



## CULTURAL HERITAGE AS THE BASE FOR THE DEVELOPMENT OF EDUCATIONAL TOURISM IN BIAUNG VILLAGE, PENEHEL, TABANAN

Putu Widya Darmayanti<sup>1</sup>, I Made Darma Oka<sup>2</sup>, Ketut Sumadi<sup>3</sup>

<sup>1</sup>Akademi Pariwisata Denpasar, Bali. Email: [putuwidya4@gmail.com](mailto:putuwidya4@gmail.com)

<sup>2</sup>Jurusan Pariwisata, Politeknik Negeri Bali. Email: [madedarmaoka@pnb.ac.id](mailto:madedarmaoka@pnb.ac.id)

<sup>3</sup>Universitas Hindu Negeri I Gusti Bagus Sugriwa Denpasar, Bali. Email: [kuhnangsing@gmail.com](mailto:kuhnangsing@gmail.com)

---

### ABSTRAK

Desa Biaung memiliki beberapa potensi untuk dikembangkan menjadi objek wisata budaya. Artikel ini bertujuan untuk mengkaji keberadaan cagar budaya di desa ini untuk dikembangkan menjadi wisata edukasi. Pengumpulan data dilakukan dengan observasi, studi pustaka, dan wawancara mendalam dengan tokoh masyarakat setempat kemudian dianalisis secara deskriptif kualitatif. Hasil penelitian menunjukkan bahwa cagar budaya Desa Biaung layak untuk dikembangkan menjadi wisata edukasi bagi wisatawan khususnya generasi muda. Oleh karena itu, generasi muda memiliki pemahaman yang kuat tentang pelestarian budaya di masa depan. Hal ini terlihat dari penawaran paket wisata edukasi (peninggalan situs budaya kuno, Pura Batur Sari Murti, tradisi membuat kise, kegiatan melukis, dan kuliner tradisional). Wisatawan yang berkunjung ke desa wisata ini tidak hanya untuk belajar tentang keunikan budaya setempat tetapi juga untuk terlibat langsung dalam kegiatan wisata. Disarankan agar masyarakat setempat lebih serius mengembangkan warisan budaya agar generasi mendatang dapat menikmatinya. Pemerintah diharapkan lebih gencar dalam membina daya tarik wisata budaya ini agar berkelanjutan..

**Kata Kunci:** cagar budaya, pengembangan, desa wisata, wisata edukasi

---

### ABSTRACT

*Biaung Village has some potential to develop into a cultural tourism attraction. This article aims to examine the existence of cultural heritage in this village to be developed into educational tourism. The data was collected by observation, literature study, and in-depth interviews with local community leaders and then analyzed by descriptive qualitatively. The results showed that the cultural heritage of Biaung Village is feasible to be developed into educational tourism for tourists, especially the younger generation. Hence, the younger generation has a strong understanding of cultural preservation in the future. It can be seen in the offer of educational tour packages (relics of ancient cultural sites, Batur Sari Murti Temple, tradition of making "kise", painting activities, and traditional culinary). Tourists who visit this tourist village are not just to learn about the local culture's uniqueness but also to be directly involved in tourism activities. It is recommended that the local community be more serious about developing the cultural heritage so that future generations can enjoy it. The government is expected to be more intense in fostering this cultural tourism attraction to be sustainable.*

**Keywords:** cultural heritage, development, tourist village, educational tourism

**Copyright ©2022. UHN IGB Sugriwa Denpasar. All Right Reserved**



## I. INTRODUCTIONS

Now the villagers are trying to explore the potential of village tourism to be able to compete competitively. One of the villages currently developing into a tourist village is Biaung Village, Penebel District, Tabanan Regency. The community's development of tourist villages is carried out by considering the uniqueness and diversity of potential tourist attractions. The Republic of Indonesia Law No. 10 of 2009 concerning Tourism 1 (5) states that a tourist attraction is anything that has uniqueness, beauty, and value in the form of a diversity of natural wealth, local community traditions, and culture. (Silberberg 1995) states that cultural tourism is an economic development tool that achieves economic growth by attracting visitors from outside the community, who are motivated wholly or partly by an interest in the historical, artistic, scientific, or lifestyle/heritage offerings of a community, region, group or institution. The trip is focused on experiencing cultural environments, including landscapes, visual and performing arts, specific lifestyles, values, traditions, and events.

