



DEVELOPMENT OF THE AUTHENTICITY OF TRI EKA BUANA VILLAGE AS A TOURISM ATTRACTION

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ABSTRAK

Penelitian ini mengkaji potensi pengembangan authenticity Desa Tri Eka Buana sebagai desa wisata, menggunakan data kualitatif. Data dikumpulkan melalui metode observasi, wawancara mendalam, dan dokumentasi. Informan adalah tokoh masyarakat yang memahami tentang dampak pengembangan pariwisata dengan teknik *purposive sampling*. Analisis data menggunakan analisis deskriptif kualitatif. Hasil penelitian menunjukkan bahwa desa ini memiliki potensi *authenticity* berupa daya tarik wisata alam dan budaya yang dapat dikembangkan menjadi daya tarik wisata. *Authenticity* yang dimiliki tersebut, terdiri atas 3 katagori yaitu: *objective authenticity*, *constructed authenticity* dan *existential authenticity*. *Objective authenticity* yang dimiliki berupa daya tarik wisata alam seperti: Bukit Abah, Air Terjun Dukuh Sakti, Pura Puncak Luhur Bukit Abah, dan Tirta Danu Seliwah. *Constructed authenticity* berupa budaya tradisional yang eksotik berupa Tari Umananing Malini. *Existential authenticity* yaitu minuman tradisional Arak Bali, yang bermanfaat sebagai sarana persembahyangan bagi umat Hindu. Untuk itu potensi *authenticity* yang dimiliki ini wajib dijaga, dilestarikan, dan dikembangkan oleh masyarakat lokal sebagai keunggulan kompetitif desa wisata sehingga mampu bersaing secara kompetitif. Direkomendasikan kepada pihak pengelola, dalam usaha pengembangan *authenticity* dapat dilakukan dengan: mengemas potensi daya tarik wisata menjadi daya tarik minat khusus dengan berbasis alam dan budaya, melalui prioritas tampilan keindahan, keunikan, serta keasliannya; menghadirkan wisata pendidikan berbasis alam dan budaya; melibatkan masyarakat secara profesional dalam pengelolaan pariwisata berbasis masyarakat sehingga dapat meningkatkan rasa memiliki untuk merawat desa wisata

Kata Kunci: potensi, pengembangan, *authenticity*, daya tarik wisata,

ABSTRACT

This study aims to examine the potential for developing the authenticity of Tri Eka Buana Village as a tourist attraction. Research uses qualitative data. Data was collected through observation methods, in-depth interviews and documentation. Informants are community leaders who understand the impact of tourism development using purposive sampling techniques. Data analysis uses qualitative descriptive analysis. The results show that this village has authentic potential in the form of natural and cultural tourist attractions that can be developed into tourist attractions. The authenticity that is owned consists of 3 categories, namely: objective authenticity, constructed authenticity and existential authenticity. The objective authenticity possessed is in the form of natural tourist attractions such as: Bukit Abah, Dukuh Sakti Waterfall, Puncak Luhur Bukit Abah Temple, and Tirta Danu Seliwah.



Constructed authenticity in the form of exotic traditional culture in the form of the Umananing Malini Dance. Existential authenticity, namely the traditional drink of Balinese Arak, which is useful as a means of prayer for Hindus. For this reason, the authentic potential that is owned must be maintained, preserved, and developed by the local community as a competitive advantage for tourism villages so that they can compete competitively. It is recommended to the manager, in the effort to develop authenticity, this can be done by: packaging tourist attractions as special interest-based attractions based on nature and culture, highlighting their beauty, uniqueness and authenticity; presents educational tourism based on nature and culture; involve the community professionally in the management of community-based tourism so as to increase the sense of belonging to caring for a tourist village..

Keywords : *potential, development, authenticity, tourist attraction*

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I. PENDAHULUAN

The tourism trend in Bali is shifting from mass tourism to alternative tourism. Mass tourism is tourism activities that involve people in their tourism activities or the activities carried out are large in nature. Chafe (2007) states that mass tourism is large-scale tourism, usually associated with sea, sand, sun, resorts and characteristics such as transnational ownership, minimal direct economic benefits for the destination community, seasonality, and package tours..

