

Synergicity of Service Village and Custom Village in Management of Tourism Objects in Apuan Village, Susut District, Bangli Regency



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ABSTRACT: The island of Bali is famous for its natural beauty. Likewise with Apuan Village, which is one of the villages in Bangli district which is famous for having a tourist destination such as the Tibumana Waterfall which is no less beautiful than other places on the island of Bali. This research reviews the policies and synergy between the Dina's village and Traditional villages in the management of tourism objects. This research is an empirical legal research. The results showed that the policy for managing tourism objects in Apuan Village was based on an agreement between the Village Service and the Bangunlemah Kawan Traditional Village regarding Cooperation in the Joint Management of Village Tourism in July 2018. The synergy between the Dinas Village and the Traditional Village in managing tourism objects had a very good impact on in order to increase tourist attraction, empower local village communities to maintain security by involving *pecalang and babinsa*, form (POKDARWIS) Travel Awareness Groups to guide and develop tourism objects and involve BumDesa in their management which can ultimately increase village original income and the welfare of the Apuan village community.

KEYWORDS: Synergy, Traditional Village, Service Village, Tourism Object

I. INTRODUCTION

Tourism is one of the mainstays in earning foreign exchange for both national and regional development. For this reason, Indonesia's tourism development must be able to create new innovations to maintain and increase competitiveness in a sustainable manner. Tourism affairs is one of the superior potentials to improve people's welfare. This is in line with the tourism function stated in Article 3 of Law Number 10 of 2009 concerning Tourism which states that tourism functions to meet the physical, spiritual and intellectual needs of every tourist with recreation and travel and increase state revenues to realize people's welfare. Likewise regarding the objectives of tourism it was stated, among other things, to increase economic growth and improve people's welfare. In order to optimize the achievement of the intended tourism goals, it is very necessary to organize or regulate tourism in Indonesia in general, especially for areas that are tourist destinations.

Tourism is a potential factor in comprehensive and equitable development efforts. The success of the tourism sector will provide broad benefits for economic growth, politics, socio-culture, defense and national security and local governments have the authority to regulate and manage their own in the tourism sector. Tourism in Bali is well developed not only because of the beautiful natural scenery but also because of the diversity of culture, traditions, arts, religious beliefs and the hospitality of the people. In addition, accommodation and facilities and infrastructure supporting tourism are very complete. The development of tourism and the large number of tourists visiting Bali have motivated regencies and cities in Bali, namely Bangli Regency to develop and manage their tourism potential to become tourist objects and attractions, both originating from nature and the culture of the people. One of the tourist destinations as stated in Article 28 of Regional Regulation No. 2 of 2018 is Apuan village, Susut District which has a panoramic view of the Tibumana waterfall and cultural/spiritual tourism is the Tirta Payuk temple.

To organize and manage tourist objects in Apuan Village, it is based on the cooperation agreement between the Bangli Regent and the Traditional Village Chief. When examined the agreement in the management of tourism objects prioritizes the role of traditional villages because the existence of traditional villages is considered more capable of stemming and preventing the negative impacts of tourism in Bali, because traditional villages have *awig-awig* (regulations) that govern the lives of their citizens. and highly obeyed by customary village manners. Seeing the high number of tourist visits to the Tibumana waterfall tourist attraction, the Apuan Village took the initiative to professionally manage the tourist attraction by making a letter of agreement between the Village Service and Traditional Village regarding Cooperation in the Joint Management of Village Tourism in July 2018.

Based on the background of the problem, the problem can be formulated as follows:

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1. What is the concept of a tourism object management policy between the Traditional Village and the Apuan Service Village?
2. What is the concept of synergy between Traditional Villages and Service Villages in managing tourism objects in Apuan Village?

II. 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 regarding the process of the operation of law in society. [1]

The problem approach used in this study is a sociological approach, examining the problems studied based on facts in the field, supported by statutory and conceptual approaches, namely examining the problems studied based on statutory regulations and legal theories.

III. RESULTS AND DISCUSSION

Tourism Object Management Policy between Traditional Village and Apuan Service Village

The Provincial Government of Bali relies heavily on tourism potential, so development policies are actually more directed at developing the tourism sector which is the mainstay for the province of Bali to improve the standard of living of its people. In addition to other sectors that also have the potential to be developed, for example the agricultural and plantation sectors.