Furthermore, Rihati, et.al (2019) stated that heritage tourism is tourism that utilizes heritage or historical heritage as a tourist attraction. Cultural tourism developed in the village is expected to provide an alternative for tourists to add cultural insight through educational tours. Tourism studies have been taught at a higher level because they can contribute to customer satisfaction and the competitiveness of tourism businesses Bashar et al. (2013) Tourism education is developed to prepare human resources in the world to face increasingly fierce competition. In addition, Human resources also want to be more professional in understanding and managing the rural environment to make it attractive for tourists to visit.

I Wayan Sugiatnya, the head of Dusun Pemanis Kelod, mentioned that tourist visits to the cultural heritage site in Banjar Pemanis, Biaung Village, increase the enthusiasm of the local community to preserve cultural heritage. The number of tourist visits to this village is dominated by the younger generation 78.90% of tourists who visit there are university students and students from various public and private universities. In comparison, the remaining 21.10% are domestic and foreign tourists. The main purpose of tourists visiting is to understand the existence of cultural heritage sites in the village.

Biaung Village has a cultural heritage that still exists today. This cultural heritage is dominantly found in Banjar Pemanis. Banjar Pemanis has several attractive tourism resources for tourists to visit to support tourism development. The tourism resources referred to include: natural resources of rice fields that are still beautiful, local community traditions, and ancient sites in the form of the sacred Punden Berundak building as an ancestral cultural heritage that is still preserved in its authenticity. In addition, there is a special interest in tourism potential that can be developed and managed to become a leading tourist attraction in the future.

The existence of Biaung village is increasingly being established as one of the tourist villages of 23 tourist villages in Tabanan Regency. The Tabanan local government has determined that Biaung village as a tourist village cannot be separated from the element of potential tourism resources it has. The determination of Biaung Village as a tourist village by the Tabanan Regional Government through SK. No: 180/329/03/HK & HAM/2016. The main purpose of establishing a tourist village is to develop the uniqueness of a tourist village which is presented in the form of tour package activities by optimally empowering local communities.

Biaung Village has formed a tourism village management agency called the Tourism Awareness Group (Pokdarwis) to realize this goal. (Wijayanthi and Sanjiwani, 2019) state that Pokdarwis tasks manage and prepare everything to support the tourism activities in the village. So, Biaung village soon became a tourist village ready to receive tourist visits, especially foreign tourists, by highlighting local wisdom.

Local wisdom is principal and certain ways believed, understood, and implemented by local people to interact with the environment and formulated in the forms of value systems and customary norms. (Zulkarnain 2009); Suparmini, et al (2013) state that local wisdom is a world

view, knowledge, and life strategy manifested in the form of activities carried out by local communities in answering various problems, fulfilling all elements of life needs to maintain, improve, and develop both surrounding human resources and natural resources Ridwan, et al. (2016) said local wisdom is considered people's commitment to upholding the good values to preserve and develop the ancestor heritage. Sulaiman et al. (2019); Bestari et.al (2022) mention that educational tourism, called ecotourism, has utilized and provided educational media from tourism potentials based on natural desires, food security, economical products such as village food and beverages, and local wisdom.

In the implementation, the tourist village's development did not run as easily as expected due to the limited human resources owned for the smooth operation of the development of the tourist village. Therefore, the human resource factor is very strategic and must receive serious attention from relevant stakeholders because in their hands, the direction of sustainable tourism village development can be realized.

It is also realized that developing a tourist village is a complex task because of the interdependence of relevant stakeholders and fragmented control over rural resources. For this reason, the development of sustainable tourism villages at the regional level requires cooperation and collaboration between Penta helix actors through optimizing the roles of business, government, community, academic, and mass media, as stated in the Regulation of the Minister of Tourism Number 14 of 2016 concerning Guidelines for Sustainable Tourism Destinations.

In addition, lifestyle and mindset change in the local community in Biaung Village regarding cultural heritage. It is a challenge and obstacle that we need to surpass. Hopefully, they can be motivated to understand how important cultural heritage is in developing tourist villages in the future. However, local people have realized that the existence of a tourist village can provide opportunities for the lives of local communities both in terms of economic, social, environmental, and cultural heritage preservation. For this reason, this article focuses on examining the existence of the cultural heritage of Biaung Village to be developed into an educational tour for culture-loving tourists.