Large-scale mass tourism and generally synonymous with sea, land, sun, minimal direct economic impact on local communities, is seasonal and takes the form of tour packages. This condition makes tourism development only benefit business actors by ignoring local communities. Things are different with the development of alternative tourism. From the size of the activity, alternative tourism is much smaller than mass tourism. Alternative tourism is a form of tourism activity that does not damage the environment, is in favor of the ecology and avoids the negative impacts of large-scale tourism development that is carried out in an area that is not developing too fast (Panca & Putra, 2016).

Bali tourism has grown and developed in such a way that it makes a major contribution to the development of the region and the people of Bali, both directly and indirectly. The development of this sector is one of the steps in creating social welfare. Various efforts have been made by district/city governments in Bali to develop local potential in order to attract domestic and foreign tourists to visit. Tourism potential is a variety of resources owned by a place and can be developed into a tourist attraction that is used for economic interests while still paying attention to other aspects (Pendit, 2002 ; Nala et al, 2021).

The development of tourist objects and attractions, which are the prime movers of the tourism sector, requires the cooperation of all stakeholders consisting of the community and government, direct cooperation from the business world and the private sector. In the Law of the Republic of Indonesia Number 10 of 2009 concerning Tourism it is stated that a tourist attraction is anything that has uniqueness, beauty and value in the form of diversity of natural wealth, culture and man-made products as ingredients. or the purpose of tourist visits.

A tourist attraction is also referred to as a tourist object, which is a potential that drives the presence of tourists to a tourist destination. Suwantoro (2002) said that tourist objects and attractions can be grouped into:

1. Entrepreneurs of tourist objects and attractions are grouped into natural tourist objects and attractions, cultural tourism objects and attractions, special interest tourist objects and attractions.
2. There are resources that can cause feelings of pleasure, beauty, comfort and cleanliness.
3. There is high accessibility to be able to visit it.
4. There are special features/specifications that are rarely found.
5. There are supporting facilities and infrastructure to serve visiting tourists.
6. Cultural tourism objects have a high attraction because they have special value in the form of artistic attractions, traditional ceremonies, noble values contained in objects created by humans in the past.

A superior and quality tourist attraction is a key factor that determines tourist motivation to travel, as well as being a fundamental reason for considering why someone chooses a destination. (Ritchie & Crouch, 2010 ; Darmayanti et al., 2020). Attraction is also the main factor that determines tourist satisfaction and loyalty. Tourist loyalty is one aspect that ensures business continuity. Where tourist objects and attractions can succeed in government programs in preserving the nation's customs and culture as assets that can be sold to tourists. Objects and tourist attractions can be in the form of nature, culture, way of life and so on that have attractiveness and selling points to be visited or enjoyed by tourists. In a broad sense, everything that has a tourist attraction or attracts tourists can be called a tourist attraction.

One of the villages in Bali that has unique natural and man-made potential and can be used as a tourist attraction is Tri Eka Buana Village, located in Karangasem Regency, Bali. This village is famous as the first place where Balinese wine was discovered and almost 90% of the people in this village have a livelihood as arak farmers. This is the authenticity that is owned by the local village community. Casteran (2013) mentions that authenticity refers to authenticity, purity, and lies outside the commercial sphere. The focus of this research is to discuss the elements of authenticity that are identical to certain areas, be it cultural elements, historical sites or preserved cultural heritage. Zhang et al. (2018) mentions that authenticity is divided into 3 indicators, namely objective authenticity, constructed authenticity and existential authenticity. Authenticity can be in the form of natural beauty or human creation that can attract tourists to enjoy it.

From these three elements of authenticity, there is some potential that Tri Eka Buana Village has to be developed into a popular tourist attraction in the future. However, based on the results of observations made, the potential for authenticity has not been optimally managed or developed by the local community. For this reason, this potential must be managed professionally so as to be able to attract tourist visits to Tri Eka Buana Village in the future. Based on the background above, the author is interested in researching the potential for the authenticity of the village of Tri Eka Buana Karangasem Bali to develop a tourist attraction.

LITERATUR REVIEW

Authenticity is a concept in psychology (especially existential psychiatry), as well as existentialist philosophy and aesthetics (in relation to various genres of art and music). In existentialism, authenticity is the extent to which a person's actions align with that individual's beliefs and desires, despite external pressures.

Authenticity is a concept that begins with the authenticity of a tourist destination. The first time the theory of authenticity was developed by McCannel (1973) which aims to perform local culture to create an impression of authenticity to tourists. The key word is the essence of culture becomes a critical factor in determining the quality of the tourist experience. Authenticity refers to an element of authenticity from a tourist destination that makes the destination unique from other destinations.

