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ART CAPITAL TO SUPPORT THE ESTABLISHMENT OF TOURISM VILLAGE OF TRI EKA BUANA VILLAGE IN SIDEMEN, KARANGASEM

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ABSTRACT

The various potentials of each village or area in Bali has made it an island of prosperous wonders for tourism. Tri Eka Buana Village currently is in the process of becoming a tourism village, where Arak, a local liquor, is the main magnet. The aim of this research is 1) identify other aspects that support the development for the tourism village; 2) to identify the arts and cultures to be a capital that can support the development of the tourism village; 3) the attitude of the artists in the village towards the development of the tourism village. This research is a qualitative research, using purposive sampling to retrieve qualitative data from five determined interviewees, and uses the concept of tourism village and green tourism as the applicative theory. The result shows that, 1). although Tri Eka Buana Village's main magnet is arak, arts and culture reside together in the village as an important aspect for the establishment of the tourism village; 2). this village has several forms of arts and culture such as Utamaning Malini Dance, Jaga-jaga Dance, pesantian, drama gong (theater), and traditional dances that are commonly used as entertainment; and 3).the artists in this village is willing to support the establishment of the tourism village by creating new dances and performances that are more suitable to showcase to future tourists.

Keywords: tourism village; arts and culture; art capital

INTRODUCTION

The tourism village is one of the alternatives to tourism development that is being promoted by the current government. This is because the tourist village is centered on the village itself, developed according to the potential that exists in the village. The community is also fostered so that their horizons are open and they realize that what is in the village can bring benefits if it is properly processed and managed, such as the potential for the rural environment and the potential for the unique culture and habits of the people. The impact of this development provides benefits from an economic point of view, namely as a source of side income or as a main source of income, creating job opportunities for rural communities, and in the end, it will provide increased welfare for tourism village actors and managers in

particular and village communities in general.

Local communities in developing a village into a tourism village has been widely researched for some time (Dewi, Fandeli, & Baiquni, 2013; Purbasari & Asnawi, 2014; Sidiq & Resnawaty, 2017; Syafi'i & Suwandono, 2015). Even the level of participant has been research (Anjelia, S., Djuwendah, E., Rasmikayati, E., & Hapsari, H., 2020). The participation of local communities have been essential to achieve success for the program. The participation of local communities is important because they are the ones that really know the potentials of their own village, even though it is also depends on the management of the process in establishing the tourism village. In some cases, even though local communities have been involved, there is no guarantee it will be a success (Purbasari & Asnawi, 2014).

Tri Eka Buana Village is located in Sidemen District, Karangasem Regency. The contours of this village are hilly, which is understandable because of its location at the foot of the hill. The main activities of the community are farming and making *arak*. Most of the population in this village are *arak* craftsmen so that the activities of making *arak* are carried out in their daily life. The *arak* is the main magnet for this village because of its history and quality. Since the legalization of *arak* by the governor of Bali through Governor Regulation Number 1 Year 2020, the production of *arak* in this village becomes safe and promising.

Seeing that the regulation is in their favor, the local community and also the village officials have started the idea of transforming the village into a tourism village. Some factors that encourage them is that *arak* has already been legalized thus making it more comfortable for trading, various benefits of the *arak* itself for the health, the high quality of the product, and also the serene location of the village.

Being a Balinese village, the arts and culture of the village cannot be neglected, especially to support the idea to establish a tourism village. *Arak* as the main magnet to attract visitors to the village, needs other aspects to support it to be more complete as a tourism destination. Tri Eka Buana Village also has other potentials that can be cultivated for the benefit of the tourism village, one of them is the arts and culture. Through this research, it will identify what forms of arts and culture that can be used as a capital in manifesting the tourism village.

METHODOLOGY

This research was conducted in Tri Eka Buana Village, in Sidemen District, Karangasem. It uses purposive sampling to acquire accurate information for the title of the research. The sample that were chosen were 5 people from the village, which are the head of the village (*Perbekel*), one representative from the *Kelompok Sadar Wisata (Pokdarwis)* Tirta Wiguna, and three artists from that village. These people were chosen because of their involvement in the arts and culture activities in the village. This research was conducted within four months, June-September 2020.

The data was acquired through deep interview from the five interviewees mentioned above. After writing down the answers, all of the data is then processed and formulated to be an answer to the purpose of this research.

In conducting this research, there are several concepts that are understood and used as a platform to conduct the research. The first concept is *desa wisata* or tourist village. The researchers have understood the definition, scope, aspects, and other related topics regarding tourist village, since that Tri Eka Buana Village is in the process of becoming a tourist village. When the research was conducted, the village

was still in the planning area, with village officials already agreeing the idea to make the village as a tourist village, and also site plans and other plans is also in the process or realization.

RESULTS AND DISCUSSION

According to Shaw and Williams in Ardika (2003), there are ten cultural elements that become tourist attractions, which are crafts, traditions, history, architecture, local / traditional food, art and music, people's way of life, religion, language, and local clothing / traditional. The elements that can be found strongly in Tri Eka Buana Village are traditions, history, art and music, people's way of life, religion, language, and local clothing/ traditional.

The traditions in this village are based on the agrarian culture that has been the foundation since the early establishment. The agrarian culture emphasizes the cultivation of the land for the prosperity of its people. The history of the village has also been influenced by the agrarian culture thus the arak making tradition was born, supported by the numerous coconut trees that has grown within the village. The art and music in Tri Eka Buana Village is the acculturation between the Hindu religion and the local values and principles that has preexisted in Bali, including in the village.

