



REVIEW OF THE IMPLEMENTATION OF TRI HITA KARANA-BASED SUSTAINABLE TOURISM IN MONKEY FOREST, PADANGTEGAL VILLAGE, UBUD DISTRICT, GIANYAR REGENCY

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ABSTRACT

Tourism is a type of activity that quietly enlightens and educates the public, hence offering various benefits to the local community. The crucial role of pariwisata in the development of economies across many nations has not been overlooked. Due to this, Bali is expected to be able to launch the pariwisata's potential in an ideal manner. Furthermore, as a precursor to the aforementioned pariwisata development, it was included in Undang Undang No. 10 of 2009. The Fifth Amendment on the 2020 Standard Penyelenggaraan Kepariwisata Bali. Through the implementation of the Tri Hita Karana concept, which is a Hindu religious warisan in Monkey Forest Desa Padangtegal Kecamatan Ubud, Kabupaten Gianyar, a unique and respectful environment will be created for each visitor to the area. This study identifies three problems: 1) the implementation of the pariwisata's kelanjutan program at Monkey Forest Desa Padangtegal Kecamatan Ubud, 2) the implementation of the pariwisata's kelanjutan program at Monkey Forest Desa Padangtegal Kecamatan Ubud, and 3) the implications of the review of the implementation of the pariwisata's kelanjutan program based on Tri Hita Karana in Monkey Forest Desa Padangtegal Kecamatan Ubud. The three problems above are explained using two theories: 1) The Pariwisata Growth Theory and 2) The Pariwisata Fallacy Theory. This study employs a deskriptif kualitatif approach by utilizing the bidding process of education and religious organizations. The research results obtained state that the implementation of sustainable tourism in the Monkey Forest, Padangtegal Village, Ubud District, Gianyar Regency, includes Ecological Sustainability, Cultural Sustainability and Economic Sustainability. Application of Tri Hita Karana in Sustainable Tourism in Monkey Forest, Padangtegal Village, Ubud District, Gianyar Regency, including Parahyangan, Pawongan, and Pabelasan. The implications of the Review of the Implementation of Sustainable Tourism Based on Tri Hita Karana in Monkey Forest, Padangtegal Village, Ubud District, include 1) Environmental Balance, 2) Welfare and Role of Local Communities, 3) Cultural Harmony, 4) Respect for Spirituality, 5) Partnership between Parties which are involved

Keywords : Tri Hita Karana, Sustainability, Implementation

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I. INTRODUCTION

Tourism is an activity that directly touches and involves the community, bringing various benefits to local people. In fact, in Bali, tourism is said to have an extraordinary energy and has the power to transform the local community in various aspects. The importance of tourism in economic development in various countries is undeniable. Indonesia, particularly Bali, has significant tourism potential, including natural beauty, a variety of arts, rich culture, and social-religious traditions that are rooted in Hinduism. This vast potential has been packaged into tourist attractions that appeal to visitors. Therefore, Bali is expected to optimally harness its tourism potential. The guidelines for tourism development have been set out in Law No. 10 of 2009, as well as Regional Regulation No. 5 of 2020 regarding Bali's Cultural Tourism Standards. Bali is indeed recognized as one of the best tourist islands in the world. The island has received numerous awards as the best island and the most favorite destination for travelers worldwide. It has become "the best exotic destination." Bali's unique culture is believed to be a major draw for tourists.

Bali Cultural Tourism is Bali's tourism based on Balinese culture, which is inspired by the teachings of Hinduism and the philosophy of Tri Hita Karana as its main potential, using tourism as a means of actualization. This creates a dynamic, reciprocal relationship between tourism and culture, allowing both to develop synergistically, harmoniously, and sustainably to provide well-being to the community, as well as preserving culture and the environment.

Tri Hita Karana is the Balinese philosophy of life, which encompasses three elements that create balance and harmony in relationships: between humans and God, humans and humans, and humans and the environment. This balance is the source of prosperity, peace, and happiness in human life.

Strategic Tourism Areas are regions with a primary tourism function or potential for tourism development that have a significant impact on one or more aspects, such as economic growth, social and cultural development, natural resource empowerment, environmental sustainability, as well as defense and security. Tourism Areas are strategic tourism regions within one or more village/administrative territories that possess tourism potential, high accessibility, availability of public and tourism facilities, and supportive social-cultural activities in the realization of tourism.