## **II. RESEARCH METHODS**

This article uses qualitative data. Collect data with observation, in-depth interviews, and literature study. Informants were taken from community leaders, tourism village managers, heads of tourism awareness groups, and the community. Determination of informants using purposive sampling of those who are understand tourism potential, followed by other informants on the recommendation of previous informants. Data analysis uses qualitative analysis through processing and interpreting data which is a series of activities of reviewing, grouping, systematizing, interpreting, and reifying data so that a phenomenon has social, academic, and scientific value. Bungin, (2011) mentions that the focus is on finding out what kind of mindset radiates behind a social phenomenon that resides behind social phenomena related to the existence of cultural heritage in the development of the Biaung tourist village.

## **III. DATA ANALYSIS AND INTERPRETATION**

The development of tourist villages as educational tourism is expected to empower local communities optimally. Natori, (2001) states that the success of tourism village management can be measured by the extent to which community empowerment is implemented through community-based tourism (CBT) to create a harmonious relationship between local communities, natural resources, culture, and tourists. The implementation of CBT greatly influences the development status of the tourist village. The better implementation of CBT in village development, the higher chances of sustainability from the village to positively impact local communities in terms of economic, social, cultural, and environmental aspects.

Putra and Pitana (2010) mention that the development of a village becomes a tourist village using a management system that is from the community, by the community, and for the community. Furthermore, Prastyo in Sagita, (2016) states that in the development of tourist villages necessary pay attention to the elements possessed by tourist villages, such as tourism potential, arts and culture typical of the local area, strategic locations, and tourism workforce in managing tourism activities so that security, cleanliness and order are guaranteed for tourists as well as adequate infrastructure in the development of tourist villages.

Community-based tourism is a form of tourism in which the local community has substantial control over and involvement in its development and management and the proportion of benefits remains largely in the hands of the community (Putra, 2015; Darmayanti & Oka, 2020; Oka et al. 2021a). Realizing this, the managers and the community continue to improve the management of the Biaung tourist village. Managers collaborate with relevant stakeholders for the sustainability of the development of tourist villages. Now they are more serious about exploring and managing their tourism potential to become a culture-based tourist attraction for tourists in the future. Harmonious collaboration with stakeholders continues to be carried out to explore its potential, especially related to cultural heritage, to be used as a competitive advantage in developing the Biaung tourist village. Oka et al (2021b); Pugra et al. (2021) mention that collaboration is a process where the parties involved see a problem from different perspectives and can constructively reconcile differences and find the best solution.

The opinion of community leaders supports this statement I Made Bakti Wiyasa (culturalist and chairman of Pokdarwis) in an interview on May 6, 2022, which stated that the development of the Biaung tourist village is carried out by exploring all the potential that characterizes the tourism village or its uniqueness to find the main icon in the development of tourist villages. It is done by involving relevant stakeholders to sustain the development of tourist villages. He mentioned the cultural heritage site "Pemanis Heritage" as a characteristic in promoting tourism villages to be different from other tourist villages.

This competitive advantage is synergized with trekking tour packages around rural areas by actively involving local communities. In guiding tourists who buy trekking tour packages, village youths are involved as guides. The trekking route takes  $\pm$  1 hour to pass through rice fields, ancient heritage sites, the tradition of making "kise" (woven from coconut leaves), and painting activities for local children. Last, the tourists will be given young coconuts and traditional culinary "laklak". It is an unforgettable experience for tourists who have visited this tourist village.

The guides who are tasked to deliver tourists have been equipped with knowledge so they can explain their tourism potential straightforwardly and systematically, both village history, ancient site relics, techniques for making kise, as well as the process of making traditional culinary so that tourists will understand the history of village development along and the unique culture also.

The potential of Banjar Pemanis is very supportive to be developed into a cultural-based tourism village because this village has many ancestral cultural relics, namely Subak and ancient sites in the form of sacred buildings (Pelinggih) as places of worship that have historical values that reflect the megalithic era, presumably ancestral cultural civilization. Its existed since the 8<sup>th</sup> century BC. Some of the ancestral relics are manifested in the building of temples, temples, and terraces. One of the temples in this village, namely Pura Batur Sari Murti, has been recorded in the National Cultural Conservation, protected by the country.

The agricultural activities of local communities through the "Subak system" have a special attraction in their nature which is still agrarian, coupled with the activities carried out by the community in the agricultural sector, describing a situation that can become a cultural tourist attraction. In recent years, many domestic and foreign tourists have come to visit and want to

know about the existence of cultural sites. This potential is interesting to study, manage and develop into a tourist attraction as a cultural tourism village.

The people of Biaung Village have ideas and are creative in reducing the spread of plastic waste that continues to invade their village. One painting artist from Banjar Pemanis, Biaung Village, I Made Bakti Wiyasa, is creative in producing "kise" or environmentally friendly bags from "*slepan* or *papah*" coconut (gemelo) materials. This bag resembles a *kise* that Balinese often use in general for ceremonies. However, *kise* is produced for food containers or packaging.

