Tourism Object Development Model Based on Traditional Village in Apuan Village, Bangli District

Ni Made Puspasutari Ujiianti¹, Ni Made Sukaryati Karma², Ida Ayu Putu Widiati³
¹,²,³Universitas Warmadewa, Denpasar, Indonesia
puspa.niwapong@gmail.com, sukariati64@gmail.com, idaayuputuwidiati@gmail.com

I. Introduction

Bali is one of the areas known as one of the best tourism destinations in Indonesia. The tourism industry is one of the mainstay sectors of the Balinese economy. Tourism is one of the fastest-growing industries in Bali. Tourism is a variety of tourism activities and is supported by various facilities and services provided by the community, businessmen, government, and local governments. The community, businessmen, government, and local governments have their respective roles in the development of tourism in Bali.

Based on Law Number 10 of 2009 concerning tourism, it can be seen that the objectives of tourism development are needed to encourage the equal distribution of business opportunities and obtain benefits and be able to face the challenges of changing local, national, and global life. The development of tourism development is expected to have a positive impact, especially in the economic field so that it can improve the welfare of the community. The economic condition of the population is a condition that describes human life that has economic score (Shah et al, 2020). Economic growth is still an important goal in a country's economy, especially for developing countries like Indonesia (Magdalena and Suhatman, 2020).

Bali has many tourist destinations spread over 8 (eight) regencies and 1 (one) city, namely Denpasar City. One of the regencies that are now ogled by both domestic and foreign tourists is Bangli Regency.
Bangli Regency is one of the regencies that is aggressively implementing government programs, one of which is Proklim (Climate Village Program) as outlined in the Minister of Environment and Forestry Regulation Number: P.84/MenLHK-Setjen/Kum.1/11/2016 concerning Climate Village Program, and has been followed up with the issuance of the Regulation of the Director-General of Climate Change Control Number: P.1/PPI/SET/KUM.1/2/2017 concerning Guidelines for the Implementation of the Climate Village Program. Based on the results of the verification carried out by the Ministry of Environment, there are 2 (two) villages in Bangli Regency namely Tembuku Village and Apuan Village which have the potential to be developed to implement the Proklim. The election of the 2 (two) villages is inseparable from the potential possessed by the two villages, namely the number of residents, the number of springs, and the existence of large green open spaces. The verification of Apuan Village to implement Proklim is certainly in line with the development of the potential of Apuan Village which has very good potential, especially in the tourism sector. So that by having the potential, especially the beautiful nature, then with the stipulation of one of the water attractions, namely the Tibumana waterfall which is managed by the Bangunlemah Kawan Traditional Village, the development of tourism in Apuan Village should experience an increase.

The shift in tourist interest in which tourists prefer natural panoramas and life in the village is one of the triggers for villages in Bangli Regency, especially Apuan Village, starting to develop the potential of tourism objects in Apuan Village. Cultural uniqueness, certain characteristics or characters that have selling power in the form of natural, cultural, or environmental resources that are adequate so that people who visit can enjoy, recognize, and learn about the uniqueness of the village and all its attractions. However, the problem then is that the utilization of tourism objects in Apuan Village has not been maximized. In this study, the object of study to be studied is Apuan Village by emphasizing the model of tourism object development by analyzing the potential and characteristics of Apuan Village so that later an appropriate tourism object development model can be arranged so that it can be applied optimally.

Apuan Village is one of the villages in the Sust District, Bangli Regency with an area of 4.37 km², with a population of 4,586 inhabitants. Apuan Village consists of 3 Banjar Adat namely:

a. Banjar Adat Apuan;
b. Banjar Indigenous Bangun weak Comrade; and

The potential that can be developed by Apuan Village to develop tourism objects is strongly supported by natural conditions that are still beautiful with panoramic views of the rice fields that are still spread wide supported by other natural beauty such as the Tibumana waterfall in Banjar Bangunlemah Kawan, tirta payuk tourist attraction located in the Banjar Bangunlemah. Kangin, Yeh mangsi, and tirta empul attractions, as well as the still-strong spiritual culture such as Ngelawang which is carried out regularly from Galungan to Kuningan. Ngelawang is one of the rituals of rejecting reinforcements carried out by Hindus in Bali, Indonesia. Ngelawang is performed by a group of children by parading the barong around the village and accompanied by gamelan, according to the direction of the wind and in catus pata in the Apuan Village area.