One of the sectors that has become a mainstay in development in Bali and has succeeded in increasing the welfare of the Balinese people in general is the tourism sector. Tourism activities apart from bringing in the main source of income in Bali, can also be a serious threat to some people and the environment, including foreign tourists who love the authenticity of nature, environmental quality, moral values, socio-culture and its sustainability. Tourism economic activity has encouraged land transformation on a large scale, the conversion of historical, socio-cultural lands that are very unique, into tourism business centers. Transformation of protected and ecological areas into business centers, or expansion of business centers. The environmental burden exceeds the carrying capacity of various regions, due to concentration of activities, transformation of regional land, transformation of ecosystem centers and mobility of residents from out of town to cities and outside Bali to Bali, who tend to be domiciled in centers of economic activity. [2] Thus there will be population density in tourism development areas, which can affect the decline in environmental quality, concentration of economic activity in tourism centers, which in turn results in economic inequality between cities (tourism centers) and villages or existing areas in Bali.

The philosophy of national tourism development is based on religious norms and cultural values as a balanced concept of the life of the Indonesian nation, namely the relationship between humans and God Almighty, relations between fellow human beings, and relations between humans and the natural environment, both in the form of natural resources. and geographic environment. This concept in the life of the Hindu community in Bali is called "Tri Hita Karana". This is supported by the opinion of Erawan, emphasizing that tourism is rebuilt by upholding the concept of Tri Hita Karana, namely:

1. Parahyangan, namely the good relationship between humans and Ida Sanghyang Widhi/God Almighty
2. Pawongan, where there is harmony between human relations
3. Pelemahan, namely human relations with the natural surroundings in a sustainable and good condition. [3]

In developing tourism, especially in the management of a tourist area or tourist object, the Provincial Government of Bali prioritizes the role of traditional villages. This is because the life of the people of Bali Island cannot be separated from traditional and religious activities, especially Hinduism. In addition, the existence of traditional villages is considered to be more capable of stemming and preventing the negative impacts of tourism in Bali, because traditional villages have awig-awig (rules) that govern the lives of their citizens and are strictly adhered to by krama desa adat.

Bali has two government systems that have different duties and authorities, in which there is a service government system and a traditional village government system. Even though the two government systems have significant differences in tasks in line with the characteristics of the government. The customary village government system is regulated by the awig-awig in the form of customary law. Usually awig-awig is created with the philosophy of Tri Hita Karana. This customary law regulates human relations with the Creator, human relations with humans, and human relations with nature. Awig-awig is used as a reference for action for villagers and contains obligations and prohibitions that are binding on all villagers. The authority of a traditional village includes resolving customary and religious issues within the scope of the village in order to maintain harmony and mutual tolerance among villagers based on awig-awig. Its constituent components have the task of providing management and supervision of traditional villages, namely the cornerstones of traditional villages and pecalang.

Apuan Village is one of the villages located in Susut District, which is still beautiful and rich in natural attractions. One of the tourist objects in Apuan village is the Tibumana Waterfall as a beautiful and interesting natural recreation area located in the Bangun Lemah Kawan Banjar. Tibumana Waterfall has been visited by foreign and domestic tourists since 2015. At first, the local community could not enjoy the natural charm of the Tibumana Waterfall, which is far below, people could only see Tibumana Waterfall from top to bottom. Seeing the beauty and beauty of the Tibumana waterfall, the youths at the Bangun Lemah Kawan hamlet took the initiative to open a footpath and build a 20 meter high ladder so they could go to the Tibumana waterfall. With the support

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of the existence of social media, gradually the Tibumana waterfall is increasingly being visited by tourists, so that to enter the Tibumana waterfall a ticket fee of Rp. 4,000, - (four thousand rupiah). The longer the existence of the Tibumana waterfall, the more widely known by the circulation of photos of tourists who are on vacation enjoying the fresh and beautiful panorama of the Tibumana waterfall, so that the Bangunlemah Kawan Traditional Village renovates the footpaths and wooden stairs replaced with cement stairs and is more secure when tourists to the location of the Tibumana waterfall. In addition to the tourist attractions of the Tibumana Waterfall and Pengibul Waterfall which are located in the Bangunlemah Kawan Banjar, other tourist objects in Apuan Village:

