

UDC 332

## **ANALYSIS OF COMMUNITY PARTICIPATION, THE ROLE OF GOVERNMENT AND ENTREPRENEURS IN THE DEVELOPMENT OF THE SPIRITUAL TOURISM VILLAGE IN KARANGASEM REGENCY**

**Susanti Putu Herny\*, Agustina Made Dian Putri, Wilyadewi Ida I Dewa Ayu Yayati**

University of Hindu Indonesia, Denpasar, Bali, Indonesia

\*E-mail: [hsusanti90@gmail.com](mailto:hsusanti90@gmail.com)

### **ABSTRACT**

Spiritual tourism is becoming a trend and growing rapidly for the past few years. The purpose of developing spiritual tourism is to achieve economic benefits to improve community welfare. The existence of *gria-gria* and the preservation of tantric yoga and meditation is one of the potentials in developing spiritual tourism attraction. In developing as a spiritual tourist attraction, Budakeling Tourism Village requires the involvement of the community, government, local entrepreneurs as well as development strategies and programs. This study uses a qualitative method. Grand theory in this research is participation theory and community-based tourism theory. The role of the government in developing the Budakeling Tourism Village as a spiritual DTW is more focused as a facilitator. Entrepreneur participation already exists but is still running independently. Community participation is included in the type of material incentive participation. The novelty of this research is the development of spiritual tourism attractions in Budakeling Tourism Village requires the involvement of universities to increase the understanding, abilities, and skills of local human resources. The importance of collaboration and quadruple helix synergy in the development of the Budakeling Tourism Village as a spiritual tourist attraction.

### **KEY WORDS**

Community participation, the role of government, entrepreneurs, spiritual tourism.

Bali isn't rich when it comes to natural resources from mining products, forests, and so on, so there is no other choice for the government and its residents except to develop the tourism sector. Report on foreign tourist visits to Bali in 2017 (Central Bureau of Statistics of Bali Province, 2018), reached 5,697,739 people with a growth of 15.62%. For that period, the origin of the most foreign tourists coming to Bali was still dominated by foreign tourists from Australia, China, Japan, England, and India, with an average length of stay at star-rated hotels reaching 2.88 days.

Tourism development has been directed at giant tourism which is capital intensive, which is oriented towards high quantity and growth. This growth-oriented tourism development strategy prioritizes high foreign exchange earnings and investment growth in the tourism sector. In this growth model, the government has a very dominant control in the governance of tourism. Meanwhile, the role of local communities is relatively passive with access that is not wide open and is more passive beneficiaries. With this condition, the income and welfare gap between layers of society is getting bigger, local people are marginalized (Urmila, 2012).

The trend of spiritual tourism is currently an option in developing community-based and sustainable alternative tourism. Suri and Rao (2014) state that spiritual tourism is a tour to holy places to carry out spiritual activities in the form of prayer, yoga, meditation, concentration, deconcentration, and other terms according to their respective religions or beliefs.

The aim of developing spiritual tourism is to improve the welfare of the community and continue to preserve the culture and the environment sustainably. According to Dana (2008), Spirituality is one of the main factors that encourage people to visit religious places. The development of spiritual tourism products is strongly supported by the natural potential of the island of Bali. The natural potential includes beaches, inland, mountains, lakes, and

rivers, the daily lives of religious Balinese people. Karangasem Regency is one of nine regencies located at the eastern tip of Bali Island, still has a natural environment, clean and rich with natural scenery. The Karangasem Regional Government is also developing tourism. Most of the tourist attractions in Karangasem Regency are natural and cultural attractions. Budakeling Tourism Village, Karangasem Regency is one of the villages that have the potential for spiritual tourism. The study of the potential for spiritual tourism in Budakeling Tourism Village as an important spiritual tourism attraction is continued with the formulation of strategies and programs and analyzing the extent of community, government, and local entrepreneur involvement/participation. By mapping the potential for spiritual tourism, analyzing stakeholder involvement, and designing strategies and programs, it is hoped that it will be able to empower the local community so that in the end it can improve the welfare of the community followed by the preservation of nature and culture for the sustainability of tourism development in the future.

## LITERATURE REVIEW

The concept of participation can be defined as the participation of a person or community in development, participation in development activities, and the role and use of its results. Participation is a process that includes providing input and receiving output (Geriya, 1997). In a broader sense, community participation can mean a partnership or partnership. In the concept of participation as a partnership, the community is freer to determine, meaning that it can choose to participate in the development or not. Ideally what is expected is active participation that is based on the community, namely a planned and programmed partnership (Geriya, 1997). "Participation" is the process of growing awareness of the relationship between different stakeholders in society, namely between social groups and communities with policymakers and other service institutions. In simple terms, participation can be interpreted as "the act of taking part or sharing in something".

