visitors are interested in coming to Bukit Lawang and the lack of funds to support improvements at the Bukit Lawang tourist attraction. The challenge is for tourism actors, such as domestic tourists and foreign tourists, not to dispose of waste carelessly, because trash bins have been provided.

b. Kelas Hijau

Kelas Hijau is a local initiative founded 5 years ago in Gotong Royong, a village near Bukit Lawang in North Sumatra. KELAS HIJAU Is A Learning Class About The Environment And English Education From Children Aged 5 To 12 Years KELAS HIJAU. The purpose of establishing this Kelas Hijau is as follows.

- Educate and inspire the younger generation to protect the environment and spread a sense of how special this National Park is, not for Indonesia, but for the world.
- Preserving endangered traditional culture by teaching dance and music.
- Teaches some basic English in a fun environment.
- Inform and show the younger generation the importance of recycling, through handicraft activities.

Kelas Hijau program implemented in Bukit Lawang is as follows.

- Kelas Hijaues are weekly 'classes' held every week for around 60 to 100 local kids.
- Once a month the class goes on a 'field trip', often to Bukit Lawang where they take a short walk and learn about animals and the environment.
- Open Classes gather around open areas.

- If it's raining class must finish early.

Kelas Hijau at Bukit Lawang has done the following things.

- Teaches some basic English in a fun environment. Teaching resources such as simple English story books will be very helpful.
- Help teaching English from native English speakers. This could be from playing games or simply an opportunity to communicate while students accompany field trips.
- They want to organize more field trips for local children.
- Maybe take the kids the longer jungle trek. Through interaction, play, and fun with Western students, local children may begin to see their world through outsider eyes as they witness the amazement and delight that many Westerners get from seeing wildlife in National Parks.

c. Environmental Training Center in Bukit Lawang

PPLH Bohorok is a Non-Profit Non-Governmental Organization engaged in the field of Environmental Education and Nature Conservation. PPLH Bohorok was founded in 2000 and legally is under the Umbrella of the Sustainable Ecosystem Foundation (YEL). The objectives of establishing the Environmental Training Center in Bukit Lawang:

- Public awareness and concern for a sustainable and sustainable environment through environmental education and sustainable development education.
- Carry out efforts to preserve and manage the environment wisely and sustainably by developing, assisting and disseminating environmentally friendly information and knowledge to improve the welfare and peace of mankind.
- Providing information and building cooperation with the community in efforts to conserve and manage the environment wisely.
- Carry out efforts to increase community capacity in various aspects in the context of empowerment, poverty alleviation and building self-reliance.
- Advocate for environmental preservation.

To achieve the Vision and Mission, various programs have been designed, including: Hiking and Trekking Programs in the Gunung Leuser National Park Forest, Development of Organic Agriculture, Waste Management Programs, Alternative Energy Programs, Ecotourism Programs, Family Medicinal Plants Programs, Environmental Education Programs in schools and communities, as well as receiving visits from schools and the general public which are packaged in packages of the Environmental Education program. PPLH Bohorok provides an Outbound program for group participants, with the theme of Environmental Education. This program aims to get closer to nature, foster a sense of care and responsibility for others and the environment, and strengthen cohesiveness within the team. The impact that is expected from the existence of PPLH Bohorok is a change in mindset and behavior in viewing the surrounding environment so that it is more wise and responsible for the environment itself.

5. CONCLUSION

The role of NGOs is very important in a tourist attraction according to our research. The role of NGOs in Bukit Lawang has been actively implemented and has developed a lot of ecotourism in Bukit Lawang.

The role of Project Wings in developing Bukit Lawang is to maintain the preservation of the Bukit Lawang tourist attraction, to protect the environment around

Bukit Lawang so that it looks clean, beautiful and beautiful. In order to avoid the emergence of disease and comfort in the eyes of the visitors who come to Bukit Lawang.

The role of Kelas Hijau in developing Bukit Lawang is to educate and inspire the younger generation to protect the environment and spread a sense of how special this National Park is, not only for Indonesia, but for the world. Preserving endangered traditional culture by teaching and practicing dance and music. Teaching some basic English. Inform and show the younger generation the importance of recycling, through handicraft activities.

The role of the Environmental Training Center in Bukit Lawang is to provide public awareness and concern for a sustainable and sustainable environment through environmental education and sustainable development education. Carry out efforts to conserve and manage the environment in a wise and sustainable manner. Providing information and building cooperation with the community in efforts to conserve and manage the environment wisely. Carrying out efforts to increase community capacity in various aspects in the context of empowerment, poverty alleviation and building self-reliance and advocating for environmental preservation.

If the role of NGOs is always active in order to realize tourism development, it will be easier to make an argument in the Bukit Lawang area. The goals of tourism development and the role of NGOs provide benefits for tourists and the public who carry out or enjoy activities made by NGOs.

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THE MARKETING OF TOURISM VILLAGES THROUGH ANNUAL EVENT: CASE STUDY OF PENGLIPURAN VILLAGE FESTIVAL

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Abstract

Tourism villages in their development must have a good marketing strategy. Many tourist villages are not developing and progressing because the management and marketing aspects are not carried out properly. The development of a tourist village through an annual event strategy is one of the strategies carried out by independent tourism villages such as the Penglipuran Tourism Village. This study aims to examine the marketing strategy of Penglipuran Tourism Village through an annual event. Two objects that will be studied in the event are event management and marketing strategy. A qualitative approach is the method used in this study. The in-depth interview technique is a technique used to search for data in depth with a purposive sampling technique. The results of this study indicate that there is good event management carried out by the committee which consists of aspects of research, design, planning, coordinating and evaluating. The eight elements of the marketing mix are also applied in the event marketing strategy, such as product, price, place, promotion, people, packaging, programming and partnership aspects. Penglipuran Village Festival as an annual event is managed independently based on the community and is consistently carried out every year. This event has a good impact on the existence of tourism village branding, and provides economic, socio-cultural and environmental welfare benefits.

1. INTRODUCTION

The existence of tourist villages in Bali cannot be separated as variations that color and enrich destinations. The village as the root of Balinese culture that was born from the diversity of its people has been able to attract tourists to visit, because it has a unique attraction to its social life (Aditya Dharma, 2019; Widiartini et al., 2019). This is evident in the many tourist villages that have emerged in every region. In 2023 there will be 238 tourist villages spread throughout Bali. The stretching potential of the village to become a tourist destination must of course be followed by a good governance system so as to produce quality and sustainable tourism development. However, of the 238 tourist villages, only 12.6% are classified as advanced and independent. There are several categories of tourist villages in Bali, including 101 pilot categories, 107 developing categories, 27 advanced categories and 3 independent categories (CNN Indonesia, 2023). It turns out that the development of tourist villages in Bali is still stagnant and has many

obstacles so that it has not developed properly (Purwaningsih & Mahagangga, 2018; Santika & Suryasih, 2018; Ratnaningsih & Mahagangga, 2015; Arida & Pujani, 2017). Obstacles faced by tourist villages such as the lack of implementation of good governance and marketing management that is not optimal. Even though there are still many obstacles to be faced, the existence of an advanced and independent tourism village can be used as a benchmark or inspiration in its governance management, development management and marketing management.

Penglipuran Tourism Village is one of the independent tourist villages in Bali. The award was obtained in 2021 which was directly handed over by the Minister of Tourism and Creative Economy in the Indonesian Tourism Village Award (ADWI) program. The image or branding of a tourist village is very important, because branding has the aim of providing an overview and showing the identity of a place (Michandani & Arida, 2019). Therefore, awards are very important to support a branding. Long before being crowned as an independent tourism village, Penglipuran Tourism Village also has an award as one of the three cleanest villages in the world. Penglipuran's reputation as a tourist village has a positive trend seen from the enthusiasm of tourist posts on social media and data on tourist visits every year. The branding reputation of Penglipuran Tourism Village is always well managed through creative content that is carried out by internal and external parties. Marketing village tourism through annual events is also one of the strategies being carried out. Penglipuran Village Festival (PVF) is an annual event held as an effort to promote and market tourism villages.

PVF has been held nine times. Starting from 2013 to 2022, and absent in 2020 due to the impact of the co-19 pandemics. Raising elements of local wisdom and cultural uniqueness is the content or program of events that is packaged and shown to the wider community. Judging from the types of events in the PVF performance, it can be categorized as a cultural festival. This is inseparable from the identity of Penglipuran Tourism Village which has a commitment in terms of cultural and environmental preservation. According to Mogollona at all. (2017) cultural festivals have a function as tourism promotion and help to develop the image of the destination. Even though Penglipuran Tourism Village currently has an average visit of 1,106 tourists per day (data for 2022), the annual festival performances are always consistently held. This cannot be separated from the enthusiasm of the local community who actively participate in the success of the festival. Increasing the image of the destination is expected to affect the increase in the number of tourist visits. According to Bagia & Yasa (2015) revealed that indicators of the welfare of the Penglipuran community are strongly influenced by the number of tourist visits.

PVF is a strategy designed for promotional media so that the existence of the Penglipuran Tourism Village branding echoes always felt by prospective tourists and tourists who have visited (affectively and cognitively). The importance of PVF as a marketing strategy, the authors are interested in studying more deeply about this. Considering that there are many tourist villages that have not developed or are stagnant, this research is considered necessary to analyze the marketing management of tourism villages through annual events.

2. LITERATURE REVIEW

Marketing in the tourism industry is a variable that has a very important role. According to Kotler, et al. (2017) marketing has a high contribution to the success of a tourism industry, because in the marketing aspect customer satisfaction is the core or main focus that must be considered. Likewise, with the marketing of tourist villages through annual events or festivals, aspects of tourist satisfaction as consumers must be given proper attention. Even though marketing is the essence of success, product quality, in this case, event products, cannot be ignored. Good event products must have good governance or management too. Event management is basically an activity that aims to bring together

or gather a group of people with celebration and marketing motives (Goldbaltt, 2002). Good event management can be seen from five aspects, namely: research aspect, design aspect, planning aspect, coordinating aspect and evaluating aspect. These five aspects must be integrated with each other so as to provide smoothness and success in managing an event. These five aspects are also used as variable indicators in measuring Penglipuran Village Festival event management, so that these aspects can be described in detail and in detail regarding the stages in managing the event. After the event product has good quality, then marketing is a factor that plays a role in realizing tourist satisfaction. In determining marketing variable indicators, Kotler (2011) has a marketing mix concept that can be classified into 8 elements (8P), namely: product, price, place, promotion, people, packaging, programming and partnership. The marketing mix with the 8P concept is very suitable for measuring the marketing of an event because the concept contains elements of packaging and programming so that through this concept it can discuss and describe the Penglipuran Village Festival marketing strategy in detail, complex and accurate.

3. METHODS

This study was designed using a qualitative method that aims to analyze PVF as a marketing strategy. Two important variables that will be explored and studied in this study are aspects of event management and marketing strategy. The sampling technique used to gather information about the object under study is purposive sampling. Purposive Sampling is a sampling technique based on certain objectives and considerations (Sugiyono, 2018). The Penglipuran Tourism Village Manager and the PVF Committee are key informants or informants who will be interviewed. These informants are stakeholders who play a very important role in the implementation of PVF. In-depth interview is a technique used in interviewing informants with the aim of obtaining in-depth and detailed information. Furthermore, the data analysis technique used is descriptive qualitative technique. The data obtained will be analyzed by means of descriptive interpretative. This technique aims to express opinions or answers from research subjects and give meaning to these views.

The two variables in this study will be measured through the indicators. The variable indicators are then used as the main reference in the interview guideline. Event management variables will be measured through five indicators, namely research, design, planning, coordinating and evaluation (Goldblatt, 2002). Marketing strategy variables will be measured by the 8P marketing mix theory, namely product, price, place, promotion, people, packaging, programming and partnership (Kotler, 2011). These variable indicators also serve as a reference in presenting data, so that data can be presented in a systematic and clear manner.

4. FINDINGS AND DISCUSSION

Penglipuran Village Festival (PVF) is an annual event initiated by the local community (traditional village) with a bottom-up flow. The first PVF show was held simply and with a very minimum budget. The stakeholders of Penglipuran Tourism Village are very sure that maintaining the existence of the image of tourism through holding events is something that must be done for a tourism village that wants to stretch and progress. This is proven when viewed from the trend of tourist visits from 2013 to 2022. Tourist visits have always increased even though they have decreased in several years due to the 300% increase in ticket prices, and the lack of outreach to travel agents so that many travel agents complain. In addition, due to the outbreak of the Covid-19 pandemic. The following is data on the number of tourist visits to Penglipuran Tourism

Village from 2013 to 2022. In Table 1 it can be seen the growth rate of tourist visits as one of the benchmarks for the successful development of Penglipuran Tourism Village.

Table 1. Growth Rate of Tourists to Penglipuran Tourism Village from 2013 to 2022

Year	Total Visit (People)	Growth Rate	Information
2013	41,813	-	-
2014	64,692	54.7%	Increased
2015	50,731	-21.6%	Decreased
2016	121,759	140.0%	Increased
2017	209,267	71.9%	Increased
2018	242,686	16.0%	Increased
2019	261,161	7.6%	Increased
2020	35,541	-86.4%	Decreased
2021	146,709	312.8%	Increased
2022	403,766	175.2%	Increased

Source: Penglipuran Tourism Village Management, 2023

According to the Penglipuran Tourism Village Manager, one of the reasons for the increasing growth rate of tourist visits each year is the Penglipuran Village Festival as an annual event. The event is one of the efforts to promote tourism potential and also to develop local community participation. Tourism development with the concept of community-based tourism (CBT) events in the form of festivals is a matter of pride which will then give a sense of dignity to the people. This is because the community can be creative, work together and create innovative programs to support tourism activities. In addition, the economic aspect is also one of the motivations for holding the event. The implementation of PVF has a positive impact on the community's economic cycle. Craftsmen, traders and other creative businesses find space to be creative and use it as an economic opportunity.

A good and successful event performance cannot be separated from its management factors. Goldblatt (2002) in his work entitled special events reveals that there are five aspects that are used as a reference in managing events including research aspects, ergonomic design aspects, mature planning aspects, good coordination aspects on internal and external relations and the implementation evaluation aspect. event as the final stage so that this evaluation becomes a reference for improvement in the implementation of the next event. These five aspects cannot stand alone, in the sense that all aspects are important and must be carried out holistically. In the PVF annual event, these five aspects will be discussed in detail.

4.1 PVF's Management
4.1.1 Research

Research is the initial stage in event management. Good research is research that is able to minimize risks and is able to determine the needs and desires of tourists (Goldblatt, 2002). In the PVF performance, research is one of the steps taken to realize the success of the event. According to the PVF Committee, in event management, research is carried out both qualitatively and quantitatively. Qualitative event research is seen from the perspective of the festival theme, event program or content and guest stars as performers. Quantitatively seen from the point of view of visitors who will be involved in the event. The theme in a festival is very important, therefore research on the theme is the first step to be taken. The themes that are carried out at Penglipuran events are often related to culture, the environment and responses to tourism trends. The next theme will be elaborated into an event program or content. The event program created is expected to

be able to provide added value for the promotion and existence of tourist villages. Examining and digging deeper into the noble values that exist in Penglipuran Village is one of the efforts to preserve culture and create value-based tourism promotion or story telling. Like the theme *"kalpataru"* that was carried out at PVF IX, this theme describes the tree of life which refers to bamboo forests as disaster mitigation and has other multi-functions such as culture, religion, history, health, ecology, economy, and tourism, besides that awards *kalpataru* as a savior of the environment was obtained in 1995. Through this theme programs were created such as traditional bamboo game classes, art performances dominated by bamboo materials, cooking competitions using processed bamboo shoots, decorations dominated by bamboo, seating arrangements and tables made of woven bamboo and so on. Content or programs like this aim to enhance the branding of Penglipuran Tourism Village as a tourist destination that is environmentally friendly and sustainable tourism. Through this program, the committee packed narratives which were then promoted in various media. Quantitative research was conducted to see potential visitors who would be involved in the program. Breaking down the event program at several venue points at the same time is the result of research obtained by the committee for a strategy to break up the flow of visits so that it is not just in one place so that the atmosphere remains comfortable and easy to control. Besides that, studying weekdays and weekends is a very important thing to pay attention to in determining the schedule of events. For example, programs that have a large capacity and require additional tickets are held on weekends and events with small scopes do not require additional tickets held on weekdays.

Benchmarking events in the implementation of PVF are also carried out as comparative studies and seeking inspiration. According to the PVF Committee, looking for inspiration in every event that has been held is one of the things that must be done, because by doing this, ideas will develop, insights will increase, but these ideas may not be adopted as a whole, there must be adjustments to the character of the event. PVF is an event that is thick with rural nuances, cultural and environmental preservation and local people who actively participate as subjects. PVF is one of the events included in the Karisma Event Nusantara (KEN) curation. KEN is a program established by the Ministry of Tourism and Creative Economy of the Republic of Indonesia which manages, curates and assists in organizing events. Penglipuran with PVF is included in the top 7 KENs in Bali, this is of course because of the uniqueness of the event and the presentation of the event as a whole. According to the manager of Penglipuran Tourism Village, seeing PVF events side by side with classy and big events in Bali is already an honor because PVF is managed by the local community and is only 9 years old and can coexist with the Bali Arts Festival, Bali Spirit Festival, Sanur Village Festival and other. In the future PVF must be able to innovate again and explore the unique culture that exists in Penglipuran so that it can exist in a sustainable manner and increase in achievement.

The existence of classy events that are included in the top 10 KEN in Indonesia is one of the positive things that can be used as benchmarking. Bali Spirit Festival (BSF) is an inspiring event performance for PVF. PVF is an event that is packaged in a contemporary manner but the program content still refers to the traditions that are owned. There was a cultural parade at the opening ceremony, the implementation of performing arts at the PVF was an activity inspired by the Bali Arts Festival which had already carried out this. The existence of an activity class program at the PVF IX performance is also a program adopted from the Bali Spirit Festival but the activity content is different.

4.1.2 Design

A good event design is an event design that has innovative ideas and has strong benchmarking against the event to be held (Goldblatt, 2002). In implementing the PVF in making an event design, all elements of the community were involved in the organizational structure of the Penglipuran Village Festival Committee. Ideas are absorbed in various meetings so that many creative ideas and innovative things are created. In designing the event design, PVF always refers to local wisdom values and strong rural nuances so that the existing tourism village branding, such as the cleanest village and traditional village, is maintained. Besides that, the design or concept of the event must have a selling point for tourism promotion which in turn is able to influence the existence and electability of tourism village branding.

According to the PVF committee, because it is the top 7 KEN in Bali, design events must be well designed and have strong philosophical values. The design and concept must be able to describe Penglipuran Tourism Village holistically and have strong storytelling values, for example making a logo, making a mascot and making a video teaser event. In the PVF performance, the concept that was carried out was 4S namely; something to see, something to do, something to buy and something to learn. The four concepts are a concept adopted in the tourism industry which indicates how a destination should be. The 4S concept is poured into program events or class activities so that in these events tourists can look around like performing arts, can do something in class activities, can shop at the culinary stands and souvenirs provided and can learn in seminar programs or talk shows.