Wang (1999) mentions that authenticity is divided into 4 parts, namely: (1) representation related to history which is verisimilitude; (2) originality, historical accuracy, and immaculate simulation; (3) authenticity; and (4) the authority of a force that is recognized, verified, and legally validated authentic

Matters related to authenticity in tourism (objective authenticity, constructive authenticity) and those related to tourism activities are (existential authenticity). Choosing the concept of authenticity into two, namely based on tourism activities and elements of tourism. Camus (2010) say authenticity refers to pure authenticity and lies outside the commercial field. Original food products, uniqueness, original tourist site protests, not profit-oriented. Focusing on the concept of authenticity on food products. Not specific to the authenticity section already mentioned.

Zeng, G., Go, F., & de Vries (2012) stated that authenticity refers to the "real thing" and is seen as a label that attaches a certain identity to an object, subject or person. There are three dimensions of authenticity, namely objective, constructive, and personal attention related to objects and experiences. In this case, constructive authenticity is also seen as something substantial, multilevel and can be considered. It does not include existential authenticity as a measuring tool, because the focus shown in this research is real things.

Casteran (2013) mention of authenticity can be defined as a concept that encapsulates what is original, real or true. Objective authenticity, existential authenticity. Objective authenticity towards being authenticated as a tourism experience. Formulate a new research variable, namely experiential authenticity, which means tourism can experience the experience of traveling to certain destinations.

Zhang et al. (2018) mentioning authenticity is defined as a concept regarding originality regarding objective authenticity, constructed authenticity and existential authenticity. Objective authenticity refers to the authenticity of a relic and the greatness of world heritage. Constructed authenticity refers to the authenticity projected by tourists on an object by imagination, expectation, belief etc. Existential authenticity refers to the potential existence of humans who become tourism activities. Explaining the 3 concepts of authenticity differently from previous studies

Based on the opinions of several researchers above, authenticity can be divided into 3 categories, namely objective authenticity, constructed authenticity and existential authenticity. Objective authenticity is the originality and authenticity of historical objects and sites that have been clarified by experts, constructed authenticity is determined by tourists and is subjective, cognitive and contextual and existential authenticity is the potential for human existence associated with tourism activities..

METODE

This study used qualitative research methods. Qualitative research is a procedure for collecting, analyzing data in a series of studies to understand research problems (Creswell, 2011) related to the potential authenticity of the village of Tri Eka Buana to be able to attract the level of tourist visits to tourist villages. The initial phase of the research used qualitative methods with data collection techniques in the form of observation, documentation and interviews with village heads, heads of Pokdarwis (tourism awareness groups) and local communities based on predetermined indicators. Determination of informants in this study using purposive sampling.

According to Sugiyono (2017), purposive sampling is a sampling technique with certain considerations concerned understand about the object under study. Data is analyzed descriptively qualitatively, through data processing and interpretation which is a series of activities to study, group, systematize, interpret and reify data so that a phenomenon has social, academic and scientific value

II. HASIL DAN PEMBAHASAN

Tri Eka Buana Village has an area of 3.36 km² with a population of 2,192 people (Wikipedia). This village is located in Sidemen District, Karangasem Regency, Bali Province, 18 km from Mount Agung and the hills of Bukit Abah, so it is safe from the danger of Mount Agung eruption. This research was conducted to analyze the development of the authenticity of Tri Eka Buana Village as a popular tourist attraction in the future. A tourist attraction is anything that can attract tourists to visit a tourist destination, such as: (a) Natural attractions: landscapes, sea views, beaches, climate and other geographical characteristics of the tourist destination. (b) Cultural attractions: history and folklore, religion, arts and special events, festivals. (c) Social interests: way of life, population, language, opportunities for social encounters. (d) Built attractions: buildings, historic and modern architecture, monuments, parks, marinas, etc (Yoeti, 2002: 5).