Many parties now ogle this creativity. For example, the Kedongan Village has ordered to be distributed to local krama. The elders, especially in Banjar Pemanis, Biaung Village, were delighted to be involved in producing this unique bag. It also involves hotel employees who have been laid off due to the pandemic. The basic food items in this bag consist of five types of vegetables obtained from farmers in Banjar Pemanis, Biaung Village. Biaung Village is also a producer of vegetables, such as long beans, eggplant, tomatoes and carrots.

Realize that creativity is made not for business purposes but generates cultural creativity because *kise* are starting to be rare. In addition, an effort to reduce plastic waste. It was finally welcomed in the market for wrapping food packages for vegetable products. Initially, marketing was only around Tabanan. However, it has begun to penetrate the coastal areas.

The production of these basic food packages is carried out by three traditional villages, namely Banjar Pemanis, Banjar Keratin, and Banjar Cacab Jangkahan, Biaung Village. This collaboration between traditional villages can develop and be sustainable if the market begins to develop. "Our hope and that of the farmers are that there is a sustainable market. So that farmers during this pandemic will survive and even be able to open new creative spaces for the economic strength of the local traditional village. He admitted that the raw material for this bag was a bit difficult to find, so he looked out of Biaung Village. Because *papah gemelo* in a tree should not be sought much. One *papah gemelo* can produce four stories. A bag requires 8 pieces of *gemelo*.

Cultural heritage is a characteristic that characterizes each regional culture, so there is a very wide variety of cultural wealth owned by Indigenous villages, especially in Bali. That is why maintaining and preserving the culture of each region is to be able to lead the community towards prosperity. In other words, build a village by preserving its culture. It was similarly explained by the Chairperson of the Bali Tourism Village Communication Forum I Made Mendra Astawa, in his socialization in the Sweetening Traditional Village about Tourism Villages in developing villages, where tourism is a bonus from maintaining and preserving its culture.

It is in line with the program launched by the government that is Regional Regulation No. 4 of 2019 about Traditional Villages where the management and development of tourism-based villages can improve the economy of the community to become an economically independent community with cultural personality that has been passed down from generation to generation. This management and development simultaneously imply to the community to care for and preserve the ancestral culture so that it will provide prosperity. Following the tourism ministry's motto, "the more preserved, the more prosperous."

The description above shows that the Biaung tourism village has a unique potential in the form of cultural heritage to be offered to visiting tourists. This cultural heritage site is synergized with trekking packages prepared to introduce the existence of ancient heritage sites and local culture straightforwardly and systematically.

The introduction of the ancient heritage site tour package was packaged creatively to have a high selling value. Nurcahyanti, et al. (2020) state that people must be creative, survive with appropriate life guidelines and utilize technological sophistication intelligently who can combine concepts, creativity, perseverance, and smart work wisely will win the competition.



Geertz (in Segara, 2020) stated that Balinese people can always make changes from within or internal conversion according to the demands of the times.

In the operation of tourism activities in Biaung village, local communities have been involved so they can provide positive economic benefits to local communities. It is evidenced by the entire workforce, tour guides, kase makers, and the provision of traditional culinary delights for tourists' needs, all of which are handled by the local community. However, it is realized that the promotion of the existence of this tourist village still needs to be massively increased so tourists can recognize and attract tourist visits to the village.

Furthermore, I Gede Putu Sutha Suyadnya, S.H. (Head of Biaung Village, in an interview on May 6, 2022) stated that the village's tourism potential could be developed into a famous tourist village in the future. However, it is still necessary to raise public awareness to participate more actively in preserving cultural heritage to be sustainable for the future of future generations. The community also needs to be motivated, so they are interested in being directly involved in tourism activities in the village because the tendency for the community to choose to work outside the village is still many.

Furthermore, it is mentioned that with limited funds, the arrangement of trekking routes that pass through ancient heritage sites still needs to be improved. In addition, education and training from academics are needed to improve the quality of human resources in the village. It is realized that community-based tourism development can positively impact local communities. It is in line with the research findings of Winia et al. (2019); (Oka et al., 2019) Darmayanti et al. 2020b), which state that tourism development in rural areas can provide economic, social, and cultural benefits for the lives of local people.