4.1.3 Planning

The planning stage is a stage that must have high detail and requires quite a long time. The same thing was also conveyed by Goldblatt, (2002) that the planning period is the longest period of time in the management of an event because it is caused by shifts in time, changes in schedules or programs and disorganization. According to Goldblatt, (2002) good planning stages can be seen from three aspects, namely the timing aspect, the space aspect and the tempo or duration aspect. In PVF, the time aspect is always considered between weekends and weekdays. December is the month chosen in the PVF show, this is due to looking for holidays and close to Christmas and New Year's Day. However, during the PVF VIII and IX performances, they no longer looked for the middle of the month or Christmas and New Year's holidays. This is because every year the growth rate of tourist visits to Penglipuran Tourism Village has increased drastically, and especially on Christmas and New Year's Day. In addition, when the event was held at the end of the year, few private parties wanted to sponsor the event, because the company had closed its budget. Therefore, the 8th and 9th performances were submitted earlier, namely the beginning of the month around December 9th. In terms of space, Penglipuran actually has many venues that can be used as stages or event venues. However, during the implementation of the first to the eighth festival, the space was not utilized properly, because at that time the number of visits had not been as high as in recent years. In PVF IX this space is put to good use, there are also 6 venues from the north to the south of the village. It is hoped that the existence of these 6 venues will create conditions for circulation of visits that are comfortable and not creditworthy so that the *Sapta Pesona* tourism can be properly maintained. Then from the aspect of the tempo of the 8th and 9th festivals tend to be shorter than the previous festivals. PVF IX was held with a duration of 6 days consisting of morning programs, afternoon programs and evening programs.

Making a dense program of events but with a short duration of days was one of the decisions that were taken, in contrast to holding the previous festival which was held for about half a month with a small program of events. Through a short duration, the festival will be easier to organize, program implementation can be better, and the budgeting aspect of the funds spent can be minimized.

4.1.4 Coordinating

Coordination in an event management is very important. In PVF coordination is carried out in two directions, namely vertical coordination and horizontal coordination. Vertical coordination is realized to provide direction between the core committee and its sections, while horizontal coordination is a coordination system that is carried out crosswise between one section and the other sections. This system is designed to achieve effective and efficient coordination. Even though the system has been well designed, in its application there are also things that don't work as expected. This is because all committee members are members of the public who are generally not very well versed in a modern organizational system. The coordination approach taken in implementing the program is still in a traditional atmosphere and the *"gotong royong"* system is still strong. A system like this must be considered because it already has strong cultural roots in society, so that it can be used as a force to support the successful implementation of the program.

4.1.5 Evaluations

Evaluation is the stage for reviewing the event as a whole. During the PVF implementation, there were programs that went well and there were programs that did not run optimally. This is of course influenced by previous stages such as research, design, planning and coordinating. From an organizational point of view, the entire committee remained solid in wanting to cooperate even though materially they were not given a salary because the PVF committee is a volunteer for the native residents of Penglipuran Village. Many programs with interesting content have gone viral on social media, such as colossal *Pendet Dance* performances, music concerts, festival mascots and the *"megibung"* event (a communal meal held by villagers in the village's open space). PVF generally runs well so that the results are able to have a positive impact on the image of Penglipuran Tourism Village. Referring to Table 1, the highest number of tourist visits to Penglipuran Tourism Village will be in 2022, namely 403,766 people with a growth rate of 175.2%. This indicates that Penglipuran Tourism Village has immediately started to thrive after the pandemic. According to the Penglipuran Tourism Village manager, the role of PVF in creating the existence of tourism branding is very significant, this is because tourists often ask about the implementation of PVF.

The implementation of the event according to plan certainly has an impact on the economic circulation during the festival. There are 3 billion economic turnovers during the festival which has an impact on the economic welfare of the surrounding community. The social and cultural benefits of the festival are that there are many cultural arts that are staged, this indirectly contributes to the preservation of cultural arts. Likewise, with environmental aspects, through the implementation of festivals with environmental themes such as *"Kalpataru"* providing elements of environmental campaigns for local communities and visiting tourists so that through this campaign also indirectly Penglipuran Tourism Village will have a good image. Although many programs have been implemented well, there are also programs that have not been optimal, such as

modern music concerts where ticket sales have not met the target, laughter yoga programs with very few participants, activity classes such as cooking classes that have not gone well. This becomes the evaluation of the committee and stakeholders so that in the future such programs can be maximized again.

4.2 PVF's Marketing Strategy

The purpose of implementing PVF is as a promotional medium for Penglipuran Tourism Village so that tourism branding can exist in a sustainable manner. Promotion is one aspect of the 8P marketing mix (Kotler, 2011). However, it is not good if an event is only studied in terms of promotion and ignores other aspects such as product aspects, price, place, people, packaging, programming and partnerships.

4.2.1 Product

Event products at PVF are regulated through design or event concepts that use the terms 4S (Something to see, something to do, something to buy and something to learn). The 4S concept is then elaborated into a product in the form of event programs and product exhibitions. Such as performing arts on something to see, class activity packages on something to do, culinary and handicraft booth exhibitions as the concept of something to buy, seminars or talk shows as the implementation of the concept of something to learn. According to the Manager of Penglipuran Tourism Village, having an event product like this is able to attract tourist visits, with the various products provided it can increase the length of visit of tourists which will indirectly have an impact on tourists spend of money. In addition, event products at PVF also provide added value to tourist visits. Because on normal days if there are no events, tourists can only make visits in the form of seeing-seeing. The event products in the form of program programs provided during the festival include the Pelipur Lara Music event, Penglipuran Night Ethnic Music, Dance Performance, Class Activities (Rebung Cooking Class, Loloh Cem–Cem Class, , Bamboo Handicraft Class, Healing Class, Bamboo Traditional Games), Penglipuran Fashion Show, Dance Contest, Guiding Contest, Photography, Vlog Competition, Acoustic Music Competition, Traditional cooking competition, Telajakan and Yard Garden Competition, Making Breakfast Contest, Laughing Yoga, Megibung (eating with residents on the village main road), Talk Show, MSME Exibition, and Local Culinary Stands. The existence of various event products aims to provide additional activities for tourists, there are also elements of cultural preservation, and support local craftsmen, especially bamboo products, and promote local culinary delights to visiting tourists.

4.2.2 Price

Price is one of the important aspects in a product marketing. Price can also determine a person to decide to buy or not. In PVF, the price aspect is very important. The committee really considers the location aspects, the program aspects and the guest stars invited to the program before deciding what price tourists have to pay when they want to visit and buy event products. During the PVF implementation, there are programs that require additional tickets and some are free, but previously tourists had bought regular entry tickets to Penglipuran Tourism Village. Tourists who visit with regular tickets will be charged a fee of Rp. 25,000 for adult domestic tourists, Rp. 15,000 for child domestic tourists, Rp. 50,000 for adult foreign tourists and Rp. 30,000 for child foreign tourists. However, when tourists want to do additional paid activities, they will be charged again in the form of a ticket. As for the activity class, another fee will be charged, for a music

concert event called *Musik Pelipur Lara*, you will also be charged another ticket of Rp. 125,000 but by buying tickets to the concert. Then for programs that are free of additional tickets such as dance performances which are held every day for 6 days. There are programs that incur additional fees and are free of charge because this is related to program expenses such as labor, costs and others.

4.2.3 Place

Penglipuran Tourism Village, which is located in Kubu Village, Bangli District, Bangli Regency, Bali Province, is where the PVF implementation took place. According to the Penglipuran Tourism Village Manager, PVF and Penglipuran cannot be separated, both provide mutual benefits. The existence of PVF will provide added value and promotional media for tourist villages. Likewise, with PVF because it is held in Penglipuran Tourism Village which already has branding, the packaged programs will be easily recognized and obtained by tourists. The existence of PVF as an event of pride for the people of Bangli has also had an impact on the branding of tourist destinations in Bangli Regency, besides that the economic cycle around and outside the tourist village has also been affected. The total area of Penglipuran Tourism Village is 112 Ha, the area is put to good use by the PVF committee. There are spaces that are considered attractive to be used as event venues, including 6 venues provided during the PVF. This aims to spread tourist visits so they don't just stay at one point. Venues that are utilized in PVF are: *Gelung Agung Stage* (located in the north of the village, close to Penataran Temple); *Puseh Stage* (outside Puseh Temple), Penglipuran Public Square (a music concert is taking place); *Wantilan Stage* (inside the *wantilan hall* or *bale banjar*); Hero Stage Monument (located in the south of the village); and Open mic Stage (inside the culinary stand area and souvenir exhibition).

4.2.4 Promotion

According to Wagen (2006), there are two ways to promote an event, namely creating a different event and packaging the event so that it has a communicative aspect. In the aspect of event promotion, it means that the character of the product must be good first, have uniqueness and be able to attract visitors. PVF uses unique aspects in packaging events to facilitate promotion. According to the PVF Committee, promoting the annual event always uses the characters of Penglipuran Tourism Village products that are well known and have high branding, such as the spatial layout of the village with its traditional architecture. The existence of capital branding as a traditional village with neat layouts and global village cleanliness, this is used as capital in packaging a program. Featured programs packaged with high authentic values include the Past Balinese Cultural Parada, mass Pendet Dance along village roads, *Megibung* on village streets (a tradition of eating together), Penglipuran Night Ethnic Music and Penglipuran Fashion Show. All of these flagship programs are carried out on the main roads or village open spaces with the hope that these events will be easily recognized that they are being carried out in Penglipuran Tourism Village. Even though an event has many programs, PVF always focuses on superior programs which are later expected to be able to provide high promotional value for the existence of Penglipuran Tourism Village. This has proven that the flagship program is able to provide high existence and rating values for the existence of tourist villages. For example, the mass Pendet dance parade received great attention from the wider community, not only local but also the people of the archipelago. The viral program of the event on various social media uploaded by local people and tourists gave feedback

after the PVF was finished, such as many tourists who ordered a welcoming dance with the *Pendet* Dance when visiting Penglipuran Tourism Village. This certainly provides many benefits, cultural benefits, tourism promotion benefits, and economic benefits. The symmetrical spatial landscape with traditional architectural buildings coupled with an element of beautiful dance culture created a unique icon in the PVF show, especially in the IX show. The following is a picture of the colossal Pendet Dance along the Penglipuran Tourism Village Road which is able to attract the attention of tourists and the wider community.

Figure 1. Colossal Pendet Dance Parade at Penglipuran Tourism Village.
Source: PVF IX Committee, 2022

Creative content during the event created by internal and external parties also has an influence in communicating the tourism village visually on social media with tourists who have visited or not so as to create a good affective and cognitive image for Penglipuran Tourism Village. Apart from the Colossal Pendet Dance, other leading programs also get good attention from visitors, although the attention is not as big as the Pendet Dance parade. In social media promotion techniques, the PVF Committee utilizes community resources that are active on social media. Create and package official content that has promotional value and the public is simultaneously asked to participate in sharing this content on personal social media so that the concept of community-based tourism can also be used as community-based promotion.

4.2.5 People

In accordance with the concept applied in the development of Penglipuran Tourism Village, namely community-based tourism, a similar concept is also applied in managing the implementation of PVF. The local community as the owner of the tourist village actively participates in the annual event. The management body in the form of a PVF Committee is a stakeholder who has full authority in designing, managing and implementing event programs. However, the implementing committee must always maintain coordination with their superiors, namely the tourism village manager as the person in charge and the customary leader as an advisor. The village community in

general has the rights and obligations to participate in providing ideas and energy in implementing events. This aims to foster a sense of cooperation among residents so that a higher sense of belonging. Even though the event is managed by the local community, many local people are involved in the world of tourism, so that these people can provide a good understanding of tourism events. Because the annual event has been held nine times, many members of the community are aware and care about the implementation of PVF. On the other hand, the resources used in designing and managing the event are also supported by the partnership selected by the committee to help make the event run smoothly.

4.2.6 Packaging

A product cannot be separated from the packaging aspect. Likewise, with events, packaging is one of the elements that can provide attractiveness so that it is easier to promote. According to the discussion above, the packaging concept applied in PVF is a traditional and contemporary concept. Through narration originating from the theme of the festival, the packaging concept was formed. For example, in the PVF IX show which used the theme *"Kalpataru:* Resurrect the Spirit of Environmental Conservation" the packaging concept was dominated by environmental elements and bamboo. Then the event program is also packaged to be environmentally friendly so that it matches the theme that is being carried. Aspects of packaging related to environmentally friendly are also an option which is then expected to be able to provide good promotional value to tourist villages, especially when issues regarding the environment are currently very interesting to discuss in the tourism industry.

4.2.7 Programing

Innovative and creative program offerings at PVF are one of the efforts to provide additional activities for visitors. In accordance with the 4S concept described above, this is how the program is presented. When tourists visit on normal days, tourists will rarely find additional activities that can be done, but when tourists visit during events, tourists can carry out additional activities for free or for a fee. Tourists can also book a program with a full event package which means tourists during the festival will be at Penglipuran Tourism Village which includes homestay accommodation. Of course, this has been taken into account so that the implementation of PVF is always awaited and has an impact on the branding of tourism villages. Programs carried out at festivals indirectly provide bonuses to tourists such as performing arts during festivals and these performances are not subject to additional fees. With a program like this it is hoped that tourists will make return visits and become loyal tourists so that in the next period they are likely to invite and recommend to others.

4.2.8 Partnership

The partnership concept used in PVF is "Penta Helix". Penta Helix consists of elements from the government, private sector, academia, the press and the public. The ongoing PVF is certainly inseparable from the participation of the *penta helix*. First, the government's participation, especially the Ministry of Tourism and Creative Economy of the Republic of Indonesia, is very large in terms of funding, promotion and assistance in managing the event which is very large. Of course, this is granted because PVF is part of the KEN. Furthermore, the participation of private companies is also very large, especially in the sponsorship aspect of funds. In addition to sponsorship in the form of

funds, there are also partnerships for the production of festival materials such as mascots. The purpose of making the mascot is so that the product can be promoted directly on social media which has a lot of followers, so that the committee and the private sector benefit each other. Academics also have a big role in the success of PVF activities which are supported through ideas or insights about events and tourism to the committee. There are two types of partnerships that are formed with the press, namely as a media partner and some are paid. These two types are very important, media partners such as social media are very much involved in event promotion because the target market segment has an active culture on social media such as Instagram. Meanwhile, paid ones are also important because they have a specific market segment to target but don't want to become a media partner. Finally, namely partnership with the community, partnership with the community in the implementation of PVF it is clear that the local community actively participates as a subject. The realization of a good partnership in PVF provides great support in its implementation so that the committee has partners who can be invited to work together to make the event a success.

5. CONCLUSION

Based on the discussion above, it can be concluded that marketing tourism villages through annual events in the form of festivals is one of the strategies used by Penglipuran Tourism Village to support the existence and branding of tourism villages. PVF is an event which consists of programs that have added value to tourist visits and have high promotional value. 2013 was the start of the PVF and the community has consistently held it every year so that by 2022 it has been held nine times. The implementation of PVF has a significant impact on the existence and branding of tourism villages because the event management which consists of research, design, planning, coordinating and evaluation aspects is carried out well. Likewise, the marketing strategy through the 8P marketing mix is carried out optimally. The implementation of the event greatly supports the implementation of the tourism village, it was found that many event feedback later became part of the tourism village package. This is of course because festival activities have a function as product promotion. On the other hand, festivals that are carried out consistently are also able to have a drastic impact on the growth of tourist visits. The principle of a tourist village must have an identity and character, have a unique selling point, and have an agenda in the form of a big event is also one of the reasons this annual event is consistently held. Besides that, the annual event also functions as a program that communicates new products to tourists who have visited or not. Achieving this promotional objective, the festival also provides broad benefits, such as community economic turnover, preservation of cultural arts and increased local community dignity for their villages, as well as the environment which is always maintained because through the festival it provides elements of environmental campaigns and tourism awareness. Furthermore, research related to measuring aspects of tourist satisfaction and loyalty in visiting the Penglipuran Village Festival is important to do, so as to provide a holistic picture of the success of a festival in tourism village marketing.

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STAKEHOLDERS INVOLVEMENT IN THE DEVELOPMENT OF MUNGGU TOURISM VILLAGE AS A SUSTAINABLE TOURISM ATTRACTION

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Abstract

Munggu Tourism Village is one of the villages developed as a community-based tourism village or known as Community Based Tourism (CBT), which is a tourism activity that involves the participation of local communities in the management and development of tourism villages. This study analyzes the role of stakeholders in the development of Munggu Tourism Village and the steps taken in preparing the right strategies and programs for maintaining the sustainability of tourist attractions in Munggu Badung Tourism Village. This study aims to determine the role of stakeholders in the development of Munggu Tourism Village as a sustainable tourist attraction. The approach in this study uses a qualitative descriptive approach. Data were collected through observation, interviews, and documentation. The results of this study show that the involvement of stakeholders in the planning and development of Munggu Tourism Village is the main thing to realize sustainable tourism both in the economic, socio-cultural and natural / environmental fields.

Keywords: Tourism Village, Stakeholders, Sustainable Tourism

1. INTRODUCTION

Bali tourism is supported by cultural arts, traditions, customs and local wisdom which must be continuously preserved and synergized with other sectors (Ketut Darmayasa, Chair of IFBEC-Bali). The provisions of Law Number 10 in 2009 concerning Tourism state that the purpose of implementing tourism is to increase income, the welfare of the local community, open business and employment opportunities, encourage regional development, introduce tourist attractions that are owned by the community, and of course strengthen friendship between nations. The spread of the corona virus disease in 2019 (Covid-19) has caused the tourism sector to experience a downturn due to the drastic decline in the number of tourist visits.

The government, in this case through the Minister of Tourism and Creative Economy, continues to make various breakthroughs by creating innovative programs to stimulate the growth and revival of the tourism industry which has been most affected by the Covid-19 pandemic. After Covid-19, tourism began to recover and revive, so that it could become a source of foreign exchange for the country. Virtual tourism is one of the opportunities that can be seen a boredom due to the Covid-19 pandemic. Virtual tour comes by utilizing technology as a tool to transform

and adapt to the Covid-19 pandemic. It is hoped that the existence of a virtual tour will make potential tourists feel they are in the desired destination. Virtual tours certainly offer a "try before you buy" experience that can encourage tourist travel.

In order to increase the competitiveness of Bali tourism, the support and participation of all parties is needed. Good cooperation between stakeholders, especially between the government and the community as well as collaboration with the private sector in infrastructure development, marketing of tourism products and other supporting industries. Therefore, in the development of tourism must involve the government, entrepreneurs, academics, local communities, and the media. The involvement of the government, entrepreneurs and the local community determines the success of tourism development. Implementation of Community Based Tourism (CBT) is a participatory planning approach in tourism development, namely a tourism model that involves local communities, providing opportunities for management and development of tourism both directly and indirectly. Referring to tourism so that the benefits are evenly distributed between rural or coastal and small island communities (Putra, 2015).

This study analyzes the involvement of stakeholders in the development of Munggu Tourism Village as a sustainable tourist attraction along with the steps taken in preparing the right strategies and programs for maintaining the sustainability of tourist attractions in Munggu Badung Tourism Village. This study aims to determine the involvement of stakeholders in the development of Munggu Tourism Village as a sustainable tourist attraction. According to Freeman's (1984) stakeholder theory, efficient tourism management assesses the needs of different groups through three basic steps namely; 1) identification of each group and its respective interests, 2) processes needed to manage the relationships generated by interested parties, and 3) co-management of transactions and agreements between interest groups. The first step towards developing sustainable tourism in a community is identifying the identity of the stakeholders. This research involved several stakeholders based on Pentahelix, including academia, industry, government, society, and the media. The Pentahelix concept serves as a guide in this study to examine the involvement of stakeholders in the development of Munggu Tourism Village as a sustainable tourist attraction in Munggu Village, Mengwi District, Badung Regency.