In general, the positive side of participation is that the program being implemented will be more responsive to real basic needs. This is an important way to ensure the sustainability of the program, it will be more efficient because it helps identify strategies and techniques that are more appropriate, and reduces the burden on the center both in terms of funds, personnel, and materials. The negative side is that participation will loosen the authority of the upper parties so that the accountability of the parties is difficult to measure, the decision-making process is slow as well as implementation, and the form of the program will also vary due to the diversity of society.

Pretty, et al. (1995) and Tosun (1999) construct typologies of community participation differently. Pretty et., Al., (1995) developed a typology of community participation that can be divided into seven levels. The lowest level is in the form of manipulative participation (manipulative participation) and the highest level is in the form of personal mobilization (self-mobilization). Meanwhile, Tosun (1999) classifies the typology of community participation into three main parts, namely spontaneous participation, coercive participation, and participation because of a personal urge to do it (induced participation). The two types of typologies of community participation from Pretty and Tosun have similarities and differences. The equation lies in the number of the main participating groups. These two opinions form 3 groups of participation types, namely: (1) low participation type, (2) medium participation type, and (3) high participation type. The difference is in the perspective to carry out further stratification in each formed group (Tosun, 2006). The participation of local communities in tourism development, in general, can be seen from at least two dimensions, namely community participation in the decision-making process and in receiving benefits. At the decision-making level, people are encouraged to have control over tourism resources, have initiative, and be able to make decisions that can influence and improve the quality of their lives (Timothy, 1999; Tosun, 1999; Zhao & Ritchie, 2007).

Pitana and Gayatri (2005) suggest that local governments have a role to play in developing the tourism potential of the region, as:

1. Motivator, in tourism development, the role of local government as a motivator is needed so that the tourism business continues to run. Investors, the public, and entrepreneurs in the tourism sector are the main targets that need to be continuously motivated so that tourism development can run well.
2. The facilitator, as a facilitator for the development of tourism potential, the role of the government is to provide all facilities that support all programs organized by the government. In practice, the government can cooperate with various parties, both private and public.
3. The dynamist, in the pillar of good governance, for ideal development to take place, the government, private sector, and society must be able to work together well. The local government as one of the tourism development stakeholders has a role to synergize the three parties, so that, among other things, a mutual symbiosis is created for the development of tourism.

The government must encourage the creation of policies that support these community independent actions. Participation is needed to ensure sustainable development because sustainable development is highly dependent on social processes. The three main aspects of society-social, economy, and environment must be integrated, in which individuals and institutions play a role in bringing about change. To achieve sustainable development results, many people agree that a participatory approach needs to be taken. Pretty and Guijt (1992), explain the practical implications of this approach. A participatory development approach should start with the people who know best about their living systems.

Participation theory is used to sharpen the analysis of community participation, the role of government, and entrepreneurs in developing Budakeling Tourism Village as a Spiritual Tourism Attraction in Karangasem Regency. Participation in this research emphasizes the involvement of the local community in the development and how to participate in the stages of development by providing opportunities for participation, it is hoped that the community can support and benefit from the development of Budakeling Tourism Village as a spiritual tourism attraction in Karangasem Regency.

Community-based tourism development is defined as a development approach that emphasizes people's economy and people's empowerment. In tourism science, this strategy is known as Community-Based Tourism Development (CBT). Murphy (1988) states that in essence tourism development cannot be separated from the resources and uniqueness of local communities, both in the form of physical and non-physical elements (traditions and culture), which are the main driving elements of tourism activity itself so that tourism should be seen as an "activity. based on the local community ".

This approach is used as a reaction to the failure of modernization that has been applied so far in developing countries. Top-down policy-making is considered to have forgotten the basic essence of development itself so that the people are not getting a better quality of life, but instead are disadvantaged and tend to be marginalized in their environment (Pitana, 1999: 75). The main key to development (Natori, 2001) is balance and harmony between the environment, resources, and tourist satisfaction created by the will of the community itself. The community-based tourism approach is the opposite of the conventional approach. In a community-based tourism approach, development starts from the bottom (bottom-up approach).