Informant, I Nyoman Kanti Wiyasa (owner of Warung Ume Manis), in an interview on 06/05/2022, stated that the Biaung tourist village has unique tourism potential, namely stunning rice fields, heritage sites, kase making activities, and painting activities. All this potential is an attraction for tourists to visit the tourist village of Biaung. He mentioned that the local community had started to be active in supporting trekking tourism activities, cleaning the environment, and preserving the cultural heritage of ancient heritage sites in the village. It was done because they realized that the more tourists visit the tourist village, the more money their village gets. More money will give directly and indirectly impact the local community's economy. Tourists visiting Biaung village are attracted by the superior cultural heritage and the beautiful view of the rice fields on offer.

In tourism village activities, the manager has involved sekeha gong and sekeha santhi, especially in the piodalan ceremony at the temple in Biaung village. The development of this tourist village can raise public awareness in preserving the natural and cultural heritage they have for the sake of the sustainability of the image of the tourist village in the future. In developing the Biaung tourist village, the manager tries to create a positive image of the village in the eyes of tourists. The positive image of Biaung village is largely determined by the good services provided by tourism service providers. Friendly and friendly service makes tourists feel happy to visit again. The same thing was expressed by Patriani, et al (2018) that service quality influences tourist satisfaction. Image is the main product pursued by tourists. A good or bad image will directly determine the life and death of a tourist destination. Every tourist destination must always try to develop a positive image and minimize a negative image, as tourist attraction managers do.

Biaung people also desire the same thing to maintain the positive image they have so far so that the number of tourists visiting is increasing. This awareness will emerge from within the community if the community feels the benefits of tourism development in their village. Sadia et al (2012); Oka et al., (2021) mention the support given by local communities to the development of village tourism because they want to get positive benefits for life both from an economic, social and cultural perspective.

Hall and O'Sullivan (Zahra, 2012) mention that three elements cause a survival destination to be in long-term demand, namely: (1) verbal information about the return of tourists to their country, (2) the image created by the media and (3) the will and policies of the local government. An image can be seen as a form of a mental picture by a set of attributes that describe its motivation in various dimensions so that the destination selection process becomes influential. (Beerli and Martin, 2004) state that a destination image created from personal feelings, groups or knowledge, friend and family influences, advertisements and their past experiences. Budiasih, (2017); Putra et.al (2021) mentions the progress of the development of information technology (social media), such as the internet and its derivatives, such as: Facebook, Twitter, email, blog, online, and others, have a big role as a trigger or pull factor, for tourists travel to tourism destination. This indication creates an image in consumers depending on the level of familiarity obtained from all social and cultural sources. Most important is the ability of the Destination Management Organization (DMO) to understand or meet customer expectations for tourism products offered in the form of competitive advantages of destinations such as ancient relics site in the village of Biaung.

Sastrayuda, (2010) states that the changing trends in travel, from mass tourism to small group tourism (quality tourism), penetrate the concept of sustainable tourism development, such as ecotourism, village tourism, agrotourism, spiritual tourism, and community-based tourism, to cultural heritage sites have begun to be applied to maximize the development of tourism destinations.

Based on the description above, it can be stated that in the development of the Biaung tourism village, potential tourists carry cultural heritage sites as a competitive advantage. It is done considering that it is still rare for tourist villages in Bali to carry cultural heritage as an icon to improve the image of the village. Lifting the image is adjusted to the local potential for the sustainability of tourism development in Biaung village. By carrying the cultural heritage icon in the development of tourist villages, it is hoped to sustain socio-cultural conservation to foster public awareness of preserving local culture. This finding is in line with Yudasuara, (2015); Oka et al (2019); Nala, et al (2021) mention that empowerment in the short term is more emphasized on the aspect of increasing skills, following the economic and socio-cultural potential that the community can directly feel and for the long term aims to prepare a competent workforce so that they can play an active role in village development.

It is recognized that local communities have an important role in starting their efforts in developing cultural heritage tourism with several key elements of strategic planning to understand local conditions and opportunities and set strategic directions fully. Locality must empower individuals and organizations to take leadership in these strategic planning efforts. It must include a SWOT analysis of the community's strengths, weaknesses, opportunities and threats.