2. LITERATURE REVIEW
2.1 Tourism Development
Community Approach or Community Based is used in tourism development in rural areas because local people are the direct owners and managers of tourist facilities and service systems. Local communities can receive benefits directly in improving the economy. Tourism development requires a plan. Tourism planning as a decision-making process related to tourism in the future of a tourist destination (Paturusi, 2005). Environmental, political, social, cultural, and economic aspects are also seen as interrelated components in the planning process. Tourism development aims to encourage economic growth, foreign exchange, employment, encourage the growth of other sectors, improve the quality of education, preserve cultural arts, and protect the environment.

2.2 Sustainable Tourism Development
Sustainable tourism development can be seen in three dimensions, namely environment, economy, and socio-culture (Bendesa, 2003). The concept of sustainable tourism development in tourist villages basically focuses on community welfare, improving people's living standards, preserving culture and the surrounding environment. Through sustainable tourism development, it is necessary to increase traditional knowledge, local knowledge, or ethnoscience which has been associated with people's lives for decades (Pitana, 1999:29). Tourism development and development must be able to continue in the present and in the future. Sustainability of tourism will be carried out if there is a commitment from various parties to preserve nature, the environment and community culture as the main capital of tourism.

3. METHODS

This research was conducted in the Munggu Tourism Village area in Munggu Village, Mengwi District, Badung Regency. Data analysis techniques in this study used a qualitative descriptive approach. Primary data sources in this study were obtained through in-depth interviews with government officials, tourism experts, the tourism industry, community leaders, and tourists regarding issues related to tourism development in Munggu Tourism Village. Secondary data sources in this study were obtained through official village government documents and archives. Data collection techniques in this study used observation, interviews, and documentation. In this study, there are several objects that are the focus of research, namely tourism stakeholders in the Munggu Tourism Village Area which includes the community, industry, media, government, and academics. There are 3 (three) indicators of sustainability from the tourism village, namely economic, socio-cultural and environmental.

4. FINDINGS AND DISCUSSION

4.1 Involvement of Stakeholders in the Development of Munggu Tourism Village as a Sustainable Tourism Attraction

In the development of Munggu Tourism Village, the government's role as a dynamicator includes holding interviews involving government agencies, academics, the private sector, village community organizations, Pokdarwis, and local communities. By means of group discussions, the government can find out what the local community wants, the constraints and problems encountered during the development process of Munggu Tourism Village in Munggu Village. In this way, the government can find the right solution in overcoming the obstacles and problems that arise in the development of the Munggu Badung Bali Tourism Village.

Regarding the development of tourist attractions in Munggu Tourism Village, discussions have been held initiated by the Munggu Village government involving the Badung Regency Tourism Office, *Badung Regency PUPR Service,* Investors, Tourism Actors*, BPD, LPM, Karang Taruna, BUMDes, Pokdarwis* (tourism awareness group), and Academics. This activity was carried out in 2018, one of the points found was related to the quality or ability of local community resources which were still not optimal in packaging tourism potential and the lack of entrepreneurial spirit and the ability to market community tourism products was still low.

a. Government Involvement in the Development of Munggu Tourism Destinations

The involvement of the Badung Regency Government, namely the Badung Tourism Office in the development of Munggu Tourism Village, namely preparing plans, operational policies, controlling and organizing activities in the tourism sector which includes administration, tourism facilities, tourist attractions, tourism promotion and marketing, as well as carrying out the necessary coordination between agencies related to the provisions and laws and regulations that apply to the smooth implementation of tasks and formulate operational policies in the field of tourism. The involvement of the Tourism Office in increasing tourism in the Badung area is carrying out tourism promotion as one of the real efforts in promoting regional tourism potentials, by distributing brochures, pamphlets and other media related to tourist attractions in Badung Regency, especially Tourism Villages. Wait. In addition, also by sending art teams outside the region and abroad. Therefore, professional management of tourist attractions certainly requires quality human resources. In the past 5 years, training has been carried out for tourism awareness groups and

Balawisata in Badung Regency which includes training in mastering foreign languages, understanding tourism issues in general, training for water tourism rescue groups, training for local tour guides, Food and Beverage Service training, training housekeeping, tourism village governance training, and formation of *Pokdarwis*.

b. Government Involvement in Tourism Development in Munggu Tourism Village

Local governments have an important role in developing regional tourism potential in the following forms:

1) Motivating the local community and investors as the main target to be more enthusiastic in developing and exploring the tourism potential of the region.
2) Providing facilities that support local area tourism potential development programs.
3) Playing a role in synergizing the relationship between the government itself, investors, and the community in order to create a symbiosis of mutualism in the development of local tourism (Pitana and Gayatri (2005).

Based on the regulations in force in Badung based on Badung Regent Regulation Number 7 of 2005 Concerning Tourism Objects and Attractions, that the Badung Regency government has prioritized the development of natural, cultural and special interest tourism. Thus, the district government also plays a role in motivating village communities to develop local tourism by forming tourism awareness groups *(Pokdarwis)* in each village through the Badung Regency Tourism Office.

Apart from that, in order to support tourism in Badung Regency, the government has also issued the Bali Province Regional Regulation Number 5 of 2020 concerning Standards for Implementing Balinese Cultural Tourism. Where the Badung Regency Government has established tourism development that takes into account the diversity, uniqueness, cultural and natural peculiarities, as well as the community's needs for tourism. This is the right step to encourage and mobilize the community to play an active role in tourism development in order to increase the level of the economy and welfare of the local community itself.

The development of Munggu Tourism Village as it is happening now did not just happen. Community components in Munggu Village, especially local communities that are accommodated in traditional institutions, have been involved in planning for the development of tourist attractions. Everything that will be done by the community, such as regarding the planning of the Munggu Tourism Village, has been discussed and discussed in various meetings in the Munggu Traditional Village. This is done so that all members of the Munggu Traditional Village community as regional rulers traditionally know all programs, especially regarding tourism development in Munggu Tourism Village. Putu Suada as the head of the *Pokdarwis* said the following:

> *"The Government of Badung Regency always socializes every policy planned for the development of Munggu Tourism Village, and invites the community to play an active role in the provision of tourism support facilities in Munggu Tourism Village" (interview 20 July 2021).*

Although the discourse on planning the development of Munggu Tourism Village as a tourist destination in Badung Regency has not been worked out in depth, the local community has prepared various tourism support facilities, such as providing lodging for tourists (homestays), villas, guest houses, restaurants, provision of transportation services, road design to the location of Munggu Tourism Village,

proposed procurement of street lighting, provision of parking space for tourists visiting Munggu Tourism Village, cultural preservation, and environmental preservation.

In addition to these several types of businesses, local wisdom such as culture, customs and arts of the local community is planned to be used as a tourist attraction and tourist attraction to increase the reach of various types of tourist destinations, which is also used as an additional source of income for artists for their welfare and efforts to maintain the sustainability of the traditional arts and culture of local communities. Planning to use local wisdom as a tourist attraction in Munggu Tourism Village has implications for preserving culture, customs and arts as well as providing economic benefits to local communities.

In addition to planning community training and determining tourist attractions, the local community is also involved in the development and evaluation of tourism in the tourist attraction of Munggu Tourism Village. Local community involvement since the planning process has been carried out by the Badung District Government. This was conveyed by Mr. I Made Suardana, as the Kabid. Promotion, Badung Regency Tourism Office as follows:

> *"Actually, from the beginning of planning until now, the local community has been involved, especially in the form of physical activities such as mutual cooperation, keeping the Munggu tourist village and its surroundings clean, and also in maintaining the beauty of their environment" (interview July 8, 2021).*

Based on the information above, it can be concluded that the Badung Regency Government always socializes every policy that will be taken in the framework of planning for Munggu Tourism Village and involves the community in maintaining the cleanliness of Munggu Tourism Village, as well as holding greenery in the Munggu Village environment. Related to this, the Munggu Village Government in developing tourism potential has formed a Tourism Awareness Group *(Pokdarwis)* under the guidance of the Badung Regency Tourism Office, as explained by the Head of Munggu Village, Ketut Darta as follows:

> *"The government's task is to record and inventory the potentials that can be developed in the Munggu Village program. Pokdarwis has a role to identify the potential that exists in the village, the main potential in Munggu Tourism Village is Munggu Beach which is well known and has become a tourist attraction. Then from the village will record the model attractions that are needed in the development process of Munggu Tourism Village. So, from the Village side, the budget will be allocated in the APBDes. Later the funds that come from the government will be managed by Pokdarwis together with Karang Taruna and BUMDes to organize activities such as tourism festival events, art and cultural competitions, culinary events, and others. This is done to promote Munggu Tourism Village. For innovation activities, Pokdarwis continues to coordinate with the Industry and Trade Office and the Tourism Office, so that good relations are established between the government and Pokdarwis. This is one of the government's functions as a motivator and facilitator who assists Pokdarwis in developing Munggu Tourism Village" (interview on 15 May 2021).*

Apart from that, Munggu Village also formed a Village-Owned Enterprise (BUMDes) led by Mr. Dewa Parsana. BUMDes has duties and responsibilities to manage village potential and build the economy of Munggu Village. In an interview with the informant Mr. I Made Dwijantara it was stated that, "BUMDes management is more about managing business potential and the economic sector supporting the tourism industry in Munggu Village, in synergy with the Service Village and Traditional Village". BUMDes so that they can become the leading sector driving the village economy which can later contribute to village original income or PADes. Since 2017, BUMDes has played a role in promoting Munggu Tourism Village by holding a kite competition, and it is hoped that this event will be held regularly every year.

From the establishment of Pokdarwis and Munggu Village BUMDes, it can be seen that the role of the Badung Regency government is very active in motivating the community to play a role in developing the tourist attraction of Munggu Tourism Village. In developing tourism in Badung Regency, the Badung Regency Tourism Office takes an important role in providing infrastructure and facilities to support tourism development. Likewise, the government also plays an active role in the development of Munggu Tourism Village as a tourist attraction in Badung Regency.

The government's role as a dynamist is to encourage community involvement if there are obstacles in the development process, encourage and maintain the momentum of regional development. The council has a role to provide leadership and guidance to the community. Instructions are usually provided by extension workers or specialized training organizations. In the development of Munggu Tourism Village, the government's role as a dynamicator includes holding discussion activities involving government agencies, academia, the private sector, village community organizations, Pokdarwis and also the local community. This activity has implications for the government's knowledge of what the local community wants, the constraints and problems faced in the development process of Munggu Tourism Village. Furthermore, the government can find the right solution to overcome the obstacles and problems that arise in the planned development.

The main obstacle in developing tourism in Munggu Village lies in the quality and capability of local community resources which are still not optimal in packing the tourism potential in Munggu Village. In addition, entrepreneurship and the ability to market tourism products for the local community have not yet been maximized. Based on the results of these interviews, the government has taken the initiative since 2021 to focus more on strengthening human resources by holding training on destination management, the culinary field, entrepreneurship in the tourism sector and also foreign language training in collaboration with tourism education institutions to increase the competence of human resources in Munggu villages.

4.2 Local Community Involvement in the Development of Munggu Tourism Destinations

Pokdarwis and *BUMDes* play an important role in the development of Munggu Tourism Village. Communities in a tourist destination have an important role in providing a quality experience for tourists and realizing sustainable tourism development (Gursoy, Chi & Dyer, 2010). This shows that it is important to identify and explain the influence of the role of local communities on the development of tourist destinations. Local communities have four roles in developing tourism in their area including; (1) tour guides,

namely local people who provide information to guests regarding tourism potential; (2) tourism business actors, the needs of tourists are very diverse so that it allows the growth of various businesses where the actors are local communities; (3) actualizing past culture, one of the attractions for tourists is culture in the form of local wisdom and cultural arts activities both still ongoing and cultures that have been abandoned to be revived; and (4) developing tourism institutions, local communities can establish an institution aimed at supporting tourism development in their area (Wardiyanto and Baiquni, 2010: 38-40).

a. Heritage Tourism Awareness Group

Strengthening the community's role in tourism development requires various empowerment steps, so that the community can participate actively and benefit from development activities carried out to improve welfare. Tourism Awareness Group, hereinafter referred to as Pokdarwis, is a community institution consisting of tourism business actors who have a sense of care and responsibility and act as promoters to create an atmosphere conducive to the growth and development of tourism, the application of Sapta Pesona to encourage regional development through tourism, and its utilization for the benefit of the surrounding community (Rahim, 2012:17).

The tasks of Pokdarwis in tourism are: 1) As a tourism awareness promoter and Sapta Pesona in tourist destinations. 2) As a partner of the government and city government (regency/city) in the implementation and development related to tourism awareness in the regions. This refers to government rules and guidelines, the Pokdarwis in Munggu Village who were officially appointed by the Village Head based on the Decree of the Badung Regent Number 206/041/hk/2021 Concerning the Inauguration of the *Santi Jagaddhita* Tourism Awareness Group in Munggu Village, Mengwi District, are consists of several members, each of which has a specific task.

According to the Head of Munggu Village, Mr. I Ketut Darta, the government was involved in establishing the *Pokdarwis* of Munggu village as supervisors. The Badung regency government also organizes tourism and hospitality management training, which directly participates in increasing the value of government trust in the eyes of the public. With the growing trust in social capital, community participation has increased to actively participate in the Munggu Tourism Village development program.

According to Yumita Arie Putri as the secretary of the Munggu Village *Pokdarwis*, since the issuance of the *Pokdarwis* Decree, in line with the tourism promotion and education activities of the Badung Regency Tourism Office, the community is very enthusiastic and eager to develop Munggu Tourism Village as a tourist destination in Badung Regency. Thanks to a training program organized by the government in collaboration with several hotel schools in Bali, the community is enthusiastic and dares to open restaurants, spas, car/motorbike rentals, villas, guest houses, transportation services, and so on (interview 22 July 2021). Besides that, the Chairperson of *Pokdarwis* also said that:

> *"Tourism awareness for the people in Munggu Village starts from the family environment. The existence of awig-awig rules and cleanliness of the environment in traditional villages is quite strict. There is a special schedule, namely at 06:00. The traditional village party also schedules routine mutual cooperation ahead of certain holidays/retreats which are arranged by each banjar" (Interview, July 7, 2021).*

From this statement, it can be concluded that the standard of social capital in the Munggu Traditional Village is still strong and plays an important role in improving the quality of the tourist village of Munggu, especially in terms of environmental cleanliness. After the products and tourist attractions are ready, *Pokdarwis* will coordinate with the Badung Regency Tourism Office and a travel agency through DPD Bali to help promote tourism products in Munggu Village. With this network system, the people of Munggu Village have high hopes that Munggu Tourism Village will become a sustainable tourist destination.

Pokdawis Warisan Pusaka is the frontliner in tourism development in Munggu Village by implementing the *Sapta Pesona* program to maintain the beauty and cleanliness of Munggu Tourism Village. Periodically, once a month, the Pokdarwis in collaboration with the Village Youth Organization, BUMDes and the Munggu Tourism Village Traders Association routinely carry out cleaning activities at Munggu Beach/Beach Clean).

In carrying out the work program agenda, both short term and long-term programs, the Pokdarwis Heritage Heritage of Munggu Village is equipped with a management structure and equipped with sections that will support the work program and carry out programs to build sustainable Munggu Tourism Village tourism. The management structure of the *Heritage Pusaka Pokadarwis* can be seen in the chart below.
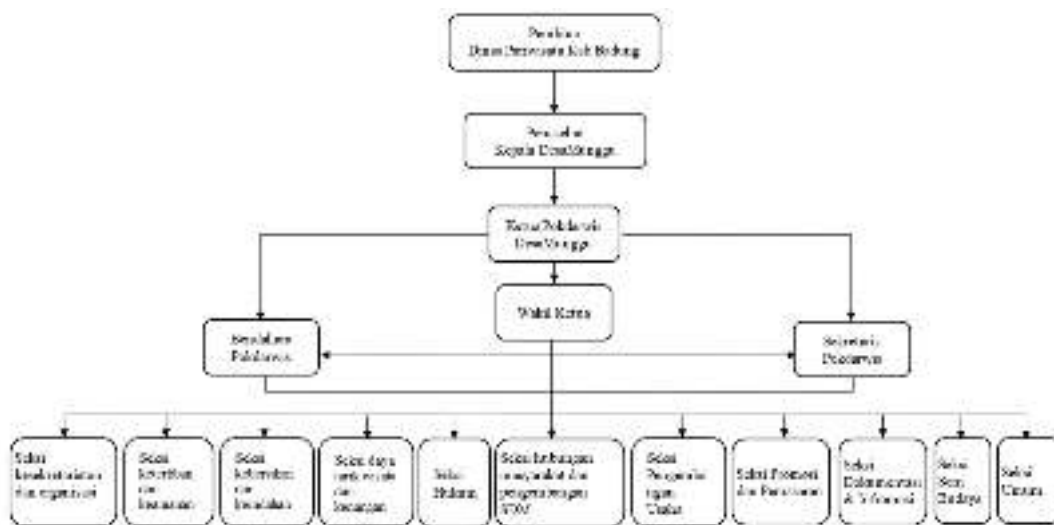

Chart 1. Heritage Pokdarwis Organizational Structure
Sourcr: Decree of the Regent of Badung Concerning Pokdarwis Munggu Village Heritage

In the *Pokdarwis* organizational structure above, the roles and functions of each position are clear. In the core management structure there are coaches, advisers, chairmen and deputy chairmen, treasurer, secretary plus 11 sections under the deputy chairperson who have the task of implementing the Pokdarwis work program according to what is written in the *Pokdarwis* AD/ART. Of the 11 existing sections, the cleanliness and beauty section work together with the *Karang Taruna Satya Darma Manggala* Village of Munggu Village, it is routine to carry out cleaning activities every month in the Munggu Tourism Village environment, as shown in the following figure.

Figure 1. Munggu Tourism Village Cleaning Activities
Source: Private Documentation, 2022

The picture above shows the enthusiasm and enthusiasm of the people involved in the clean-up activities for Munggu Tourism Village, entitled Munggu Beach Clean Up Day. Apart from collaborating with *Karang Taruna Desa*, cooperation is also established with Secondary Education Institutions that carry out social work, and Higher Education in the form of community service activities/KKN as a form of implementation of the Tri Dharma program of Higher Education, as well as community organizations. The community and Pokdarwis realize that the cleanliness of the tourist village will have a positive impact on tourist visits and the implementation of *Sapta Pesona.*

b. Tri Guna Sejahtera of BUMDes

Village Owned Enterprises (BUMDes) as a form of village business entity managed by the village community and village government that strengthens the village economy and is formed according to the needs and capabilities of the village. BUMDes seeks to improve the economy of rural communities based on village needs and opportunities. One of the government agencies in Bali Province that established BUMDes is Badung Regency which was given authority through Badung Regency Regional Regulation Number 1 of 2015 concerning the Establishment and Management of Village Business Entities. The Badung Regency Government wants the establishment and management of BUMD in every village. Through the establishment of BUMDes, the Badung Regency government hopes that village communities can manage all village opportunities and resources. BUMD also plays a role as a driving force for the economy of rural communities, and can contribute to increasing Village Original Income (PADes), as well as improving the welfare of village communities. The welfare of village communities needs to be significantly improved through the existence and functions of BUMdes. In addition, so that the capitalist business system does not develop in the country, which can damage the values of social life.