1. **Penglukatan Tirta Payuk:** The Tourism Object of Penglukatan Tirta Payuk which is located in Bangunlemah Kangin Banjar is a place to melukat/purify oneself, and a place for nunas tirta pentas for the residents of the Bangunlemah Kawan customary banjar and Bangunlemah Kangin Banjar. Penglukatan Tirta Payuk is located between two cliffs that protrude slightly inward. The shape is like a bowl or umbrella. Between the cliffs there are trees that thrive. Underneath there is also a pool of water that is quite clear.
2. **Yeh Mangsi / Mangsi River:** Mangsi River is a stream of springs with natural cliffs, as well as a cave that has black soil so that the locals call it Mangsi. The Mangsi River itself is also an area that is sacred to the people of Apuan Kaja Village, there are several things that visitors must pay attention to, namely speaking politely, dressing politely, and for women who are cunctaka (menstrual) are prohibited from entering the Mangsi River. This black sand scrub is believed by local residents to be able to cleanse the body, relieve itching and skin diseases. (interview with the Chairperson of the Apuan Village BPD, Mr. I Dewa Gede Agung Semarabawa, SH., MH on 31 May 2023)
3. **Pura Tirta:** Pura Tirta is located in the headwaters of the river / tukad roller in the Apuan Traditional Banjar, a temple pubakala site which is believed to be the place where Rsi Markandya did yoga when he was in Bangli. At that time it was still under the rule of King Tamanbali. Pura Tirta is also called Pura Tirta Empul, he continued, because there are three puffs of spring water originating from that place. In Jaba Tengah there are two springs which are usually used for melasti during piodalan at the local Khayangan Tiga Temple. The two lakes are symbols of Brahma and Vishnu. The symbol of Brahma which contains the bale agung whose water is warm and the symbol of Vishnu is the lake which only has a pond with cool water. the water that is on the jaba side is used for daily drinking and Tirta functions to melt the mala in oneself. There is also a tirta pangentas where the shower has been separated. This temple, which is located above the river and under a cliff, does look very mystical. Moreover, there is a statue of a tiger under a large banyan. This area is believed to be a place for neutralizing black magic. Most of those who come to meccakat, besides some are just to pray. Visitors who come to Tirta Temple are specifically to perform rituals of cleansing or self-purification, especially on Hindu holy days. Apart from Hindus, there are also many non-Hindu tourists who visit Pura Tirta. Based on the results of an interview with the Traditional Village Head Mr. Wirya on May 31 2023, the village has started to arrange parking, a place to change clothes for visitors who come to Pura Tirta.

Of the three possible tourist objects to be developed in Apuan village, none have been managed professionally by the Village Tourism Business Unit under the auspices of BUMDes Dharma Abadi. These tourist objects are still managed amateurly by STT and customary banjars. Meanwhile, the Tibumana Waterfall tourism object has been managed by the Traditional Village together with the Dinas Village. Based on the results of the agreement in July 2018, the Bangunlemah Kawan Traditional Village signed an agreement on Joint Management of Tourism in Tibumana Waterfall Village and Pengibul. The parties to the Cooperation agreement are Mr. I Ketut Sinah acting on behalf of the Bangunlemah Kawan Traditional Village as the owner of the Tibumana Waterfall Village Tourism and Mr. I Made Cerita acting on behalf of the Apuan Village Government.

Thus the policy for managing tourism objects in Apuan Village is based on the Management Cooperation Agreement between the Traditional Village and the Service Village. Traditional Villages are given the obligation and responsibility to maintain security, cleanliness, maintenance of facilities, supporting infrastructure, forming Tourism Awareness Groups (Pokdarwis). Meanwhile, the Village Service involves BUMDesa to manage the Tibumana waterfall, as well as allocate a budget for the development and maintenance of supporting infrastructure from the APBDesa.

Synergy of Traditional Villages and Service Villages in the management of tourism objects in Apuan Village.

Policy implementation is a crucial stage in the public policy process. A policy program must be implemented in order to have the desired impact and objectives. Implementation involves the efforts of policy makers to influence and regulate the behavior of the target group. In relation to the tourism management policy in Apuan Village, there is a synergy between the Dinas Village and the Traditional Village. Service Village and Traditional Village have different roles in tourism management in Apuan Village. From the statements submitted by the informants who were successfully interviewed, namely Mr. Wayan Sunarta as Head of the Village of Apuan, Mr. I Dewa Gede Agung Semarabawa, SH., MH as Chair of the BPD, and Mr. directly at the research location as well as existing documents, it can be seen that the tourism management policy in Apuan village is a synergy of 2 (two) institutions in the village, namely the official village and traditional village. Bangun Leak Kawan Traditional Village is given the obligation and responsibility for security, cleanliness, maintenance of facilities, supporting infrastructure, forming a Tourism Awareness Group (Pokdarwis) to guide visiting tourists, and also given the responsibility of maintaining the preservation and sanctity of the Tibumana waterfall and growing community awareness of the importance of tourism development. For this reason, processes and conditioning

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are needed to create a tourism-aware society. Communities who are aware of tourism will be able to understand and actualize the important values embodied in *Sapta Pesona*. Tourism Awareness Groups (Pokdarwis) are a component of society that has an important role and contribution to tourism development in their area. The existence of this Pokdarwis needs to be continuously supported and fostered so that it can play a more effective role in participating in mobilizing community participation to create an environment and atmosphere that is conducive to the growth and development of tourism activities around tourism destinations. The existence of Pokdarwis in the context of developing tourism destinations has played a role as one of the "driving elements" in helping to create a conducive environment and atmosphere at the local level in the region, which collectively will have a positive impact on the development of tourism destinations in the wider regional context. The role and contribution of Pokdarwis need to be continuously supported and developed both in quality and quantity in supporting the development and growth of tourism destinations, in particular increasing the role of the community in tourism development in their respective regions. [4]