The purpose of this study was to find a model for developing a Tourism Village based on Traditional Villages in Apuan Village, Susut District, Bangli Regency. In addition, this research needs to be carried out considering that Bangli Regency is one of the tourist destinations that is currently struggling to develop the potential of its natural beauty. The beauty and potential of tourist villages need to be developed professionally in their
management so that they can provide income for the area. The management of tourism objects in the village needs to be carried out in synergy between the local government and traditional villages so that it will create a sustainable tourism object management model.

II. Review of Literature

Traditional Villages, in general, have various kinds of activities that support tourism as affirmed in Law Number 10 of 2009 concerning Tourism, Article 1 paragraph (3) affirms that: "Tourism is a variety of tourism activities and is supported by various facilities and services provided by the community, entrepreneurs, government, and local government". These tourist objects must be preserved and managed properly to improve the welfare of the community. Thus, it means that tourism is one of the superior potentials to improve the welfare of the community. This is in line with the function of tourism as stated in Article 3 of Law Number 10 of 2009 concerning Tourism, namely tourism has the function of meeting the physical, spiritual and intellectual needs of every tourist with recreation and travel as well as increasing state income to realize people's welfare.

The definition of Traditional Village as stated in the Bali Provincial Regulation Number 4 of 2019, Article 1 number (8) is explained as follows:

A customary village is a unit of customary law community in Bali which has territory, position, original structure, traditional rights, own assets, traditions, manners of the social life of the community from generation to generation in the bonds of sacred places (Kahyangan Tiga or Kahyangan Desa), duties and the authority and right to regulate and manage their household.

Every state and government administration must have legitimacy, namely the authority granted by law. The substance of the principle of legality is authority, namely the ability to carry out certain legal actions. Along with the main pillar of the rule of law, namely the principle of legality, based on this principle it is implied that government authority comes from laws and regulations, meaning that the source of authority for the government is legislation. Theoretically, the authority that comes from the laws and regulations is obtained through three ways, namely attribution, delegation, and mandate.

According to Bagir Manan, authority in the language of the law is not the same as power (Macht). Power only describes the right to do or not to do. In law, authority simultaneously means rights and obligations, rights contain the meaning of the power to self-regulate and manage themselves, while horizontal obligations mean the power to run the government in an orderly government bond with the mandate as a whole.

Theoretically, the authority that comes from laws and regulations is obtained in three ways, namely:

a. Attribution, namely the granting of government authority by lawmakers
b. Delegation, namely the delegation of government authority from one government organ to another.
c. Mandate, which occurs when a government organ allows its authority to be exercised by another organ on its behalf.

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Authority is a very important part and the initial part of administrative law because the new government can carry out its functions based on the authority it has obtained, meaning the legitimacy of government actions based on the authority regulated in laws and regulations.

This theory of authority will be used to analyze the extent to which the Bangli Regency government has the authority to develop its tourism villages. The theory of authority from H.D. van Wijk/Wilem Konijnenbelt is used to analyze whether the authority possessed is the authority of attribution, delegation, or mandate when it is associated with the management of tourist villages in Apuan Village, Susut District, Bangli Regency.

III. Research Method

This study uses empirical legal research. Empirical legal research is research in the form of empirical studies to find data regarding the process of occurrence and about the process of working law in society.

The problem approach used in this research is the sociology of law approach. The sociology of law approach means that in reviewing the problems raised with facts that are supported by a juridical approach, in other words, in examining the existing problems, it is studied based on the facts that exist in the field and is supported by scientific disciplines and existing regulations with the problems to be solved discussed.

Data Source

Sources of data used in this study:

a. Primary Data
   Primary data is data obtained directly from the first source in the field, namely both respondents and informants.

b. Secondary Data
   Secondary data is data sourced from library research, namely data obtained not directly from the first source, but from data that has been documented in the form of legal materials. Legal materials consist of primary legal materials, legal materials secondary, and tertiary legal materials. Legal materials used in this research include:
   1. Primary legal materials, namely binding legal materials, in this study consist of legislation, namely: Law Number 10 of 2009 concerning Tourism and Bali Province Regional Regulation Number 4 of 2019 concerning Traditional Villages in Bali.
   2. Secondary legal materials in the form of all publications on law that are not official documents. Publications on law include textbooks, legal dictionaries, legal journals, and comments on legal decisions. In this study, secondary legal materials are mainly textbooks because textbooks contain basic principles of legal science and classical legislation of highly qualified scholars.
   3. Data Collection
      The data collection used in this study are:
      a) Interview
         This interview was conducted by asking a list of questions that were asked systematically. In this case, the author prepares questions to interview respondents or informants.
      b) Document Study
         Document study is the initial technique used in any legal research, both in normative and empirical legal research.
c) Observation/Observation