Tri Guna Sejahtera BUMDes has fulfilled the legal requirements in its formation/establishment and management based on Village Regulation Number 04 of 2016 which refers to Badung Regency Regional Regulation Number 1 of 2015, as well as Regulation of the Minister of Villages for Development of Disadvantaged Regions and Transmigration of the Republic of Indonesia Number 4 of 2015. The purpose of establishing BUMDes is aimed at economic activities managed by the entire Munggu Village and public services or collaboration between villages to

increase community income, both of which develop economic activities in accordance with community customs and culture as well as economic activities that are transferred to the community through government programs.

According to the Head of Munggu Village, the government, private sector, Pokdarwis, and social organizations communicated intensively during the various stages of developing the tourist village. *Pokdarwis* is involved in preparing tourist destination products, the government and *LPD* coordinate activities to facilitate community capital in the management of tourism businesses, and the community coordinates with each other through their respective environmental heads who are sent to traditional villages and official villages to carry out the *Paruman* with the aim of finding solutions and providing input to Pokdarwis in each Munggu tourism village development program as the most important village tourism potential.

4.3 Community Participation in Tourism Development in Munggu Village

According to Tosun and Timothy (2003), local community participation is an important part of implementing tourism development strategies and plans. Community participation in the process of planning and implementing tourism is very important given the fact that tourism takes place in the midst of people's lives whose cultural background, socio-economic conditions, politics and the environment can be different in different societies.

Various studies show that the involvement of local communities plays an important role in the early stages of tourism development in various regions leading to an increase in the quality of tourist destinations. Therefore, the role of the community is needed in the development of tourism areas. The purpose of community participation is to strengthen community resources by providing employment opportunities or opening job opportunities for local communities.

The level of local community involvement in a destination is relatively different from other destinations, which is caused by different local human resource (HR) competencies in the development of these tourist destinations. Empowerment of local communities as an effort to empower local communities by participating in the development of the tourism sector. Local communities are expected to be able to compete with workers and migrant workers who come from outside the area in terms of the quantity and quality of the resources they have.

The success of developing a tourist destination is highly dependent on several factors such as the support or participation of the local community. Local community participation is very important to determine the direction of development of a tourist destination, and strengthen community resources by providing jobs or creating jobs. The rapid growth of tourism around the world requires reliable, professional, experienced, friendly and courteous human resources. Based on the results of field research, it shows that there is local community participation in planning the development of tourist destinations in Munggu Tourism Village.

a. Forms of Local Community Involvement in Munggu Tourism Village Planning

One of the plans that will be implemented in tourism destinations is to create a framework that allows for the improvement of tourism services that support the comfort and safety of tourists. In addition to further planning for the development of tourism facilities, there are plans for securing and developing human resources, especially the human resources of the local community. Human resource planning

plays a very important role as a determining factor in the success or failure of the development of tourist destinations in Munggu Tourism Village.

Since the beginning, the recognition of Munggu Tourism Village as a tourist destination has involved the local community in planning tourist attractions in Munggu Tourism Village which cannot be separated from the participation of hamlet and village officials in Munggu Tourism Village who act as mediators between the government and developers and local communities. Village officials have a very significant role in planning the development of the tourist attraction of Munggu Tourism Village. Local communities accommodated in 3 traditional districs and 13 official districts have been directly involved in planning the development of this Munggu Tourism Village attraction.

After an increase in the number of visitors to Munggu Tourism Village, it is necessary to make efforts to provide good and satisfactory service to tourists which are supported by an increase in basic facilities and facilities as well as tourism supporting facilities, meaning that an increase in all components participating in the tourism industry must be also increased, including that local community resources can meet quality and professional requirements. The local community is always involved by the government in making a policy if there are investors who want to invest in the tourism industry. This was conveyed by I Nyoman Sumerta, as the Head of the Munggu Village *BPD* as follows:

> *"If there are investors investing in the construction of tourism support facilities in Munggu Tourism Village, the Badung Regency Government will always involve village officials and the community in formulating policies"* (interview 23 June 2021).

General facts show that the development of the tourism industry is usually accompanied by the growth of tourism services and infrastructure such as hotels, restaurants and travel agencies in Munggu Village. The addition of the number of tourism facilities and infrastructure has led to an increase in human resources involved in the tourism industry, growth not only in terms of quantity but also quality.

b. Community Involvement in the Development of Munggu Tourism Village

Tourism activities in Munggu Tourism Village have had a positive impact on the economic development of the surrounding community. This is evident from the direct role of the community in tourism activities in Munggu Tourism Village. The description of community involvement in the management of Munggu Tourism Village was conveyed by Mr. Made Sukayasa, as the Head of Village Tourism Attraction *(DTW)*, Badung Regency Tourism Office, as follows:

> *"In the concept of managing Munggu Tourism Village, three important components in tourism namely the government, actors, and the community have actually been formulated from the start so that local communities take a more dominant role in the development of Munggu Tourism Village and the government has provided tourism awareness coaching to local communities"* (interview July 8, 2021).

The informant's statement above shows the importance of the involvement of three important components in tourism, namely the government, the community, and tourism actors in making policies for the development of Munggu Tourism Village.

1) Accommodation and Restaurant Service Providers

Since the development of Munggu Tourism Village as a tourist destination in Badung Regency, various tourism support facilities in this area have been developed by the local community. One form of local community participation in the management of Munggu Tourism Village is as a provider of accommodation facilities such as villas, homestays, and hotels which are scattered in almost all areas of Munggu Village.

Figure 2. One of the Residents Home Stay
Source: Private Documentation, June, 17th 2021

Tourists visiting Munggu Tourism Village generally prefer to stay in homestays because the costs are cheaper than hotels, the facilities provided are also quite adequate. In addition to the availability of the accommodation facilities mentioned above, several places around Munggu Tourism Village have also established several restaurants that provide a variety of food menus for tourists, both domestic and foreign tourists.

Figure 3. Residents Restaurant
Source: Private Documentation, 5 of June 2021

The model of lodging and restaurants in the Munggu Tourism Village environment still maintains Balinese architecture. This building model has its own charm for Catlin Lee, a tourist from Singapore, as expressed as follows:

> *"I like to stay here because the architecture of the building still uses a traditional design and well. I feel so comfortable to stay here, and I proud this is the first time I meet here" (interview on 08 of July 2021).*

Based on the information above, it can be concluded that buildings such as hotels, villas, restaurants and others that use Balinese architecture are tourist attractions with unique nature, traditions and culture which are in great demand by tourists because they go to Bali to look for something that is still natural and traditional.

2) Souvenir Vendors

One of the roles of the local community in managing the Munggu Tourism Village attraction is as a souvenir vendors selling their wares along the Munggu Tourism Village. From the activity of selling art items to tourists, the community gets enough profit to cover their family's living expenses. In accordance with the information obtained in the field, it shows that the people who sell souvenirs feel very grateful for the tourism activities in Munggu Village.

3) Transportation Facility Provider

One of the most important factors in supporting domestic and foreign tourists to be able to access to and from the Munggu Tourism Village location is transportation facilities. The local community has taken a role in providing transportation facilities for tourists, the community has formed a village transportation association, from this activity the community obtains additional income by renting out two-wheeled and four-wheeled vehicles.

4) Softdrinks Vendors

Due to the unavailability of mini markets around the Munggu Tourism Village area to support the convenience of tourists in having recreation at Munggu Tourism Village, another role for the local community is by providing various kinds of soft drinks. Tourists who have finished surfing activities can enjoy a drink while sandbathing and enjoy the roar of the waves crashing at Munggu Beach. Traders selling along the coast of Munggu Tourism Village also play an important role in maintaining the comfort of tourists, maintaining the cleanliness of Munggu Tourism Village, and routinely carrying out cleaning activities on Munggu Beach every Sunday. The existence of traders in Munggu Tourism Village is very helpful for tourists so that it is not difficult for them to get drinks at the Munggu Tourism Village location as shown in the image below.

Figure 4. Softdrinks Vendor at Munggu Tourism Village
Source: Private Documentation, 17th of April 2021

5) Art Gallery in Munggu Village

The development of Munggu Tourism Village as a tourist destination also has implications for the local socio-cultural life. In this case the artistic life of the community in Munggu Village. The findings of research in the field show that in each of the district in the Munggu Village area an Arts Workshop *(Sekaha Gong)* has been established. *Sekaha Gong* is a group of people who play traditional Balinese musical instruments. The Art Studio *(Sekaha Gong)* was established with the hope that later they would be able to perform at hotels or villas around Munggu Tourism Village. This is the hope of the community, as stated by I Made Rai Sujana, Head of the Munggu Traditional Village as follows:

"Now, in Munggu Village, an arts studio (sekaa gong) has been established and they have been doing exercises. We hope that in the future they will be able to perform at hotels/villas around Munggu Tourism Village. Apart from introducing the culture of the Balinese people, this activity can also preserve Balinese culture" (interview 14 June 2021).

Another opinion was also conveyed by I Made Rai Sujana regarding the involvement of local communities in the planning and management of Munggu Tourism Village attraction:

"With the development of Munggu Tourism Village as a tourist attraction, the local community feels very grateful because this can absorb local workers to work in villas, as balawista workers, souvenir sellers, and others. The local community also hopes that the government can work together with the community in the future development of Munggut Tourism Village" (interview, 14 June 2021).

Tourists are generally very enthusiastic and interested in watching regional art performances when they enjoy the relaxed atmosphere while having dinner at the hotel or in the villa. Loose dance offerings are usually presented as a welcome dance for invitations to formal activities carried out by government and private agencies. The loose dance that was performed for tourists staying at one of the villas in Munggu Tourism Village can be seen in the image below.

Figure 5. Loose Dance
(Source: Private Documentation on 02 March 2021)

Apart from the Art Studio *(Sekaha Gong)* in Munggu Village, the development of traditional Balinese art and culture in Munggu Village is also carried out at the *Semarandana* Art Studio. The *Semarandana* Art Studio, located in Banjar Gambang, Munggu Village, Mengwi District, Badung Regency, was founded in 2002. The Semarandana Art Studio, located in Munggu Village, is a partner of the Ministry of Foreign Affairs of the Republic of Indonesia in the Indonesian Arts and Culture Scholarship (IACS). The IACS program at the *Semarandana* Art Studio is a cultural diplomacy effort by the Ministry of Foreign Affairs of the Republic of Indonesia to introduce Balinese arts and culture to the international community. The *Semarandana* Art Studio in the IACS program provides training in dance, percussion or gamelan arts, fine arts or painting, make-up, introduction to clothing, Indonesian language, and local wisdom (Arini, et. al., 2022). Tourists visiting Munggu Tourism Village can also visit the *Semarandana* Art Studio to learn Balinese art and culture. Local people can not only perform gamelan (traditional Balinese musical instruments) and dance at hotels or villas around Munggu Village, but can also teach tourists about Balinese art and culture.

4.4 Traditional Village Involvement in Tourism Development in Munggu Tourism Village

Tourism plays an important role as a driver of economic development as well as socio-cultural development in Bali. The government understands that tourism potential is a key industry for regional development in Bali. Tourism development is very important in terms of exchange rates, increasing local and community income, creating jobs, and encouraging people's economic activities. Bali tourism prioritizes culture-based tourism, and culture in this case is Balinese culture which is based on Hindu religious teachings. This culture is rooted and grounded in various Balinese traditional institutions such as subak, traditional villages with district, and others. According to the Bali Provincial Regulation Number 5 in 2020 concerning Standards for Implementing Balinese Cultural Tourism, tourism development is expected to be in harmony with the development of Balinese culture in an interactive and reciprocal relationship, so that this concept is successful serious attention must be given to traditional villages as supporters of Balinese culture. Therefore, efforts should be made to give indigenous villages a stronger existence by offering opportunities to participate in tourism development. In other words, efforts should be made to ensure that tourism brings direct benefits to indigenous villages.

Bali tourism sees the main potential of Balinese culture, and tourism development must simultaneously preserve, strengthen and develop Balinese culture. The definition of cultural tourism as a form of tourism that will be developed is based on the potential of the Bali region which already has an ethnic image with its cultural uniqueness. Article 1 Paragraph 12 in the Bali Province Regional Regulation No. 5 of 2020 (Concerning Standards for Implementation of Bali Cultural Tourism) explains that "Balinese cultural tourism is defined as Balinese tourism based on Balinese culture, imbued with the *Tri Hita Karana* philosophy, resulting in a valuable and local *Sad Kerthi* culture. In this case, Balinese culture is thick with Hinduism.

Traditional village as one of the pillars of Balinese culture, based on the provisions of the Bali Province Regional Regulation Number 4 of 2021 concerning the Second Amendment to Regional Regulation Number 2 in 2011 concerning Public Services has been established as a unit of customary law in the Province of Bali which is a tradition of the Hindu community and indigenous peoples in their relationship *Kahyangan Tiga*

(Kahyangan Desa) for generations in people's lives at that time. The Traditional Village has established synergy with the Munggu Village Government by forming Village Regulations and Perarem/awig-awig as a positive legal protection to support the development of tourism in Munggu Village Tourism which is a potential in Munggu Village.

4.5 Industry Involvement in Tourism Development of Munggu Tourism Village

The development of the tourism sector requires substantial capital so that it requires the private sector. Even though the development of tourist destinations emphasizes the more dominant role of local communities, it does not mean that the private sector is not needed. Using the approach (Wearing & McDonald, 2002, Oktini, 2007) explains the three main roles of the private sector or entrepreneurs in tourism development, namely; (1) provide assistance in the form of business capital loans; (2) business networks, tourism businesses need markets and business networks (3) labor users.

The village head of Munggu said that the presence of investors both in the form of domestic investment (PMDN), as well as foreign investment (PMDA) had a positive impact on the development of tourism in Munggu Village. Investors invest their capital in the tourism industry by building accommodation, culinary and tourist attractions facilities. Until now in Munggu Village there are already types of accommodation, namely, villas, guest houses and homestays.

4.6 Academic Involvement in the Tourism Development of Munggu Tourism Village

The three main pillars of higher education are the *Tri Dharma* of Higher Education which covers the fields of education, research and community service which are the main tasks of tertiary institutions in tourist villages. Education can be carried out through teaching, training, and courses. Research was conducted to map potential, identify problems, and develop strategies. Social service is carried out through student KKN (fieldwork) activities, and providing counseling. activities and form support groups. The role of tertiary institutions in tourism development includes more human resources/local communities as potential guides or prospective entrepreneurs, communication between prospective guides/entrepreneurs and investors (Octini, 2007). The role of academics is to transfer knowledge, conduct research, and provide education and assistance on an ongoing basis (Wibawanto, W & Nugrahani, R., 2015). Head of Munggu Village Head, Mr. Ketut Darta said that the *Tri Guna Sejahtera BUMDes*, Munggu Village collaborated with tourism schools in order to advance village tourism through a sustainable tourism development model, bearing in mind that Munggu Village is experiencing very rapid change and development in the tourism sector.

In an interview with the Chairperson of the Badung PHRI who is also the Chairperson of the Badung BPPD, I Gusti Ngurah Rai Suryawijaya, said that efforts to develop sustainable tourism in Munggu Tourism Village are certainly in line with Badung's vision of building community-based cultural tourism.

> *"We hope that tourism in Munggu is sustainable, can truly prosper the local community, for this it requires the role of all stakeholders and components of society. I really appreciate Munggu village's initiative in developing sustainable tourism and increasing the potential of the village" (Interview on July 19, 2021).*

The results of the interview above illustrate the seriousness of all parties to develop Munggu Tourism Village as a sustainable attraction which has become a tourism icon for Munggu Village. With the development of tourism, it will automatically be able to solve several problems, namely creating jobs, reducing unemployment and alleviating poverty. The Munggu Village community can host and play an active role in supporting all policies carried out by the local government.

4.7 Media in Tourism Development of Munggu Tourism Village

Currently the era of the industrial revolution 4.0 will have a major influence on the international industry. Tourism as an industry is required to use technology to provide information, promotion, marketing and services in order to have competitiveness. The media is a source of information for the promotion and marketing of the attractiveness potential of tourist villages (Pearls, 2018). Media coverage in the form of positive or negative news on a tourist destination will be a source of information and knowledge for potential tourists to consider and decide on destination choices. Media as a promotional and marketing tool is very important to spread the advantages and ease of accessing tourist destinations. The potential of social media as a means of promotion is enormous. Promotion through social media is very effective as a marketing tool because most potential tourists easily access information through online networks, besides that it makes it easier for managers to build good relations with tourists so that word of mouth communication is created online (Setiyaningtiyas & Hasan, 2015).

The involvement of the mass media in promoting tourism must be evaluated. This aims to encourage the media to continue promoting tourism in Indonesia. The ability of the mass media to disseminate information is considered as one of the possibilities for developing tourism. With the help of information contained in the mass media, the public can get information about tourist destinations that were previously unknown. The perspectives used when writing news or travel articles can vary, such as nature, tourist destinations, or even culinary (Kemenparekraf.go.id, 2021).

The Munggu Community Information Group (KIM) is ready to make Munggu Village superior in disseminating information through the website. Through this KIM can assist the Village in disseminating information to the wider community, promoting its tourism and fighting hoax news in the Village. Secretary of the Munggu Community Information Group (KIM) I Gede Oka Putra Suartika in his interview stated the following:

"KIM in our village has developed, even in the future KIM Munggu Village will form a mini studio and launch Munggu TV. I want all members of KIM Munggu Village to remain enthusiastic in writing news and be able to work with all KIM in Badung Regency to provide useful information. precise, accurate, and reliable, the newly developing Munggu Village Community Information Group (KIM) has won second place in Badung Regency" (interview 22 July 2021).

The Munggu Village Government in collaboration with the Badung Regency Government encourages the Community Information Group (KIM) to always report on all activities, activities/events in the village, whether on a local, national or international scale. Routine activities held in the village are Porsenides, *Taruna Desa* rock music performances, *PKK* cooking competitions, Cheap Markets, *Barong* Dance performances and the most spectacular is the kite's festival which is scheduled as an annual event as a tourism promotion event to attract domestic tourists and foreign tourists to Munggu Tourism Village.

5. CONCLUSION

Based on the results of research that examines the involvement of stakeholders in the development of Munggu Tourism Village as a sustainable tourist attraction, it can be concluded that stakeholder involvement in the planning and development of Munggu Tourism Village is the main thing for realizing sustainable tourism both in the economic, social, cultural and environmental fields. The results of this study concluded that the involvement of the Badung Regency Government, namely the Badung Tourism Office in the development of Munggu Tourism Village, namely preparing plans, operational policies, controlling and organizing activities in the tourism sector which includes administration, tourism facilities, tourist attractions, tourism promotion and marketing. The involvement of the local community in the development of Munggu Tourism Village is to form an Heritage Tourism Awareness Group, and *Tri Guna Sejahtera BUMDes.* Local communities have an important role to play in providing a quality experience for tourists and realizing sustainable tourism development. Local community involvement in the development of Munggu Tourism Village is as accommodation and restaurant service providers, souvenir sellers, transportation facilities providers, soft drink traders, and art galleries in Munggu Village. Industry involvement in tourism development in Munggu Tourism Village is the existence of villas, guest houses and homestays to support tourism. The involvement of academics in the tourism development of Munggu Tourism Village through community service as a form of implementing the *Tri Dharma* of Higher Education. The involvement of the media in the tourism development of Munggu Tourism Village is promoting tourist attractions through social media with the aim that potential tourists can easily access information through online networks.