The community must take various steps and considerations to effectively implement cultural tourism heritage tools. Some of these will be taken up as part of a comprehensive strategic planning process to develop the Biaung tourism village. It focuses on cultural and heritage products themselves, support services, public works, education and training, marketing, planning, management and assessment/evaluation, and public policy actions, as follows:

1. In the development and improvement of cultural tourism package products, it is necessary to take integrated steps in its implementation, including:
  - a. determine the significance and uniqueness of the village to obtain information on how unique the products offered are compared to other tourist village products.
  - b. emphasize product quality (both tangible and perceived; understandable and enjoyable)
  - c. organize the physical grouping of activities during tourists visiting the village
  - d. allows upgrading and renovation of historical buildings, monuments, archaeological

- and historical sites
  - e. develop facilities and cultural heritage programs owned
  - f. develop small and medium-sized handicraft businesses that focus on locally made and themed goods such as the local "kise" bag
  - g. organize signage and educational programs, such as painting and making kise.
2. In improving the service and quality of support for customers, including:
    - a. improve education (painting) and training (make kise) services for visitors
    - b. improve the provision of internet services to facilitate access for potential visitors in browsing cultural sites (promotion by social media)
    - c. provide traditional food services (food/beverage shops for guests while enjoying cultural tourism services)
    - d. provide souvenirs typical of Biaung village for tourists to remember.
  3. In the field of public works, two elements need attention from the management, namely:
    - a. analyze the paths used as trekking trails around the village
    - b. tidying up irrigation channels for rice fields and residents' sewers so that they always look clean and tidy
  4. In the program of education and training for the community for the sustainability of tourism villages, it includes:
    - a. support education and training for residents in the quality of services and services to tourists
    - b. educate and train local people in cultural fields (conservatories, painting programs, arts and crafts at the rural youth level)
    - c. develop special training programs for local business development
    - d. build optimal community support and involvement
    - e. create special education and training programs to involve the elderly in service delivery (kise creation)
  5. In marketing cultural tourism package products, it is necessary to pay attention to the following things:
    - a. create a tourist village brand image as a character so tourists can remember it easily.
    - b. market and promote cultural heritage and related tourism services
    - c. integrating trekking tour package arrangements with other cultural and non-cultural activities
    - d. cooperate with travel agents in marketing tourism products
    - e. develop favourable and competitive pricing policies
    - f. develop and improve electronic media in marketing products by involving the community
    - g. develop/improve print media in marketing
    - h. promoting village tourism through the involvement of elites and influencers (sub-district heads, district heads, artists.)
    - i. make a documentary video in the promotion of culture (multiple languages so that it is easy for tourists to understand)
  6. In planning, management, and assessment /evaluation of sustainable tourism package development, it is necessary to do the following things:
    - a. appoint individuals and organizations to seriously and responsibly lead the sustainability of cultural heritage tourism
    - b. identify key figures in the community who are highly dedicated to cultural preservation
    - c. assess all resources (sites, events and support services)
    - d. conduct market research to anticipate the sustainability of tourism village



- development
  - e. coordinate and cooperate with other parties to create strategic partnerships (government, non-profit organizations, private companies), thereby providing support to organizations according to budgetary requirements
  - f. expand programs that are considered part of the culture and heritage of sustainable tourism activities
  - g. carry out impact assessments of tourism village development, monitoring and surveys of tourism impacts
  - h. emphasize management commitment and ability in both short and long term plans
7. Responsibilities for public policy in tourism village development, including:
- a. develop investment policies to support investment in cultural tourism heritage
  - b. fund public works upgrades and repairs (if possible in the long term)
  - c. create financial instruments and tax policies that stimulate the development of cultural tourism

#### IV. CONCLUSION

Based on the discussion above, it can be stated that the management of the Biaung tourism village carries cultural heritage as a unique village tourist attraction considering its very unique potential. This tour package is synergized with the natural beauty of the rice fields to be presented as a trekking tour package through the green rice fields. Promoting cultural heritage as a characteristic of village tourist attractions is very appropriate considering that not many other tourist villages offer similar cultural heritage as superior. It is suggested that the government continue to foster and pay attention to the existence of the Biaung tourist village as a tourist village with cultural heritage icons to remain stable and sustainable. Local communities must also continue to preserve the cultural heritage to be sustainable and enjoyed by future generations.