In this condition, social learning will occur, so that the local community is indicated to be involved in various stages of development. Thus, the management of development is carried out by those whose lives and lives are influenced by the development itself (Pitana, 1999: 76). Furthermore, Natori (2001: 6) distinguishes conventional tourism development from community-based tourism. In the conventional tourism development model, the interaction between resources, residents, and visitors is not balanced, causing conflict. However, in the community-based community development model, resources, residents, and visitors interact harmoniously, apart from making the community a key player in tourism development. There are two main principles in the community-based tourism development planning (CBT) strategy, namely: 1) involving community members in decision-making, 2)

ensuring that local communities receive benefits from tourism/empowerment activities for the local community.

## METHODS OF RESEARCH

This type of research is qualitative research with structured and in-depth interviews through focus group discussions. This research was conducted in Budakeling Tourism Village, Karangasem Regency. This village was chosen purposively based on several considerations:

1. Natural conditions that are cool, calm, beautiful, and a high magical aura can support spiritual tourism.
2. This Budakeling village has quite a lot of holy places, and the existence of groups of spiritual activities such as Tantra Yoga, meditation and cultural rituals, sacred arts, and the existence of the oldest Islamic village in Bali.
3. Budakeling Village has adequate access and transportation so that it is easy to develop as a tourist route.
4. The existence of yoga and meditation leaders from abroad who conduct regular retreats.

The informants in this study were determined based on the purposive sampling method. The data collection instrument used was an in-depth interview guide containing a list of questions to informants to obtain data to discuss the formulation of problems related to the role of government, community, and entrepreneur participation in developing spiritual tourism attractions in Budakeling Tourism Village. The data collection instrument used was a list of questions in the form of a draft in-depth interviews with stakeholders, a recording device, and a camera.

## RESULTS AND DISCUSSION

The framework for optimizing the benefits of tourism development for the improvement of the welfare of the people, especially those who live around the destination as reflected in the principle of sustainable tourism development. Tourism development is known as a tourism development planning strategy oriented to community empowerment that prioritizes the role and participation of local communities as the subject of development, Sunaryo (2013: 138).

Theoretically according to Murphy (1988), in essence, tourism development cannot be separated from the resources and uniqueness of the local community, both in the form of physical and non-physical elements (traditions and culture), which are the main driving elements of tourism activities themselves so that tourism should be seen as activities based on the local community.

Community Participation Community participation in tourism development is closely related to community empowerment (community-based tourism / CBT). According to Hausler (2005), CBT is essentially an approach to tourism development that emphasizes local communities, whether they are directly involved in the tourism industry or not, in the form of providing access to management and tourism development systems that lead to political empowerment through a better life democratic, including the sharing of profits from tourism activities more equitably to local communities. In principle, CBT is closely related to ensuring the active participation of the local community in existing tourism development.

The participation of local communities in tourism development can be seen from two perspectives, namely participation in the decision-making process and participation related to the benefits/distribution of benefits received by the community (perceived benefits) from tourism development in the region, Timothy (1999). The local community as one of the stakeholders (policyholders) is the main actor and key to the successful management and development of tourism destinations through their participation which is an important feature of the Community Based Tourism Model (Merta, 2016).

The development of Budakeling Tourism Village as a spiritual tourism attraction in the Karangasem Regency requires local community participation based on the empowerment of local communities. The empowerment of local/local communities is by the development of

sustainable tourism (sustainable tourism development), where tourism development is expected to provide benefits to the community, especially economic, socio-cultural and environmental benefits (Richards and Hall 2000: 1). For the community to receive the benefits of tourism development, it is the community that must participate in its management. The beginning of the formation of the Budakeling Tourism Village was initiated by a local man who has experience in the tourism sector Ida Wayan Oka. Ida Wayan returned home from overseas to his homeland for family reasons.

The cultural and agricultural potential of Budakeling Village moved him to develop tourism. The invitation to build a homestay for people who have livable houses is not accompanied by skills in management, as conveyed by the Head of the Tourism Budakeling Village Ida Wayan Oka on March 4, 2018:

*“.....The community has houses that deserved to be developed into a homestay, but some of them are unwilling to participate in managing it to get potential guests. When the tourism village was formed, the community did not want to play an active role due to their lack of ability in the tourism sector. People want instant results, thinking the guests will give them money anyway. Even though actually many people in this village are competent in the tourism sector.....”.*