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IDENTIFICATION OF THE HIERARCHY OF ECOTOURISM CRITERIA USING THE AHP METHOD: REFERENCE FOR DETERMINING PRIORITY VILLAGES FOR ECOTOURISM DEVELOPMENT

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Abstract

The existence of government programs that change the direction of tourism development from mass tourism which is considered to cause degradation of environmental, socio-economic and cultural aspects, to quality tourism, is also a concern for Bali tourism leaders to participate in efforts to change the direction of Bali tourism development through the development of ecotourism. The proof is that many studies/research have been conducted to add new forms of more sustainable tourist destinations in Bali. The study concluded that many villages in Bali have the potential to be developed as ecotourism. The focus of this research is to formulate a hierarchy of criteria for ecotourism development using the AHP (Analytical Hierarchy Process) method. The hierarchy of ecotourism development criteria can be used as an indicator to assess the next ecotourism priority village. This research is a mixed method research, where identification and weighting will be carried out through the Decision Support System (SPPK) with the AHP method. Secondary data collection in the form of research that has been carried out previously and supporting literature related to ecotourism is used to formulate criteria and sub-criteria for ecotourism development. This formulation is used as initial information in the process of weighing ecotourism criteria and sub-criteria. The results showed that there are six ecotourism criteria that can be used in determining priority villages for future ecotourism development including environmental criteria (absolutely more important: 0.281), socio-cultural (0.210), level of community participation (0.168), education (0.166), economy (0.100), and institutional (0.075).

Keywords: Ecotourism, Quality Tourism, Priority Village, AHP

1. INTRODUCTION

The development of information technology, communication, and transportation has influenced the forms of tourist trips undertaken by tourists today. One of them is organizing mass tourism (mass tourism, mass travel) which involves a large number of tourists/groups. Mass tourism in this case is a type of tourism that has several characteristics including large-scale tourism activities, usually packaged in tour packages,

requires large-scale tourism infrastructure facilities and requires strategic locations with adequate area (Kodhyat, 1997).

Over time, mass tourism is seen as having a negative impact, namely causing environmental degradation and degradation of social, cultural, including economic values (Akis, 2011). Such degradation can occur because the development of mass tourism is only carried out with an economic approach without considering the local environmental, social and cultural aspects. Given the magnitude of the negative impacts arising from forms of mass tourism, especially for the environment and ecosystems, various countries including Indonesia are trying to change the direction of tourism development from mass tourism to more quality tourism sustainable. One of the tourism programs made by the government is the development of ecotourism.

Ecotourism is a form of travel to nature which is carried out with the aim of conserving the environment and preserving the life and welfare of the local population (Fennel, 1999). Ecotourism development is considered more beneficial not only for economic life, but also for the advancement of the local community, and is sustainable both in the social, cultural and economic fields. Ekowisata merupakan kegiatan wisata yang bersifat khas, dimana didalamnya terkandung tiga unsur utama diantaranya adalah ekologis, ekonomis, serta *Evaluating Community Opinion* (Western, 1995 dan Dalem 2004). Ecological elements, ecotourism activities that carried out must be environmentally friendly. The economic element, ecotourism activities carried out must be able to provide economic benefits to the surrounding community. The element of ECO (Evaluating Community Opinion), ecotourism activities carried out must pay attention to opinions and involve the surrounding community.

Bali, as one of the best tourist destinations in the world that has many tourist attractions that attract tourists to visit. Sejalan dengan program pemerintah, para tokoh pariwisata termasuk komunitas sadar wisata di Bali tengah berupaya untuk mengubah arah pengembangan pariwisata menuju pariwisata berkualitas (*quality tourism*). There have been many studies/research conducted to add new forms of tourist destinations that are more sustainable, both in terms of environment, economy, social, and culture. The result is that many villages in Bali have the potential to be developed as ecotourism. Such as the research (Adnyana, et al, 2020) which concluded that Peliatan Village has the potential to be developed for ecotourism, other studies concluded that Mas Village had the potential to develop community-based ecotourism (Sulistyawati, 2015), and there was also research which concluded that Kedewatan Village was feasible to be developed as ecotourism (Dewi, et al, 2017).

Each researcher uses different assessment criteria in concluding whether or not a village has the potential to be developed as an ecotourism village. For instance, the criteria for tourist destinations which contain four aspects, namely attraction, accessibility, amenity and ancillary (Cooper, 1995) are used to assess Peliatan and Kedewatan Villages, as well as criteria for physical potential and non-physical potential which were analyzed using the SWOT method to assess the potential of Desa Mas in ecotourism development. The variety of criteria used to assess the potential of ecotourism development villages requires the formulation of criteria to obtain appropriate criteria based on a synthesis of various ecotourism theories. Besides of that, it is also necessary to know the priority level/hierarchy of ecotourism criteria that must exist in the development of an ecotourism village, so that development efforts can run smoothly and effectively. For this reason, the focus of this research is to formulate a hierarchy of ecotourism development criteria using the AHP method (Analytical Hierarchy Process). This hierarchy of ecotourism development criteria can then be used as a reference for indicators for assessing priority villages for ecotourism development.

2. LITERATURE REVIEW

In general, the scope of tourism consists of activities that can be classified into five (Eplerwood, 2002) including rural tourism (rural and agro tourism), marine tourism (beach and sun tourism), cultural tourism (cultural tourism), natural tourism (natural tourism), and business trips (business travel). The position of ecotourism in this case can be said to be unique because it is based on three scopes of activity at once, namely rural tourism, nature tourism and cultural tourism. Ecotourism is an activity of traveling to natural areas that is carried out with the aim of conserving the environment and preserving the life and welfare of the local population (Fennel, 1999). Not only focusing on conservation activities, ecotourism activities can be packaged professionally and contain elements of education, as one of the business fields in improving the economy, taking into account local culture/traditions, and involving the participation of the surrounding community to support the welfare of local residents (TIES, 2006).

In line with the definition of TIES ecotourism, reports (Australian National Ecotourism Strategy, 1994 and research (Alan, 1996) provide the same statement, where ecotourism is nature-based tourism that is closely related to education and understanding regarding the environment and culture that has characteristics. Ecotourism can develop optimally with the support of the following five important aspects (Choy, 1997), such as the pristine natural and cultural environment, local community support, education and experience, are sustainable, and managerial support in ecotourism management.

Ecotourism products and services can generally be classified into six (Nugroho and Negara, 2014), including environmental and cultural sights and attractions, landscape benefits, accommodation and supporting service facilities, tools and equipment, education and skills, as well as awards/achievements towards conservation. In Indonesia itself, ecotourism products and services, especially those related to education and skills, as well as awards/achievements towards conservation are still lacking due to the lack of public understanding of interpretation activities, namely related to efforts to understand an object so that one is able to react and create a relationship positive relationship between humans and objects/nature. Ecotourism must contain at least three main principles (Page and Rose, 2002), namely conservation principles (both those related to ecology and socio-culture/traditions), community participation principles (community involvement in every stage of ecotourism activities), and economic principles (management of resources that can be utilized in a sustainable manner for the benefit of future generations).

3. METHODS

This research is based on the existence of various criteria for assessing villages with ecotourism potential which concludes that many villages in Bali have the potential to be developed as ecotourism. The variety of assessment criteria requires a formulation of ecotourism development criteria based on a synthesis of ecotourism theory. Furthermore, after obtaining the formulation of ecotourism criteria and sub-criteria, the criteria were weighted using the AHP method and the help of Expert Choice software.

Quantitative and qualitative paradigms are used in this study, where the quantitative paradigm uses assumptions and preferences obtained from experts/experts which are then processed using the AHP method and Expert Choice software so that they will produce an assessment weight. The Qualitative Paradigm that used in this research is based on placing informants as data sources to be used and analyzed at a later stage.

3.1 AHP Method

This study uses the AHP (Analytical Hierarchy Process) method, which is a decision support model developed by Thomas L. Saaty. Through this decision support model, multi-factor or multi-criteria problems can be broken down into a hierarchy (Saaty, 1993). The basic concept of AHP is the use of a pairwise comparison matrix which will produce relative weights between criteria. A criterion will be compared with other criteria in terms of how important it is to achieving the goals set. The AHP principle consists of decomposition which includes hierarchical preparation, comparative judgment which includes evaluating criteria and alternatives as indicated by a paired matrix, synthesis of priority to obtain relative weights for the elements of the decision maker, and logical consistency which results in the sequence of decision making. The AHP calculation will be assisted by Expert Choice 11 software, to assess criteria and alternatives which is carried out using a comparison scale in order to obtain a relatively accurate priority scale ratio. The paired comparison scale used is verbal judgments to describe how important the elements/criteria are compared to other elements/criteria.

3.2 Research Stage

Broadly speaking, there are two stages of research that will be carried out in this study, including the formulation of ecotourism criteria and sub-criteria and the weighting of ecotourism development criteria.

a. Formulation of Ecotourism Criteria and Sub Criteria

At this stage secondary data collection will be carried out in the form of research/studies that have been done before and supporting literature related to ecotourism. Furthermore, the criteria and sub-criteria for ecotourism development will be formulated based on the synthesis of ecotourism theory. This formulation is used as initial information in the process of weighing ecotourism criteria and sub-criteria.

b. Weighting Criteria for Ecotourism Development.

After the criteria and sub-criteria have been formulated, at this stage the ecotourism development criteria are weighted using the AHP method. The characteristic of the AHP method is to use the opinion of experts who are experts in the field studied, in this case the fields of tourism, environment, architecture, social and culture, and economy. Expert opinion is to determine the level of importance of one criterion Opinion of experts/experts to determine the level of importance of one criterion with other criteria was obtained using a questionnaire distributed online. Questionnaire data processing will be carried out with the help of Expert Choice 11 software to produce output in the form of weights and a hierarchy of criteria.

3.3 Data Collection Technique

Data collection techniques through questionnaires and literature study. Questionnaires will be distributed online to experts in the fields of tourism, environment, architecture, socio-culture and economics to find out the level of importance of one criterion over other criteria in the opinion of the experts. The opinions of the experts will then be tabulated and analyzed using the AHP method using the Expert Choice 11 software so that it will produce a weight and hierarchy of ecotourism criteria. Literature study was conducted to help researchers formulate ecotourism criteria and sub-criteria.

4. RESULTS AND DISCUSSION

This section will describe the formulation of ecotourism development criteria obtained from the synthesis of various ecotourism theories and the hierarchy of ecotourism development criteria is known by entering data on the importance level of criteria based on the opinion of each expert into the software *Expert Choice* 11.

4.1 Formulation of Ecotourism Development Criteria

The results of the theoretical synthesis show that there are six main criteria in ecotourism development, including environmental criteria, level of community participation, education, economics, socio-culture, and institutional. The six ecotourism criteria form a single entity that cannot stand alone and must be considered in ecotourism development.

Figure 1. Formulation of Ecotourism Development Criteria
Source: Prasandya, 2021

The six criteria for ecotourism development will then be broken down into several sub-criteria which can later be used as indicators for evaluating villages in Bali in particular and in Indonesia in general. The sub criteria are also obtained from the results of a synthesis of various ecotourism theories that have been described in the previous chapter. There were six environmental sub-criteria, two community participation level sub-criteria, three education sub-criteria, six economic sub-criteria, five social and institutional sub-criteria.

Table 1. Ecotourism Criteria and Sub Criteria Based on Theory Synthesis

No	Criteria	Sub - Criteria	Source
1	Environment	Conservation of natural resources and biodiversity	Fennel D.A, 1999; Choy, 1997; Aziz et.al, 2015; Jaini et.al, 2019; Suryabhagavan et.al, 2015; TIES, 2006; Nugroho, 2014; Angelevska and Rakicevik, 2012
		Accessibility	
		Waste handling ensures environmental sustainability	
		Environmentally related awards	
		Use of environmentally friendly technology in the area	
		cleanliness	
2	Level of Community Participation	activities	Page dan Ross, 2002; Choy, 1997; Eplerwood, 1999; Direktorat Jenderal Perlindungan dan Konservasi Alam, 2000;
		Management of transportation and accommodation facilities by the local community	
3	Education	Education and training on understanding the environment, nature, culture/tradition	Yoeti, 2000; AustralianNational Ecotourism Strategy, 1994; Alan A., 1996; Choy, 1997; Eplerwood, 1999; Aziz et al, 2015; Jaini et al, 2019; Swarbrooke, 1999; Nugroho, 2014
		Local community training in the field of local wisdom	
		Availability of tourist information	
4	Economy	The area provides financial benefits to the surrounding community	Page and Ross, 2002; TIES, 2006; Eplerwood, 1999; Aziz et al, 2015; Yusnikusumah, 2017; Swarbrooke, 1999; Angelevska and Rakicevik, 2012
		Revenue from ecotourism activities to improve the quality of the area	
		stay	
		Opportunities for additional state revenue from activities carried out	
		Marketing of local products to tourists	
		Job creation	
5	Socio-cultural	Socio-cultural attractiveness	Page and Ross, 2002; Aziz et al, 2015; Swarbrooke, 1999; TIES, 2006; Nugroho, 2014; Angelevska and Rakicevik, 2012
		The creation of tourism products prioritizes local values	
		Regional development is adapted to traditional values	
		Protection, maintenance, management of buildings, arts and culture, customs, habits of life	
		Level of conflict between tourists and local people	

Source: Prasandya, 2021

4.2 Hierarchy of Criteria for Ecotourism Development Based on the AHP Method

This study used 15 experts who have expertise in the fields of tourism, architecture, environment, socio-culture, and economics. Experts are considered to understand ecotourism issues and problems in general so they can formulate an objective rating scale. Questionnaires were distributed online to experts/experts to obtain data on the level of importance of each criterion. Data on the level of importance of each criterion were then processed with the help of Expert Choice 11 software to find out the hierarchy of ecotourism development criteria. Tabulation of data which is a combination of the results of a pairwise comparison scale of all the experts involved will be carried out to find out the final weight and conclusion of the hierarchy of ecotourism development criteria, from the most important to the less important. The pairwise comparison rating scale and the hierarchy of ecotourism development criteria based on a combination of experts/fields of expertise are as follows:

Table 2. Expert Combined Pair Comparison Rating Scale

	Lingkungai	Tingkat Pa	Pendidikan	Ekonomi	Sosial Bud	Institusion
Environment		2.90509	1.93424	2.72778	1.13852	2.57937
Level of Community Participation			1.34113	1.34912	1.13207	3.09142
Education				2.35738	1.37973	2.68392
Economy					1.63362	1.26747
						2.52216
Incon: 0.03						

Source: Prasandya, 2021

Table 3. Conclusion Hierarchy of Criteria for Combined Ecotourism Experts

Priorities with respect to:
Menentukan hirarki kriteria ekowisata   Combined

Environment   .281
Socio-Cultural   .210
Community participation level   .168
Education   .166
Economy   .100
Institutional   .075

with 0 missing judgments.

Source: Prasandya, 2021

Based on the results of the data processing above, the inconsistency value is very small, namely 0.03 indicating that the accuracy and consistency of the data are classified as good (valid data). The most important ecotourism criterion is the environmental aspect, because in ecotourism the main activities of tourism trips are directed to natural areas which are carried out with the aim of environmental conservation. This is in accordance with the opinion (Page and Ross, 2002) which says that ecotourism is very dependent on the environment which is very closely related to the preservation of natural resources and sustainable use, both ecologically, socially, economically. A very important ecotourism criterion is the socio-cultural aspect, because when viewed from the scope of ecotourism activities (Eplerwood, 2002), apart from being based on rural tourism and nature (environmental) tourism it is also based on cultural tourism. Authenticity of the natural environment and social sustainability (development adapted to traditional values and strengthening local identity) and cultural sustainability (adapted to the cultural values of the local community) are the main considerations in ecotourism activities.

A slightly more important ecotourism criterion is the aspect of community participation, in this case in accordance with the five main criteria for the development of ecotourism (Choy, 1997), namely the presence of an environment both natural and pristine culture, support from the community, education and experience, is sustainable, as well as skills in management and management of ecotourism. Community participation in ecotourism activities is carried out in every stage of activity, both in the planning, development, implementation, monitoring and evaluation stages so that ecotourism activities can run optimally. An important ecotourism criterion is the educational aspect, where according to (Australian National Ecotourism Strategy, 1994) the educational element is important as an effort to increase understanding regarding the environment and culture. Environmental and cultural conservation education is also carried out so that people and tourists are able to react and create a positive relationship with the object/nature.

An important ecotourism criterion is the economic aspect, where one of the objectives of ecotourism activities is to improve the welfare of the local population (Fennel, 1999). In this case, it is necessary to regulate natural resources so that their utilization can be sustainable and help the local community's economy and support future generations. The real benefits to the community's economy from ecotourism activities can also encourage people to maintain sustainability natural area. The ecotourism criterion with the last (less important) hierarchical level, namely the institutional aspect, is one of the main principles in managing sustainable ecotourism (Yusnikusumah, et al, 2017). The existence of institutions that specifically support ecotourism management activities also ensures the sustainability of the ecotourism activities carried out When compared with the study of the four important aspects of tourist destinations (Cooper, 1995), which contain elements of attraction (tourist attractions offered by a destination), accessibility (supporting facilities that make it easier for visitors to reach the destination), amenity (facilities that can be used by visitors at a destination). destinations) and ancillary (existence of institutional management of tourist destinations), in ecotourism it is considered necessary to have other criteria that can be used as a reference in creating ecotourism destinations, considering that the distinctive characteristics of ecotourism are different from other types of tourist destinations. For this reason, ecotourism criteria and sub-criteria must be met by a destination so that the tourism characteristics created are in accordance with the goals and expectations of ecotourism development.

5. CONCLUSION

Based on the results of a synthesis of various ecotourism theories, six main criteria are formulated in ecotourism development, including environmental criteria, level of community participation, education, economy, socio-culture, and institutional. The six ecotourism criteria form a single entity that cannot stand alone and must be considered in ecotourism development. Based on the results of data analysis using the AHP method, which occupies the most important hierarchy in ecotourism criteria is the environmental criterion (0.281), the very important hierarchy is occupied by socio-cultural criteria (0.210), a slightly more important hierarchy is occupied by the participation level criterion society (0.168), the important hierarchy is occupied by educational criteria (0.166), a fairly important hierarchy is occupied by economic criteria (0.100), and hierarchy the less important is occupied by institutional criteria (0.075). The hope for future researchers is that the criteria and sub-criteria that have been formulated in this study can be used as a reference or indicator in assessing potential villages in Bali in particular and in Indonesia in general that can be developed as ecotourism villages.

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ANALYSIS MARKETING STRATEGY OF PHENOM EVENT INDONESIA DURING THE COVID-19 PANDEMIC

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Abstract

The MICE industry is one of the tourism industries affected by covid-19 pandemic. Phenom Event Indonesia (PEI) is one of the EOs engaged in the field of MICE organizing services which have also been affected by the co-19 pandemic. It's just that, they have implemented the right marketing strategy so that the impact of the pandemic does not make PEI go out of business. This study aims to analyze the marketing strategy used by PEI to maintain its company during a pandemic. The research method uses qualitative research methods. Data obtained through interviews, literature studies and internet studies. The theory used is marketing theory which consists of product, price, place, and promotion. The results of the study reveal that the marketing strategy used by PEI to survive in the midst of the covid-19 pandemic, namely by: 1) Products, namely by offering new virtual hybrid studio products and equipping themselves with CHSE certificates, 2) The pricing strategy used by PEI is to adjust the scale events and budgets provided from clients with a negotiation process, 3) Location Strategy by utilizing PEI's strategic offices to become restaurants, bars and pubs that can be used for small-scale event venues, 4) Judging from PEI's promotion using digital marketing with a YouTube account and sales calls to all repeater clients as well as changing the target market and always providing feedback in the form of souvenirs or gifts to clients. It is hoped that the results of the research can be used as reference material for EO's marketing strategy when facing pandemics in the future.