Observations are divided into two, namely direct and indirect observations. Direct observation is data collection where the researcher conducts observations directly or without tools on the symptoms of the subject being investigated, both observations are made in actual situations or carried out in artificial situations that are specifically held.

d. Data Analysis

All data collected from both primary and secondary data will be processed and analyzed by qualitative analysis, meaning that by linking one data to another, it is interpreted to obtain conclusions on the problems posed. After conducting qualitative analysis, the data will be presented descriptively, meaning that all issues related to the problems studied are described in full, after being criticized with reviews following legal theories.

IV. Results and Discussion

4.1 The Authority of Traditional Villages in Developing Tourism Objects in Apuan Village, Susut District, Bangli Regency

The legal basis for the authority to manage tourism in Bangli Regency is Law Number 23 of 2014 concerning Regional Government, Law Number 10 of 2009 concerning Tourism, Regional Regulation Number 5 of 2008 concerning Regional Government Affairs and Regional Regulation Number 13 of 2016 concerning the Establishment and Composition of Devices Bangli Regency Region, Bangli Regency Regional Regulation Number 2 of 2018 concerning the Master Plan for Regional Tourism Development for 2019-2025.

Tourism objects in Bali based on their ownership can be classified into two types, namely:

a. Tourism objects under the ownership of local governments (provinces, districts/cities);

b. A tourist attraction under the ownership of Pakraman Village.

Likewise, tourism object management arrangements in Bali based on their arrangements can be classified into two types, namely:

1. The regulation of the management of tourism objects is under the ownership of the government, then the regulation uses regional regulations; and

2. The arrangement of the management of tourism objects under the ownership of the customary village, then the management arrangement shall use a cooperation agreement.

Traditional Village is a unit of customary law community in Bali which has territory, position, original structure, traditional rights, own assets, traditions, manners of the social life of the community from generation to generation in the bonds of sacred places (kahyangan Tiga or kahyangan desa), duties and authorities and the right to regulate and manage their household.

The customs and habits of the Hindu community in Bali are maintained, fostered, and led by an institution called the adat village, which is a village with a different status, position, and function from the official village (government administrative village), both in terms of government and from the community's point of view. With the explanation that a traditional village is a village that is seen from its function in the traditional field (a village that lives traditionally as an embodiment of traditional institutions), while an official village seen from its function in the field of government is the lowest government institution in the context of implementing regional autonomy.
Some of the potentials possessed by Traditional Villages in supporting tourism are: first, the structure of the pattern of settling in the countryside is based on the concepts: trihitakarana, timmandala, triangga, and upstream teben, so that it displays its distinctive style in the life system of people in Bali. The harmony of the relationship between a religious system with pawongan and palemahan systems in the concept of tri hita karana, gives a feeling of a prosperous life in the countryside. Likewise, the division of palemahan-desa, palemahan pura and palemahan human into three namely main-mandala, madhya-mandala and kanistha-mandala according to trimandala is in harmony with the concept of triangga in humans, namely: main-angga, madhya angga and kanistha-angga. Trimandala is a horizontal-vertical oriented concept. Hulu-teben is a very actual concept in people's lives in Bali.

Second, according to the socio-religious character of the people in Bali, the activities of Hindu religious ceremonies are manifested in everyday life, especially in rural communities.

Third, the Traditional Village, in addition to exuding Hindu religious values, is also a center for fostering Balinese culture.

Fourth, since the first, the atmosphere of community life in the Traditional Village has been safe and peaceful. This is because something has been realized: the trepti ring system of religion, the trepti ring of the pawongan system, the mwah trepti ring of the palemahan system.