The attitude of the people who do not want to be involved in tourism development is because they have not seen job opportunities and have not felt the economic benefits of tourism. This is by the results of research from Wei, et.al., (2012) where it is suggested that the awareness and understanding of local communities about increasing job opportunities and community skills in the tourism industry sector should be improved. Lack of understanding of the community and unclear concepts about the development of spiritual tourism attraction in Budakeling Tourism Village causes people who have the potential to not fully utilize their potential. This is as conveyed in an interview with Ida Wayan Jelantik Oka who is a spiritual activist as a meditation trainer, on 6 October 2018:

*“.....I was with a friend who is a yoga teacher who comes from Denpasar but lives in Karangasem and used to work at Amankila. He who practices physical spirituality, namely yoga, while I practice meditation. Here the activities used to be limited to gathering with friends and in the end, there were some foreign guests from Europe, Australia, and China (Tibet) who initially studied art activities, but they were comfortable learning meditation because they had problems and wanted to find peace of mind, want to know about past life and want to heal sick both mentally and physically. Some of them come mostly as a highly-trained (in spiritual disciplines) individual and want to consult and compare their abilities.....”.*

Community participation, in this case, the ability of human resources, has not fully supported the development of the Budakeling Tourism Village as a spiritual tourist attraction. Only a few people want to be involved in tourism because they do not have the ability in terms of skills/skills or knowledge in the field of spiritual tourism. Skills in practicing meditation and yoga are limited by language barriers and certification. The low quality of human resources, which are community resources, seen from formal educational qualifications and experiences, such as the lack of community skills in the tourism sector, such as lack of hospitality skills, foreign language skills, and lack of management skills, causing them to feel unsure about participating in the development of attractiveness tourism especially the attraction of spiritual tourism. Interview with the head of the Budakeling tourism village management on 4 March 2018 as follows:

*“.....The development of Budakeling tourism village as a spiritual tourism attraction requires more than just potential, but also the participation of the local community, in this case, is the development of their human resources, how they understand the concept of spiritual tourism, so community participation and human resource capabilities become the key.....”.*

This is consistent with Todaro's statement (1994: 363), human resources, not capital or natural resources, are the main determinants of the character and speed of a country's national development process. According to policymakers at Budakeling Tourism Village, in developing spiritual tourism attractions, seeing capital or material is also an important factor

in developing tourist attractions, especially spiritual tourism. The capital referred to here is the material used to build physical facilities to support the implementation of spiritual tourism activities as well as capital to increase knowledge and skills of human resources (local HR). In addition to funding assistance from the government, policyholders also expect real participation from the community, this is in line with the opinion of (Holil, 1980; Hamijoyo, 2007). Where the forms of community participation are: (a) Participation in the form of labor is community participation that is given in the form of personnel for the implementation of business efforts that can support the success of a program. (b) Participation in the form of money is a form of public participation that is given to facilitate efforts for the achievement of a development program. This participation can be in the form of donations in the form of money but is not imposed by part or all of the community for an activity or development program.

According to Mr. Kadispar Karangasem, the budget issue is an important matter that needs attention because it is related to promotional activities and the availability of supporting facilities. The absence of budget allocations for tourism facility development activities has resulted in less than optimal tourism development, especially those related to supporting facilities as well as promotional and marketing activities. Interview with Mr. Made Astika (6 October 2018):

*“.....Another important aspect and tourism development is the promotion. However, the local government has yet to prepare budget allocations to support these activities. This is a problem because there is no integration (ready selling). The promotion was incessant but the infrastructure can't support them well. It is undeniable that the Badung PHR which was given for tourism development was allocated more for other interests.....”.*

From the opinion of Bendesa Adat Budakeling, Perbekel, and Kadispar Karangasem Regency, it can be seen that in the development of tourist attractions, especially spiritual tourism, in addition to the capabilities and skills of human resources, the important thing needed is capital/funds. It is undeniable that in developing countries where the economy of the people is still below a prosperous level, the problem of money/funds is quite burdensome. People in rural areas feel that meeting daily family needs is more important than simply taking part / participating in the development process or development of a tourist destination where these activities are felt to not generate economic benefits (money) quickly.

This is by the opinion of Paul (1987) in Tosun (2000), which states that community participation requires adequate time, funds, and abilities from participants so that participation is sustainable. Referring to this, it can be seen that local people will prefer to focus on the income they earn in the short term rather than spending the "costs" they have to spend measured from the lost income through their participation in tourism development. This is another structural cause that affects community participation in tourism development, especially spiritual tourism development.