Keywords: Event Organizer, Pandemic Covid-19, Marketing Strategy

1. INTRODUCTION

Bali is one of the popular tourist destinations among foreign tourists so it has been awarded the title of The Best Destination in The World and The Best Spa Destination of The World (Nggini, 2019). The popularity of Bali as a tourist destination certainly attracts the attention of event organizers, both national and international. When compared to other regions in Indonesia, Bali is ranked at the top for the number of major events held in Indonesia. This makes Bali the epicenter of events in Indonesia.

In 2019, the Covid-19 (coronavirus disease-19) pandemic hit all countries in the world and claimed more than 270,000 lives. The impact of the pandemic is not only on the world of health, but also has an impact on all aspects of life (Wijaya, B.K., Mariani,

2021). One that has been impacted is the MICE (Meeting, Incentive, Convention & Exhibition) tourism industry. The Ministry of Tourism and Creative Economy revealed that there had been as many as 84.8% cancellations of MICE activities which were planned to be held in several regions in Indonesia during 2020 (Erfinda & Falah, 2021).

Event Organizer (EO) is a management services business in the entertainment world. The EO consists of a team whose job is to record every detail of the event process, starting from selecting the event, packaging the event, paying, arranging permits, ensuring the safety of the event, recording market demand, preparing technology and marketing, and preparing accountability reports or activity evaluations (Hafidz, 2017).

There are many policies implemented to break the chain of transmission of Covid-19. One of them is the social distancing policy or what is known as Large-Scale Social Restrictions (PSBB) to (PPKM) Enforcement of Restrictions on Community Activities in various parts of Indonesia. The government also does not hesitate to take firm action if there is a violation of this policy, for example by disbanding activities. The EO business is a business that involves many people, so the existence of this policy has caused many EOs to have to be postponed or canceled, even to the point where EO actors suffer huge losses. This situation made EO's financial condition decline drastically and even caused him to go out of business.

Of the many EOs in Bali, Phenom Event Indonesia (PEI) is one of the EOs engaged in the service of MICE organizers who often participate in tenders to get national and international events (Widiantara et al., 2022). Total events held by PEI in 2017 were 88 events, in 2018 there were 93 events, then in 2019 there were 95 events. In 2020 the number of events realized has decreased drastically due to Covid-19 totaling 48 events. Then in 2021 there will be an increase of 97 events (Suryawati & Citrawati, 2022). The pandemic has made PEI experience a decline in the first months, but PEI is still able to maintain its company by improving its marketing strategy during the pandemic. PEI as one of the largest professional conference organizers (PCO) in Bali can still exist and survive during the pandemic. This research tries to analyze the marketing strategy used by PEI to maintain its company during a pandemic. The results of the research are expected to become reference material for EO's marketing strategy when facing pandemics such as Covid-19 and other pandemics in the future.

2. LITERATURE REVIEW

Salsabila & Rossieta (2023) revealed that the covid-19 pandemic has caused companies to experience a decrease in sales levels from 2019, where conditions were still normal before the pandemic occurred, towards 2020 and 2021. The strategy that companies need to implement must have the aim of increasing profitability so that losses experienced did not have a big impact. From the customer perspective, the company experienced a change in buyer preferences which experienced a decrease in purchasing power. So, the strategy that must be carried out is to adjust the preferences of customers to maintain business continuity. From the perspective of internal business processes, companies are faced with conditions where employees and suppliers are encouraged to carry out activities from home due to large-scale restrictions. This has resulted in supply chain delays and also the availability of employees due to employees being sick and having to self-isolate. So, the right strategy to overcome this is health mitigation so that employees do not get sick and build a new supply chain system to comply with government regulations. Finally, from a learning and development perspective, companies are faced with conditions where companies must be more flexible and adapt

to market conditions, so that the company's strategy tends to seek to find new technologies, products or marketing strategies in order to adapt to market conditions and preferences.

The marketing strategy according to Kotler & Keller (2012) consists of product, price, place, and promotion or known as the 4Ps, which are as follows:

a. Product marketing strategy, namely producing and selling quality products and being liked by consumers. Therefore, it is necessary to examine what products will be marketed, what are consumer tastes, product variations, product packaging, innovations, and brands to attract consumer interest.

b. Marketing strategy Price is a value or quality exchanged by consumers for a product or service to obtain benefits equal to the sacrifices incurred. Therefore, pricing in a company is intended with various objectives to be achieved.

c. Marketing strategy Place is not only about the location of a company, but also includes transportation, location, warehousing, to provide a product, and to target customers.

d. Marketing strategy with Promotion is an activity or activities carried out to persuade and explain the benefits of a product so that consumers are interested in buying.

There have been various studies related to the marketing strategies used by several EO companies in Indonesia during the pandemic. Funny & Susyanti (2022) in their research reveals that the Covid-19 pandemic has forced EOs to innovate in order to continue running their business without causing large crowds. The use of digital technology must be maximized because the pandemic has caused people to avoid crowds and switch to virtual or online. Social media as online media is considered efficient, inexpensive, and right on target as a strategy for promoting events.

Erviana's research (2021) reveals the strategies used by EOs to be able to survive during the pandemic, namely by using telemarketing, sales calls, social media and using virtual event products that are sold such as webinars, mini virtual events, 3D stage virtual events, hybrid events and virtual expos. Another study, namely Sabtawan & Leasfita (2022), revealed that one of the EO strategies during a pandemic was adapting to online events using live streaming on YouTube social media and carrying out online event management processes consisting of research, design, planning, coordination. and evaluation.

Research related to PEI's strategies for surviving the Covid-19 pandemic has been studied (Widiantara et al., 2022). As for the research, it was revealed that during the Covid-19 pandemic, PEI survived by making MAGTV products, which are programs that utilize Virtual Studio as supporting digital media. This product was made because the Covid-19 pandemic has changed public interaction relationships to be more adaptive using digital technology. The marketing strategy, unlike that disclosed by Kotler & Keller (2012), does not only cover the product. Therefore, other research is needed to see PEI's strategies for surviving the Covid era which include product strategy, price strategy, place strategy and promotion strategy.

3. METHODS

This study used qualitative research methods. Qualitative research method is a research method used to examine the condition of natural objects. The researcher is the key instrument. Data analysis is inductive, and research results emphasize meaning (Sugiyono, 2013). The data collection technique was carried out using interview techniques, literature studies and internet studies through websites and social media. Interviews were conducted with PEI owners and staff. Data analysis techniques used

include interview transcripts, data reduction, analysis, data interpretation and triangulation. From the results of data analysis then conclusions are drawn.

4. FINDINGS AND DISCUSSION

PEI was established at the end of 2006 which was initiated by Tommy Sujana. PEI is a professional event organizer providing entertainment services and MICE consultants in Bali. PEI has many divisions including sales & marketing division, accounting division, human resources division, creative division and graphic design. The company has around 150 human resources (HR). PEI has a vision of build events, build people. With this vision, PEI hopes to build and further develop MICE events by building good relationships with clients, vendors and event venue providers so that a close and mutually beneficial relationship will arise for both parties. The services provided by PEI are Event Management, Entertainment and Event Equipment. The Covid-19 pandemic has forced PEI to think about creative and innovative marketing strategies that are in line with the circumstances and needs of the pandemic. The following is Yuni's statement as PEI's human resources:

> *"PEI's COVID-19 pandemic experienced a drastic decline in sales profit so that in the first month of the COVID-19 pandemic PEI had no profit at all, even minus hundreds of millions of rupiah. However, management continues to think about how PEI can maintain the company as PEI also has to pay for the rights of its employees" (Yuni, interview, 4 August 2022).*

Referring to Kotler & Keller's (2012) marketing mix which consists of product, price, place, and promotion, or what is known as the 4Ps, the marketing efforts undertaken by PEI during the pandemic are as follows:

4.1 Product

Formulation of product strategy is carried out by offering new products and creating creative innovations. PEI's intelligence, competence, motivation, hard work and experience to be innovative and creative are attached to every employee by providing maximum satisfaction to clients. Due to government policies to anticipate the spread of Covid-19, many people have switched to holding events online rather than offline. The high level of public interest in holding online events has prompted PEI to innovate in its product development strategy, namely creating a virtual hybrid studio (VHS) to organize events such as webinars, workshops, virtual concerts, social events and so on. The following is Yuni's statement as PEI's human resources:

> *"We have to think hard about what products we want to sell during this pandemic, so our owner gave us the idea to make VHS by continuing to hold only online events which are marketed through digital marketing." (Yuni interview on August 4, 2022).*

VHS is a studio created using a green screen to hold online events with zoom. The word hybrid here is only holding events online, not hybrid in the concept of combining online meetings and offline meetings. This new product idea or idea was given directly from the PEI owner to reduce the holding of crowd events (offline) during a pandemic. This new product was created to sustain the company and reduce the holding of offline events marketed through digital marketing. According to Yuni as PEI human resources said:

"PEI is innovating with new products such as virtual hybrid studio (VHS). this product was made because we know ourselves that during this pandemic the government issued community restrictions such as PPKM, so we have to think hard about what products we want to sell during this pandemic, so our owner gave us the idea to make VHS while still holding online events only marketed through digital marketing." (Yuni interview on 4 August 2022).

Figure 1. Product Sold by PEI
Source: https://www.instagram.com/phenomevent/?hl=id

PEI's strategy by switching to prefer holding online events compared to offline and creating a new product in the form of VHS is in line with what was disclosed by Salsabila & Rossieta (2023), namely during a pandemic, companies must be more flexible and adapt to market conditions and try to find technology. new products according to market preferences. Funny & Susyanti (2022) added that the use of digital technology, namely by making online or virtual products, is one of the things that must be maximized during a pandemic

In addition to making new products, products must also be of high quality and liked by consumers. Responding to the pandemic, when everyone did not want to take the risk of being exposed to the Covid-19 virus, PEI guarantees a sense of security and comfort with a CHSE (Cleanliness, Health, Safety, Environment Sustainability) certificate. This certification is able to guarantee tourists and the public that PEI products and services provided are in accordance with CHSE protocol standards, namely guaranteed in terms of cleanliness, health, safety, and also to maintain environmental sustainability. According to Yuni as PEI human resources said:

"Because the COVID-19 pandemic is ongoing and the government has issued a new policy, it is permissible to organize events but it is necessary to comply with health protocols and one of them must obtain a CHSE certificate, so we are taking care of obtaining the CHSE" (Yuni interview, 4 August 2022).

4.2 Price

The pricing strategy used by PEI is pricing with the aim of survival and to increase sales so that profits can be increased. Salsabila & Rossieta (2023) in their research revealed the same thing, according to them the Covid-19 pandemic has caused people's purchasing power to decrease so that the strategy that companies need to do is to increase profitability so that the losses experienced do not have a large impact through adjusting customer preferences.

PEI's strategy in terms of price is that PEI does not set a price, but organizes an event according to the scale of the event being held and the budget provided by the client with a negotiation process. Clients can also determine proper budget and cost control

down to detailed event planning and other special requests according to client's needs and requirements. Then from the planning requested by the client, PEI will make an appropriate package offer. This was disclosed by Yuni as PEI's human resources as follows:

> *"As for the price, we have never determined how much according to each client's budget and the scale of the event to be held, so during the pandemic we accepted all kinds of events and with any budget, but what we received were only online events. , so our job is to just organize and plan events in detail according to special requests according to the needs and requests of the client" (Yuni interview, 4 August 2022).*

4.3 Place

The location or place of business where PEI clients meet is located in the middle of the city which is located at Jalan Teuku Umar Barat, Denpasar City. This location is very strategic because it is located in an urban area, close to shopping centers, Ngurah Rai Airport and star hotels. The following is Yuni's statement as PEI's human resources:

> *"As for the location or place of business, for now we have never had any complaints from clients or consumers who want to make transactions or meet, because our office is a very strategic place to be in the middle of the city so everywhere is close and clients will be collaborating with us, it's also not difficult to find our office because it's right on the edge of the main road." (Yuni interview on 4 August 2022).*

Figure 2. PEI's Office
Source: https://www.instagram.com/phenomevent/?hl=id

The location strategy disclosed by Kotler & Keller (2012) outlines the location not only for the right business but also includes transportation, location, warehousing, to provide a product, and to target customers. The pandemic situation has prompted PEI to take advantage of an office that has a strategic location by creating a restaurant, bar and pub called The Magendra. The Magendra has a meeting room that can be used for small scale event venues because it provides a meeting room with city views. This place also provides gym and swimming pool facilities. This location strategy is a new product for PEI. Initially, PEI was only an EO, but during Covid-19 it developed into a restaurant.

Figure 3. PEI's Office
Source: https://themagendra.com/

4.4 Promotion

During the Covid-19 period, PEI tried to promote all of its EO service products, both directly and indirectly. Without promotion, clients cannot get to know the products or services offered. The forms of promotion used by PEI are advertising and sales promotion. Before the pandemic, PEI carried out advertising activities in the form of placing banners in the form of advertisements. The installation of this banner was carried out at crossroads in the Denpasar area, so that it could only reach some clients. Advertising activities by placing this banner had been carried out 12 years ago, when PEI was pioneered. During the pandemic, PEI no longer carried out advertising activities because PEI already had clients who were repeaters (loyal customers). During the pandemic, PEI started using digital marketing so that anyone could easily access and get product information easily. In this day and age digital technology can be accessed anywhere and anytime. The rapid development of this technology is an opportunity for PEI to market its products through a digital strategy that can be accessed anywhere and anytime by the public.

Erviana (2021) revealed that a strategy that can be carried out by companies during the Covid period is a digital strategy

Figure 4. Advertising Before and During The Covid 19 Pandemic
Source: https://www.instagram.com/phenomevent/?hl=id

Erviana (2021) revealed that a strategy that could be carried out by companies during the covid era was the digital strategy Sabtawan & Leasfita (2022), also revealed that one of the strategies that EO carried out data during a pandemic was adapting to online events using live streaming on YouTube social media. PEI also uses digital marketing strategies to be known by the wider community. One of the main objectives of PEI's digital marketing is to reach target customers more efficiently and effectively through existing digital media such as YouTube, Facebook, Instagram, and websites. PEI has a YouTube account called MAGTV which was first introduced on 03 June 2020. This YouTube account is the result of innovation and creativity to increase promotion during the Covid-19 pandemic. MAGTV launched 11 programs covering audience segments ranging from children to adults.

Apart from digital marketing, PEI also carries out sales promotion activities by making sales calls (sales visit activities to prospective customers or customers). Before the pandemic, sales calls were made to several hotels. However, during a pandemic, sales call activities were carried out by PEI by contacting all repeater clients and asking if there would be an event to be held. PEI also shifted its marketing strategy and market share. PEI initially focused only on market share from outside the city, but during the pandemic PEI changed the target market from only visitors from outside the city plus the local Balinese market as well. PEI also always provides feedback in the form of souvenirs or gifts to clients to maintain relationships with clients.

5. CONCLUSION

The marketing strategy used by PEI to survive in the midst of the Covid-19 pandemic, namely by using the Kotler & Keller (2012) marketing strategy consists of product, price, place, and promotion. Products, namely by offering innovative new products that are creative and in accordance with the interests of the community, namely by creating a virtual hybrid studio (VHS), and equipping oneself with a CHSE certificate to guarantee tourists and the public that PEI products and services provided comply with CHSE protocol standards. The pricing strategy used by PEI is to organize an event according to the scale of the event being held and the budget provided by the client with a negotiation process.

Location strategy by utilizing PEI's strategic offices into restaurants, bars and pubs that can be used for small-scale event venues. Judging from the promotion, PEI started using digital marketing. PEI has a YouTube account for digital marketing. Sales promotion with sales calls is also done by contacting all repeater clients. PEI has also changed the target market from what was previously only out-of-town visitors plus the local Balinese market as well. PEI also always provides feedback in the form of souvenirs or gifts to clients to maintain relationships with clients. Based on these conclusions, several recommendations can be put forward, namely that companies, including EOs, need a strategy to carry out innovative, creative marketing differentiation, such as that done by PEI in determining new target markets and adjusting to the situation so that they can survive in the face of a pandemic.

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SQUENCES OF SERVICE IMPLEMENTATION IN IMPROVING THE SERVICE QUALITY AT LOBBY LOUNGE BAR AND RESTAURANT JW MARRIOT HOTEL SURABAYA

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Abstract

The purpose of this study was to analyze the implementation of the Sequence of Service and the impact of implementing the Sequence of Service in improving service quality at the Lobby Lounge & Bar Restaurant JW Marriott Hotel Surabaya. This research is qualitative research with data collection through observation, documentation, and interviews. Data were analyzed using descriptive analysis method with reference to the Sequence of Service theory and Service Quality theory. The implementation of the Sequence of Service carried out at the Lobby Lounge Bar & Restaurant consists of, namely Greet and Show Interest in the Guest, Take Cocktail Orders, Order and Deliver Drinks, Service at the table, Tabletop Maintenance & Guest Service, and the last is Close Open Checks & Farewell. It shows that the Implementation of Sequence of Service can improve the Quality of Service at the Lobby Lounge Bar & Restaurant. The impact of implementing the Sequence of Service can have a positive or negative impact. The positive impact is that guests will be satisfied and provide positive feedback/reviews for the services provided. The negative impact is that guests feel dissatisfied with the services provided and have an impact on service quality, guest reviews, and restaurant ratings.

Keywords: Implementation, Sequence of Service, Service Quality

1. INTRODUCTION

Lobby Lounge Bar & Restaurant is one of the restaurants at JW Marriott Surabaya with a European luxury and elegant concept. Lobby Lounge Bar & Restaurant is a restaurant with the concept of a la carte service and by using the American service system in its operational activities. Based on the concept and type of service being carried out, to improve service quality, waiters/waitresses must implement a sequence of services in accordance with the regulations and operational standards set by JW Marriott Surabaya. Starting with greeting and showing interest in the guest, taking cocktail orders, ordering and delivering drinks, service at the table, tabletop maintenance and guest service, and finally closing open checks. This study used a literature study approach by involving relevant previous research. The theory used in this study was the Sequence of Service theory from Singarevelavan, (2011). This theory was applied in this study to determine

the order in providing good and correct service in the Food and Beverage Department in hotels. The order of service in the restaurant is carried out from the time the guest arrives until the guest leaves the restaurant. Another theory used in this study was the theory of Service Quality by Parasuraman to look at measurement indicators and dimensions of service quality. This research was conducted with a plot that was made in a frame of mind consisting of internal and external factors. The internal factors influencing this research were the JW Marriott Hotel Surabaya that is one of the five star hotels in Surabaya, the quality of service at the Lobby Lounge Bar & Restaurant at JW Marriott Hotel Surabaya, the implementation of the Sequence of Service at the Lobby Lounge Bar & Restaurant in which there were still obstacles causing complaints. External influencing this research were Surabaya is one of the cities with the most visited by tourists in Indonesia, the development of hotel accommodation in the city of Surabaya, the hotel industry strives to always improve the quality of its services.