The Monkey Forest Area in Padangtegal Village, Ubud District, Gianyar Regency is a strategic area located at the heart of Ubud tourism. It is one form of conservation area preservation that is believed to hold sacredness or sanctity. It indirectly reflects the Hindu religious and cultural concept based on Tri Hita Karana. The Monkey Forest area, often referred to as the Sacred Mandala Wenara Wana, is one of Bali's tourist attractions, where the management of its environment reflects cultural tourism with the Tri Hita Karana concept.

METHOD

This research was conducted in the Monkey Forest, Padangtegal Village, Ubud District, Gianyar Regency. The reason for choosing this location is that the Ubud Monkey Forest is currently the only tourist destination that has a protected forest area in the Ubud District and embodies the complete elements of **Tri Hita Karana**, with a strong character of **Tri Hita Karana**. The Ubud Monkey Forest is not only used as a protected forest and wildlife area but also as a tourist attraction that implements **Tri Hita Karana** in the development of sustainable tourism.



This research can be categorized as a qualitative study. Qualitative research is characterized by its focus on the object of study (Kaelan, 2005). Through qualitative research, the researcher seeks to explore information in-depth regarding the problem being studied and presents the findings descriptively, in the form of descriptions or illustrations related to the problem being investigated. Data, based on its source, can be classified into two categories: primary data and secondary data. Primary data is obtained directly by the researcher in the field and from the source. In this study, primary data was collected from observations, interviews with informants, and documentation, such as images or photos taken directly by the researcher at the research site.

Secondary data, or second-hand data, is data obtained through third parties, not directly collected by the researcher from the research subjects. Secondary data is mostly in the form of documentation or available reports (Azwar, 2007). Secondary data is gathered from supporting sources such as books, previous research, scientific journal articles, and so on. In this case, secondary data is used to support the analysis of primary data.

The data analysis technique used in this research, following the characteristics of qualitative research, is based on the model proposed by **Miles and Huberman**, which includes:

1. **Data reduction**, which involves reducing or selecting and simplifying the raw data obtained. In this process, irrelevant data to the discussed problem is discarded, so that the remaining data is relevant to the research theme.
2. **Data presentation**, which is the process of grouping data into sub-topic or sub-problem categories being discussed. The goal is to ensure the information provided becomes more relevant to the sub-problems being analyzed.
3. **Drawing conclusions**, which involves reviewing the grouped data and making comparisons so that the data collected from interviews, observations, and literature reviews form a unified analysis, and common points are identified, leading to valid conclusions.

II. RESULT AND DISCUSSIONS

Implementation of Sustainable Tourism in Ubud Monkey Forest

Ecological Sustainability According to Yoeti (2006), ecological sustainability in sustainable tourism can ensure the preservation of the tourist destination. Ecological sustainability will also benefit the management of Ubud Monkey Forest by allowing them to understand the behavior of living beings and their relationship or interaction with the environment.

No	Ecology item	Applicable	Not yet applicable	Information
1.	Natural Resources Management	V		Maintaining the quality of spring water sources
2.	Biodiversity Protection	V		Conservation of plants and animals
3.	Pollution Reduction	V		Parking spaces are far apart to reduce noise and air pollution
4.	Waste Management	V		Compost house for waste management
5.	Renewable energy		V	Still seeking cooperation with PLN for solar power sources
6.	Sustainable Agriculture	V		Use of compost produced by the compost house

7.	Environmental Awareness and Education	V		
8.	Role of Government		V	The government's role is still very minimal
9.	Technological Innovation	V		
10.	Community Role	V		

Cultural Sustainability The cultural performances at Ubud Monkey Forest include: a. Lubdaka Dance, performed every Saturday and Sunday at 11:00 AM and 4:00 PM local time. Lubdaka Dance, also known as Tari Lubdaka, is a traditional Balinese dance originating from Petulu Village in Ubud, Bali. b. Frog Dance, performed every Sunday at 11:00 AM and 4:00 PM local time. The Balinese Frog Dance, also known as Tari Katak in the local language, is a traditional dance from Bali, Indonesia. This unique dance is inspired by the playful movements and characteristics of frogs, showcasing the agility and energy of the dancers through expressive choreography. c. Ngaben Mass Ceremony, held every five years. Ngaben, also known as Pitra Yadnya, is a traditional Hindu Balinese cremation ceremony with deep cultural and spiritual significance in Bali. Ngaben is performed to honor and release the soul of the deceased from its worldly existence and guide it toward the ancestral realm or Moksha (liberation).