Limited financial resources in tourism development, which is a capital-intensive industry, are often related to the limited capacity and support of the central and local governments in the development and development of tourism infrastructure / supporting facilities. This capital/cost limitation will eventually lead to the desire of the public to obtain outside capital in the form of investment from private companies which has implications for foreign ownership. This is not by the concept of community-based tourism development (CBT).

Regarding community participation, if the local community has little tourism infrastructure in its area it will lead to weak control of the local community, it will also cause their participation to be weak. The community is only waiting for instructions from the government with a few initiatives to participate in the development of the Budakeling Tourism Village as a spiritual tourist attraction. This also becomes a problem and creates conflict in the community. The jealousy of homestay owners who feel the uneven distribution of the number of tourists staying and the lack of coordination with village officials due to weak institutions causes limited community participation.

From this description, it can be seen that the form of community participation in Budakeling Tourism Village in the development of spiritual tourism is included in the type of

material incentive participation. The community is willing to participate/be involved only at the implementation stage if there is financial assistance in the form of capital or cash in the form of taking advantage of business opportunities, job opportunities, and training. This form of participation is not in line with the bottom-up policy of developing tourism in Karangasem Regency which is based on traditional villages (CBT).

This form of participation also occurs in some areas that develop tourism because basically in the development of tourist attractions the government dominates from the planning and involvement stages, the unclear information regarding the development of spiritual tourism, the absence of regulations regarding the development of tourist villages, makes the community feel this. does not become an important and beneficial thing for them. This condition is by the results of research on the Development of Tourism Village Based on Local Community Participation in Jatiluwih Tourism Village, Tabanan Regency, Bali (Urmila D, et al., 2013). The pseudo-participation of the Jatiluwih community occurs due to their lack of involvement in the contribution of ideas and ideas, local people only carry out what is programmed by the government, so that local people do not have the power to actively participate in the process of developing Jatiluwih Tourism Village in Tabanan Bali Regency.

The involvement of government and society is the main force in realizing successful development. The government's position in development is very strategic where the government can be a motivator, which encourages community involvement to participate (Siagian, 2000). The government seeks to motivate and motivate the community to be involved in the development, especially the development of the Budakeling Tourism Village as a spiritual tourism attraction in Karangasem Regency so that what is planned can be realized. Apart from being a motivator, the government also has a position as a facilitator (Pitana and Gayatri, 2005), for the community with the main objective of preparing main facilities that support the continuation of all spiritual tourism development programs that have been compiled both from the government (top-down) and programs originating from the community ideas (bottom-up).

In realizing the implementation of these programs, the government collaborates with stakeholders, namely local communities and local entrepreneurs. Apart from being a motivator and facilitator, the role of government in tourism development also functions as a dynamic (Pitana and Gayatri, 2005). The government, in the pillar of good governance, seeks to realize its role as a stakeholder in tourism development through good synergy between the government, society, and private entrepreneurs to create a symbiotic mutualism for the development of tourism. In this case, the government encourages the community by creating an atmosphere of a conducive development environment, where the government provides ideas for the creation of community-based tourism development (CBT).

The development of Budakeling Tourism Village to become a spiritual tourist attraction is a plan the Karangasem Regency Government, this is by the plan to form a regional regulation on the development of three villages in Karangasem Regency as a spiritual tourism attraction including Besakih, Budakeling, and Sidemen Villages in the study report of the three villages as the attraction of spiritual tourism (Gunada et al, 2012).

The government seeks to facilitate the development of the Budakeling Tourism Village as a spiritual tourism attraction by drafting a regional regulation on spiritual tourism. The government also seeks to increase cooperation efforts between the community, local entrepreneurs, and the government in developing the Budakeling Tourism Village as a spiritual tourist attraction. The role of the government as a facilitator in the development of spiritual tourism attraction in the slave village as conveyed by the Deputy Regent of Karangasem, Mr. Wayan Artha Dipa (30 October 2018) as follows:

*“.....Budakeling is a center of a civilization that still holds its strong links to local wisdom and ancient literature.government policy refers to these three samples to what extent can they develop into a spiritual tourist attraction. So far the three villages have developed well in terms of tourism activities, but the development of spiritual tourism cannot be separated from the personal problems of each by their respective human resources and management. We from the local government will support even though we know the support is still limited and that's understandable. The new support is limited to the preparation of*

*programs and solutions for funding or funding problems. The government program of providing village funds is linked to the village government program. ....”*