Meanwhile, the Apuan Village administration involved BUMDes to manage the Tibumana waterfall, and allocated a budget for the development and maintenance of supporting infrastructure from the APBDesa. All of that was based on the results of a joint agreement that was produced through the village's Paruman. They also empowered their human resources, namely Babinsa from the official village and pekalang from the customary village to look after tourism objects and facilities in Apuan Village. This is indeed in accordance with what was conveyed by Meter and Horn [5] that there are five variables that affect the performance of policy implementation, namely: 1) policy standards and targets; 2) resources; 3) inter-organizational communication and activity strengthening; 4) characteristics of implementing agents; and 5) socio-economic and political conditions. In addition, in the management of tourism in Apuan village, the official village together with the traditional village establishes policies in the management of tourism objects. Based on secondary data in the form of documents as well as the results of direct observations at the research location, Apuan village has a number of tourist objects and attractions which are the mainstay of Apuan village to attract tourists to come to Apuan village. These tourist objects and attractions are divided into several types of tourist objects such as cultural tourism, religious tourism, nature tourism, and water tourism. Each destination point of the tourist attraction has its own charm. From the statements submitted by the informants, supported by the results of direct observations at the research location, it can be seen that the tourism resources owned by Apuan village, namely natural resources and human resources, tourism actors play a very important role in tourism management policies in Apuan village. . This is in accordance with Edward III's view [5] that resources are one of four variables that influence policy implementation, namely: communication, resources, disposition, and bureaucratic structure. Also like the opinion of Merille S. Grindle [5], that the success of policy implementation is influenced by two major variables, namely the content of the policy and the implementation environment. One of the policy content variables includes whether a program is supported by adequate resources. The potential of tourist objects that become tourist attractions for tourists in the Apuan village is a supporting factor in the management of tourism in the Apuan village. There is also community hospitality and synergy that is well established between the official village and the traditional village.

The wide opening of opportunities for tourism actors to build tourism facilities in Apuan village has resulted in good development for tourism management in Apuan village. From the statements submitted by the informants, namely from the official village, customary village, BPD, and tourism actors, supported by direct monitoring at the research location, especially at the Apuan Village Worker's Office as well as documentary evidence, it can be seen that tourist attraction, ease of accessibility, as well as the availability of adequate tourism facilities and facilities are supporting factors in the management of tourism in Apuan village. This is in accordance with what was stated by Kodhyat [6] that the development of tourism in a tourist destination is largely determined by factors: 1) tourist attractions; 2) ease of travel or accessibility to the relevant tourist destination; and 3) necessary facilities and infrastructure. Meanwhile, one of the inhibiting factors in the management of tourism in the village of Apuan is the existence of a system for sharing the results of fees from tourism management which is considered unfair, especially by the official village. Another inhibiting factor in the management of tourism in Apuan village is the lack of Apuan villagers who have foreign language skills, so that when they meet foreign tourists and are asked something by these tourists they cannot answer. Also the problem of promotion and marketing of tourist objects which is still lacking. At the beginning of 2021 tourists have started to arrive, BUMDes Dharma Abadi through its village tourism business unit is again active in promoting the existence of tourist objects, making breakthroughs by holding events at tourist objects in Apuan Village, and reactivating Pokdarwis which in the banks.

IV. CONCLUSIONS AND SUGGESTIONS

4.1. Conclusion

1. The Village Service and Traditional Village policies in the Management of Tourism Objects in Apuan Village, especially the Tibumana Waterfall, are based on the Cooperation Agreement between the Bangunlemah Kawan Traditional Village and the Apuan Service Village in July 2018. Supporting facilities, infrastructure, forming a Tourism Awareness Group (Pokdarwis) whose job is to guide tourists who visit and maintain the preservation and sanctity of the Tibumana waterfall. Meanwhile, the Village Service involves BUMDesa to manage the Tibumana waterfall, as well as allocate a budget for the development and maintenance of supporting infrastructure from the APBDesa.

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2. The synergy of the Desa Dinas and Desa Adat in managing tourism objects in Apuan Village has had a very good impact in order to increase tourist attraction, empowering local village communities to maintain security by involving pecalang and babinsa, forming POKDARWIS in guiding and developing tourism objects which in turn finally able to increase the APBDesa and the welfare of the Apuan village community.

4.2. Suggestions

Service Villages and Traditional Villages should always synergize and work together properly in making policies so that the management of tourism in Apuan village can continue to run well and be able to provide beneficial benefits for the whole community and can increase the Apuan village budget.

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