Basically, the authenticity in this village can be divided into 3 indicators, namely objective authenticity, constructed authenticity and existential authenticity (Zhang et al., 2018). Based on the results of interviews with informants regarding the potential for developing authenticity in the village of Tri Eka Buana, it can be described as follows: Informant I Ketut Derka (village head) in an interview conducted on 05 June 2021 at the local Perbekel Office stated that there were several things that became potential in developing authenticity in this village. These potentials include: Dukuh Sakti Waterfall (Gumbleng Waterfall), a Balinese wine producer with a natural manufacturing process that preserves ancestral heritage, the beauty of Abah Hill can be enjoyed by undertaking trekking activities as far as 1.5 km from the location. The peak height can be seen in the Sanur and Nusa Dua tourist areas located in South Bali. However, it was also stated that the parking area at the Dukuh Sakti Waterfall tourist spot was inadequate, and car drivers experienced obstacles to this location because the available road only fit for one car to get to Dukuh Sakti Waterfall.

Informant I Ketut Mustika (Head of Tri Buana Village Pokdarwis) in an interview on 08 April 2021 at his house, stated that the people in the village were very enthusiastic about maintaining their cultural traditions such as processing local wine. It is said that almost 90% of the local people have been wine farmers for generations. Related to this, the village government is preparing a program to build an arak museum to be built in Tri Eka Buana Village to preserve this cultural tradition. At the arak museum, it is planned that tourists will be able to see the process of making traditional arak, starting from climbing the coconut tree to descending, tapping, and distilling the arak. Not only that, in the museum there will also be souvenirs in the form of packaged wine which will be souvenirs from tourists visiting the Arak Museum. However, the program has been hampered by the COVID-19 pandemic.

Furthermore, informant I Ketut Karsa (Kelian Banjar Dinas Pungutan) in an interview that was held on April 9 2021 at the Perbekel Office mentioned the potential he has in developing authenticity stating that this village still maintains cultural heritage from its ancestors, one of which is the making of arak which is still developed to date by the local community is used as a livelihood.

Informant Komang Sari (management member of Dukuh Sakti Waterfall) in an interview on 05 May 2021 at Dukuh Sakti Waterfall or Gumbleng Waterfall, stated that the potential they have in developing authenticity in Tri Eka Buana Karangasem Village, Bali, is to have a lot of material that used to support facilities at this waterfall such as the use of bamboo as a ladder to the waterfall, using bamboo to make changing rooms for tourists, as well as making counters which also utilize local bamboo. Of course, in developing this waterfall, it is very concerned about the environment so that the surrounding environment is maintained in its beauty. The

entrance ticket to this waterfall is relatively cheap, that is, tourists who pay sincerely can already enjoy the Dukuh Sakti Waterfall. The parking area at the waterfall is still under construction so that visiting tourists feel comfortable and safe.

Informant I Nyoman Sutana (village staff) in an interview conducted on June 10 2021 at the Perbekel Office stated that the hospitality of the local community towards tourists visiting this village is still authentic. Besides that, natural and beautiful tourism potential far from noise. Furthermore, I Nengah Ngadra (village staff) in an interview conducted on June 15 2021 stated that tourists visiting this village get new experiences, because the nature of this village is still natural and beautiful. The two informants stated that the unspoiled nature and the hospitality of the people are the typical authenticity of the village which is worthy of being visited by tourists.

Based on the results of the interviews with the informants above, it can be explained that there are 3 (three) indicators of authenticity that can attract tourists to visit Tri Eka Buana village, namely objective authenticity, constructed authenticity and existential authenticity.:

1. Objective Authenticity

The objective authenticity of this village as a tourist attraction includes: Bukit Abah, Dukuh Sakti Waterfall, Puncak Luhur Bukit Abah Temple, Tirta Danu Seliwah. The beauty of Bukit Abah can be enjoyed by undertaking trekking tourism activities as far as 1.5 km from the peak height, you can see the Sanur and Nusa Dua tourist areas which are located in South Bali. Dukuh Sakti Waterfall has two springs, where one spring is used by the community for agricultural irrigation and the other for daily household needs. Dukuh Sakti Waterfall is also believed by the local community to be able to cure non-medical illnesses. The ceremony at the Puncak Luhur Bukit Abah Temple is also a special tourist attraction for tourists visiting this village, where the local people once a year offer prayers to coincide with the Full Moon of Kedasa. Another potential authenticity of Tri Eka Buana Village is Tirta Danu Seliwah which is interesting to be visited by tourists as a tourist attraction. This is in line with research of Firawan & Suryawan (2016) which states that the potential tourist attraction of waterfalls is able to attract tourist visits to tourist villages in an effort to do refreshments.