The government admits that currently, the main obstacle in developing Budakeling Tourism Village as a spiritual tourist attraction is the ability and skills of human resources as well as a lack of understanding of what spiritual tourism is. The lack of skills and abilities of local human resources in Budakeling Tourism Village requires involvement from competent educational institutions or institutions, related to the role of the Karangasem Regency Regional Government as a facilitator. Human resources in the tourism sector through the Ministry of Tourism, this was conveyed in an interview with the Deputy Regent of Karangasem (30 October 2018) as follows:

The importance of the involvement of higher education institutions in enhancing and developing the capacity of local human resources was also agreed upon by the Head of the Karangasem Regency Tourism Office where currently the role of the government has facilitated cooperation between Traditional Villages and universities to develop local HR competencies, especially related to the allocation of funds for skills training tourism sector. The understanding and skills of human resources in the tourism sector are the main capital in developing the potential for spiritual tourism and can increase community participation in the development of Budakeling Tourism Village as a spiritual tourism attraction. This opinion was conveyed at the FGD activity on January 23, 2019

*“.....increasing the role of local governments related to the allocation of funds to increase the competence and capacity of local human resources in the field of spiritual tourism. Related to increasing the capacity of tourism human resources, we have one area of tourism resources and the creative economy, we have done it by holding good cooperation with the ministry of tourism and with academics, one of which is STP (Bali’s most prominent tourism-based college)through community service programs. We have done this through a cooperation agreement with the signing of the MOU with STP. Through the agreement, they helped together with the government to increase the capacity of human resources in tourism, especially the spiritual tourism.....”*

The role of the government as a facilitator in this case through increased collaboration with academics, namely higher education institutions, was also conveyed by Mrs. Permana Wahyuni, Head of the Section for Improvement and Development of Tourism Resources in Karangasem Regency (23 January 2019):

*“...In terms of promotion, the Tourism Office has collaborated with universities, namely STP by providing marketing skills training to the community, especially homestay owners by providing free IPX application training, which is a program of the ministry of tourism. So that the future form of marketing will be cheaper than through Agoda, traveloka, booking.com.....”*

The role of government in developing Community-Based Tourism (CBT), in reality, is formulated as a motivator, facilitator, and dynamist which is more rationalized into the role of the regulator, control role, and budget politics. These three roles have significance for community-based tourism development, so that the implementation of development is planned, smooth, controlled, orderly, and regulatory-based. The government's function is a central point, even dominant, especially in planning, implementation, and control (Rasmen, 2017).

The role of the government as a facilitator is associated with the institution, which was also conveyed by Nort (1990) which stated that the development of competitiveness of the business world such as tourism villages requires government institutions to create a framework of conditions that allows productive assets to develop to gain increasingly competitive market share. So it can be said that the role of government policies in the development of the Budakeling tourism village as a spiritual tourism attraction is as a facilitator of informal and non-formal institutional development. From the results of interviews with the government, it can be seen that the government has made efforts to become a facilitator in the development of a spiritual tourism attraction in Karangasem Regency. Efforts to form institutions such as Pokdarwis have been attempted by the government. The main obstacle in increasing the role of the institution is returning to the weak capacity of local



human resources. Institutions that have been formed need to be supported by the ability of local human resources in terms of management as well as good cooperation and coordination from various parties, especially Traditional Villages, Perbekel and tourism institutions in Budakeling Villages such as Tourism Village Managers.

In Budakeling Tourism Village, several businesses have developed that can support the development of spiritual tourism attractions. Existing local entrepreneurs include gold and silver art shop owners, food stall owners, and homestay owners. One of the local entrepreneurs who is a Budakeling Village community, Ida Ayu Agung welcomed the development of a spiritual tourism attraction in the Budakeling Tourism Village. Until now he has actively participated in tourism development in Budakeling, he wants to advance Budakeling Village and hopes that the community will be more prosperous, in an interview with Ida Ayu Agung on 8 October 2018:

*".....Uma Shanti home stay began operating in June 2018 tourists who stay at Budakeling Tourism Village, mostly around 90% of tourists come from Europe. Uma Shanti currently provides 14 rooms and a hall for yoga for tourists who visit or stay with a direct view of Mount Agung. In addition to providing a special room for yoga, the management of Uma Shanti also provides another alternative for tourists who will do meditation and yoga activities, namely in Bukit Puncak Sari which has a very beautiful view and environment....."*