#### V. REFERENCES

- Bashar, Aref Alhaj Mohammad and Alsaleh, Hamam Talal. (2013). Motivation of students to study hospitality programs. *International Journal of Social Science*. 3 (7): 1637-1647.
- Beerli, A. & Martin, J. (2004). Factors Influencing Destination Image, *Annals of Tourism Research*, Vol. 31 (3), 657–681. <https://s3.amazonaws.com/academia.edu/documents/50859982/j.annals.2004>
- Bestari, N. M. P., Suryawan Wiranatha, A., Oka Suryawardani, I. G. A. ., & Darma Putra, I. N. . (2022). Rejuvenating Cultural Tourism Through Gastronomic Creative Tourism in Ubud Bali. *Mudra Jurnal Seni Budaya*, 37(2), 136–145. <https://doi.org/10.31091/mudra.v37i2.1938>
- Budiasih, M. (2017), Pariwisata Spiritual di Bali, *Jurnal Ilmiah Agama dan Budaya*, Vol. 2 (1). P. 70-80. Diunduh 15 Maret 2020, dari <https://www.researchgate.net/publication/335763433>
- Bungin, B. 2011. *Metode Penelitian Kualitatif*. Aktualisasi Metodologis ke Arah Ragam Varian Kontemporer. PT. Raja Grafindo Persada. Jakarta
- Darmayanti, P.W., & Oka, I M.D., (2020). Implikasi Pengembangan Pariwisata Berbasis Masyarakat bagi Masyarakat di Desa Bongan. *Jurnal Ilmiah Hospitality Management*. Vol. 10 (2), hal. 32-39. <https://doi.org/10.22334/jihm.v10i2.167>
- Darmayanti, P. W., Oka, I. M. D., & Sukita, I. W. (2020). Pengembangan desa wisata Kaba-Kaba dalam perspektif masyarakat lokal. *Jurnal Ilmiah Hospitality Management*, 11(1), 15-23. <https://doi.org/10.22334/jihm.v11i1.173>
- Natori, M. (2001). "A guidebook for Tourism Based Community- Development". Aptec. Japan.

- Nala, I. W. L., Indriani, N., & Oka, I. M. D. (2021). The impacts of development of Pela Village as a tourist village in Kutai Kartanegara, East Kalimantan. *Journal of Applied Sciences in Travel and Hospitality*, 4(2), 85-92. <https://doi.org/10.31940/jasth.v4i2.85-92>
- Nurcahyanti, D., Sachari, A., dan Destiarmand, A. H. (2020). Peran Kearifan Lokal Masyarakat Jawa Untuk Melestarikan Batik Tradisi di Girilayu, Karanganyar, Indonesia. *MUDRA Jurnal Seni Budaya*. Vol. 35 (2), p. 145-153. P- ISSN 0854-3461, E-ISSN 2541-0407
- Oka, I. M. D., Murni, N. G. N. S., & Mecha, I. P. S. (2021a). The Community-Based Tourism at The Tourist Village in The Local People's Perspective. *Geo Journal of Tourism and Geosites*, 38(4), 988-996. DOI 10.30892/gtg.38401-735
- Oka, I M.D., Darmayanti, P.W. & Sonder, I W. (2021b). Turtle Conservation in Serangan Island: The Implementation of Community-based Tourism Concepts in Tourism Development. *PalArch's Journal of Archaeology of Egypt / Egyptology*, 18(2), 172-182. Retrieved from <https://www.archives.palarch.nl/index.php/jae/article/view/5668>
- Oka, I. M. D., Sudiarta, M., & Darmayanti, P. W. (2021c). Warisan cagar budaya sebagai ikon desa wisata Kaba-Kaba, Kabupaten Tabanan, Bali. *Mudra Jurnal Seni Budaya*, 36(2),p.163-169. <https://doi.org/10.31091/mudra.v36i2.1459>
- Oka, I. M. D., Winia, I. N., & Sadia, I. K. (2019, November). The implication of the development of serangan tourist village from the economic perspective. In *International Conference on Social Science* (Vol. 2019). volume 383
- Putra, I N. D. (2015). *Pariwisata Berbasis Masyarakat Model Bali*. Universitas Udayana. Denpasar.
- Putra, A. A. K. T., Ernawati, N. M., & Oka, I. M. D. (2021). Implementing New Era Life Order in Harper Kuta Hotel. *International Journal of Glocal Tourism*, 2(3), 124-136. <https://www.ejournal.catuspata.com/index.php/injogt/issue/view/11>
- Putra, I N. D. dan Pitana, I G. (2010). *Pariwisata Pro-Rakyat Meretas Jalan Mengentaskan Kemiskinan di Indonesia*. Kementerian Kebudayaan dan Pariwisata. Jakarta.
- Pugra , . I W. ., Oka, I M. D., & Suparta , I K. (2021). Kolaborasi Pentahelix Untuk Pengembangan Desa Timpag Menuju Desa Wisata Berbasis Green tourism. *Bhakti Persada Jurnal Aplikasi IPTEKS*, 7(2), 111–120. <https://doi.org/10.31940/bp.v7i2.111-120>
- Ridwan, M., Fatchan A., & Astina I. K. (2016). Potensi Objek Wisata Toraja Utara Berbasis Kearifan Lokal sebagai Sumber Materi Geografi Pariwisata. *Jurnal Pendidikan*, 1(1), 1-10. <https://doi.org/10.17977/jp.v1i1.6601>
- Rihati, Ni L. G. H, Puspa, I. A. T, dan I K.W. Yasa (2019). Strategi Pemasaran Agrowisata Royal Cocoa sebagai Wisata Edukasi di Banjar Wongaya Beten Mengesta Kecamatan Penebel Kabupaten Tabanan. *Pariwisata Budaya: Jurnal Ilmiah Pariwisata Agama dan Budaya*, Vol. 4 (2), p.9-16.
- Sadia, I. K., & Oka, I. M. D. (2012). Motivasi Tenaga Kerja Bali Bekerja di Mediterranean Shipping Company (MSC). *Jurnal Sosial Humaniora*, Vol. 2 (3), 221-236. From <https://scholar.google.com/scholar?cluster=9534431460458001299&hl>
- Sagita, P. A. W. (2016). Strategi Pengembangan Desa Pangsang Sebagai Desa Wisata di Kecamatan Petang Kabupaten Badung. *Jurnal Ilmiah Dimensi Pariwisata*. 1 (1), 1-15. <https://www.researchgate.net/publication/322927258>
- Sastrayuda, G. (2010). *Konsep Pengembangan Kawasan Ekowisata*. Yogyakarta.
- Segara, I N. Y. (2020). “Bade Beroda”: Transformasi dan Komodifikasi Budaya dalam Upacara Ngaben di Bali. *MUDRA Jurnal Seni Budaya*.Vol. 35 (1). p. 94-102
- Silberberg, T. (1995). Cultural Tourism and Business Opportunities for Museums and Heritage Sites. *Tourism Management*, 16, 361-365. [https://doi.org/10.1016/0261-5177\(95\)00039-Q](https://doi.org/10.1016/0261-5177(95)00039-Q)