Traditional Village According to I Gusti Gede Raka in Ni Made Lidia Lestari Karlina Dewi stated that a territorial unit whose citizens hold firm religious values to maintain the sanctity of the village:

a) Is a unitary area where the residents together conceptualize and activate religious ceremonies to maintain the sanctity of the village, have a sense of unity because they are bound by village coral, awig-awig, and Khayangan Tiga.

b) A traditional village is a unit of customary law community in the Province of Bali which has a unity of tradition and social life of the Hindu community from generation to generation in the ties of khayangan Tiga which has a certain area and its assets and has the right to take care of its household.

In this case, Ketut Sukadana mentions the elements of a traditional village as a customary law community as follows:

1) Shows the shape of a unitary area.
2) Realizing a kinship unit in the form of Village Krama, and collected in a Banjar Banjar which is inseparable from traditional village activities.
3) Having a unitary place of worship for the Three Heavens
4) the presence of fathers to the village (Duties and obligations as village manners)
5) Have a government structure, Awig-awig and Village Owned (druwe desa). Awig-awig contains basic rules concerning customary areas, customary village manners, religion, and sanctions.

Awig-awig customary village, is a customary law that has a function to regulate and control the behavior of community members in their social life in order to achieve public order and peace. The significance of awig-awig is that it binds the unity and integrity of village manners in order to ensure cohesiveness and integrity in unifying the common goal of realizing a safe, orderly, and prosperous life in the customary village area.

Developing the economy of traditional villages is one of the duties of traditional villages as stated in Article 22 letter h of Regional Regulation Number 4 of 2019 concerning Traditional Villages in Bali. One of the efforts to develop the village economy
is to develop the natural potential of the village to support the realization of a tourist village.

The potential development of Apuan Village is rich in water sources, namely Tirta Empul, Tirta Mangsi, Yeh Pangi, Tibumana Waterfall, Tirta Payuk, and Tirta Kuwuk. The unique nature of Apuan Village, beautiful religious magic supported by the behavior of the people who are still obedient to traditional thinking patterns (nak mule keto), is one of the reasons why the natural environment in Apuan Village is still beautiful.

Apuan Village, which is geographically close to the tourist attraction of Ubud, started around 2017 and was visited by many foreign tourists who were enjoying nature tourism in Ubud. The beauty and many natural attractions in Apuan Village attract tourists to explore nature by bicycle on the Ubud-Tibumana Waterfall route (interview with the Head of the Apuan Village BPD, Dewa Gede Agung Semarabawa, SH.,MH on July 15, 2021). With the increasing number of tourists enjoying natural scenery, especially rice fields and waterfalls, the Bangunlemah Traditional Village, friends of the location of the Tibumana waterfall, took the initiative to open access from public roads to the location of the Tibumana waterfall, open parking lots and stalls that provide food for tourists. In addition, the potential for a spring that is adjacent to the temple, with graves and other places Sacred temples are also increasingly ogled by foreign tourists so that the Traditional Villages feel the need to develop spiritual tourism objects.

Since 2018, the Village has begun to arrange road access to places that have the potential to be developed into spiritual tourism objects, such as by arranging access roads to Tirta Empul Temple, Tirta Mangsi, Yeh Pangi, Tirta Payuk, and Tirta Kuwuk.

The authority of the Traditional Village as stated in Article 25 paragraph (1) letter c of Regional Regulation Number 4 of 2019 concerning Traditional Villages in Bali, one of which is the management of water sources. The regulation of these water sources can be stated in the form of awig-awig or perarem of the Traditional Village.

Awig-awig who live in a society based on the philosophy of Tri Hita Karana (three foundations of happiness), with the description of Tri Hita Karana as follows:
1. Human relationship with God which is actualized in the form of Parhyangan (there is Kayangan Tiga, Kayangan Desa, and others).
2. Human relations with each other are actualized in the form of Pawongan.
3. The relationship between humans and their natural environment is actualized in the form of Palemahan.

According to Carol Warren in Ni Made Lidia Lestari Karlina Dewi, a foreign researcher who researches traditional villages and official villages in Bali, describes it as follows: As adat leaders, klian banjar witness weddings, organize death ceremonies, and conduct routine and special banjar assembly meetings (sangkepan and paruman) and work sessions (ngayah) for ritual purposes. Klian are consulted by members when conflicts arise over marriage, divorce, and inheritance, and in neighbourhood disputes concerning stray livestock, boundaries, and access rights.