The participation of local entrepreneurs should be accompanied by community participation both in the provision of local manpower. The capacity of local human resources at this time has not been able to meet the needs of local entrepreneurs in providing labor in the hospitality sector. From the results of interviews with local entrepreneurs, they want to use local labor so they can increase income and the community will be able to enjoy the results. People who want to benefit so that they can improve their abilities and raise their entrepreneurial spirit. So that there is good cooperation between local investors and local communities. Interview with Ida Ayu Agung on 8 October 2018:

*".....Until now, the involvement of local entrepreneurs is still very small and runs independently without any coordination. There are only a few people who want to get involved directly in developing tourism, especially spiritual tourism attractions. I hope that tourism actors work together to make spiritual tourism products or packages that are by the conditions in Budakeling. In addition to cooperation with other local entrepreneurs, I am also hoping that there will be a role for the government in increasing the ability of the young generation so that they can be given an understanding of tourism development, especially spiritual tourism, and are given skills training in the field of tourism and hospitality to meet the needs of the workforce, especially at Uma Shanti homestay in Budakeling....."*

The cooperation of local entrepreneurs has not yet been seen. Today's entrepreneurs are more likely to run independently due to a lack of coordination and cooperation from local entrepreneurs, communities, and government. This is also due to the weakness of existing institutions. The opinion of Tosun (2000) cites research from the United Nations (UN, 1981) which suggests that low levels of coordination are the second cause of ineffective community participation at the operational level is the lack of coordination and cooperation between business and government. Coordination and the establishment of cooperation between the public and private sectors is an important precondition for increasing participation. This statement is by the condition of the level of participation of local entrepreneurs in Budakeling Tourism Village in developing spiritual tourism.

The private sector in the tourism industry has a very big role in driving tourist visits in the country. The direct interaction of tourism actors from the private sector with the tourist market has a direct and real positive impact on the development of the flow of tourist visits and in shaping a positive image of tourism. Therefore, integrated development between the government, the private sector, and the wider community must be developed in an effective and complementary manner (Urmila Dewi, 2012).

Partnership or cooperation between the government and the private sector is very important. Cooperation with academics through community service is also felt to be important, this is related to the abilities and skills that must be possessed and optimized by local human resources.

*“..... public education in understanding business in the tourism business sector is needed. So they feel they belong and directly involved in opening the business. Through a better understanding of the development of spiritual tourism and better abilities and skills regarding hospitality, people will increasingly understand the need to participate in developing spiritual tourism either through ownership of capital or in providing ideas about the business to be run. For example, in Kedongaan, ownership of shares in cafes by customary villages would certainly be safer. Guide and tourism workers are drawn from the younger generation in slaveeling...”*

Based on the results of an interview with the Deputy Regent of Karangasem, it can be seen that the government wants entrepreneurs to embrace the community to participate in the development of the Budakeling Tourism Village as a spiritual tourism attraction through involvement in sharing capital so that people are more motivated to become local entrepreneurs and get direct benefits from tourism development.

This research has not yet discussed the perceptions of stakeholders regarding the development of the Budakeling Tourism Village as a Spiritual Tourism Attraction in Karangasem Regency so that it can be seen how the expectations of each stakeholder are. This research has not specifically discussed the involvement/role of academics (universities) in the development of Budakeling Tourism Village as a Spiritual Tourism Attraction in Karangasem Regency. It is necessary to research the application of the quadruple helix in the development of spiritual tourism attraction.

## **CONCLUSION AND SUGGESTIONS**

Community participation in the development of Budakeling Tourism Village as a spiritual tourist attraction is included in the type of material incentive participation. The community is willing to participate/be involved only at the implementation stage if there is financial assistance in the form of capital or cash in the form of utilizing business opportunities, job opportunities, and training. The role of the government in developing Budakeling Tourism Village as a spiritual tourism attraction in Karangasem Regency is currently more focused as a facilitator. The participation of local entrepreneurs in the development of Budakeling Tourism Village as a spiritual tourism attraction already exists, although it is still running independently this happens due to a lack of coordination and cooperation from the community, local entrepreneurs, and the government as well as weak institutional roles. To be able to increase community participation, there needs to be an increase in the ability, skills, understanding of local human resources in terms of planning and managing spiritual tourism in Budakeling Tourism Village, it is necessary to increase simultaneous cooperation with competent higher education institutions and it is important to coordinate with the Regional Government of Karangasem Regency in terms of increasing the institutional role of tourism through tourism awareness groups.