- Sulaiman, A.I, Chusmeru, & Kuncoro, B. (2019). The Educational Tourism (Edutourism) Development Through Community Empowerment Based on Local Wisdom and Food Security. *International Educational Research*, 2 (3), p. 1-14. <https://doi.org/10.30560/ier.v2n3p1>
- Suparmini., Setyawati, S., & Sumunar, D. R. S. (2013). Peletarian Lingkungan Masyarakat Baduy Berbasis Kearifan Lokal. *Jurnal Penelitian Humaniora*, 18(1), 8-22.
- Wanna, J., & Shergold, P. (2008). Governing through collaboration. In *Collaborative Governance*. <https://doi.org/10.22459/cg.12.2008>
- Wijyanthi, G. A. K. M. dan Sanjiwani, P. K. (2019). Pengelolaan Desa Wisata Biaung, Kecamatan Kediri, Tabanan: Suatu Analisis Kualitatif. *Jurnal Destinasi Pariwisata*. Vol. 7 (2), hal. 344-35. <https://www.researchgate.net/scientific-contributions/2159934606>
- Winia, I. N., Oka, I. M. D., & Pugra, I. W. (2019, October). The Implementation of the Community-based Tourism at Tista Tourist Village. In *International Conference on Applied Science and Technology 2019-Social Sciences Track (iCASTSS 2019)*. Atlantis Press. <https://www.atlantispress.com/proceedings/icastss-19/125920858>.
- Yudasuara, I K. (2015). Pengelolaan Daya Tarik Wisata Berbasis Masyarakat di Desa Pecatu. *Pariwisata Berbasis Masyarakat Model Bali*. PS. Denpasar: Magister Kajian Pariwisata Udayana.
- Zahra, I. (2012). Destination Image and Tourism: A case study of Bangladesh. *European Journal of Business and Management*, 4 (6), 18-27. <https://www.semanticscholar.org/paper/Destination-image-and-tourism>
- Zulkarnain. (2009). Kearifan Lokal dalam Pemanfaatan dan Pelestarian Sumber Daya Pesisir (Studi Kasus di Desa Panglima Raja Kecamatan Concong Kabupaten Indragiri Hilir Propinsi Riau). *Jurnal Terubuk*, 37(2), 117132.
- ....., Menjaga Situs & Ritus Leluhur Bumi Nusantara Mikrokosmos dan Makrokosmos, 2/2/2022. <https://www.youtube.com/watch?v=kUiwBBE3zxo>