Based on those two factors, a research entitled "The Implementation of Sequence of Service to Improve Service Quality in Lobby Lounge Bar & Restaurant JW Marriott Hotel Surabaya" was conducted. The research implemented literature study approach by applying qualitative method. The literature study was carried out by using relevant previous researcg and theory of Sequence of Service and theory of Quality of Service. Qualitative Data used in this research were in the form of general information about research setting, implementation of Sequence of Service to improve service quality in Lobby Lounge Bar & Restaurant JW Marriott Hotel Surabaya, and the effects of implementation of implementation of Sequence of Service in Lobby Lounge Bar & Restaurant JW Marriott Hotel Surabaya. Data were gained through observation, interviews, documentation, and literature study. Interview was done with some informants who were supervisor, staff, and trainees. Data were analyzed by data reduction, data analysis, and conclusions. Results of analysis were presented using tables and narratively. But, there were some indicators impacting on the low quality of service in that hotel. One of them was not all waiters/ waitress implemented sequence of service well caused by some reasons, such as high hotel occupancy, communication issue with food and beverage production department, and the lack of knowledge. Those things caused impacts on the service quality and the daily hotel operational bringing to the negative comments/ complaints from the guests directly or online media. It could be see from the guests' comments on TripAdvisor saying that

> "I *stayed for 1 week, the service was poor. Specially in the lobby in the evening. The staff were rude, all I'm asking just a glass of orange juice. Before my dinner and she was like ignore us. Don't you have any rotation staff?? staff lobby in the evening was very rude. Well, it wasn't what i expected. I memories the name, Diana & Vira. They were very unpolite, different with the morning staff. They were friendly".*

That shows that some staff were unfriendly, and they did not leave any good impression. Besides, there was a comment on the marriott website regarding to Empower/ Guest Experiences saying that the guests waited for too long for the food in the restaurant then supervisor provided fruit platter and two drinks as complimentary. Based on the phenomena and obstacles faced, this study aimed at finding out the implementation of sequence to improve the service quality in Lobby Lounge and Bar JW Marriott and analysing the impacts of implementation sequence of service in improving the service quality in Lobby Lounge and Bar JW Marriott Surabaya.

2. LITERATURE REVIEW

Sequence of service in restaurant is sequence in providing good service in Food and Beverage Department in hotel. Sequence of service is done since guests' arrivals until guests' departures. This service is started by greeting/ welcoming guests until farewell. The sequence of service used in this research was theory of sequence of service proposed by Singarevelavan (Singaravelavan, 2011, chap. 3, p. 198). The sequence of service in restaurant is *Greeting and seating Guest, Unfolding Napkins, Pouring Water, Serving Bread & Butter, Presenting the Menu, Taking Order, Serving Appetizer, Clear up Appetizer, Serving Soup, Clear up Soup, Serving Main Course, Clear up Main Course, Crumbing the Table, Adjusting Dessert Cutlery,* Serve Dessert, *Offering Coffee/Tea, Ferewell.*

Some previous research that is considered relevant to this research is research from Mahtumah (2018) with the title Application of Sequence of Service at Breakfast by Waiters and Waitresses at Androwino Bistro Restaurant at Sheraton Mustika Resort and Spa Yogyakarta. The purpose of this study was to determine the application of sequence of service at breakfast by waiters and waitresses at Androwino Bistro Restaurant at the Sheraton Mustika Resort and Spa Yogyakarta. This research used a qualitative descriptive method that implements descriptive analysis and SWOT analysis. Data collection techniques used were interview techniques, observation methods, and library methods. The results of the study showed a discrepancy between the existing sequence of service and the implementation by waiters and waitresses which can lead to complaints. So far the breakfast buffet service has been running well, but there are several indicators that hinder its operation such as a lack of staff which makes the sequence of service not work well. Another relevant research is BR Darmaista's research (2018) entitled Application of Sequence of Service in Minimizing Complaints that Occur at Kangkung Pratama Hotel & Convention Restaurant. The purpose of this research was to find out how the application of sequence of service in minimizing complaints that occured at Kangkung Restaurant Pratama Hotel & Convention. The method used was descriptive analysis. The theory used was the Sequence of Service theory. The results of the study showed that complaints could be minimized through the application of a sequence of service performed by the waiter/waitress. The difference is in the location and time of the study.

The third relevant research to this research is research from Sinnarong (2021), entitled The Sequence of Strategies when establishing a Taiwanese restaurant in Thailand. The differences are in the method, location, and time of research. The purpose of this study was to investigate the problems faced by many Taiwanese restaurants trying to set up shops or restaurants in Thailand. The method used was descriptive quantitative by distributing the instrument (questionnaire) to the respondents. The theory used was inventive problem solving. The results of the study indicated three phases that needed to be considered before a restaurateur can set up shop overseas. The three phases were the construction, operation and competition phases. Based on the previous research mentioned above where this research was used as a reference in making this research, however there were differences between previous research and this research, especially from the object and purpose of this research. This research focused on the implementation of sequences of service carried out by the Lobby Lounge and Bar where they have their own SOP related to the service system carried out which is an amalgamation of existing theory. They have 7 stages of service that are lived out of 17 stages in theory. From this application it is analyzed regarding the impact felt by the bar related to the service system being carried out.

3. METHODS

This study used a qualitative method producing descriptive data in the form of written or spoken words from observed people, behavior or phenomena. Methods of data collection in this study were observation techniques, interviews with research subjects who were in accordance with the specified criteria, and documentation. The data obtained in this study were analyzed using descriptive analysis methods and study documents or studying SOPs from JW Marriott, especially the Lobby Lounge Bar & Restaurant. The aim was to provide a systematic, actual, and accurate description of the characteristics, facts, and relationships between the phenomena studied. Primary data was obtained from observations, both observations, measurements, direct documentation in the field and data from interviews with informants to obtain information that supports research results.

Informants in this study were employees who were directly involved in the service system that implements service steps that refer to the service standards they have and also some questions that lead to supervisor who monitor the service standards provided to guests. The informants who were interviewed to obtain data in this study were 6 people consisting of: 1 Supervisor, 3 waiters/waitresses, and 2 trainees Lobby Lounge Bar & Restaurant JW Marriot Hotel Surabaya to obtain data and an overview of the Sequence of Service in improving service quality and the impact of its application in the Lobby Lounge Bar & Restaurant. The interview process was carried out when the researchers conducted training at the hotel. Data analysis according to Sugiyono (2018) is the process of systematically searching for and compiling data obtained from interviews, field notes, and documentation by organizing data into categories, describing them into units, synthesizing them, compiling them into patterns, selecting which ones are important and what will be learned, and draw conclusions so that they are easily understood by themselves and others. This study used three techniques in analyzing data, namely:

1. Data reduction: Data reduction was done by summarizing data from interviews and field observations.
2. Data analysis: The results of further data reduction were related to each other according to the theoretical basis and data in the field used.
3. Drawing conclusions: Researchers in this regard sharpened the conclusions that have been made to arrive at a final conclusion.

4. RESULTS AND DISCUSSION
4.1 An Overview of Research Setting

JW Marriott is a company founded by John Willard Marriott. JW Marriott is now known as one of the largest international hotel chains in the world. The John Willard Marriott really did a great job. John Willard Marriott started the business from a root beer shop in Washington DC which was developed through several steps until the hotel became as big as it is now. Marriott International has opened 3 JW Marriott hotel branches in Indonesia. The first hotel is in Jakarta, the second is in Surabaya and the third is in Medan. JW Marriott Surabaya was previously Westin Hotel Surabaya and has changed to JW Marriott Hotel. On June 10, 2002 announced the takeover of The Westin Hotel Surabaya to become JW Marriott Surabaya. JW Marriott Surabaya is owned or developed by PT. Ramasari Surya Persada. The building was designed by Wong & Ouyang Ltd (Building Service), and the interior design itself was created by Bent Severin and Employees. This hotel sets its target for entrepreneurs. The location of this hotel is very strategically located in the city center, Jl. Embong Malang 85-89 which is close to the business center.

Figure 1. Logo of JW Marriott Hotel Surabaya
Source: Wikipedia.com

Restaurant in JW Marriot Hotel Surabaya

a. Pavilion *Restaurant*

The Pavilion Restaurant caters to all tastes with an abundant and quality buffet and à la carte menu. The stylish design of the restaurant is decorated with high glass-covered windows, and can feast your eyes on views of the well-maintained tropical gardens. The focal point of this design is the lofty pillared pavilion, inspired by a 19th century greenhouse. The operating hours of this restaurant are for breakfast from 6.00 am – 11.00 am, lunch from 11.00 am – 3 pm, while for dinner it is 6.00 pm – 10 pm.

Figure 2. Pavilion *Restaurant*
Source: www.marriott.com

b. Imari *Japanese Resturant*

Imari Restaurant is a premium Japanese restaurant under the auspices of JW Marriott Surabaya. The Imari restaurant features a relaxed, upscale atmosphere, as well as a dining area, with a wide selection of fresh sushi, sashimi and other beef and seafood dishes. The timeless Japanese restaurant also offers live teppanyaki dishes. The restaurant's operating hours are for lunch from 12.00 pm – 3.00 pm, and dinner from 06.00 pm – 11.00 pm.

Figure 3. Imari *Japanese Restaurant*
Source: www.marriott.com

c. Tang Palace *Chinese Restaurant*

Tang Palace is an authentic Wonton and Dim Sum restaurant in a Chinese-inspired setting. With warm lighting and distinctive interior design, the atmosphere of Tang Palace is perfect for quality dining with family or friends. This restaurant serves signature dishes such as Peking duck, pokcay shimeji tofu, and honey sauce gindara. As a tribute to Chef Affat, the dim sum specialist, the daily and weekend dim sum offers are not to be missed. The restaurant's operating hours are for lunch from 11.00 am – 3.00 pm, and dinner 6.00 pm – 10.30 pm. Open every Monday to Sunday.

Figure 4. Tang Palace *Chinese Restoran*
Source: www.marriott.com

d. Uppercut *Steakhouse*

The restaurant is designed in a chic, monochromatic brasserie, and features a sophisticated yet relaxed atmosphere like a modern steakhouse. The delectable menu features premium quality meats, and chef-recommended desserts using only the finest ingredients. The Bar section provides a selection of wines, cocktails and liquors. This restaurant's operating hours are for lunch from 12.00 pm – 03.00 pm, and dinner from 04.00 pm – 11.00 pm. Open every Tuesday to Sunday.

Figure 5. Uppercut *Steakhouse*
Source: www.marriott.com

e. *Lobby Lounge Bar & Restaurant*

The lobby lounge at JW Marriott is a place that has new comfort as the best hangout place in Surabaya with a luxurious and elegant concept. The lobby lounge has facilities such as live music performances every Monday to Saturday night, Cable TV to watch together, an open bar, selling alcoholic drinks such as wine, cocktails and also available non-alcoholic drinks such as soft drinks and mocktails. Hours of operation are 07.00 am to 11.00 pm.

Figure 6. *Lobby Lounge Bar & Restaurant*
Source: www.marriott.com

f. SBCO (Surabaya *Baking Company*)

SBCO sells various kinds of bakery products, cakes, candies, as well as birthday cakes. Operational hours are 08.00 am to 10.00 pm.

Figure 7. SBCO
Source: www.marriott.com

g. *Wine & Co*

Wine & Co is a new outlet that sells various types of wine from around the world. Open every day from 12.00 pm - 15.00 pm and evenings 18.00 pm - 22.00 pm.

Figure 8. *Wine & Co*
Sumber: www.marriott.com

4.2 Implementation of Sequence of Service to Improve the Service Quality in Lobby Lounge Bar & Restaurant JW Marriott Hotel Surabaya

The SOP implemented at the JW Marriott Hotel Surabaya Lobby Lounge Bar & Restaurant is based on the Guest Service Sequence of Service-Server Handbook made by Marriott International which is then used as the SOP Sequence of Service at the Lobby Lounge Bar & Restaurant. In the Guest Service Sequence of Service-Server Handbook, there are 7 SOPs for sequence of service stages which can be seen in the following table:

Table 1. The Differences of SOP on *Sequence of Service Lobby Lounge Bar & Restaurant*

No.	Old SOP	No.	New SOP
1.	Greet and Show Interest in the Guest	1.	Greet and Show Interest in the Guest
2.	Take Cocktail Order	2.	Take Cocktail Order
3.	Order and Deliver Drinks	3.	Order and Deliver Drinks
4.	Cash Out or Start a Tab	4.	Service at the table
5.	Service at the table	5.	Tabletop Maintenance & Guest Service
6.	Tabletop maintenance & Guest Service	6.	Close Open Checks & Farewell
7.	Close Open Checks & Farewell		

Source: JW Marriott Hotel Surabaya, 2023

Based on table data and the results of interviews with Lobby Lounge Bar & Restaurant Supervisors, it was explained that there were updates to the SOP in 2023, namely not carrying out the Cash Out or Start a Tab stage. The stage is integrated into SOP 3, namely Order and Deliver Drinks so that there are only 6 stages. Six SOP Sequences of Service carried out in the Lobby Lounge Bar & Restaurant starting from Greet and Show Interest in the Guest, Take Cocktail Order, Order and Deliver Drinks, Service at the table, Tabletop Maitenance & Guest Service, and the last is Close Open Checks & Farewell. The explanation is as follows:

a. *Greet and Show Interest in the Guest*

The first step carried out by the waiter/ess when guests come to the restaurant is to greet guests. All employees must greet guests first before guests greet employees. Waiters/waitresses get to know and carry on conversations with guests by making eye contact, smiling, and being enthusiastic and friendly. Then the waiter/waitress serves the menu to all guests.

b. *Take Cocktail Order*

The second step carried out by the waiter/waitress when guests come to the restaurant is taking orders. When taking orders, waiters/waitresses must master the entire menu and upsell for premium brands, signature cocktails, and food. When finished taking an order, the waiter/waitress must repeat the order to ensure that there is no mistake in taking the order. The results of the interview with Yudhistira Rediandika Supervisor Lobby Lounge Bar & Restaurant stated:

> *"In the order taking stage, waiters/waitresses, bartenders, to trainees must be knowledgeable of the entire menu, starting from snacks, main courses, desserts, all drinks, both alcoholic and non-alcoholic. If not, it can cause complaints. Repeat orders are also carried out especially when taking wine orders to ensure suitability and accuracy" (Yudhis, 18 January 2023).*

Based on data from SOP 2 Lobby Lounge Bar & Restaurant JW Marriott Hotel Surabaya and interview results, it was explained that the stages of taking a cocktail order waiter/waitress must have skills, namely product knowledge of the entire menu as well as promotions in restaurants to support profits and minimize complaints.

c. *Order and Deliver Drinks*

The third step carried out by the waiter/waitress when guests come to the restaurant is to take orders. In this stage the waiter/waitress records orders into the micros system. After that, the waiter/waitress delivers drink orders with a duration of three and a half minutes after taking the order. Before serving to guests, you must make sure to use the correct glass, pay attention to garnishes, and more. When serving, the waiter/waitress confirms the drink order by mentioning the name of the drink that has been ordered. The results of the interview with Yudhistira Rediandika Supervisor Lobby Lounge Bar & Restaurant stated:

> "*After taking the order, the server immediately records the order into the micros system and then prepares the coster, straws, and snacks. The standard for making drinks after taking an order is 3 minutes. When delivering orders, the waiter/waitress must state the name of the order to ensure the order is correct, and also offer if there are additional orders*" (Yudhis, 18 January 2023).

Based on data from SOP 3 Lobby Lounge Bar & Restaurant JW Marriott Hotel Surabaya, it is explained that Order and Deliver Drinks are carried out by the waiter/waitress, immediately all guest orders are entered into the micros system. After making sure all orders have been entered, the waiter//waitress must also immediately prepare all the required cutlery and condiments.

d. *Service at the table*

The fourth stage that is carried out by the waiter/waitress when guests come to the restaurant is serving at the table. All drinks are served using a tray except for guests who sit in front of the bar. All drinks served to guests must use a coaster bearing the JW Marriott logo and must be replaced with each reorder. If there are men and women at the table, the women must be served first. For ordering beer and mineral water, the waiter//waitress must immediately pour it into a glass in front of the guests, while every order of sparkling water and carbonated drinks must be accompanied by ice and lemon wedges. The results of the interview with Yudhistira Rediandika Supervisor Lobby Lounge Bar & Restaurant stated:

> "*Waiters/waitresses must always use a tray when delivering guest orders to the table, if guests sit in front of the bar they can go straight without using a tray. All drinks must be served using a coaster bearing the JW Marriott logo. Beer, mineral water and wine must be poured directly by the server to guests. Every order of soft drinks and sparkling water must contain ice cubes and lemon wedges in the glass*" (Yudhis, 18 January 2023).

Based on SOP 4 Lobby Lounge Bar & Restaurant JW Marriott Hotel Surabaya data, it is explained that Service at the table is a service performed to guests when bringing food and drinks must use a tray and all cutlery and condiments served must comply with the standard SOP in the restaurant.

e. *Tabletop Maintenance & Guest Service*

The fifth stage that is carried out by the waiter/ess when guests come to the restaurant is tabletop maintenance and guest service. At this stage the waiter/waitress must always check and pay attention to the guest's table, if it is two minutes after the guest has tasted the food and drink the waiter/waitress can approach and ask for the taste and satisfaction of the guest (satisfaction). If 2/3 of the guest's drink is left in the glass, the waiter/waitress must immediately approach the guest table and offer if the

guest wants to add another drink, the waiter/waitress can also take the snacks that have run out and replace them with new ones. The results of the interview with Yudhistira Rediandika Supervisor Lobby Lounge Bar & Restaurant stated:

> *"All waiters/waitresses must be on standby and pay attention to all existing tables to see if the guests' drinks/snacks have run out or not. If the guest's drink has 2/3 of the glass remaining, the waiter/waitress must immediately ask whether the guest wants to add another drink or not. Waiters/waitresses must also ensure guest satisfaction with orders after 2 minutes of guests tasting"* (Yudhis, January 18, 2023).

Based on data from SOP 5 Lobby Lounge Bar & Restaurant JW Marriott Hotel Surabaya, it is explained that Tabletop Maintenance & Guest Service Waiters/waitresses are always on standby paying attention to guest tables to ensure guests are satisfied with the food or drinks they ordered. In addition, the waiter/waitress must also pay attention that if a guest's order is almost finished, the waiter/waitress can immediately return to offer drinks to guests.

f. *Close Open Checks & Farewell*

The last step carried out by the waiter/ess when guests come to the restaurant is close open check and farewell. At this stage the cashier must ensure that all orders are correct and entered into the micros system. For payments using a credit/debit card, the waiter/waitress can bring it directly to the guest using a bill holder bearing the JW Marriott logo and bringing an EDC machine, or guests can also pay directly at the cashier. For cash payments, the cashier must make sure to state the correct nominal and give the correct change to the guest. For payments with a room charge, the cashier must ensure that guests sign along with their name and room number on the paper bill. After the guest has made a payment, all employees do farewell to the guest, say thank you and don't forget to invite the guest to come back. The results of the interview with Yudhistira Rediandika Supervisor Lobby Lounge Bar & Restaurant stated:

> *"The cashier must ensure that all guest orders are correct and are listed on the micros system. Bills must always be brought to guests using a bill horder bearing the JW Marriott logo. Payment using a debit/credit card can be made directly at the cashier or the waiter/ess can bring the EDC machine directly to the guests at the table. Cash payments must state the nominal in front of the guest and ensure that the change is correct. To pay for the room charge, you must ensure that the guest signs the signature along with the room number. Always say thank you and invite guests to come back for farewell"* (Yudhis, January 18, 2023).