The people's way of life is the blend of traditions, nature, religion, and customs of the village. The daily activities which based on the agrarian culture has shaped the people to be close to nature and also dependent to nature. The village has also produced local clothing/ cloth known as *endek*. This production of local cloth is not the main source of income, but is an activity that are still preserved by the community. Although having great potentials to become a commodity for the people and the village, currently the development of its economic activity is still poor. It needs to be promoted to a wider society because currently this cloth making is only a side job; it can't be relied to be the main source of income for the community.

More or less 90% of the people in Tri Eka Buana Village are *arak* makers, which can be found in almost every household in the village. Although farming and agriculture is the main activity and source of income, this activity has been the source of income to families since the early days when the village was founded. This *arak* making has become the identity of the village, very well-known throughout Bali to be one of producers of the best qualities of *arak*.

The Village Head of Tri Eka Buana, Mr. I Ketut Derka, is a figure who drives community activities who is very enthusiastic about using existing resources in the village for the welfare of the village and its people. In addition to doing daily work tasks, he also provides time, energy, and thoughts outside of working hours to make Tri Eka Buana Village a tourism village. The enthusiasm, approach to stake holders including the Governor of Bali and the Bali State Polytechnic, and their commitment to advancing the village should be appreciated and exemplified because they need figures who have a vision for the future and that are beneficial to all village communities and other stakeholders.

Mr. I Wayan Gede Nuraga is a representative of the Tri Eka Buana Village Pokdarwis Tirta Wiguna. This Pokdarwis was formed by the workshop in responding to the desire of the community to empower existing resources in the village to improve the level of community welfare. This Pokdarwis as the spearhead

of the village in succeeding the goal of forming a tourism village has the same spirit as Perbekel, namely forming a tourist village whose actors are villagers and later various benefits will also be obtained for the benefit of the village.

Three artists in Tri Eka Buana Village are Komang Sujana, I Ketut Murdana, and Komang Redana. The three of them are siblings who really love Balinese arts and have formed an art studio for children and the young generation in Tri Eka Buana village. The concept of the studio's existence is very simple, which is to provide a creative platform for art so that children have a place to gather and express their artistic soul. This studio did not have a special building or place to practice, so the practice moved from place to place, either at the house of one of the residents or in Mr. There is no fee system to become a member of this studio, so it is purely a place to practice the arts of village children.

Tri Eka Buana Village is not a storehouse of art like some other areas in Bali in general, or areas in Karangasem Regency itself. Art that grows and still exists today is influenced by the pattern of life of the village community, namely as farmers and also craftsmen of arak. Almost all members of the community in Tri Eka Buana Village work as an arak craftsman. The daily activities of making arak are poured into a dance called Utamaning Malini. The history of this dance is that in 2017 there were several students from the Indonesian Institute of the Arts Denpasar who were carrying out Community Service in Tri Eka Buana Village. Before the end of the Community Service Program in this village, they made a dance and music choreography based on the community's arak making activities. The number of dancers for this dance is 4 people and describes the activities of people slicing coconut flowers so that the water that is contained comes out and is accommodated in a container. This dance is relatively new, but has been designated as the mascot dance of Tri Eka Buana Village.

Another dance whose information has been compiled is the Jaga-Jaga Dance. This dance is based on a unique activity in the village, namely the Jaga-Jaga activity. This dance is actually a new creation and its creation was encouraged because of the participation of Tri Eka Buana Village in celebrating the Amlapura City Anniversary event in 2016. This dance is in the form of a drama and tells a unique tradition in the village, namely the decoration of the best buffalo, paraded around the village. This tradition is actually held in the village on Ngerupuk Day, the day before Nyepi Day. This buffalo is symbolized as *butha kala* which can disturb the peace of the village. To get rid of the bad influence of *butha kala*, a buffalo which is considered as a symbol of *butha* is paraded around the village, while along the way the people beat and hit the buffalo. This is a symbolic activity: beating a buffalo is symbolizes hitting the bad influence of *butha kala*. The Jaga-Jaga dance is currently dormant, not staged at all.

Many other arts in this village were built by the development of arts that occurred in Bali, such as traditional dance, *pesantian*, and *drama gong* (Balinese traditional theater). This type of art, such as *pesantian*, can be seen during temple ceremonies. The *drama gong* is also performed as a means of entertainment for the community, and is performed only at certain times.

Seeing the explanation above, the art condition in Tri Eka Buana Village is currently in a passive state, except for religious activities that feature arts such as *pesantian*, *wali* dance (special dance for religious activities), and dances for entertainment. These various types of arts are still passive and silent for now

because there are no activities that allow them to be performed. This condition may change depending on the success of the tourism village program that is being designed.

The arts in this village has potential to be a capital for the establishment of the tourism village. Even though not the main magnet to attract visitors coming to the village, it still has a strong influence and part in making this program a success.

The potentials of the village as mentioned above, can be formulated into several items or ideas that can support the tourism village. In showcasing the potentials of Tri Eka Buana Village, it needs a designated place for exhibition: an arts center. An exhibition hall or building will suffice for this purpose. It needs to be measured to accommodate the potentials of the village, such as a mini performance about Arak making, a stage to perform the arts and culture, and other potentials that can be shown to tourists. A packaged tour can also be formulated to cater the needs of the tourist. Several choices can be organized for them or even a customized tour and service that suites the tourists needs.

CONCLUSION

Based on the research, the aims have been met such as follows. Arak is the main magnet that will attract tourists to Tri Eka Buana Village, but other aspects can contribute for the success of the establishment of the tourism village. Art and culture are aspects that is also important to be nurtured and can be showcased for tourists. There are several forms of arts and culture that is found in the village, which are Utamaning Malini Dance, Jaga-jaga Dance, *pesantian*, *drama gong* (theater), and traditional dances. The attitude of the society and the artists especially is supportive in establishing the tourism village. This is shown by the enthusiasm given by the interviewee that is excited about the tourism village. The findings explain how art can be used as a capital for the development of tourism village.

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