## **REFERENCES**

1. Dana, W. (2008). Wisata Spiritual di Bali dan Prospeknya. Denpasar: Bali Travel News Edisi 23 Mei-5 Juni. Volume III, No 2.
2. Geriya, I. W. (1997). Pendekatan Partisipasi Masyarakat untuk menunjang program Pelestarian Warisan Budaya. Lontar. No. 6. Triwulan II.
3. Gunadha, IB., Gelgel, P., Surtha, W., Jelantik, IB., Susanti, H. P. (2012). Pengkajian Pengembangan Desa Besakih, Sidemen, Budakeling Sebagai Daya Tarik Wisata Spiritual Di Kabupaten Karangasem. Denpasar: Pasca Sarjana Universitas Hindu Indonesia.
4. Hausler, Nicole. (2005). Planning for Community Based Tourism. Sumber: repository.upi.edu/21562/9/S\_MPP\_1202549\_Bibliography.pdf. Diakses 22/02/2018
5. Merta. I Wayan. (2015). Partisipasi Masyarakat Dan Peran Pemerintah Dalam Mewujudkan Destinasi Pariwisata Berkualitas. (Disertasi). Denpasar: Program Pascasarjana, Universitas Udayana.

6. Murphy, Peter E. (1988). Community Driven Tourism Planning. *Tourism Management*: 9(2).
7. Natori, M. (2001). *A Guide Book for Tourism-Based Community Development*. Yokohama: Asia Pacific Tourism Exchange Centre.
8. Nort, Douglas C. (1990). *Institution, Industrial Change and Economic Performance*, Ondong: Cambridge University Press.
9. Paul Johnson, Doyle. (1986). *Teori sosiologi Klasik Dan Modern*. Jakarta: Pt Gramedia.
10. Pitana, I G. (1999). *Pelangi Pariwisata Bali*. Denpasar: P.T Bali Post.
11. Pitana dan Gayatri, P.G. (2005). *Sosiologi Pariwisata*. Yogyakarta: Andi
12. Pitana. (2006). *Kepariwisataan Bali dalam Wacana Otonomi Daerah*. Jakarta: Puslitbang Kepariwisataan Badan Pengembangan Sumber Daya Kebudayaan dan Pariwisata Depbudpar.
13. Pitana dan Surya, D. (2009). *Pengantar Ilmu Pariwisata*. Yogyakarta: Andi Offset
14. Pretty, J dan I. Guijt. (1992). "Primary Environmental Care: An Alternative Paradigm for Development Assistance". Dalam *Environment and Urbanization*, Vol 4 No. 1.
15. Pretty, J dan I. Guijt. (1995). *Regeneratif Agriculture: Policies and Practice for Sustainability and Self-reliance*. London, Earhscan.
16. Rasmien Adi, I Nyoman. (2017). *Peran Pemerintah, Peran Desa Adat, Dan Modal Sosial Dalam Mewujudkan Pariwisata Berkelanjutan Yang berbasis Masyarakat Di Desa Pengelipuran Kabupaten Bangli*. (Disertasi). Denpasar: Program Doktor, Program Studi Ilmu Ekonomi, Program Pascasarjana, Fakultas Ekonomi Dan Bisnis Universitas Udayana.
17. Richards, Greg and Derrek Hall. (2000). *Tourism and Sustainable Community Development*. London: Routledge
18. Sunaryo, Bambang. (2013). *Kebijakan Pembangunan Destinasi Pariwisata: Konsep dan Aplikasinya di Indonesia*. Yogyakarta: Penerbit Gava Media
19. Suri, R and Rao, J. (2014). *Impact of Spiritual Marketing on Different Segments of Tourism and Their Evaluation of the Site*. *Journal of Business and Economic Policy*. Vol 1. No 1.
20. Tosun, C., (1999). *Towards a Typology of Community Participation in the Tourism Development Process*. *Anatolia: An International Journal of Tourism and Hospitality Research*, 10 (2), pp. 113-34
21. Timothy, D.J. (1999). *Participatory Planning aView of Tourism in Indonesia*. *Annals of Tourism Research*. Vol. 26 (2).
22. Urmila D. (2012). *Partisipasi Masyarakat Lokal Dalam Pengembangan Desa Wisata Di Kabupaten Tabanan Bali*. (Disertasi). Yogyakarta: Sekolah Pascasarjana Universitas Gadjah Mada.
23. Wei, S., Xueyei, X., Yali, W. & Xinggui, W. (2012). *Influencing Factor of Community Participation in Tourism Development: A Case Study of Xingwen World Geopark*, *Journal of Geography and Regional Planning*, 5 (7), pp.207-11.