2. Constructed Authenticity

Constructed authenticity in the village, namely in the Umananing Malini traditional dance. The Umananing Malini dance is a typical dance of Tri Eka Buana Village. This dance is interpreted as a coconut flower dance which provides a source of life for the local community. The meaning of this dance describes the life of arak farmers who are the main livelihood of the village community which illustrates how the process of making arak is. This typical local culture must be preserved in the development of tourist destinations so that it can be sustainable (Oka et al (2021a); Darmayanti et.al (2022)). It is hoped that by performing this dance when guests visit it will become a separate tourist attraction that can differentiate it from other tourist villages so that it can satisfy tourists visiting the village.

Patriani et.al (2018) ; Saliban (2019) stated that tourist satisfaction is the main determining factor in the sustainability of the tourism industry. One element that can be used to increase satisfaction is authenticity. Authenticity is a variable that is synonymous with the authenticity of a tourist destination. By displaying the authenticity that is owned in the village, it is hoped that it can increase tourist satisfaction when visiting a tourist village.

Sudhana (2019) mentions that a tourist village is a form of integration between attractions, accommodation and supporting facilities presented in a structure of community life that is integrated with the prevailing procedures and traditions and is packaged in a natural and attractive way. Authenticity development is a process or a way of making something progress, good, perfect, and useful. The development of a tourist village is expected to not only have a

positive impact on improving the community's economy but still pay attention to the characteristics of the destination, culture and region.

3. Existensial Authenticity

The existential authenticity that this village has is the traditional drink Arak Bali. This Balinese Arak is well-known for its function as a prayer tool for Balinese Hindus. In addition, this wine can also be used as cosmetics or souvenirs. This wine has been used as a therapeutic drug that has succeeded in curing asymptomatic people who have been confirmed positive for Covid-19 (Budianto, 2020). In this village tourists can see how the process of making Balinese arak starts from start to finish and the drink is ready to be consumed. This can be presented as a special interest tour for certain tourists.

Oka (2010); Brahmanto et al. (2017); Nala et.al (2021); Oka et al (2021b) expressing special interest tourist attraction is one form of attractiveness development recommended to tourists. Regarding the process of making this wine, what needs to be done includes: (1) packaging the tourist attraction of Tri Eka Buana as a special interest attraction based on nature and culture, by highlighting its beauty, uniqueness and authenticity; (2) presenting educational tours based on nature and culture; (3) provide training to the community as professional natural and cultural interpreters, (4) improve accessibility to support the comfort of tourists when visiting villages, (5) involve the community professionally in community-based tourism management so as to increase the sense of belonging to caring for tourist villages.

III. SIMPULAN

Based on the results of the discussion above, it can be concluded that the village of Tri Eka Buana has authentic potential in the form of natural and cultural tourist attractions that can be developed into tourist attractions. The authenticity that is owned consists of 3 categories, namely: objective authenticity, constructed authenticity and existential authenticity. The objective authenticity possessed can be seen from the presence of potential natural tourist attractions such as: Bukit Abah, Dukuh Sakti Waterfall, Puncak Luhur Bukit Abah Temple, and Tirta Danu Seliwah. Tourists can enjoy the beauty of this natural potential by undertaking trekking activities as far as 1.5 km. Authenticity is built in the form of exotic traditional culture in the form of the Umananing Malini Dance. This dance is a typical dance which is interpreted as a dance of coconut flowers which provide a source of life for the local community. Existential authenticity, which is known as a producer of the traditional Balinese Arak drink, which is useful as a means of prayer for Hindus. In addition, this wine can also be used as cosmetics and souvenirs. For this reason, the authentic potential that is owned must be maintained, preserved, and developed by the local community as a competitive advantage for a tourist village so that it can compete competitively with other tourist villages in the future.

It is recommended to the manager, in developing village authenticity to be able to increase the attractiveness of tourists to visit tourist villages, as follows: (1) package the tourist attraction of Tri Eka Buana as a special interest attraction based on nature and culture, by highlighting the beauty, uniqueness, as well as its authenticity; (2) presenting educational tours based on nature and culture; (3) increasing training for the community as professional natural and cultural interpreters, (4) improving accessibility to support the comfort of tourists when visiting villages, (5) involving the community professionally in community-based tourism management so as to increase the sense of belonging to caring for tourist villages.

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