Carol Warren mentions the role of traditional prajuru is very large in the life of rural communities where the activities of traditional prajuru include activities as witnesses in marriages, arranging funeral ceremonies, holding routine and incidental banjar (sangkepan) meetings, organizing community service (ngayah) for ceremonial purposes, and resolve conflicts related to issues of marriage, divorce, inheritance, and neighboring conflicts regarding stray livestock, boundaries of the yard area, and others.

Carol Warren also stated that in solving the problems mentioned above, the ability of adat prajuru as a mediator is very necessary. In the customary law community in Bali, be it the village of Pakraman, Subak, and other customary law communities, the institutions in
the settlement of cases that occur in the environment of the customary law community concerned have generally been determined in their awig-awig. Likewise, the authority of the traditional village in this case the Apuan Traditional Village in the development of a tourist village can be poured into awig-awig or perarem.

4.2 A Model for Development of Traditional Village-Based Tourism Objects in Apuan Village, Susut District, Bangli Regency

Culture is part of Balinese life. Balinese culture has become the most dominant attraction in the development of tourism in Bali, namely introducing, utilizing, preserving, and improving the quality of tourist objects and attractions, maintaining the norms and values of Balinese culture, religion, and natural life.

From this situation, the island of Bali is identified with the culture and customs owned by its people and as the main support for Balinese culture is the Traditional Village.

One of the measures of the success of tourism development, namely ensuring the sustainability of resources that become a tourist attraction. About efforts to develop sustainable tourism, the preservation of the natural and cultural environment which is a tourism resource must be a priority. It depends on government policy. In this regard, the government has the authority to make political policies whose aim is to protect nature and cultural heritage objects. For example, through various laws, regional regulations, and other regulations that are directly or indirectly related to tourism development.

Tourism has developed into an industry that has a very complicated upstream and downstream network. The product of the tourism industry is the entire service received by tourists, since leaving their place of residence (place of residence), arriving at the destination of the tourist destination, and returning to their home. The tourism industry has employed millions of people and has provided a share in the local revenue. Therefore, the tourism sector should be considered for its influence on regional economic development, especially areas that have reliable tourism potential. The existence of tourism objects in an area is an economic potential which if properly managed will bring prosperity to the people of the area concerned. Characteristics/uniqueness that is limited and not found in all places causes it to have economic value. A tourist destination may have one or more objects that become a high tourist attraction or have a ‘sales value’ as a destination. In addition, inter-regional cooperation must be fostered to avoid conflicts of interest in various related sectors. Promotion and marketing may not be enough if only done by the government. Private and non-governmental organizations play an active role, especially in marketing their respective products.

The tourism object development model in Apuan Village, when viewed from the characteristics of the community and the existing natural potential, is village tourism by further developing the potential for spiritual tourism under the breath of Hinduism, because the nature of Apuan Village is very supportive for the development of spiritual tourism. The sustainability and sustainability of spiritual tourism will continue if the tourism object is monitored directly by the Traditional Village so that the sustainability and sanctity of the spiritual tourism object area will be better maintained. For more professional management and to provide increased welfare for the people of Apuan Village, the Traditional Village can cooperate in managing tourism objects with Village-Owned Enterprises (BUMDes). Preservation and maintaining the sanctity of the area are contained in awig-awig or perarem while the management of tourist objects is regulated in Village Regulations and carried out by drawing up contracts or agreements with BUMDes.
V. Conclusion

The authority of Traditional Villages as stated in Article 25 paragraph (1) letter c of Regional Regulation Number 4 of 2019 concerning Traditional Villages in Bali, one of which is the management of water sources. The regulation of these water sources can be stated in the form of awig-awig or perarem of the Traditional Village. The provisions of this article are used as the basis for the authority of traditional villages in the development of tourist villages in Apuan Village, Susut District, Bangli Regency.

The tourism object development model in Apuan Village, when viewed from the characteristics of the community and the existing natural potential, is village tourism by further developing spiritual tourism potential following the breadth of Hinduism, because the nature of Apuan Village is very supportive for the development of spiritual tourism. For more professional management and to provide increased welfare for the people of Apuan Village, the Traditional Village can cooperate in managing tourism objects with Village-Owned Enterprises (BUMDes). Preservation and maintaining the sanctity of the area are contained in awig-awig or perarem, while the management of tourist objects is regulated in Village Regulations and carried out by drawing up contracts or agreements with BUMDes.

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