Economic Sustainability According to Yoeti (2006), in the theory of sustainable tourism, economic sustainability is one of the fundamental principles that ensures the continuity of local economic activities. The management of Ubud Monkey Forest, which is entirely overseen by the Padangtegal Traditional Village, greatly supports the local economy.

Management of Ubud Monkey Forest

The management of Ubud Monkey Forest is entirely handled by the management team, while the village council appoints supervisors to ensure the sustainability of Ubud Monkey Forest, keeping it aligned with its vision and mission, and maintaining its sacredness, as the area is considered a sacred zone. The income generated by Ubud Monkey Forest, after deducting operational costs, is fully handed over to the Padangtegal Traditional Village.

The village manages the funds through work program planning, divided into several parts. First, there are regular programs conducted annually, some of which focus on the development of Tri Hita Karana. In Padangtegal Traditional Village, there are also three development institutions: Baga Parhyangan, Baga Palemahan, and Baga Pawongan. The funds are divided into three parts based on the programs of each institution.

Process of Implementing Tri Hita Karana in Ubud Monkey Forest

The mission of Ubud Monkey Forest is to preserve the area based on the concept of Tri Hita Karana. Tri Hita Karana is a philosophy in Hinduism. The term "Tri Hita Karana" comes from the words "Tri" meaning three, "Hita" meaning happiness, and "Karana" meaning cause or way. Thus, Tri Hita Karana means "Three ways to achieve spiritual and physical well-being."

The core of the Tri Hita Karana teaching is to ensure that humans always maintain balance in their relationships in life. These three relationships include a harmonious relationship between humans and the Supreme God (Parahyangan), humans and fellow humans (Pawongan), and humans and the environment (Palemahan).

Implications of the Application of Tri Hita Karana in Ubud Monkey Forest

Implications refer to the influence or consequences that occur as a result of something. The meaning of the word implication is broad and varied. According to Islamy (2003), implications are all results arising from the policy formulation process. Thus, implications can be understood as the consequences or effects that arise from certain policies or activities being implemented. Based on the management analysis conducted above, there have been implications in Ubud Monkey Forest, divided into three areas: Parahyangan, Pawongan, and Palemahan.

The application of the Tri Hita Karana concept in Ubud Monkey Forest has been very harmonious and balanced between Parahyangan, Palemahan, and Pawongan. Its proper implementation has also had a significant impact on the success of Tri Hita Karana-Based Sustainable Tourism in the Monkey Forest of Padangtegal Traditional Village, Ubud District, Gianyar Regency. Based on an interview with I Made Parmita, he provided the following statement:

"Furthermore, Ubud Monkey Forest is not just a tourist attraction or an important component in the spiritual and economic life of the local community, but also a vital place for research and conservation programs. The special management and arrangement in this area encourage researchers from various research institutions worldwide to conduct studies, especially on the social interaction and behavior of monkeys with their environment."

III. CONCLUSIONS

The management of Ubud Monkey Forest has successfully implemented **Sustainable Tourism** in accordance with the theory used in this thesis research. Below are the conclusions from the research results, interviews, and observations:

1. In terms of **ecological sustainability**, the management of Ubud Monkey Forest has expanded its area to protect the wildlife and vegetation in the region. This is evident from the facilities, services, and the comfortable conditions visitors experience while visiting. The presence of monkeys and the lush plants make Ubud Monkey Forest feel like a pristine forest.
2. Ubud Monkey Forest is not just a tourist destination or an important component of the local community's spiritual and economic life, but it is also a vital place for research and conservation programs. The special management and arrangement in this area encourage researchers from various research institutions worldwide to conduct studies, especially regarding the social interaction and behavior of monkeys with their environment.
3. In terms of **cultural sustainability**, traditional dance performances, such as the **Lubdaka Dance** and the **Frog Dance**, add to the attractions at Ubud Monkey Forest. This allows tourists to not only enjoy the forest and monkeys but also witness traditional dance performances in an open natural setting.
4. The **economic sustainability** strongly supports the livelihood of the Padangtegal Traditional Village community, as a large portion of the revenue is used for activities in the traditional village. These activities are well-programmed through the development institutions of the Traditional Village, divided according to **Baga Tri Hita Karana**. The implementation is continuously supervised by the supervisory body of **Prajuru Desa Adat Padangtegal**.

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