Based on data from SOP 6 Lobby Lounge Bar & Restaurant JW Marriott Hotel Surabaya, it is explained that Close Open Checks & Farewell is to do a closing open check or print a bill, the cashier must ensure that all guest orders have been inputted into the micros system. Existing payment methods must be carried out in accordance with the SOP provisions in the Lobby Lounge Bar & Restaurant. When doing farewell, all employees must greet and invite guests to come back to the restaurant.

4.3 The Differences of SOPs od Sequence of Service at Lobby Lounge Bar & Restaurant from the Theory of Sequence of Service

Based on the Sequence of Service theory (Singaravelavan, 2011, chap. 3, p. 198), the sequence of services performed from the time the guest arrives to leaving the restaurant is Greeting and seating Guest, Unfolding Napkins, Pouring Water, Serving Bread & Butter, Presenting the Menu, Taking Order, Serving Appetizer, Clear up Appetizer, Serving Soup, Clear up Soup, Serving Main Course, Crumbing the table, Adjusting Dessert Cutlery, Serving Dessert, Offering Coffee or Tea, Settle the Bill, and the last one is farewell. While the SOP Sequence of Service carried out at the Lobby Lounge Bar & Restaurant starts from Greet and Show Interest in the Guest, Take Cocktail Orders, Order and Deliver Drinks, Service at the table, Tabletop Maitenance & Guest Service, and the last is Close Open Checks & Farewell. The SOP implemented at the JW Marriott Hotel Surabaya Lobby Lounge Bar & Restaurant is based on the Guest Service Sequence of Service-Waiter/ess Handbook made by Marriott International which is then used as the SOP Sequence of Service at the Lobby Lounge Bar & Restaurant.

The difference between the Sequence of Service performed at the Lobby Lounge Bar & Restaurant and the Sequence of Service theory (Singaravelavan, 2011, chap. 3, p. 198) lies in the completeness of the service stages performed. This is because the Lobby Lounge Bar & Restaurant is a restaurant with an a la carte menu concept where menus can be ordered per item and served according to the guest's order. Meanwhile, in the Sequence of Service theory put forward by Singaravelavan (2011, chap. 3, p. 198) states that the service stage uses the table d'hote menu concept or set menu where the serving of food consists of appetizer, soup, entree, sorbet, main course, dessert, and closed with coffee & tea and served sequentially with pauses. The results of the interview with Yudhistira Rediandika Supervisor Lobby Lounge Bar & Restaurant stated:

> *"The difference between the SOP Sequence of Service conducted at the Lobby Lounge Bar & Restaurant and the theory previously described lies in the type of restaurant and menu offered. Lobby Lounge Bar & Restaurant is a type of casual dining restaurant where the menu offered is a la carte where each food and drink is sold per item and has a price for each. So the service stages that are carried out are not as complete as the existing theory which is a set menu that is usually served in fine dining restaurants and has many service stages because the food is served in stages" (Yudhis, January 18, 2023).*

Based on interview data, it was explained that the difference between the SOP for the sequence of service stages in the Lobby Lounge Bar & Restaurant and the theory of sequence of service lies in the completeness of the service stages carried out which is influenced by differences in the type of restaurant and the type of menu used.

4.4 The Analysis of Implementation of Sequence of Service in Lobby Lounge Bar & Restaurant JW Marriott Hotel Surabaya from the Perspective of Service Quality Theory

Service Quality as measured by the theoretical indicators of Service Quality by (Tjiptono, 2011). The explanation is as follows:

a. *Realibility*

The implementation of the Sequence of Service carried out at the Lobby Lounge & Bar Restaurant of the JW Marriott Hotel Surabaya in providing reliable and trustworthy service is during the Tabletop Maitenance & Guest Service stage. In

this stage the waiter/ess must ensure that guests are satisfied with existing orders as well as the services provided to guests. Thus there will be a sense of guest confidence in the quality of existing services. The results of the interview with Yudhistira Rediandika Supervisor Lobby Lounge Bar & Restaurant stated:

"The Sequence of Service stages that are carried out in providing reliable and trustworthy services are when the waiter/ess performs the Tabletop Maitenance & Guest Service stages. At this stage the waiter/ess must ensure satisfaction with the services provided to guests or commonly known as guest satisfaction" (Yudhis, January 18, 2023).

Based on the data and interview results, it was explained that the implementation of the Sequence of Service carried out at the Lobby Lounge & Bar Restaurant JW Marriott Hotel Surabaya in providing reliable and trustworthy service was during the Tabletop Maitenance & Guest Service stage. Because the waiter/ess has to make sure guests are satisfied with the existing orders as well as the services provided to guests.

b. *Responsiveness*

The application of the Sequence of Service in the Lobby Lounge & Bar Restaurant of the JW Marriott Hotel Surabaya in providing fast and accurate service to guests is during the Order and Deliver Drinks stages. In this stage the server must ensure that the guest's food and drink orders are appropriate and properly served to the guest in accordance with the existing SOP provisions. The results of the interview with Yudhistira Rediandika Supervisor Lobby Lounge Bar & Restaurant stated:

"The Sequence of Service stages that are carried out in providing fast and precise service to guests are when the waiter/ess orders and delivers drinks. When carrying out this stage, the waiter/ess must be able to ensure that the orders ordered are correct and correct, also serve orders to guests according to the time provisions for each food and drink so as to avoid guest complaints" (Yudhis, January 18, 2023).

Based on the data and interview results, it was explained that the implementation of the Sequence of Service carried out at the Lobby Lounge & Bar Restaurant JW Marriott Hotel Surabaya in providing fast and accurate service to guests is during the Order and Deliver Drinks stages. Because the waiter / waitress must be able to ensure that the orders ordered are correct and correct.

c. *Assurance*

The application of the Sequence of Service carried out at the Lobby Lounge & Bar Restaurant JW Marriott Hotel Surabaya in terms of the knowledge of the services provided to guests is when carrying out the Taking Cocktail Order stage. At this stage the waiter/ess must be able to provide services to the best of his ability to guests. The waiter/ess must have product knowledge regarding the entire menu and also general information related to the hotel. The results of the interview with Yudhistira Rediandika Supervisor Lobby Lounge Bar & Restaurant stated:

"The Sequence of Service stages carried out in terms of knowledge of the services provided to guests are when the waiter/ess performs the Taking Cocktail Order stage, because at this stage each waiter/ess must perform services with the product knowledge they have to guests to be able to recommend menus or promotions that are There is. From there, the waiter/ess

can give a good impression to guests and minimize complaints" (Yudhis, 18 January 2023).

Based on interview data, it was explained that the implementation of the Sequence of Service carried out at the Lobby Lounge & Bar Restaurant JW Marriott Hotel Surabaya in terms of knowledge of the services provided to guests is when carrying out the Taking Cocktail Order stage. Because the waiter/ess has to provide services with the product knowledge they have to guests to be able to recommend menus, promotions, to general information about the hotel.

d. *Emphaty*

The implementation of the Sequence of Service carried out at the JW Marriott Hotel Lobby Lounge & Bar Restaurant in providing sincere and individual service to guests is when doing Greet and Show Interest in the Guest and also Farewell. In this stage, all associates, especially the hostess, must give warm and friendly greetings to guests so as to create a positive impression on guests while in the restaurant. The results of the interview with Yudhistira Rediandika Supervisor Lobby Lounge Bar & Restaurant stated:

> *"The Sequence of Service stages carried out in providing sincere and individual service to guests are when greeting and farewell to guests. Hostesses as well as all employees are required to give a positive impression to guests through sincere and friendly greetings to guests. From there, guests will usually give positive feedback about the restaurant, either directly or through the rating on TripAdvisor" (Yudhis, January 18, 2023).*

Based on interview data, it was explained that the implementation of the Sequence of Service carried out at the JW Marriott Hotel Lobby Lounge & Bar Restaurant in providing sincere and individual service to guests is when doing Greet and Show Interest in the Guest and also Farewell. Because the hostess must give warm and friendly greetings to guests so as to create a positive impression on guests while in the restaurant.

e. *Tangibles*

The application of the Sequence of Service carried out at the Lobby Lounge & Bar Restaurant of the JW Marriott Hotel in providing concrete evidence of service to guests is when doing Service at the table. In this stage the restaurant is expected to provide the best service and show the appearance and capabilities of the company's physical facilities and infrastructure and the condition of the surrounding environment as tangible evidence to guests. The results of the interview with Yudhistira Rediandika Supervisor Lobby Lounge Bar & Restaurant stated:

> *"The Sequence of Service stages that are carried out in providing concrete evidence of service to guests are when doing Service at the table. In this stage the restaurant must be able to show concrete evidence of the best service to guests even if guests have complaints about the service in the restaurant" (Yudhis, 18 January 2023).*

This statement is supported by one of the guest complaints on the Marriott website, namely Empower / Guest Experiences, which wrote that guests waited for food service for a very long time at the restaurant, then the supervisor gave a complimentary fruit platter and two drinks as an apology. This proves that the services

provided to guests in restaurants must be in the form of concrete evidence so that guests are satisfied with the services provided.

Based on the results of the interview data, it was explained that the six SOP Sequences of Service carried out at the Lobby Lounge Bar & Restaurant had been carried out based on the five theoretical indicators of service quality. Then guest satisfaction can be understood and used as a good result for the benefit of improving the quality of services provided to guests.

4.5 Problems Faced in Implementing Sequence of Service in Lobby Lounge Bar & Restaurant at JW Marriott Hotel Surabaya

Some of the obstacles in implementing sequences of service experienced by the Lobby Lounge Bar & Restaurant during operational activities include high hotel occupancy which makes the restaurant crowded where guests who stay/in house guest come and visit the Lobby Lounge Bar & Restaurant so that the course of operations becomes disrupted. Implementation of SOP from owned sequences of service cannot be carried out optimally. In addition to this, communication problems with the food & beverage product department are also an obstacle faced in implementing sequences of service where communication is carried out between each department which is still lacking which often results in miss communication which can lead to complaints from guests. Another obstacle faced when implementing sequences of service at the Lobby Lounge Bar & Restaurant is the lack of mastery of product knowledge from employees in providing services, especially in explaining the menu they have and also the waiters who lack mastery of the menu, especially for guests who have special requests such as gluten free, nut free, vegan and Lactos intolerances. This statement is supported by the high occupancy rate at JW Marriott Hotel Surabaya. The high level of guest arrivals that causes hotels to be crowded in the following table:

Table 2. *Occupancy dan Forecast* JW Marriott Hotel Surabaya 2020-2022

Month	2020			2021			2022		
	Occupancy Rate (%)	Room Sold	Room Available	Occupancy Rate (%)	Room Sold	Room Available	Occupancy Rate (%)	Room Sold	Room Available
Jan	36.86	4500	12210	27.43	2880	10500	72.97	8910	12210
Feb	24.82	3030	12210	26.29	2760	10500	77.15	9420	12210
Mar	19.66	2400	12210	26.00	2730	10500	69.53	8490	12210
Apr	10.00	900	9000	31.43	3300	10500	65.60	8010	12210
Mei	8.00	720	9000	32.57	3420	10500	77.15	9420	12210
Jun	5.33	480	9000	32.00	3360	10500	91.15	11130	12210
Jul	21.67	1950	9000	31.74	3333	10500	83.78	10230	12210
Ags	8.67	780	9000	60.29	6330	10500	77.40	9450	12210
Sept	9.67	870	9000	64.00	6720	10500	75.76	9250	12210
Okt	11.00	990	9000	47.91	5850	12210	71.74	8760	12210
Nov	13.33	1200	9000	45.21	5520	12210	69.94	8540	12210
Des	21.43	2250	10500	50.61	6180	12210	92.14	11250	12210
Total	16.85	20070	119130	39.95	52383	131130	77.03	112860	146520

Source: JW Marriott Hotel Surabaya 2020-2022

Based on table 2 data, it is explained that the occupancy rate or guest visits at the JW Marriott Hotel Surabaya has increased by 20.23% in the last 3 years. This causes the implementation of the Sequence of Service to experience a few obstacles which are also influenced by the level of guest visits at the Lobby Lounge Bar & Restaurant as follows:

Table 3. Number of Visitors in *Lobby Lounge Bar & Restaurant* 2020-2022

Year	Number of vistors	Average room sold
2020	2680	20070
2021	3680	52383
2022	8590	112860
Total	14950	138213
10.81 %		

Source: JW Marriott Hotel Surabaya 2020-2022

Based on the data above, it is explained that there has been an increase of 10.81% in the number of guests coming to the Lobby Lounge Bar & Restaurant in the last 3 years. This also affects the constraints experienced in implementing the sequence of service caused by the high number of visitors.

4.6 The Positive and Negative Impacts of the Implementation of Sequence of Service in Lobby Lounge and Bar Restaurant at JW Marriott Hotel Surabaya to Improve the Service Quality

The implementation of the Sequence of Service in restaurant operations certainly has various impacts ranging from positive impacts to negative ones. Reporting from the TripAdvisor website, there are a total of 87 reviews from 2020-2022. The amounts are as follows:

Table 4. Numbers of *Review Lobby Lounge Bar & Restaurant* di TripAdvisor 2020-2022

Year	*Positive review*	*Negative review*
2020	11	1
2021	42	1
2022	32	0
Total	97.70%	2.30%

Source: TripAdvisor.com tahun 2020-2022

Based on the data provided, it appears that the number of positive reviews for the Lobby Lounge & Bar Restaurant at JW Marriott Hotel Surabaya has increased in 2021, but then decreased in 2022. To explain this phenomenon, there are several factors that can influence visitor reviews. The factor of implementing the Sequence of Service in restaurant operations such as the Lobby Lounge & Bar Restaurant has a positive impact that can improve service quality. Sequence of Service is a series of procedures designed to provide guests with a consistent and satisfying experience, from initial greeting to closing of food or drink. By implementing an organized and consistent sequence of service standards, customers can feel valued and well served. This can lead to an increase in the number of positive reviews.

The increase in the number of positive reviews in 2021 can be due to several factors. One of them is increasing awareness of the importance of quality service during this period. Restaurant management and staff have implemented changes or updates in the implementation of the Sequence of Service, which improve the overall customer experience. In addition, effective promotional efforts or marketing campaigns can also have a positive impact on the number of positive reviews.

The decline in Positive Reviews in 2022 is due to several factors. One of them is the discrepancy between customer expectations and the services provided. If there is a change in service policy or there is a failure in implementing the Sequence of Service, it can reduce customer satisfaction and result in a decrease in the number of positive reviews. In addition, changes in management or internal policies, changes in untrained

staff or food or beverage quality issues can also contribute to a decrease in the number of positive reviews. Therefore, it is important for management to continuously monitor and evaluate service quality and identify factors that may influence customer reviews.

In the literature, there are several factors that can affect the rate of positive customer reviews, such as quality of service: Good and consistent service is the main factor that can increase the number of positive reviews. Factors such as speed of service, warmth of staff, responsiveness to customer needs, and the ability to solve problems quickly and effectively can create a positive experience. Apart from service, the quality of the food and drinks served also plays an important role in increasing the number of positive reviews. Taste, presentation, menu variety, and kitchen cleanliness can influence customer perceptions of a restaurant. The results of the interview with Yudhistira Rediandika Supervisor Lobby Lounge Bar & Restaurant stated:

> *"The impact of the implementation of the sequence of service in the Lobby Lounge Bar & Restaurant is the smooth running of services in operations so as to minimize complaints from guests. Apart from that, there will also be an impression of satisfaction from guests as well as positive feedback which will increase the rating of the restaurant. However, if the sequence of service is not carried out in accordance with the existing SOP, it will have a negative impact on the restaurant caused by guest complaints about the quality of the restaurant"* (Yudis, January 18, 2023).

Based on the data and interview results above, it is explained that the implementation of the Sequence of Service can have a positive or negative impact. If the Sequence of Service is implemented properly, guests will be satisfied and give positive feedback on the services provided. If the Sequence of Service is not implemented properly, it will have a negative impact, namely guests will feel dissatisfied with the services provided and will have an impact on the quality and rating of the restaurant.

5. CONCLUSION

Based on the results of the data analysis that has been done, the following conclusions are drawn:

a. JW Marriott Hotel Surabaya is a five-star hotel located in the center of Surabaya, Indonesia. This hotel was formerly known as Westin Hotel Surabaya before being taken over by Marriott International in 2002. This hotel has several restaurants serving a variety of food and a different atmosphere.

b. Implementation of the Sequence of Service carried out at the Lobby Lounge Bar & Restaurant, there are 6 stages, namely Greet and Show Interest in the Guest, Take Cocktail Order, Order and Deliver Drinks, Service at the table, Tabletop Maitenance & Guest Service, and the last is Close Open Checks & Farewell. Based on data analysis, it was concluded that the high number of positive reviews/feedback from guests visiting the Lobby Lounge Bar & Restaurant indicates that the Implementation of Sequence of Service can improve Service Quality at the Lobby Lounge Bar & Restaurant. In 2023, there will be an update to the SOP Sequence of Service in the Lobby Lounge Bar & Restaurant, where the "Cash Out or Start a Tab" stage is combined with the "Order and Deliver Drinks" stage, bringing the total number of stages to six.

c. The difference in SOP Sequence of Service in the Lobby Lounge Bar & Restaurant occurs because the Lobby Lounge Bar & Restaurant has different concepts and characteristics from fine dining restaurants which form the basis of the Sequence of Service theory. The SOP Sequence of Service in the Lobby Lounge Bar & Restaurant

is adjusted to the type of restaurant and the menu offered, which is more in line with a relaxed and casual dining experience.

d. By implementing this Sequence of Service and paying attention to the theoretical indicators of service quality, the Lobby Lounge & Bar Restaurant at JW Marriott Hotel Surabaya can increase guest satisfaction and the quality of service provided. This is important for creating a positive guest experience and enhancing a restaurant's reputation.

e. The implementation of the Sequence of Service at the Lobby Lounge Bar & Restaurant JW Marriott Hotel Surabaya faces obstacles such as high hotel occupancy rates, communication problems between departments, lack of mastery of employee product knowledge, and an increase in the number of guest visits. To overcome these obstacles, it is necessary to make efforts to improve communication between departments, train employees in mastering product knowledge, and organize effective operational strategies in dealing with high levels of guest visits.

f. The implementation of the Sequence of Service at the Lobby Lounge & Bar Restaurant JW Marriott Hotel Surabaya has the potential for positive and negative impacts on service quality. Positive impacts include an increase in customer experience and the number of positive reviews, while negative impacts include a decrease in the number of positive reviews and potential customer complaints. Management needs to monitor and evaluate the implementation of the Sequence of Service, as well as improve and improve services according to customer expectations in order to achieve higher satisfaction and better overall service quality.

Recommendations that can be given to Lobby Lounge Bar & Restaurant operational parties are to be able to better ensure the implementation/sequence of service stages carried out in restaurants are carried out properly so as to avoid negative feedback and complaints from guests. Apart from that, the Food & Beverage Service department is also expected to be able to establish better relations with Food & Beverage Products in the future so as to minimize the occurrence of miscommunication which can lead to complaints from guests.

For further research, research on the Application of Sequence of Service in Improving Service Quality at the Lobby Lounge Bar & Restaurant is still far from perfect. The implementation of the Sequence of Service in restaurants really needs to be considered for smooth operations, it is hoped that in the future more comprehensive research can be carried out on the Implementation of the Sequence of Service to provide an overview of what the SOP Sequence of Service is like in restaurants in an effort to improve service quality.

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